Achiecing Community Engagement in Mit Rahina Site

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Abstract

Community engagement has been recognized as one of the most important goals and principles for achieving sustainable tourism. There is no doubt that in order to achieve sustainable tourism development, communities must be engaged, but it is strange that a few studies have been conducted especially in the middle east region to understand the requirements of these communities and their views and how to engage them in the process of tourism development. However, if the concept of community engagement is dealt with on the basis that it is a kind of control over resources without an accurate understanding of the principles of sustainable development, then the concept of sustainable tourism development will remain a theoretical concept. For sustainable tourism, attention and preservation of these communities are fundamental to ensure the economic, social and cultural benefits for communities and their environment. The paper discusses the need for more efforts for engaging local communities in developing and improving the archaeological sites, Mit Rahina area represents the case study area. The paper utilizes the primary and secondary data that are relevant to that issue. With mentioning some of the successful models that succeeded in engaging the local community in development processes.
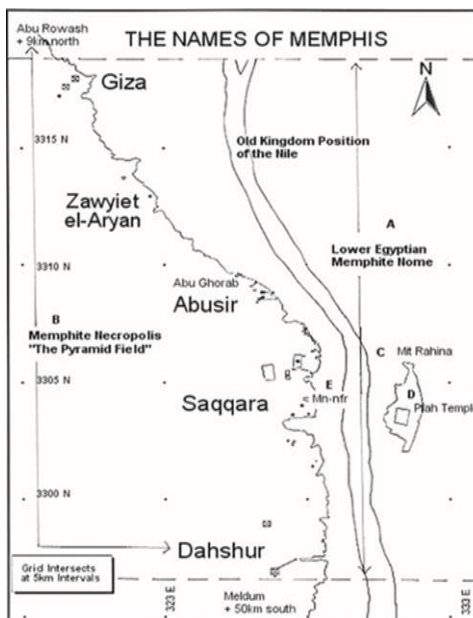
Keywords: Community, Engagement, sustainable tourism.

Introduction

When the word Memphis is cited in any of the scientific forums, it comes immediately to mind the oldest and greatest capital in the history of Pharaonic Egypt, it lies roughly 27 kilometers south of Cairo, on the present-day Mit Rahina town location. In the Pharaonic era, Memphis was the administrative center of the state after the political unification of the country, it was established around 3000 B.C to manage trade and transport roads along the Nile. Although there have been some scattered agricultural and industrial areas since 3400 BC, no evidence has been found to confirm the existence of gatherings before the beginning of the dynastic period. At the pinnacle of its political significance, Memphis was a sprawling metropolis that spanned at least 10 kilometers from North to South along the Nile's West bank. Its cemetery was bordered from the North by Abu Rawash, extending south wards to Giza, Abu sir, Saqqara, Dahshur, Mazghuna to the far south at Medium.[1] As a result of its strategic location between the north (lower Egypt) and the south (upper Egypt), it was called [Mḫ3t t3wy] which means the balance of the two lands. Memphis is the name given to Lower Egypt's first nome or province. The word (The Memphite Necropolis) was frequently used to describe ancient kingdom pyramids and private cemeteries. This cemetery extends about 80 kilometers, Northernmost pyramid at Abu Rawash and the southernmost pyramid at Meidum border the necropolis. As S. Love states, "*There are several different uses for the name, each having different, yet specific, geographical references``*. As shown in fig.1

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[1] David L. R. Jeffreys, "Investigating Ancient Memphis, Pharaonic Egypt's Northern Capital", Archaeology International, 2012, doi:10.5334/ai.0309, 73.

However, the most significant and traditional meaning of the name is that it refers to pharaonic Egypt's first capital, which was located to the east of the necropolis of Saqqara. Nowadays, this region is known as Mit-Rahina which distinguished by the monument ruins that had been kept situ.[2] Classical authors, historians like Herodotus and geographers like Strabo and Diodorus sicily, offered the earliest knowledge regarding the importance and extent of Memphis. All of them accurately described the spot and said that during the last stages of its development, it corresponded to the actual location of Mit Rahina area, but none of them ever refer to Memphis as the country's capital.[3] The members of Napoleon's scientific mission to Egypt, also link the old capital (Memphis) with the Mit Rahina ruins field. The wealth of ancient remains unearthed there was one of the causes for this association.[4]

Memphis was one of ancient Egypt's most important and symbolic towns, The age of this city is not less than three thousand years that contribute to make Memphis a mythical city for the whole world, leaving an indelible mark on the ancient and mediaeval world's collective imagination. Memphis was a "primaeval" destination for the ancient Egyptians in many ways. Memphis, as the first capital city of a united Egypt, was the birthplace of the pharaonic state. It was created at the very beginning of pharaonic history. Since that time, Memphis

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[2] Maria Helena Trinidade Lopes, "What Are We Talking About When We Talk About Memphis?", Trabajos De Egiptología. Papers On Ancient Egypt, no. 7 (2016): 59-66, doi: 10.25145/j.tde.2016.07.04.59

[3] D. G. Jeffreys, J. Malek and H. S. Smith, "Memphis 1985", The Journal of Egyptian Archaeology 73 (1987): 11, doi:10.2307/3821518.

[4] Maria Helena Trinidade Lopes, "What Are We Talking About When We Talk About Memphis?", Trabajos De Egiptología. Papers On Ancient Egypt, no. 7 (2016): 59-66, doi: 10.25145/j.tde.2016.07.04.59.

has been a privileged place from which kings can regain their power, it was also distinguished by some ceremonies that were held in it, such as the jubilee festival (heb_sed) and god Sokar festival. The Memphite cemetery was also distinguished by having the first Egyptian pyramids. Simultaneously, the god Ptah, the local deity of Memphis became one of the main state deities, As popularized in the ` Memphite theology` a belief that the first patch of fertile land emerging from the primordial seas was in the Memphite area, adding to the city's fabled reputation. The growth of this city was so special as it was linked to the foundation of the pharaonic state. The rulers of Egypt paid special attention to the temples of Memphis throughout history. Therefore, the temple of Ptah, known as Hut_Ka_Ptah, whose name evolved in ancient Greek to became `Aigyptos` or ` Egypt`, became one of the largest temples in Egypt, it was even compared to the Temple of Amun in Karnak in terms of size and beauty.[5] Most archaeologists have suggested that the village of Mit Rahina is the site of the ancient city of Memphis. Mit Rahina has a low level of living in general. Although, it depends on the palm industry, the standard of living in it is low. The local community has relatively little interaction with Memphis tourists, because of which the local community receives little or no economic benefit, according to the Central statistical organization and Statistics' 2017 census, it has a population of 34,143 people. Mit Rahina and Abusir have a few social clubs where activities like literary workshops are held. Memphis' significance was unknown to the surrounding people. As a result, places like the west gate of Ptah Temple in Mit Rahina became garbage dumps. Therefore, it is important to raise the awareness of the local community about the importance and history of the site and to involve them in the process of preserving and developing the site. Making them the first line of defense in keeping the places around them may inspire pride and a desire to maintain the archaeological site. Also, encouraging local craft industries for the local community will contribute to increasing the revenues of the site & promote cooperation between Memphis sites and the local community. Making contacts and relations with the stakeholders in Mit Rahina, Saqqara and Abu Sir will contribute to creating more trust between the local community and specialists in heritage and antiquities. Also, will enhance local passion, interest, and engagement in the site, so ensuring its long-term

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[5] AUDE Grazer Ohara, *TREASURES FROM THE LOST CITY OF MEMPHIS* (BOSTON: Ancient Egypt Research AssociatesA, 2020), ISBN: 978_1_7341542_0_7,2.

preservation. Allowing children to participate in the sites may result in the establishment of a cultural center for them and develop a respect and appreciation for their heritage. Mit Rahina has a total of six schools (primary - preparatory - secondary), Developing links with these local schools would be a good way to earn the confidence and respect of the local community. Unfortunately, most tour companies only devote a very short time to Memphis, and the visit is limited to the museum area. Visits are often short, lasting on average around 30 minutes. Therefore, most of the industries related to tourism do not contribute heavily to the economy of the village. Therefore, this study aims to enhance the process of community engagement, if not social, or at least economic.[6]

The Definition of CBT, CBET, and Community Engagement

A key trend have been emerged in the 1980s about the promotion of local community engagement in tourism. They are viewed as an integral component of the hospitality environment as well as one of the most significant resources for product maintenance. In addition, most of the services provided to tourists at the sites are provided by the local community such as lodging, dining, information, transportation, and other services. Lately, local communities have gained recognition as a resource or indeed participants, within the realms of sustainable tourism. Therefore, the literature regularly acknowledges the significance of community engagement for achieving sustainability. Involving the local community enhances their sense of belonging and pride and supports development projects. Thus reducing potential negative effects and strengthening the economy.[7] A growing number of academics have focused on the role that community engagement plays in the trajectory of tourism growth. They have emphasised the importance of engaging communities in the planning and decision-making stages in the programs of tourism development. Involvement of local communities ensures sustainability of tourism and their sense of ownership. Furthermore, The hospitality of the local population is also crucial to the tourism sector. Describing that if the locals are satisified, It will help in creating a favorable image for the site and positive word

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[6] Memphis, Egypt'S Ancient Capital: A Plan for Site and Community Development (Boston, MA 02135: Ancient Egypt Research Associates (AERA), 2017),9.

[7] Anne Hardy, Robert J. S. Beeton and Leonie Pearson, "Sustainable Tourism: An Overview of The Concept and Its Position in Relation To Conceptualisations Of Tourism", Journal Of Sustainable Tourism 10, no. 6 (2002): 479, doi:10.1080/09669580208667183.

of mouth arises from doing this. Tourism may grow when local communities are enthusiastic about it and when they trust they have an influential role in the development of tourism. The local community must participate in the decision-making process, which will motivate them to preserve the practices and sites. This will also lead to a decision that is appropriate for all parties and will have the greatest impact on preserving the environment. in order to achieve sustainable tourism development, they should be engaged in all stages of development in their region. The expectation is that the local communities would band together to plan and manage the growth of tourism. Community engagement is crucial for the development of sustainable tourism arguing that the fundamental tenet of sustainable tourism development requires the participation of the local community and meeting their needs and that process must be supported as it will assist in taking suitable decisions which will contribute to preserving the environment and encouraging the local community to get more involved in development processes. In this, the study sought to define the concept of community engagement. It is a building-trust process, setting priorities, and creating effective communication networks through a sustainable approach to achieve the best results. Participation '*is the process through which the local community actively participates in the formulation, execution, application, and assessment of decisions'*.

There are several names for tourism where the community is involved, including "community-based tourism" (CBT) or "community-based ecotourism"(CBET). The popularity of Ecotourism has increased recently all around the world with accepting the idea of effective community engagement in tourism which has grown in popularity.

''CBT is tourism that takes environmental, social, and cultural sustainability into account. It is managed and owned by the community, for the community, with the purpose of enabling visitors to increase their awareness and learn about the community and local ways of life''.

'Ecotourism' is 'Responsible Travel' in areas containing natural resources that possess endemic characteristics and cultural or historical resources that are integrated into the area's ecological system. Its purpose is to create an awareness among all concerned parties of the need for and the measures used to conserve ecosystems and as such is oriented towards community participation as well as the

*provision of a joint learning experience in sustainable tourism and
environmental management.*"[8]

One of the main elements of Ecotourism and sustainable tourism is
often local community engagement, The local community's benefits
were increased as a priority of its policy via the establishment of more
employment, market for their locally produced goods, infrastructural
development, raising community`s awareness and building their
capacities along with bettering land-use patterns, preservation and
conservation are important. Ecotourism policy is concerned not only
with involving local populations in order to enhance their quality of
life, but it also prioritises attaining sustainability.

Given how crucial this issue for the development of sustainable
tourism, it had been found that numerous international conventions and
agreements have emphasised its significance, including the 1992
UNESCO Convention for the Conservation of the Cultural and Natural
Heritage, the bura Charter (1999), and the Nara Document (1994),
taking into account some important factors:

1. Stress the value of local knowledge so that the community can better
appreciate the value of the landscape and culture, as understanding of a
landscape and understanding of its history are inseparable and knowing
the characteristics of the site also raises local community awareness of
the importance and value of the site.

2. Supporting community participation in the decision-making process
and environment`s preservation through a bottom-up approach,
keeping in mind that the desire for change is frequently driven primarily
by economic considerations, with total disregard for the needs and
interests of local communities. Community engagement is the
cornerstone of processes for reusing places, which ought to direct all
activities for coordinated protection.

3. Defining how the cultural landscape serves as an incentive for
socioeconomic development at the local level, utilising the cultural
scene as effectively as possible to build a sustainable economy, with
the availability of tools for monitoring and evaluating how much
progress has been made in achieving the sustainability factor.

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[8] Suansri Potjana, Community Based Tourism Handbook (Bangkok, Thailand:
Responsible Ecological Social Tour-REST), (2003),13.

It has also been confirmed in the proposal that had been presented in UNESCO Historic Urban Landscapes of 2011 that: Economic growth and landscape preservation go hand in hand, As cultural heritage in itself is a resource for achieving economic development in terms of creating new job opportunities, encouraging distrubtion of innovative, environmentally friendly activities, and to foster social unity and inclusivity. Also, ICOMOS confirmed that the cultural resource is an important indicator for achieving sustainable development.[9]

The concept of community engagement is crucial for achieving sustainable tourism. Although engagement is the key to benefit creation, studies on tourism frequently use it in an ambiguous manner, according to several authors. In its broadest sense, it "*refers to a form of voluntary action in which individuals confront opportunities and responsibilities of citizenship*." The definition of the term "community engagement" in the context of tourism is '*a participatory process in which members of society participate in the decision-making process and how to implement it, in addition to their participation in various political, economic and social activities'*. Even so, despite receiving symbolic representation, host communities' roles frequently involve serving as passive recipients of benefits related to tourism development. Arnstein, for instance, describes participation as "*the redistribution of power that enables the have-not citizens" to have a say and share "the benefits*" of development. According to Chevens, there is psychological, economic, political and social empowerment. The concept of agency is the main problem in community empowerment.[10] Empowerment is the ability of people to make their own decisions, it is a procedure whereby individuals take charge of the variables that affect their lives. Additionally, Sofield (2003) stated that empowerment is a shift in the balance between the strong and the weak, between the superior and inferior. According to earlier researchers, empowering citizens—also known as redistribution of power—must go hand in hand with citizen participation, It has been debated by Ernstein since 1969. This is due to the fact that the community is conscious of what is best

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[9] Esposito, De Vita Gabriella, Ragozino Stefania, and Simeone Maurizio. "Community Engagement in Cultural Landsacpe." Community engagement for cultural landscapes: A case study of heritage preservation and tourism development`` BDC. Bollettino Del Centro Calza Bini 15, no. 1 (2015): 8.

[10] Jarkko, Saarinen. Communities and Sustainable Tourism Development: Community Impacts and Local Benefit Creation in Tourism. A Research Agenda for Sustainable Tourism. Cheltenham, UK: Edward Elgar Publishing, 2019, 8.

for it and actively looks for solutions to its problems, this was discussed since 2003 by Timonthy and Tosun that communities are aware of what will and won't work in the specific circumstances in their environment.[11]

Successful Models in Engaging Local Communities

Example.1 The sustainable action plan for Barcelona (spain).
The first example of these cities is the city of Barcelona, the capital of Catalonia. This city succeeded in involving the local community to implement a sustainable development process for their city. One of the unique aspects of Agenda 21 in Barcelona is its commitment to applying the social dimension of sustainable development, where a four-year action plan was implemented from 1998 to 2002, and the authorities succeeded in holding many workshops and dialogue sessions with more than 100 representatives of civil society associations, those concerned with environmental interests, decision-makers, and a number of academic institutes. Many problems related to the city were discussed, The people's ideas and opinions were heard on a variety of city-related issues, and they were invited to send their proposals via the Internet. This served as the foundation for the local authorities' action plan and its implementation strategy which has received approval from the municipal council for sustainability and the environment after it was signed by more than 600 municipal organizations and pledged to assist in achieving the goals of the action plan.

This city has already succeeded in applying the principle of participatory community engagement in terms of:

Getting the Municipal Council to work with a variety of various stakeholders, which was entrusted with the duty of creating a sustainable action plan.

Mobilizing the public using a variety of deliberation methods (dialogue sessions, training classes, internet debates,...etc.) at the level of all neighborhoods and district.

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[11] Sook-Fun Fong and May-Chiun Lo, "Community Involvement and Sustainable Rural Tourism Development: Perspectives from the Local Communities," European Journal of Tourism Research 11 (January 2015): https://doi.org/10.54055/ejtr.v11i.198, 127.

Encouraging volunteer work to implement the plan approved by the Municipal Council.[12]

Example 2 -Eco-city of Tajimi (Japan)

The second of these cities is the central Japanese city of Tajimi, which has a population of over 100,000 people. This city won the Eco-city competition for the first time in its history, as it succeeded in involving the local community in implementing its strategic plans. Discussion sessions with the local community were held on a regular basis and included multiple disciplines such as (policy experts from various fields, engineers, planners,..etc.) to develop an integrated policy and promote the process of urban sustainable development. Moreover, Residents workshops are also part of the discussion sessions system.

For instance, The residents of each region used to meet separately to discuss the problems facing their region and find solutions for them. Residents have participated in classes on environmental quality and waterway restoration in the areas that have suffered from degradation due to river habitats. There was another successful example of community engagement, this time residents collaborated with students to build a school complex. The local residents particpated with the students in the selection process of the features of sustainability like water storage, energy production and green spaces. Although this city has achieved great fame for its success in involving local communities in the formulation of its policies and decisions, this is a practice that is used all over Japan because it is regarded as one of the fundamental elements of an successful urban sustainability process. The involvement of local communities is one of the most important conditions that must be met to win the Eco-City Competition, which has been held in Japan since 2001. Kawasaki was the first city in Japan to support community engagement in sustainable development processes in 1997. A special council for citizens was established by the city of Mitaka to provide guidance during the formulation of its master plan. Additionally, the city of Yamato passed a law promoting community engagement in development strategies and operations. All of this demonstrates how eager Japanese cities are to support the community's engagement in developing plans and finding solutions to issues, which has helped to

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[12] Simon Joss, "Rising to the Challenge: Public Participation in Sustainable Urban Development," Select Books, January 1, 2014, https://www.academia.edu/107868732/Rising to_the_challenge_public_participation_in_sustainable_urban_development,45.

make sustainable development processes successful and ensure their prosperous continuation. Paying attention to interactive discussions and community engagement in setting policies and plans, while supporting independent national initiatives, all of which led to a prosperous sustainable development process. These interactive discussions have existed in Japan since 1960s, where it was the first appearance of civil participation in finding solutions to environmental issues, which had the greatest impact in increasing citizens' awareness regarding environmental issues.[13]

Some may assume that most sustainable development projects focus on technology, but in fact the social issue and the issue of community engagement is no less important than sustainability issues. In essence, defining and emphasizing urban sustainability cannot be successful and ensure its effectiveness without achieving the social dimension of sustainable development, which is achieving the principle of community engagement in sustainable city initiatives that have proven successful and effective in the aforementioned cities. This concept is no longer theoretical at all, but has been successfully applied which confirms that the local agenda 21 had the greatest impact in terms of the principles it established in urging and encouraging member states to apply the concept of community engagement to achieve the goals of sustainable development.[14]

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[13] Simon Joss, "Rising to the Challenge: Public Participation in Sustainable Urban Development," Select Books, January 1, 2014, https://www.academia.edu/107868732/Rising_to_the_challenge_public_participation_in_sustainable_urban_development, 45.

[14] Simon Joss, "Rising to the Challenge: Public Participation in Sustainable Urban Development," Select Books, January 1, 2014, https://www.academia.edu/107868732/Rising_to_the_challenge_public_participation_in_sustainable_urban_development, 50.

Conclusions

The need for applying the concept of community engagement to achieve sustainable development processes and applying the principles of sustainable development related to the involvement of local communities has become urgent. Attention to the concept of community engagement began in 1972 at the United Nations conference on preserving the Human Environment, as it called for the engagement of local communities in decision-making processes as well as their participation in all development stages. The concept of community engagement is no longer a theoretical concept that is difficult to apply, but it has been successfully activated in some countries. It is possible to follow these successful experiences in order to achieve sustainable tourism development. Therefore, an integrated management plan must be developed to activate the community engagement process, and there should be permanent communication with the local community and deal with them as essential partners in managing the site as stated in 1972 World Heritage Convention.

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تحقيق الانخراط المجتمعي في موقع ميت رهينة

المستخلص
لقد تم الاعتراف بالمشاركة المجتمعية كأحد أهم الأهداف والمبادئ لتحقيق السياحة المستدامة. لا شك أن تحقيق التنمية السياحية المستدامة يتطلب إشراك المجتمعات، ولكن الغريب أنه تم إجراء fبعض الدراسات القليلة خاصة في منطقة الشرق الأوسط لفهم متطلبات هذه المجتمعات وآرائها وكيفية إشراكها. في عملية التنمية السياحية. أما إذا تم التعامل مع مفهوم المشاركة المجتمعية على أساس أنه نوع من السيطرة على الموارد دون فهم دقيق لمبادئ التنمية المستدامة، فإن مفهوم التنمية السياحية المستدامة سيبقى مفهوما نظريا. من أجل السياحة المستدامة، يعد الاهتمام بهذه المجتمعات والحفاظ عليها أمرًا أساسيًا لضمان الفوائد الاقتصادية، والاجتماعية، والثقافية للمجتمعات، وبيئتها. وتناقش الورقة ضرورة بذل المزيد من الجهود لإشراك المجتمعات المحلية في تطوير وتحسين المواقع الأثرية، وتمثل منطقة ميت رهينة منطقة الدراسة. تستخدم الورقة البيانات الأولية والثانوية ذات الصلة بهذه القضية. مع ذكر بعض النماذج الناجحة التي نجحت في إشراك المجتمع المحلي في عمليات التنمية

الكلمات الدالة: المجتمع، الانخراط، السياحة المستدامة.

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