

## تقييم السياحة العرقية في مصر: دراسة حالة على قبائل البدو بسيناء

**Evaluating Ethnic Tourism in Egypt: A Case Study Of El Jebeliya Tribe in Sinai**

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[dr.heba1985@yahoo.com](mailto:dr.heba1985@yahoo.com)**ملخص:**

تهدف هذه الدراسة البحثية إلى تحليل موقع السياحة العرقية في مصر من خلال دراسة تقييمية على قبيلة الجبلية في سيناء حيث تركز السياحة العرقية على حياة البدو وتراث المجتمع المحلي ، على الرغم من أن السياحة العرقية لها دور ملحوظ في تعزيز القدرة التنافسية للوجهة السياحية و في استكشاف سماته. تتبع أهمية هذا البحث من تفرد الحياة الأصلية التي تساهم بشكل كبير في سمات الوجهة وتزيد من قدرتها التنافسية. اعتمدت الدراسة أسلوب البحث المختلط من خلال إجراء مقابلات مع 80 بدويا من المجتمع المحلي وتوزيع حوالي 200 استبانة على العاملين في القطاعين العام والخاص. أشارت نتائج هذه الدراسة إلى أن غالبية البدو 93.75% لديهم سلوك ترحيبي تجاه تطبيق السياحة العرقية و أظهرت النتائج عدم كفاية جهود القطاعين العام والخاص في مصر، 77% من العاملين في القطاعين العام والخاص أكدوا أن السياحة العرقية ستساعد في الترويج للوجهة المصرية ، خاصة في أوقات الأزمات ،

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توصي هذه الدراسة بالتعاون الجاد بين المجتمع المحلي والقطاعين العام والخاص لتشجيع السياحة العرقية. و أكدت على أهمية دعم مساهمة المجتمع المحلي في رسم خطة تنمية السياحة العرقية وأوصت بضرورة تدريبهم جيداً وتوجيههم حول كيفية التعامل مع السياح العرقيين.

**الكلمات المفتاحية:** سياحة عرقية ، مجتمع محلي ، قبيلة الجبلية، سيناء

**Abstract**

This research study aims at analyzing the ethnic tourism position in Egypt through an evaluation study on El Jebeliya tribe in Sinai as ethnic tourism focuses on Bedouins life and heritage of the local community, although ethnic tourism has a notable role in enhancing destination competitiveness limited research focused on exploring its attributes. The importance of this research stems from the uniqueness of indigenous life which highly contributes to destination attributes and raises its competitiveness. The study adopted a mixed research method by interviewing 80 Bedouins of the local community and distributing about 200 questionnaires among employees working in the public and private sectors. This study's findings indicated that the majority of Bedouins 93.75% have a welcoming behavior towards applying ethnic tourism. The results revealed insufficient efforts of both public and private sectors in Egypt. Although 77% of the employees in public and private assure that ethnic tourism will help in promoting the Egyptian destination, especially in times of crisis, this study recommends decisive cooperation between the local community, and public and private sectors to encourage ethnic tourism. In addition, it supported the contribution of the local community in drawing an ethnic tourism development plan and it recommended that they must be well-trained and oriented about how to deal with ethnic tourists.

**Keywords:** ethnic tourism, local community, El Jebeliya tribe, Sinai.

## 1. Introduction

A subset of cultural tourism, ethnic tourism fulfills tourists' desire to experience the distinctive culture of distinct ethnic communities. (Çalışkan, 2016). It was firstly identified by Smith (1977) as tourism marketed to the public in terms of “quaint customs of indigenous and often exotic people, illustrated by the case studies on the Eskimo, the San Blas Indians of Panama and the Toraja in Indonesia that often include visits to native homes and villages, observation of dances and ceremonies, and shopping for primitive wares or curios ” (Harron & Weiler, 1992).

Falling under the umbrella of cultural tourism, ethnic tourism affords tourists' an unusual culture experience, fueled by the need to experience simplicity and have a more authentic trip. Furthermore, it has positive impacts on tourism as tourist's spending increases to see artistic performances of a certain cultural group.

Ethnic tourism benefits are apparent as it helps in making local communities' life better. As their growth is crucial for the tourism industry, they must be involved in policy and decision-making to increase their trust and confidence because they are seen as genuine and moral stakeholders in tourism development (Nagarjuna G, 2015). Decision makers should plan proper planning through involving residents in tourism planning, as local community expect that they will achieve their goals through appropriate strategies and this will help protecting their community and foster it (Choi & Murray, 2010).

Since the beginning of 1980s, the national and international organizations and the Egyptian government have been requesting for expanded contribution of Egyptian Bedouin all through the travel industry, they care about building the Bedouins capacity, further developing their resources to improve Bedouin tourism (Sheehan, 2013).

Egyptian Bedouin consistently ranking lower on a number of socioeconomic indicators when compared to their non-Bedouin counterparts in Egypt (Homa, 2007). Even though the Egyptian government has repeatedly urged tourists to actively support and empower Egyptian Bedouin, Bedouin communities in Egypt's North Coast, Sinai, and Red Sea regions continue to face marginalization, displacement from tourism-zoned areas, and inability to be included in the burgeoning tourism industry.(Belal et al., 2009). Moreover, there is a remarkable lack of studies which handled ethnicity as a significant tourist product, the main objective of this research is to analyze Ethnic tourism situation and its impact on Egypt. Moreover, it aims at identifying factors that attract ethnic tourists to the Egyptian destination especially Sinai.

Based on, yang et al., (2013) as a result of the rise in ethnic travel in recent years, the category of tourists associated with heritage destinations has grown from a small number of curious visitors motivated by elite peer approval to a highly complex classification within tourism studies.. The importance of this study stems from the reality that it is the first which analyzed ethnic tourism, its importance and the situation of local community, public and private sectors towards ethnic tourists. Furthermore, it's the first to identify

the weakness of promotional campaigns for ethnic tourism in Egypt.

Moreover, there is a lack of promotional efforts to promote it and a lack of co-operation between public, private sectors and local community to sustain ethnic tourism in Egypt especially in Sinai.

## **2.Literature review**

### **2.1. Ethnic tourism**

Ethnic tourism was discussed by Wang et al., (2020) who described it as a travel strategy in which the ostensibly "exotic" cultures of ethnic people (and ethnic people themselves) are seen as the main tourist attractions and provide guests with a unique opportunity to experience another culture. Ethnic tourism differs from new patterns of culture tourism (i.e. ethnic tourism, culture tourism, indigenous tourism, heritage tourism and legacy tourism) in the purpose of traveling, indigenous tourism cares only for indigenous groups. Heritage tourism and legacy tourism may seem to have the same purpose of traveling but legacy tourism is considered a subset from heritage tourism because the goal is a fascination with genealogy, a quest for knowledge, or a feeling of belonging to his ancestors and roots. (Yang & Wall, 2009a, Yang & Wall, 2008, Weaver, 2010, Egresi, 2014, Park, 2010, MacCain and Ray, 2003, Poria et al, 2003).

Ethnic tourism supports ethnic identity identifies a particular type of social group (Tajfel & Turner, 1979). In addition, it is described as an individual's beliefs regarding their ethnic group membership. and It plays a crucial role in peoples'

lives as It influences values, norms and defines lifestyles, self-identification, feeling of belonging, ethnic culture, fringe, intergroup interaction, assimilation, ethnic salience and culture identity salience are ethnic identity dimensions. (Martin & Nakayama, 2004, Eller,2009).

## 2.2. Positive and negative impacts of ethnic tourism

Ethnic tourism is a double-edged weapon as it has positive and negative impacts. (table 1)

Positive impacts	Negative impacts
<ol style="list-style-type: none"> <li>1. Making funds in poor places (Li et al., 2016).</li> <li>2. Providing financial advantages for nearby local area (Engelhardt and lane,2007)</li> <li>3. Fostering social pride and closeness (Getz 2008)</li> <li>4. Providing job opportunities (Li et al., 2016).</li> <li>5. Increase community pride to their local culture (Su and Wall,2013)</li> <li>6. Local people shape their ethnic identity (Su et al., 2016).</li> <li>7. More reliable infrastructure and a higher standard of living (Gursoy et al., 2002).</li> <li>8. Improved quality of life in general, as well as expanded leisure opportunities, a cleaner community appearance, improved preservation of historical structures and other cultural assets, and more shopping options (Choi and Murray, 2010)</li> </ol>	<ol style="list-style-type: none"> <li>1. Commodification of culture (Connor, 2012)</li> <li>2. Backstage and front stage areas (Hall, 2008)</li> <li>3. traffic congestion, crowding, littering, public intoxication, disruptions to residents' day-by-day existence, commercialization of cultural events, and parking issues (Choi and Murray, 2010).</li> <li>4. Loss of praise for professional employees, an increase in the cost of imported goods, franchise loyalty, reimbursement for non-local transportation, foreign investment, an increase in the cost of living and the cost of land and housing (Benavides, 2002)</li> <li>5. Deterioration of the environment, disputes between the various parties involved, a change in the language used in the destination, and a change in local culture's material and nonmaterial forms (Choi and Murray, 2010)</li> </ol>



**Table1.: Positive and negative impacts of ethnic tourism**

Source: own elaboration

**2.3. Ethnic tourists**

Tourists who are interested in seeing some of the "endangered" cultures that may soon vanish due to their integration into the majority culture (Talaat, 2015). The various types of guests foster their connection to a destination in various ways and to various degrees (Su et al., 2016b). According to Anderson (1994) there are four ethnic tourists groups ; 1- the direct contact group, which consists of individuals who are most likely to take part in tourism initiatives that offer the chance to discover a primitive, simpler, and distinctive way of life and are primarily eager to interact with ethnic people in person. 2-the passive culture learning group, they are interested in ethnic tourism, but prefer encounters that emphasizes cultural learning over interpersonal contact. 3- the third group in which the traditional activities are more appealing to them; the ethnic product and activities group is the name given to it. 4- The low-ethnic tourism group typically visits the site as a part of an excursion or because a member of their group requested it. (Talaat, 2012).

Dann's (1996) divided ethnic tourists into post-industrial segment and post-modern segment. Post-industrial tourists are sensitive to their impact on the local population and take care to behave responsibly when interacting with ethnic groups. Because they are aware that their presence and behavior can undermine the authenticity they seek, they respect cultural diversity and have a high level of education.

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The post-modern segment consists of highly mobile and adaptable individuals who appreciate fake spectacles despite their awareness of their lack of authenticity. As long as they are enjoying their visit, authenticity is irrelevant to them. (Yang, 2012).

## **2.4. Local community of ethnic tourism**

### **2.4.1. Local community and destination development**

For many decades local communities became prime tourist attractions as Tourists travel to learn about different cultures, the concept of community has changed in meaning and application over time in the tourism industry, and discussion of tourism development should prioritize a new definition of "locals.", as they are the ideal framework for the growth of sustainable tourism (Hall & Greg, 2000). According to Ryan et al., (2009) The level of illiteracy among resident communities, makes it harder for people to run the local tourist attractions and they are frequently left out of the tourism planning process at some destinations in developing countries (Ryan et al., 2009).

Local communities will play their role in ethnic tourism if tourism is developed to benefit them in strengthening the local economy, employing the local workforce, and using local materials, local agricultural products, and traditional skills. In addition, in tourism activities, traditional lifestyles, and cultures, as well as the ecological characteristics and capacity of the local environment, should be respected (Berlin Declaration, (1997). Furthermore, the inclusion of local communities will help the travel industry improve because their perceptions and attitudes are important for

decision-makers to achieve sustainable tourism (Eshliki & Kaboudi, 2012). From this perspective, governments let the local community participate in decision-making processes that empower and benefit them (Chandra, 2012). The government cares more and protects neglected minority groups as they are sure that protecting ethnic cultures is beneficial as they differ from the cultures of tourists, which is what draws them in (Stoykova, 2015).

#### **2.4.2. Ethnic groups**

A social category is a group of people who are similar to one another because they share characteristics that set them apart from other groups. Examples of characteristics consist of a shared set of customs, ancestry, language, history, society, culture, nation, religion, or social practices in their region. (Chandra, 2012). Within a country, it may be a majority or minority group. Some ethnic groups are still considered minorities in the countries where they live because they are spread across two or more states despite their large numbers, Other countries have so many different ethnic groups that no one can account for the majority of the population. In some countries, the most powerful ethnic group is the largest, while in others, the smallest ethnic group wields more power than their numbers would suggest. t. (Gallaher, 2020).

#### **2.4.3. Bedouins of Sinai**

Bedouins are nomadic nomads who live in "tents" and traverse the Middle East and North Africa's deserts. They originated as tribes of the Arabian Peninsula that lived in the desert and are primarily the descendants of those who settled in Yemen's mountains in southwestern Arabia; and those

who moved to North-Central Arabia. because of rehashed dry seasons, developing populace, and ancestral conflicts they began to fan out to encompassing deserts of the Center East (especially the Bedouin and Syrian deserts) and North Africa (especially the Sinai Peninsula of Egypt and the Sahara Desert of North Africa.

The nomadic Bedouins frequently labored on the lands of the Arab tribes, looked after sheep and camels, and moved from one place to another in search of grazing grounds, while the "pure" urban-dwelling Arabian tribes made up the leadership class and held vast. They frequently marry cousins, according to tradition, to strengthen the extended families battling for survival in the desert. (Behbehani et al., 2015).

With a population of about 600,000, the Bedouins of Sinai are a group of Arab tribes that have lived on the Sinai Peninsula since antiquity. They have traditionally lived in three regions in Egypt: The Eastern Desert, the Western Desert, and the Sinai Peninsula. (Cohen, 2012). the study focused on the Bedouins of Sinai. The most popular clans in Sinai, as per topographical division can be divided into three groups;

1. **Tribes of the North Sinai are;** Al-Sawarka: The biggest tribe residing in the eastern region of Arish and Bir Al-Abd; Al-Rumailat: Living in Arish and Rafah, they are a collection of clans that united after leaving Palestine and joining Al-Sawarka ; Al-Masaeed: The second most grounded clan of Arish after Al-Sawarka; Al-Ayayeda: They are locals of Al-Qantara., Tal Haywa, Umm Al-Dabyan, Sheikh Hamid, and Jabal

Al-Risha; Al-Akharesa: An enormous clan that is based in Rummana and has a presence in the governorates of Sharkia and Ismailia. This group live in Bir Al-Abd, between Arish and Al-Qantara Sharq; Al Saadeein: They are Al-Bayadin and Sama'na's neighbors; Al-Dawaghra: They are residents of the Al-Raqba region and have Arab Mutair ancestry.; Al-Jabaliya: They live in the Al-Tur mountain; which they are a part of.

2. **Tribes of Central Sinai that are;** Al-Teyaha: the earliest tribe of nomadic people of Teeh. It is claimed that Banu Hilal, Al-Tarabin, is where it came from: They are recognised as being Hassan bin Ali's descendants (May Allah Bless Them). Additional tribes exist, such as al-Ahyawat, al-Huwaitat, and Al-Badara, that are scattered throughout Gaza City and Sinai.
3. **Tribes of South Sinai that are;** Al-Ulaiqat: they live from the Grendel Valley to Ramla.; Muzainh: Their origins can be traced back to Banu Harb, a region renowned for its love of truth and harmony. Al-Awarmah: They live in a location extends from Al-Ramla to al-Tur city's southern region. They are residents of Al-Tur; Saeed Awlad: They are residents of Al-Tur; Qararsha: It was allegedly from the Quraish tribe, which lives in the center of Al-Tur city; and Al-Jebeliya: They reside in the Al-Tur mountain; which they are a part of.

(Public Administration for Editing, 2021).

### 2.4.3.1. Bedouins' handicrafts

In South Sinai, wool is the most significant raw material used in artisan production. Sheep's wool, which is mainly used to make carpets that are light in color, makes up the majority of the wool that is produced. Professional weavers sometimes create large, bulky, striped woolen bags that can be held from the shoulder, resembling a smaller camel bag that was once used to carry flour. The stunning colorful knitted camel bags, tassels, and belts that adorn the camels of South Sinai, are imported from North Sinai rather than being produced locally. Color and pattern have traditionally been used to convey significant information through embroidery in South Sinai. The women dress is a prime example. (Gilbert, 2013)

### 2.4. El Jebeliya tribe

'Jebeliya' means 'mountain people', Some of the Jebeliya families have Yemenis blood within their living memory (great grandfathers) some people from Yemen came and stayed to intermarry. (Gilbert, 2010). Their lifestyle is characterized by almost complete stability, which the anthropologist (Ahmed Abu Zaid) defines as "based mainly on agriculture in the lands surrounding the permanent residences with some complementary pastoral activity" (Zayd, 1993). According to tribes and the family units within tribes, Bedouin movement patterns differ. The Jebeliya, for instance, relies primarily on tourism for income and do not move around much because their water supplies are secure in their wells, and in order to locate good pastures, some tribes move in spring, they move toward the coast in summer, and in winter to the highlands. (Abed et al., 2002). In this study El

Jebeliya tribe is the targeted population as they have the largest number in saint Catherine, they are the oldest and the most closely attached to the monastery.

There are four subtribes, fourteen clans, and twelve families in the Tribe. These 4 subtribes are: Hamdiya, Wahibat, Welad Salim, and Welad Jindi (Abed et al., 2002), They are about 2,000 people, and they follow the Islamic religion, and they speak the Arabic language, with a dialect that the newcomer from Cairo can understand and get used to after a short period of time. It is an Arabic dialect, but it has some words that are unknown in the Nile Valley (Bastawisi, 2018) The activity opportunities Bedouins of Jebeliya tribes have includes:

1. eco-cultural tourist guides and cameleers on Mount Sinai
2. Mount Sinai cafeteria men
3. Bedouin taxi drivers
4. proprietors of shops that offer handicrafts, souvenirs, traditional Bedouin dresses, medicinal plants, local rocks and stones, and craftsman tools
5. restaurant and café owners
6. workforce primarily engaged in new home construction, mountain orchard cultivation, and water well drilling
8. owners of Bedouin camps in the area
9. workers on a temporary or permanent basis who are employed by domestic, international, or non-profit projects (Shams, 2011)

The development of the tourism sector has been a promising industry and cultural force to some Bedouin communities. According to research studies (AlOun & Al-Homoud, 2011)

and unpublished consultancy reports (Mohssen, 2013), as owners and managers of their own companies that capitalize on their distinctive culture and heritage, some Bedouin people work in the tourism industry. Tourism is seen as a way for Bedouin communities to improve their living conditions and quality of life. (Marx, 2013). In addition, it empowers them while simultaneously preserving their cultural identity (Homa, 2007).

For instance, a large number of Bedouin villages and camps have been built since the early 1980s and are all owned and operated by Bedouins. The establishment of espresso services, and routine shows, alongside Bedouin food varieties and gifts, give open doors to vacationers to get more familiar with Bedouin culture and the conventional way of life. In addition to serving as role models for tourists to emulate. These Bedouin tourist attractions act as educational resources about the Bedouin culture by showing visitors what it is like to live like a Bedouin, they serve as the primary gateways for many tourists to interact with Bedouins. (Abdelfattah & Eddy-U, 2017).

#### **2.4.5. The effect of commodification on ethnic groups**

Commodification is the state in which locals care about some characteristics more than others as tourists pay for these characteristics, they could make their artifacts, folk crafts, traditional cultures, exotic lifestyles, and performances into marketable tourist goods and put them on display for purchase. (Connor, 2012). Scholars engage in extensive debates regarding the effects of commodification.



The most significant damage that was mentioned was the loss of cultural authenticity, the destruction of cultural values and local identity, the emergence of cultural clashes, the degeneration of social environments and relationships, and the decrease in the tourism destination's appeal (Bauer and McKercher, 2003). However, numerous researchers think that the positive outcomes include the preservation and survival of nearly forgotten cultural identities, practices, and beliefs; the reemergence of former commercial branches and handicrafts; the encouragement of locals to take ownership and take pride in their culture; the diversification and enrichment of cultures; the resurgence of cultural ties. (Su, 2011).

Aside from these impacts, locals and tourists alike benefit from the reflections of commodification. Many locals make a living from the products they create and sell, they are glad to preserve their traditions and culture, even if the entire community is opposed to it considering that it would lead culture to being lost. On the other hand, tourists gain advantages like satisfaction, happiness, delight and experiences (Kırlar Can et al., 2017).

### **3. Hypotheses of the study**

1. Ethnic tourism plays a crucial role in marketing Egyptian destination in time of crises.
2. Commodification has a negative effect on ethnic tourism in Sinai.

3. There is cooperation between public sector and private sector in marketing ethnic tourism.

## 4. Methodology and data analysis

### 4.1. Methodology

Incorporating both quantitative and qualitative methods, a mixed approach was used. By combining these approaches, we were able to gather additional data, and based on data analysis, we reach specific conclusions.

The methodology depended on:

1- semi-structured interviews directed to 80 Bedouins of el-jebeliya tribe in Saint Catherine north Sinai, they were consisted of 17 questions focusing on main points which interpret the issues the researcher is attempting to investigate in order to meet the study objectives, interviews were conducted between October 2019 and October 2021.

They were designed in a way to inspect the following topics:

- The knowledge of local people about ethnic tourism: it was covered through six main issues, general opinion on ethnic tourism, involvement of Bedouin tribes, impacts of ethnic tourism, local community engagement, alternatives for practicing ethnic tourism and suggestions for ethnic tourism development.
- Government procedures for applying ethnic tourism: it was covered through investigating the facilities provided to Bedouins by the government to promote ethnic tourism; the security measures related to tourists stay in Bedouin homes.

- Tourism demand: it was investigated under two aspects, tourists' attitude towards interaction with local people, tourists preference towards ethnic tourism activities

2- Questionnaires surveys were conducted among destinations management organizations and tourism employees working for travel agencies. It included both closed- and open-ended questions. They were conducted between June and August 2022, 150 respondents from destination management organizations filled the questionnaires, the valid questionnaires were 130. The respondents from tourism employees working for travel agencies were 80, the valid for analysis were 50.

#### 4.2. Data analysis

The interviews with Bedouins study revealed the confusion of ethnic tourism with other types of tourism. 56% confirmed that all Bedouin tribes can practice ethnic tourism and they agreed that it will have positive impacts on them as increasing their income, provide job opportunities and improve public facilities. About 81% of Bedouins linked marketing ethnic tourism with the increase of tourists numbers.

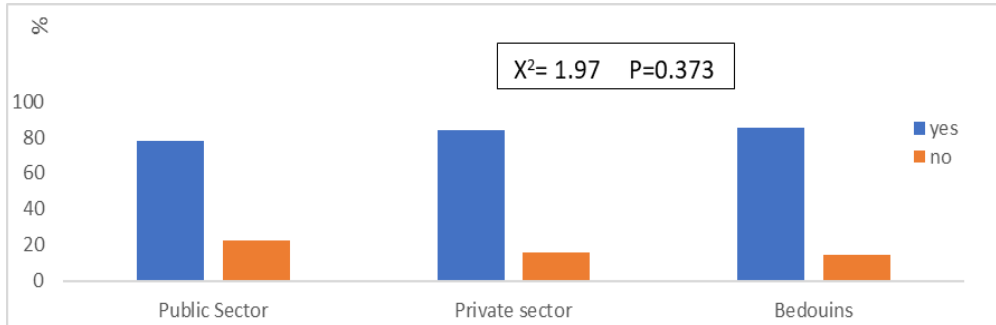
A big agreement 93.75% was stated for Bedouins to practice ethnic tourism as they seek any legal activity to improve their personal income and 87.5% like engaging with tourists and exchange experiences with them, they prefer commodified ethnic tourism, government procedures for applying ethnic tourism are insufficient 87.5% of Bedouins see that the

efforts are very weak and 100% of the tourism companies see that the public sector's efforts to revitalize ethnic tourism are insufficient..

All Bedouins confirmed the police rejection of tourists stay at their homes, 69% of the Bedouins agreed with the tourists interests in having direct contact with them, they have different opinions on the factors which attract tourists to them, 65% think that their whole way of life attracts tourists, 35% considered climbing mountains the main factor that attracts tourists.

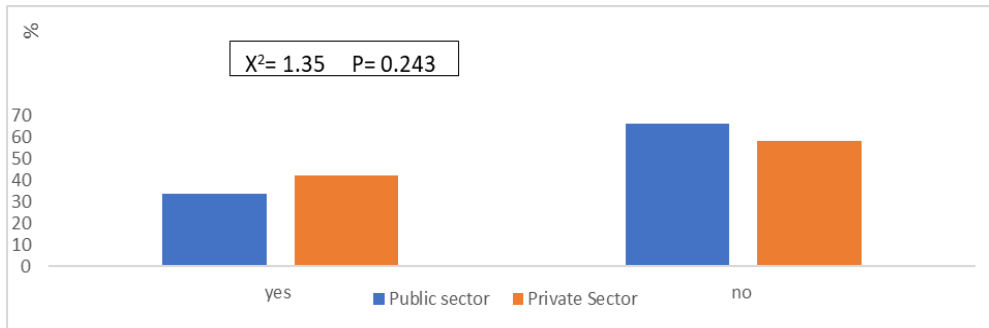
87% of Bedouins agreed to commodify ethnic tourism as it can be a tool for preserving local community authentic way of life and can ruin it, this confirmed the hypothesis which is about asking Bedouins whether they will make commodified ethnic tourism or not.

the majority of respondents( Bedouins , public sector and private sector) agreed that ethnic tourism will contribute to promoting the Egyptian destination, and there was no significant different between the three groups, promoting ethnic tourism in time of crises will not attract big numbers of tourists but highly spending special interests tourists, this in turn will increase the income during crises time. (figure.1)



**Figure.1 Opinion of different respondents about contribution of ethnic tourism to promote Egyptian destination especially in time of crises**

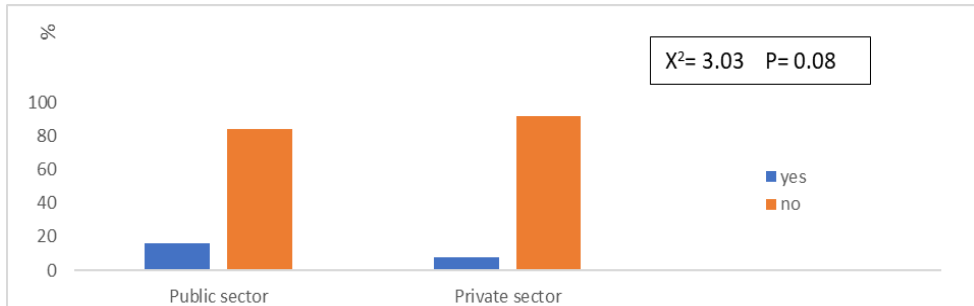
The majority of the public and private sector respondents did not cooperate with Bedouins and there was no significant difference between them, this highlighted the need to put more effort in increasing cooperation between the local communities and the different authorities working in tourism. (figure.2)



**Figure 2. Opinion of public and private sector about Cooperation with Bedouins**

In terms of cooperation, there was no discernible difference between the public and private tourism sectors. Cooperation

between the public and private sectors must be improved to aid in the promotion of new tourism trends in Egypt. (figure.3)



**Figure 3. Cooperation between public sector and private sector**

The p-value in the public and private sectors about difficulties that face ethnic tourism is statistically highly significant, they have different opinion about the obstacles and the researcher think that this is because they have different objectives. (table.2)

**Table. 2 Difficulties that face ethnic tourism in Egypt according to the opinion of public and private sectors**

Variables	Public sector Frequency (%)	Private sector Frequency (%)	X <sup>2</sup>	P
<b>Difficulties that face ethnic tourism</b>				
1. Infrastructure, Limited access methods and security reasons	18.5%	60%	33.626	<0.001*
	28.5%	6%		
2. Lack of local community development, awareness and negative impacts on local community	38.4%	18%		
	14.6%	16%		
3. paying attention for the popular trending patterns				
4. all the above				

\* significant difference of p value is under 0.05

There is no noticeable difference in the opinions of the private sector and public sector in the ways that will help promoting ethnic tourism in Egypt. (table.3)

**Table. 3 Viewpoints of the public and private sector about promoting ethnic tourism in Egypt.**

Variables	Public sector Frequency (%)	Private sector Frequency (%)	X <sup>2</sup>	P
<b>Methods of promoting ethnic tourism in Egypt</b>				
1. Reviving the folklore ,customs and traditions of local communities and making them ready to reception of tourists in reasonable prices	22.3%	28%		
2. Develop a tourism program especially, for ethnic tourism whether in the Egyptian promotion board campaigns or in the programs of tourism companies in which it highlights Egypt's tourism potential	23.1%	28%		
3. Admission of this tourism pattern through participation in international exhibitions and making Awareness programs for this style inside and outside Egypt	29.2%	30%	2.961	0.3976
4. all the above	25.4%	14%		

63.1% of the public sector denied marketing ethnic tourism in the exhibitions and 79.2% denied launching promotional



campaigns for ethnic tourism especially, they neither market nor specify a financial budget for it and the majority said it is marketed within the marketing framework and all the respondent confirmed that it is included in the general budget for promotion, the majority stated that the handmade products are highly targeted in making promotional campaigns, 53.8% of the respondents denied launching awareness campaigns especially for ethnic tourism this term is not known in Egypt, but 46.2% said that ethnic tourism is under the umbrella of culture tourism.

The private sector confirmed that tourists are attracted to ethnic tourism activities about 52% of them like all Bedouins life aspects, while 48% prefer hike and climbing mountains, 84% of the private sector respondents think that ethnic tourism will help promote Egypt, 92% of the respondents of the private sector denied cooperation between them and public sector in promoting ethnic tourism activities.

About half of the respondents of the private sector denied cooperation between them and Bedouins, Visiting Saint Catherine in winter is common about 84% of the private sector respondents declared that tourists enjoy climbing saint Catherine mountains in winter, while 16% said that tourists can visit saint Catherine in winter as well as summer as the weather there is mild in summer and very cold in winter.

Finally, the Egyptian tourism official bodies need to cope up with the new trends and restructure their budget to meet the changing tourists demand.

## 5. Discussion and testing Hypothesis

There were three hypotheses planned

### First hypothesis

**Ethnic tourism plays a crucial role in marketing Egyptian destination in time of crises.**

The first hypothesis has been achieved by the results of the respondents. All the respondents agreed that if ethnic tourism is studied well and marketed in a good way will contribute to the Egyptian destination in time of crisis.

### Second hypothesis

**Commodification has a negative effect on ethnic tourism in Sinai.**

This hypothesis has been tested through asking Bedouins whether they will make commodified ethnic tourism or not, the majority of them confirmed on using commodification as a tool of attracting tourists, Their viewpoint is supported by the research of Kaygalak et al., (2013) as they confirm that some of the local communities accept the commodification of their culture as a tourist attraction.

### Hypothesis three

**There is cooperation between public sector and private sector in marketing ethnic tourism.**

This hypothesis has not been achieved as the majority of the public sector and private sector said that the cooperation between them is rare, this demonstrated the necessity of making more efforts to foster cooperation between public and private.

## 6.Recommendations

### **To the public sector**

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- Organizing conferences to promote and market for ethnic tourism.
- Launching awareness campaigns to spread the knowledge of the term ethnic tourism to be aware of its importance and how to deal with ethnic tourists.
- Cooperation with local communities to consolidate the concept of ethnic tourism and perceive the direct benefits they will gain from it.
- Launching promotional campaigns for ethnic tourism displaying the unique and authentic life of local communities in Egypt.
- Organizing indoor and outdoor exhibitions to display
  - handmade products
  - Egyptian local food
- Conducting programs for ethnic tourists.
- Specifying financial budget to promote ethnic tourism through
  - outdoor and indoor exhibitions
  - conferences in which celebrates such as " actors, actress, and footballers" are invited
  - introductory trips to ethnic tourism destinations in Egypt
  - online campaigns in social media
- Improving the infrastructure in ethnic tourism destinations through

- paving roads provided with services and security measures
- raising the efficiency of the existing hotels
- providing directional signs and trash cans
- Cooperating with the private sector by
  - encouraging them and recognizing their role
  - enacting legislations to facilitate their work
- Rooting for commodification principle through
  - providing safe accommodation
  - letting local communities utilize touristic facilities
- Following up with up-to-date scientific researches and studies of the latest trends in travel and tourism to be able to cope with the changing world.

### **To the private sector**

- Increasing the employees awareness of ethnic tourism and how to promote it through:
  - seminars about ethnic tourism and its importance
  - introductory trips to ethnic tourism destinations
  - attending conferences
- Cooperating with local communities interested in practicing ethnic tourism in order to:
  - make investments and arrangements with local communities to enhance both of them financial situation
  - provide job opportunities to local communities
- Organizing packages for ethnic tourism and market them in:

- indoor and outdoor exhibitions
- conferences
- Cooperating with public sector to:
  - design programs specialized in ethnic tourism that will improve the situation of ethnic tourism in Egypt
  - organize promotional campaigns
  - facilitate their work
- Launching local campaigns to increase awareness of the whole community about ethnic tourism and its importance through:
  - seminars in schools and universities
  - Various social media platforms

### **To the Bedouins**

- Protecting and encouraging the Bedouins traditional knowledge, culture, languages, heritage and livelihoods is the core of their identity and they must preserve it to transmit it from one generation to another and it's the main attraction for tourists
- Because culture is something that must be protected from extinction and treated with respect., they shouldn't modify it solely to meet the needs of tourists. Instead, they should be authentic to their culture and keep their core values intact
- Being friendly and learn how to deal in an appropriate manner with tourists to gain their loyalty and satisfaction.

- Cooperating with the public sector to:
  - support commodification
  - provide them with job opportunities
  - provide tourists with information about the uniqueness of the culture they are visiting and ask them not to damage its authenticity, both of which will help preserve the culture.

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