

Samah Ibrahim

**TOURISM DEVELOPMENT, A TOOL FOR HERITAGE
MANAGEMENT: A CASE STUDY OF PORT SAID, EGYPT**

MA Thesis in Cultural Heritage Studies: Academic Research, Policy, Management.

Central European University Private University

Vienna

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by

Samah Ibrahim

(Egypt)

Thesis submitted to the Department of Medieval Studies,

Central European University Private University, Vienna, in partial fulfillment of the
requirements of the Master of Arts degree in Cultural Heritage Studies: Academic Research,
Policy, Management.

Accepted in conformance with the standards of the CEU.

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Author's declaration

I, the undersigned, **Samah Ibrahim**, candidate for the MA degree in Cultural Heritage Studies: Academic Research, Policy, Management declare herewith that the present thesis is exclusively my own work, based on my research and only such external information as properly credited in notes and bibliography. I declare that no unidentified and illegitimate use was made of the work of others, and no part of the thesis infringes on any person's or institution's copyright. I also declare that no part of the thesis has been submitted in this form to any other institution of higher education for an academic degree.

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Abstract

This research began after the observation of the poor state of conservation and the demolition of the built heritage of the historic center of Port Said, Egypt in the past few years. Simultaneously, several developments and investments have been taking place in the historic area, resulting in an increase in domestic tourism to the city. However, this tourism wave peaked during the Covid-19 lockdown, giving the government the incentive to carry out more development projects to put Port Said on the tourism map. The main aim of the research is to investigate how the commonly interconnected relationship between tourism and cultural heritage could be a stimulant for the management of the threatened built heritage in Port Said.

This thesis could be divided into two parallel tracks, focusing on the development of both tourism and heritage. In the beginning, it explores the evolution of the city in the shadow of colonialism and the other factors contributing to its singular character, while following the traces of its development as an international tourist destination. Moreover, it investigates the main circumstances influencing the deteriorated state of the built heritage and the menaces tourism faced in the past few years. Through analyzing the legal and administrative frameworks of the two spheres, the thesis provides insights into the challenges restricting the management and development of cultural heritage and tourism in Port Said. Additionally, it examines the current condition of the conservation and management of built heritage through case studies from the historic center, in addition to the present-day situation of tourism. Lastly, the thesis provides a set of recommendations to support the use of tourism in sustainable urban development. The recommendations focus on prioritizing the local community's socio-economic development through a Historic Urban Landscape (HUL) approach and Community-Based Tourism (CBT).

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List of Abbreviations

1. AHD – Authorized Heritage Discourse
2. AHR – Adaptive Heritage Reuse
3. CBT – Community-Based Tourism
4. CULTNAT – Center for Documentation of Cultural and Natural Heritage
5. ETA – Egyptian Tourism Authority
6. ETF – Egyptian Tourism Federation
7. E-TRP – Egypt Tourism Reform Program
8. FTZ- Free Trade Zone
9. GDP – Gross Domestic Product
10. GIS- Geographic Information System
11. HUL – Historic Urban Landscape
12. MoC – Ministry of Culture
13. MoTA – Ministry of Tourism and Antiquities
14. NOUH – National Organization for Urban Harmony
15. SCA – Suez Canal Authority
16. SCA – Supreme Council of Antiquities
17. SCC – Suez Canal Company.
18. TDA – Tourism Development Authority.
19. UNDP – United Nations Development Program.
20. UNESCO - The United Nations Educational, Scientific and Cultural Organization.
21. UNWTO – The World Tourism Organization.

Introduction

For many years since the Suez Canal opened for traffic, Port Said was a tourist destination for cruise ship travelers. However, the city suffered from several wars and other political events, which not only affected the tourism traffic but also the city's cultural heritage, specifically the deterioration and demolition of built heritage. The Egyptian Revolution of 2011 had the largest effect on both heritage demolition and stopping tourism. However, with the various measures the government was taking to revive the tourism sector, tourism in Port Said recently witnessed growth and development. With the shift to domestic tourism during Covid-19, Port Said began to gradually regain its popularity as a tourism destination, and although tourism in many cases can give an incentive for heritage management, built heritage is neglected facing threats of demolition. Therefore, this thesis collaterally deals with cultural heritage and tourism in the historic center of Port Said. More specifically, it demonstrates the current situation of heritage management, focusing on the potential tourism offers for heritage protection and socio-economic development.

In the past few decades, heritage has developed a broad range of definitions as a consequence of the engagement and interactions of communities and individuals with heritage places. Broadly, it started to be understood as an active interaction of the past in the present, which also will affect the future.¹ It is considered a cultural, political, and social phenomenon, which is affected by several aspects.² In fact, one of the most important aspects impacting the cultural mechanism of heritage is the power dynamics. Commonly, states use heritage to construct the nation's identity, besides their prevailing national narrative by pointing out their prominent

¹ Rodney Harrison, *Heritage: Critical Approaches*, Routledge, New York, 2013.

² Kynan Gentry and Laurajane Smith, "Critical Heritage Studies and the Legacies of the Late Twentieth-Century Heritage Canon," *International Journal of Heritage Studies*, 2019, 2, <https://doi.org/10.1080/13527258.2019.1570964>.

achievements which create some sort of social collective memory.³ These factors play a significant role in heritage conceptualization in a community.

For instance, Egypt defined its national identity – returning to the glorious past of the ancient Egyptian civilization – during the uprising against the British occupation in the twentieth century.⁴ Consequently, the primary concern of the State became to reinforce the cultural identity through enhancing the preservation of the pharaonic, along with, Islamic antiquities; not giving much attention to other forms of heritage such as the Colonial heritage located in cities like Port Said, albeit it forms a substantial part of the Egyptian history. However, the conceptualization of heritage for the citizens of Port Said – including myself – emerged from their relationship with the city, its colonial past, and the way they interpret this heritage through their everyday life.

For several years, heritage has been commercialized and advertised as an experience, resulting in its consideration as one of the keynotes of tourism. Therefore, many nations – including Egypt – were encouraged to take advantage of the tourism industry to promote and brand their cultural heritage, which in return, created an interconnected relationship between the two sectors. In Port Said, colonial heritage was used as the medium of city branding. Both the colonial past and diverse "cosmopolitan" heritage were important aspects of the citizens' perception of their city, as this heritage – for many citizens especially younger generations – is not considered a trace of colonialism that should be erased; they saw it as a unique feature characterizing their city.

As tourism is an influential and ever-growing sector, playing a major role in the present-time economy, the prompting forces of the sector are continuously more linked to cultural elements

³ Laurajane Smith, *The Uses of Heritage*, Routledge, 2006.

⁴ Noha Mellor, *The Egyptian Dream: Egyptian National Identity and Uprisings*, Edinburgh University Press, 2016, DOI:[10.3366/edinburgh/9781474403191.001.0001](https://doi.org/10.3366/edinburgh/9781474403191.001.0001).

including tangible and intangible cultural heritage.⁵ Therefore, this inseparable relationship between cultural heritage and tourism can be used to strengthen the attractiveness of a place and encourage cooperation between the public and private sectors, in addition to the local community.⁶ Furthermore, dealing with tourism as an industry allows the valorization of cultural heritage and considering it as an asset that will support a better economy and consequently, better overall well-being

Port Said: Background and Context

Port Said is one of the 27 governorates in which Egypt is divided and is one of the only four urban governorates with no rural population.⁷ Geographically, it is located in northeast Egypt on the Mediterranean Sea and on the mouth of the Suez Canal isthmus, making it the second most important port in Egypt – after Alexandria. Port Said was established in 1859 not long after the digging of the Suez Canal started. The concept was to create a company town to serve the Suez Canal Company (SCC). In the following years of the Suez Canal opening, Port Said earned a substantial place in the envision of travelers from East or West. A city without a past or heritage, created from scratch and put on the map.⁸ It was not only the first port of call after leaving Europe but was also recognized as the doorway between Europe and Asia. For many travelers, the city was seen as "Cosmopolitan" because of its internationally diverse population.⁹ However, Port Said – like many colonial cities – was designed following an urban

⁵ ESPON, "Synergistic Relations Between Cultural Heritage and Tourism as Driver for Territorial Development: ESPON Evidence," ESPON co-financed by the European Regional Development Fund," October 2020, 5.

⁶ Ibid.

⁷ UNICEF Egypt, "Country Background," UNICEF, n.d., accessed May 31, 2023, <https://www.unicef.org/egypt/country-background#:~:text=Administratively%2C%20Egypt%20is%20divided%20into,into%20urban%20and%20rural%20areas>.

⁸ Valeska Huber, *Channelling Mobilities: Migration and Globalisation in the Suez Canal Region and Beyond, 1869–1914* (Cambridge: Cambridge University Press, 2013), 39, <https://doi.org/10.1017/CBO9781139344159>.

⁹ Ibid.

segregation concept, dividing the city into two main districts, one for the Arabs and another for the Europeans. A third district called Port Fouad was later created in 1920.¹⁰

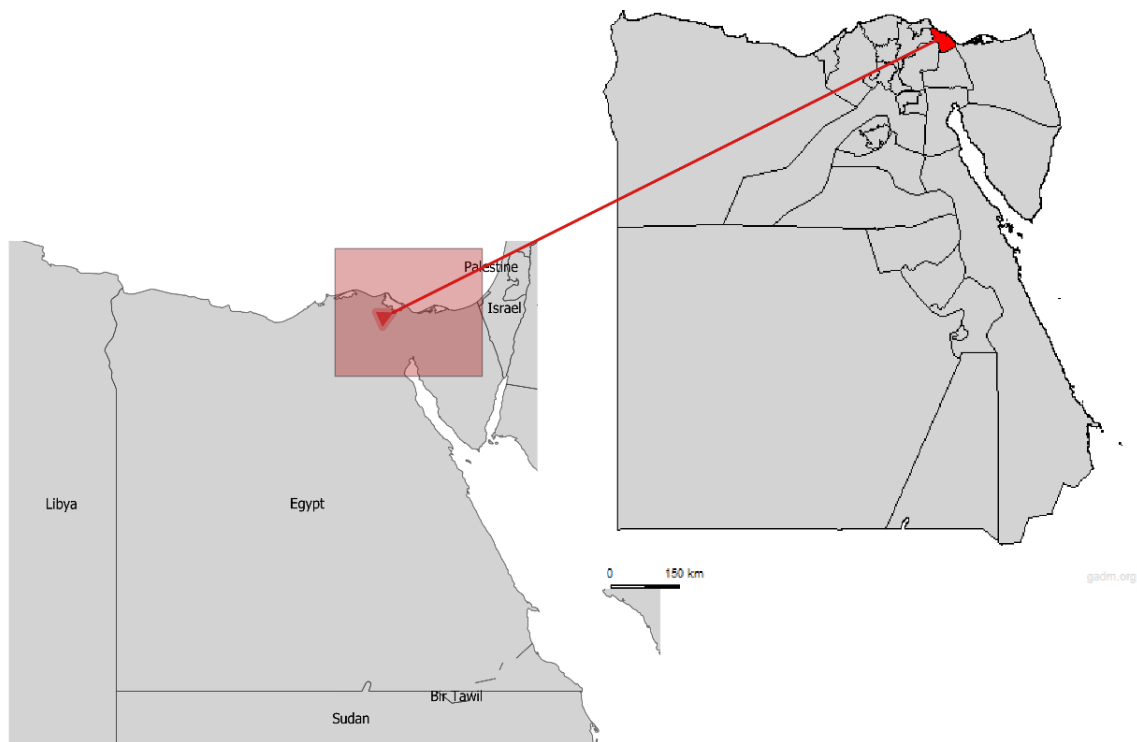


Figure 1: Port Said's location in the Egyptian context. Source: Samah Ibrahim

Research and Questions and Objectives

The main focus of the research carried out for this thesis is the cultural heritage and the tourism in the historic center of Port Said. Particular aspects of the research are connected to the current situation of heritage and tourism management in the context of historical and socio-economic development in the city. The outcome of this research will be a brief analysis of the measures

¹⁰ Dalila ElKerdany, "Port Said: A Cosmopolitan Heritage Under Threat," in *Revitalizing City Districts*, ed. Hebatalla Abouelfadl, Dalila ElKerdany, and Christoph Wessling, The Urban Book Series (Cham: Springer International Publishing, 2017), 2, https://doi.org/10.1007/978-3-319-46289-9_2.

taken by the Port Said governorate for heritage rehabilitation and a set of recommendations to support a sustainable urban management strategy, prioritizing the local community's engagement and economic welfare. Accordingly, the thesis is guided by a main research question, which is *how can tourism development act as a tool for heritage management?* Additionally, other supporting questions are derived from the main question and go as follows:

- What risks does Port Said face regarding heritage preservation under the current heritage protection policies?
- What are the different layers of heritage in the city – architectural, cultural, social, economic, etc.?
- Which areas are prioritized both in tourism promotion and heritage management? And which areas require an immediate response from both the locals and government representatives?
- What could the governorate offer as alternative incentives for heritage rehabilitation?
- How can a holistic management approach – namely Historic Urban Landscape – contribute to sustainable management of the city?

Methodology and Sources

The thesis deals with the historic city center of Port Said, focusing on the original structure and design of the city, which became the historic and touristic core of modern Port Said, and assessing the evolution and current state of its cultural heritage. The research scope does not allow a complete analysis of the built heritage situation of the entire city; however, it supports a localized focus. This research employs different research methods varying from primary and secondary sources, with each chapter adopting methods appropriate for analyzing both tourism and cultural heritage aspects and answering the research questions. Additionally, I included

information obtained through participant observation as a citizen of Port Said. The following methods were used:

Desktop Research

Mainly used in the first chapter, I collected various historical sources through books, travel guides, and visual data manifested in maps, postcards, and pictures. The data were used to overview the city's development and evolution as a tourist destination since its creation.

Legislative Framework Analysis

To understand the heritage protection and management strategies and tourism policies carried out in the city and locate the risk elements that need to be assessed. In order to understand the general and local trends affecting heritage and tourism in Port Said, in the second chapter, I analyze the legal and administrative frameworks managing both cultural heritage and tourism on the national level.

Case Studied

Case studies – combined with field observations and interviews – were used in the third chapter of this thesis. I chose a sample area from each of the three historic districts in the city, respectively. From the European district, Abd El Salam Aref Street is the case study because of the presence of several heritage buildings with different architectural styles, functions, and ownership. From the Arab district, I chose Nabil Mansour Street as it offers an interesting overview of the tangible and intangible heritage of Port Said. The area chosen from Port Fouad is a housing complex for the Suez Canal Company workers, which demonstrates a very different urban landscape.

Field Observation

From the 5th of January until the 23rd of January, the ship Logos Hope – the largest floating bookfair – docked in Port Said and received a number of visitors from all over Egypt. The field observation surveyed the visitors' expressions of the city and tried to determine which governorates they are visiting from and the presence of international visitors. Additionally, I observed various areas of the historic area to determine the state of heritage and human interaction with it. However, the focus was on the case study area to assess the state of conservation and the use of public areas and the community interaction with heritage, how people interact with the heritage, and whether there is an attachment to or engagement with specific buildings or squares. The observations followed a cataloging method, inventorying some of the buildings along a set of indicators, including function, occupancy, ownership, and the state of conservation.

Interviews

Given the importance of the local community, three semi-structured interviews were conducted with Mohamed Hassan, the founder of the *Port Said Ala Ademo* company – which started as an initiative to raise awareness about the cultural heritage of Port Said – and co-founder of *StaBene* cultural center. The Second interview was held with Muhammad Mosaad, a lecturer assistant in the naval architecture and marine engineering department at Port Said University and one of the co-founders of *StaBene*. Lastly, an interview was conducted with Afnan Fehead, an independent writer. The interviews provided insights into heritage and tourism management issues and unaddressed community needs.

Challenges and Limitations

There are various limitations and challenges to this thesis. For instance, the change of the case studies area in both the European district and Port Fouad, which was a consequence of the loss of many buildings within the span of the year and a half of my absence from the city. Furthermore, carrying out the assessment of Abd El Salam Aref Street was both challenging and limiting the research because of the police security restrictions and the prohibition of taking pictures of the religious institutions and the foreign consulate. Additionally, the main limitation is the absence of updated databases and the lack of information, specifically on the local policies for heritage protection in Port Said. Lastly, the thesis is limited to the domain of the intersection between cultural heritage and tourism; therefore, certain other aspects such as identity, collective memory, and post-colonialism and contested heritage, among others, have been deliberately left out or only briefly mentioned so that main areas of research be prioritized. Though, I recognize their importance for a more comprehensive perspective on both heritage and tourism management based on the citizens' relationship with and perception of Port Said's cultural heritage.

Thesis Structure

This thesis consists of four chapters – besides the introduction and conclusion. The first chapter presents a historical background, focusing on the city's development since its creation and the most significant events in its history that resulted in shaping its modern state. Moreover, I examine its development as a tourist destination and explore travelers' experiences in the city until after the Egyptian Revolution of 2011.

The second chapter aims to offer a comprehensive analysis of the legal and administrative and institutional framework of cultural heritage and tourism management in Egypt to allow a better

understanding of the challenges restricting their development. The chapter is divided into two parts, the first part focuses on the important laws and institutions managing the protection of heritage, in particular, the built heritage category. The second part delves into the various challenges that the Egyptian tourism sector faces in the past decade.

The third chapter provides an understanding of the built heritage and tourism situation in Port Said, consisting of two sections. The first section analyzes and evaluates the status of built heritage conservation and management in addition to community involvement, based on case studies from the three historic districts. The second section investigates the tourism development status in Port Said while highlighting the reasons for its growth.

Lastly, the fourth chapter gives a concise analysis of the governorate's heritage protection vision resulting from the increase of tourism in the city. Moreover, based on the information gathered in the previous chapters, the chapter provides a set of recommendations that will support the heritage management process.

Chapter 1.

Port Said: Cosmopolitan and much visited

"Port Said is always full of vessels discharging or taking cargo or waiting to pass through the Canal. Men of War of all nations, emigrant ships, and troopers all meet here, and the sight is extremely interesting."

-Lala Baijnath ¹¹

In this chapter, I trace the evolution of Port Said city from its infancy until after the Egyptian Revolution in 2011. I focus on the creation of the city and how it coincides with the Suez Canal. Subsequently, I will show the development of Port Said to be a cosmopolitan city visited by many travelers worldwide, which made it gain its global character and transform it into a tourist destination. Moreover, I touch upon the most important –maybe unfortunate– events in the life of the city, which made it lose its cosmopolitan population and, in return, lose its position over the years as a tourist destination.

The time has come: The creation of the city

The Suez Canal was a focal point of the Saint-Simonian¹² utopian ideas; however, their suggestion to Muhammed Ali Pasha failed to convince him.¹³ However, Ferdinand De Lesseps, a French diplomat who worked as a consul in Alexandria, knew how to seize this opportunity after reading the Saint-Simonian studies on the canal in the *Description de l'Égypte* and noticing the potentialities of Egypt. De Lesseps was a friend of the ruling family and was

¹¹ Lala Baijnath, *England and India: Being Impressions of Persons and Things, English and Indian, and Brief Notes of Visits to France, Switzerland, Italy, and Ceylon*, Mumbai: J.B. Karani, 1893, 4.

¹² Saint-Simonianism was a French political, religious, and social movement inspired by the ideas of Claude Henri de Rouvroy, Comte de Saint-Simon. His ideas focused on the development of industrialization and the scientific discovery that would profoundly change society.

¹³ Sylvia Modelski, *Port Said Revisited*, Faros, Landon, 2000, 17.

particularly close with Khedive Mohamed Sa'id Pasha.¹⁴ This friendship helped to convince the Khedive to execute the canal project through the Suez isthmus. In 1854, De Lesseps was finally given the authority to implement it.

The 25th of April 1859 marked the start of the Suez Canal digging, and with the first hit of a pickaxe, Port Said was created.¹⁵ As an appreciation gesture for allowing the project's execution, De Lesseps named the city after Sa'id Pasha. The origin of Port Said as a city is unique in the Egyptian context as it was the first modern city built on excavated soil while building the canal with a long artificial breakwater instead of a natural harbor.¹⁶ Port Said was a city that was literally put on the map, a place without a past; it was the gateway of a strategic waterway linking three continents: Europe, Africa, and Asia.

The city can be categorized as a "company town," established and operated by the "Compagnie Universelle du Canal Maritime du Suez," known in English as the Suez Canal Company (SCC). The Egyptian government granted the SCC concession of the Canal for ninety-nine years. A concession was often an economical technique to control and occupy weak or underdeveloped regions by permitting a private company to manage public service.¹⁷ Accordingly, Port Said became a "State within a State" setting a management model that mixes corporate logic and colonial ideologies.¹⁸

¹⁴ Mohamed Said Pasha was the ruler of Egypt and Sudan from 1854 until 1863.

¹⁵ Modelski, *Port Said Revisited*, 26.

¹⁶ Valeska Huber, *Channelling Mobilities: Migration and Globalisation in the Suez Canal Region and Beyond, 1869–1914*, Cambridge University Press, 2013, <https://doi.org/10.1017/CBO9781139344159>

¹⁷ Caroline Piquet, "The Suez Company's Concession in Egypt, 1854-1956: Modern Infrastructure and Local Economic Development", *Enterprise & Society* 5, no.1, (March 2004): 108, DOI: 10.1093/es/khh005

¹⁸ Claudine Piaton, "Port Said: Cosmopolitan Rules and Architecture (1858-1930)", in *Revitalizing City Districts*, ed. Hebatalla Abouelfadl, Dalila ElKerdany, and Christoph Wesslind, (Cham: Springer International Publishing, 2017), 3, DOI 10.1007/978-3-319-46289-9.

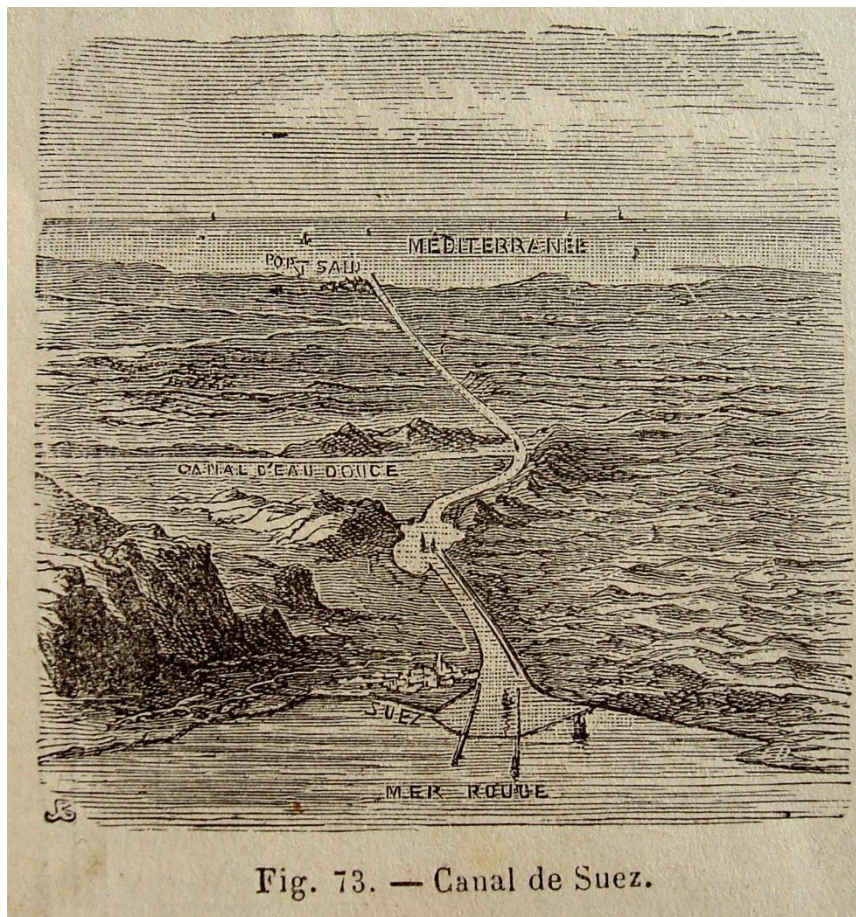


Figure 2: The beginning of the Suez Canal featuring Port Said. Source: Foncin.¹⁹

Being put on the world map

The Suez Canal construction was eventually completed in August 1869. On the 17th of November 1869, Khedive Isma'il Pasha²⁰ inaugurated the Canal with a majestic ceremony in Port Said that all the world talked about.²¹ The ceremony was a world event attended by thousands of dignitaries and leaders who hailed the Suez Canal construction depicting it as the unification of two worlds, East and West. The ceremony was meant to exceed anything seen in Paris and London at the time.²² Although Egypt was heavily in debt, Isma'il threw

¹⁹ Pierre Foncin, "Canal de Suez" in *La Deuxième Année de Géographie*, (A. Colin, 1882). Image, Creative Commons, accessed May 3, 2023. <https://commons.wikimedia.org/wiki/File:Canal-suez.jpg>

²⁰ Ismail Pasha was Egypt's ruler and Sudan's conqueror from 1863 to 1879.

²¹ Huber, *Channelling Mobilities: Migration and Globalisation in the Suez Canal Region and Beyond*, 39.

²² Modelski, *Port Said Revisited*, 33.

great pomp for the new waterway, hoping to push Egypt's new entrance to join the developed nations²³. Europe had always bewitched Isma'il, to the point that he desired to Europeanize Egypt. Therefore, the canal's opening changed his sense of Egypt's location on the map; he said, "My country is no longer part of Africa...I have made it part of Europe."²⁴



Figure 3: Empress Eugénie with Emperor Franz Josef and Khedive Ismail at the opening ceremony. Source: Vanner.²⁵

The invitees featured many notable European guests who were well-presented at Port Said. The Empress Eugénie of France was the guest of honor of the ceremony on her yacht *L'Aigle*; she was the first to pass through the Canal, followed by a parade of 55 ships.²⁶ Other royal guests included Emperor Franz Josef I of Austria-Hungary, the Prince Henry of the Netherlands, the Prussian Crown Prince Fredrick, and the Grand Duke Michael of Russia.²⁷ Britain was represented by its ambassador of Constantinople, Henry Elliot, and Admiral Sir

²³ Ibid

²⁴ Huber, *Channelling Mobilities*, 39.

²⁵ Antoine Vanner, "Opening the Suez Canal 1869", *Dawlish Chronicles* (blog), February 2, 2018, accessed January 8, 2023, <https://dawlishchronicles.com/2018/02/02/opening-the-suez-canal-1869/>

²⁶ Ibid.

²⁷ Modelski, *Port Said Revisited*, 35.

Alexander Milne.²⁸ Leading papers, such as *The New York Times*, *The New York Herald*, *The London Times*, and *The Illustrated London News*, wrote to appraise the event, "the party of the century", "A day such as Port Said will never see again and such as few cities ever see", "A gorgeous and glittering scene on the doorway of the desert", "The greatest festival Egypt had seen since the days of the Ptolemies."²⁹

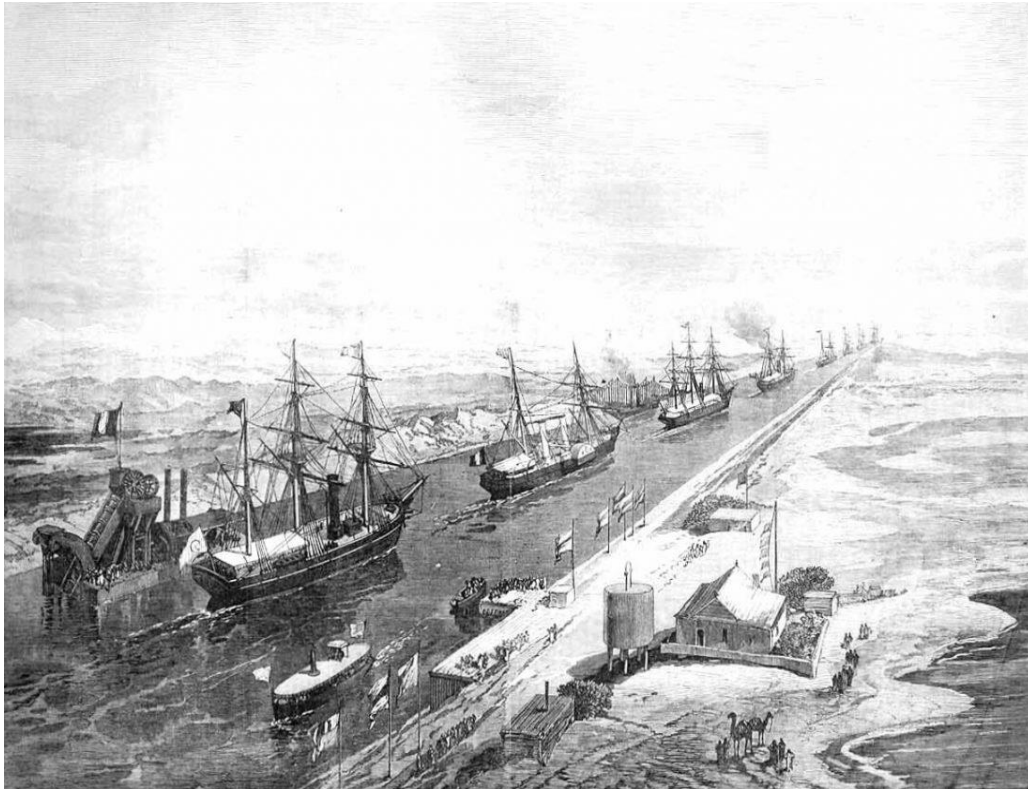


Figure 4: The first transit of the Canal on the inauguration day. Source: Vanner.³⁰

The genesis of a cosmopolitan city

The SCC reinforced the explicit image of the Canal as a link between the East and West and a road to progress and civilization.³¹ However, many travelers tended to associate the passage of the Canal and Port Said with more irresolute images, which came to be defining characteristics

²⁸ Huber, *Channelling Mobilities*, 40.

²⁹ Modelski, *Port Said Revisited*, 40.

³⁰ Vanner, "Opening the Suez Canal 1869".

³¹ Huber, *Channelling Mobilities*, 2013, 45.

of Port Said and maybe a generally explicit global image.³² The Canal originated a wave of international interconnection. While it evolved into a road for delivering goods, it also became a channel of movement and transfer for individuals and their beliefs, conceptions, and knowledge. As a result, Port Said has established itself as one of the most important cities; it increasingly became a cosmopolitan, multi-ethnic, and multilingual city with diverse architecture. A place where according to Zachary Karabell, "you speak bad Italian to the Arabs, even worse Greek to the French, and an impossible Arabic to the Dalmatians."³³ Before the opening of the Canal for night traffic and equipping the vessels with electric lights in 1885, an overnight stay in Port Said was common as it was the first port of call outside of Europe, which made it a collective experience by nearly all travelers between Asia and Europe³⁴.

With the port town being an exceptional case at the time, many coined names attempting to capture the new city's characteristics. For instance, "the Marseille of the Red Sea", "the Venice of the desert", "an Egyptian Calcutta", and "the hyphen between Orient and Occident".³⁵ Whether Port Said was seen as featuring either the East or the West or perceived as a global combination, it reached an extent where it represented global unification and a zone between different worlds.³⁶ This international character and importance as a port made it renowned for many authors, specifically with the popularity of travel literature during this time.

For example, it was mentioned in "Innocents Abroad" by Mark Twain, in Jules Verne's "Around the World in Eighty Days", where the hero begins his adventure transiting through Port Said. This helped increase oceanic tourism popularity and created "globe-trotting".³⁷ It

³² Huber, *Channelling Mobilities*, 45.

³³ Ibid, 47.

³⁴ Huber, *Channelling Mobilities*, 2013. See also Lucia Carminati, "An Unhappy Happy Port: Fin-de-siècle Port Said and Its Connections and Disconnections with Water and Iron." *International Journal of Middle East Studies* (2022), 54, 731–739, 734. doi:10.1017/S0020743823000302

³⁵ Ibid.

³⁶ Ibid.

³⁷ Modelski, *Port Said Revisited*, 48.

was even mentioned in the Adventures of Tintin, "Cigars of Pharaoh".³⁸ Arguably, the English novelist Rudyard Kipling, the most widely-read author, was the most influential in describing the Canal passage and portraying Port Said.³⁹ Kipling wrote, referring to Port Said, that if you "want to meet a friend...there are three great doors in the world where, if you stand long enough, you shall meet anyone you want. The head of the Suez Canal is one..."⁴⁰

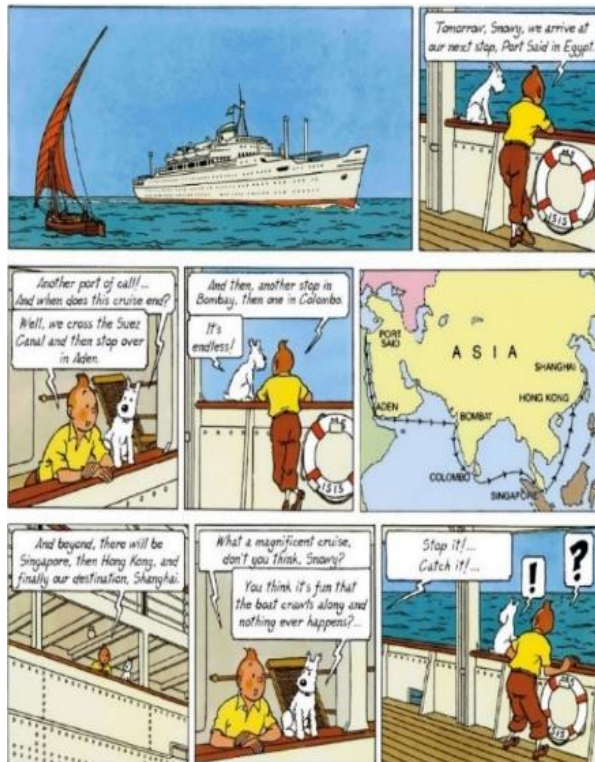


Figure 5: In "The Cigars of the Pharaoh" (1934), Tintin Explains to Snowy their route starting with Port Said.



Figure 6: Tintin and Snowy arrived in Port Said.
Source: Cigars of the Pharaoh, Tintin.com

Port Said's internationality continued to be noticeable for those traveling through the Suez Canal, although not always in a positive way; many travelers strolled around the city to discover it before recording their impressions once back on board. Predominantly, they concluded that there was not much to see besides the evident urban segregation –a topic discussed in detail in

³⁸"Cigars of the Pharaoh", Tintin.com, accessed December 16, 2022, <https://www.tintin.com/en/albums/cigars-of-the-pharaoh>

³⁹ Huber, *Channelling Mobilities*, 60.

⁴⁰ Rudyard Kipling, "The Limitations of Pambé Serang" in *the Best Short Stories*, (Ware: Wordsworth Edition Limited, 1997), 54.

chapter 3– and the city's remarkably diverse population, which they termed "cosmopolitan".⁴¹ In 1882, Port Said's inhabitants reached about 15,000, with a remarkable international population. In 1886, Port Said was home to around 2000 from the Austro-Hungarian Monarchy, 2000 French, 2,500 to 3,000 Italians, 1,800 to 2,000 British, and about 3,000 Greeks.⁴² Therefore, travelers frequently used the word "cosmopolitan" to describe Port Said, which can hint at how the city would be if visited in the late nineteenth and early twentieth centuries. Yet, some travelers did not always cherish this cosmopolitanism as they hoped for a more "oriental" and less cosmopolitan experience.⁴³



Figure 7: A photo dates to 1890 by the French photographer Hippolyte Arnoux showing different ethnic groups in one of Port Said's main streets. Source: Arnoux.⁴⁴

⁴¹ Ibid

⁴² Valeska Huber, "Cosmopolitanism on the Move: Port Said around 1900", *Global Urban History* (blog), June 20, 2017, accessed January 15, 2023, <https://globalurbanhistory.com/2017/06/20/cosmopolitanism-on-the-move-port-said-around-1900/>

⁴³ Ibid

⁴⁴ Hippolyte Arnoux, "Strasse von Port Said". BMArchives, 1861-1890 accessed January 23, 2023, <https://www.bmarchives.org/items/show/78702>

All roads lead to Port Said

Since the early nineteenth century, Egypt was a typical tourist destination for Western travelers.⁴⁵ Egyptian tourism was about to be born in 1869 when the travel agency Thomas Cook & Son started expanding their business in Egypt by organizing tourist excursions, including witnessing the Suez Canal inauguration.⁴⁶ Tourism reached its peak through Cook's development of the concept of "package tours", which made leisure travel significantly convenient and affordable.⁴⁷ By building an outspread tourism business in Egypt, the company supported the influence of what we now call the international tourism industry.⁴⁸ The daily average of vessels crossing the canal multiplied between 1870 and 1900 with an average of one and a half vessels, leading to the anticipation that Port Said would keep on progressing.⁴⁹ Port Said became a destination for fortune seekers because it offered many opportunities to start a business, labor worksites, or work with tourists.

However, while the Suez Canal connected Port Said to the world, it was geographically isolated from the rest of Egypt. Reaching Port Said was a challenge as it was more like an island than a city, with no possible connections to other parts of Egypt, except through the Mediterranean, the Suez Canal, or Lake Manzla, which affected tourism. Therefore, by 1871, Port Said City requested a railway connection between the city and Damietta and another connection to Ismailia.⁵⁰ Yet, at the beginning of 1880, traveling to Port Said still implied taking the railroad to Ismailia and then an additional six hours on a small steamboat.⁵¹ In 1892, a narrow-scale

⁴⁵ Huber, *Channelling Mobilities*, 59.

⁴⁶ Waleed Hazbun, "Travel to Egypt. From the Nineteenth Century to the Second World War: Thomas Cook, the Mechanization of Travel, and the Emergence of the American Era", in *Red Star Line: Cruises (1894-1934)*, ed. Marie-Charlotte Le Bailly, (Luven: Davidsfonds/Infodok, 2016). 125-125.

⁴⁷ Ibid, 124.

⁴⁸ Ibid, 126.

⁴⁹ Carminati, "An Unhappy Happy Port: Fin-de-siècle Port Said and Its Connections and Disconnections with Water and Iron," 732.

⁵⁰ Carminati, 734.

⁵¹ Ibid.

railway connected Port Said and Ismailia and it was the connection on which tourists, among others, depended.⁵² Around 1900, a new railway line was being established allowing to connect Port Said directly to Cairo.⁵³

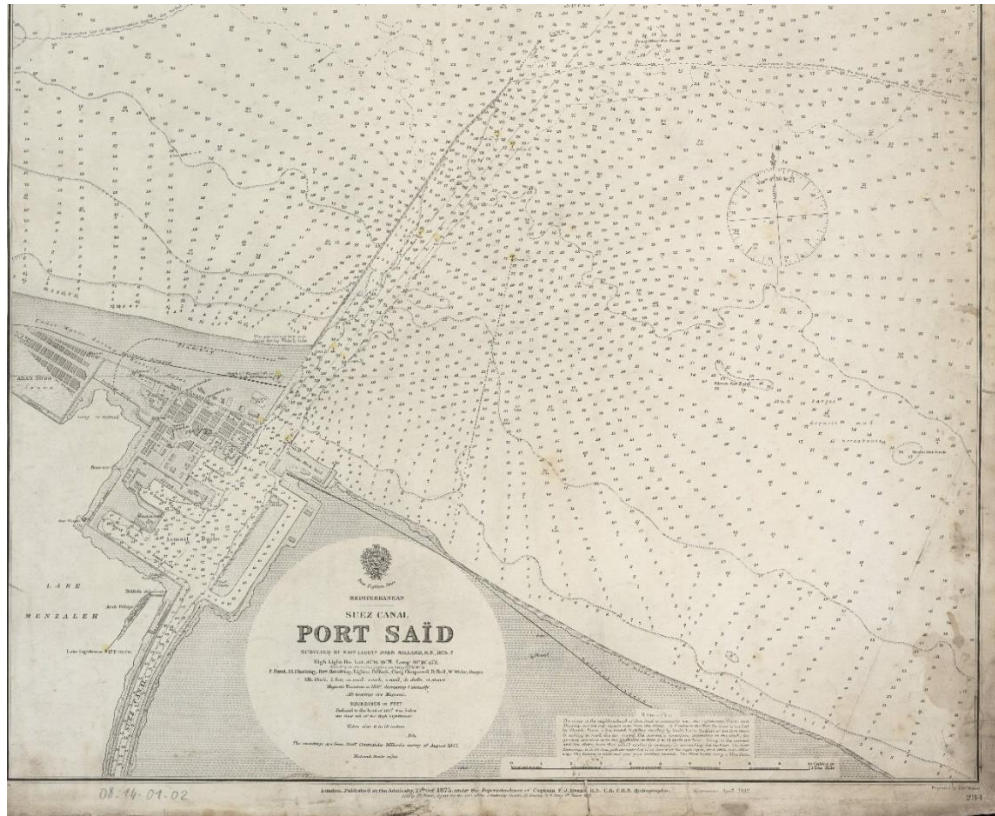


Figure 8: A map demonstrating the size of Port Said and how it was like an island. Source: Millard.⁵⁴

Tourism increased, requiring the government to request the SCC to enlarge Port Said's harbor, which was realized between 1908 and 1928.⁵⁵ The Egyptian tourism economy specifically flourished during the period of the interwar (1918-1939), which was viewed as the beginning of the "American era" of travel with the start of "Mediterranean Cruises," which replaced –to an extent– the decreasing number of British visitors after Egypt declared its independence in

⁵² Ibid, 735.

⁵³ John Murray (Firm), *A Handbook for Travellers in Lower and Upper Egypt*, (London: John Murray, 1888), 279.

⁵⁴ John Millard, "Mediterranean, Suez Canal, Port Said", Collections Patrimoniales numérisée de Bordeaux Montaigne, Map, 1882, accessed May 4, 2023, <https://1886.u-bordeaux-montaigne.fr/s/1886/item/245550#?c=&m=&s=&cv=&xywh=43%2C1666%2C6481%2C4800>

⁵⁵ Caraminati, "An Unhappy Happy Port", 736.

1922.⁵⁶ By 1934-1935, Egypt's visitors came to around 20500 with 8000 tourists passing through the Suez Canal, meaning that over a third of the total tourism income was from cruise passengers.⁵⁷



Figure 9: An example of a postcard showing some of Port Said's monuments. Source: Martin.⁵⁸

Many travel guidebooks were produced to help travelers form their expectations before starting their journey, offering all the practical information such as journey duration, a city map, consulates, sightseeing, and other activities. Examples of sightseeing would be the statue of Ferdinand de Lesseps, Queen Victoria's Well, the headquarters of the Suez Canal Authority (SCA), and the Lighthouse. Tourists were also advised of hotels in which to stay, such as

⁵⁶ Hazbun, "Travel to Egypt", 124.

⁵⁷ Ibid, 130.

⁵⁸ Mary L. Martin, "Port Said Egypt Africa Diamond Jubilee Multiview Antique Postcard", image, accessed May 9, 2023, <https://www.marylmartin.com/product/port-said-egypt-africa-diamond-jubilee-multiview-antique-postcard-k85303/>

Eastern Exchange with 100 rooms, *Hôtel Continental* included 40 rooms⁵⁹, *Casino Palace*, and *Hotel de la Poste*.⁶⁰

Various activities could be done in Port Said like attending concerts such as the *Concert Khédivale* with the female orchestra and other concerts in the *Eldorado* theatre.⁶¹ Port Said offered outstandingly good bathing facilities varying from sea baths and swimming pools during the season from the middle of May until the end of October.⁶² Additionally, there were many stores, but the most famous was the Simon Arzt department store, which gained its reputation as it is where tourists could find "most of the luxuries of Europe".⁶³

Moreover, Port Said was known for its brothels and prostitution business which was popular amongst a class of travelers.⁶⁴ Tourism in Port Said remained persistent until 1956, allowing the expansion of a new job market of sea trade peculiar to the city's tourist character. Bumboat traders, or as called by the locals "Bumbotya" were the vendors selling postcards, booklets, souvenirs, jewelry, and several other things that tourists can buy from the city. Bumboat men used to line up in a group of boats around the ships shouting their goods in Italian, French, German, English or Greek trying to sell to the visitors on board.⁶⁵ Steadily, Port Said's prosperity continued the same way until the nationalization of the Suez Canal in 1956.

⁵⁹ Karl Baedeker (Firm), "Egypt: handbook for travelers," (Leipsic: K. Baedeker, 1902), 168, <http://archive.org/details/egypthandbookfo01firgoog>

⁶⁰ Bureau of Navigation under the authority of the Secretary of the Navy, "Port Said, Egypt", (United States Bureau of Naval Personnel, 1920), 35-36.

⁶¹ Baedeker firm, "Egypt: Handbook for travelers," 168.

⁶² Ibid, see also "Bureau of Navigation under the authority of the secretary of the navy", Port Said, Egypt, 36.

⁶³ Evelyn Waugh, *A Tourist in Africa*, (London: Penguin, 1960).

⁶⁴ Liat Kozma, "Prostitution in Port Said" in *Trafficking in Women 1924-1926, The Paul Kinsie Reports for the League of Nations*, Vol. 2, United Nations, 2017, <https://doi.org/10.18356/e9f0e296-en>

⁶⁵ Kay Clay, "Port Said 1955," Kay Clay, accessed May 9, 2023, <https://johngetttings.tripod.com/kayclay/id11.html>

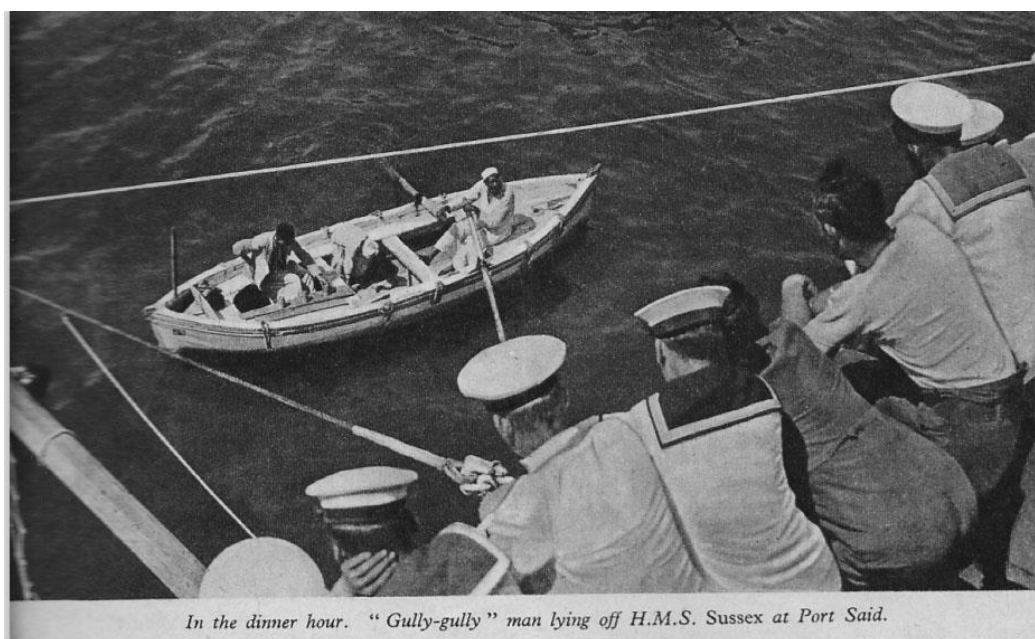


Figure 10: Bumboat traders selling their goods. Source: *The Gully Gully Man*.⁶⁶

1956 and the aftermath

Port Said knew major political struggles only once the Suez War started in 1956 which was the turning point in the city's history, except when the British troops landed there in 1882 opening the way for the British occupation of Egypt. In response to President *Gamal Abdel Nasser's* decision on the Nationalization of the Suez Canal –almost two years after Egypt regained its independence from British occupation– France, Great Britain, and Israel waged the Suez War also known as tripartite aggression. The war took place in Port Said, resulting in the occupation and destruction of large parts of the city until the United Nations intervened and the invading troops finally withdrew.⁶⁷

⁶⁶ The Gully Gully Man, "The Bumboatman," RN Communications Branch Museum/Library, photograph, accessed May 9, 2023, <https://www.commsmuseum.co.uk/dykes/smallsnips/gullygullyman/gullygullyman.htm>

⁶⁷ Ahmed Elgezy, "A Memory Debate: The Controversial Case of the Lesseps Statue in Port Said", *Égypte/Monde Arabe*, no. 23 (December 2021): 148, <https://doi.org/10.4000/ema.14779>

The aggression not only resulted in the city's loss of its international inhabitants but also the loss of many of its important landmarks. During demonstrations against the occupation, many European monuments were vandalized and destroyed, such as the bust of Lesseps, the Ferdinand de Lesseps statue and many others.⁶⁸ Since then, the city's cosmopolitan character has been lost to a large extent, and a new national narrative of the city as the "Symbol of resistance" started to circulate.⁶⁹



Figure 11: Digitally colorized photo showing Egyptian preparing the vandalization of the Lesseps Statue in 1956. Source: Khaled Abdel Rahman Collection.⁷⁰

⁶⁸ Marie-Laure Crosnier Leconte, "Monumental au fil de Canal", in *L'Isthme et l'Égypte au temps de la Compagnie Universelle du Canal Maritime de Suez (1858-1956)*, ed. Claudine Piaton, (Cairo: Institut Français d'Archéologie Orientale, 2016), 109-136.

⁶⁹ Ahmed Elgezy, "A Memory Debate: The Controversial Case of the Lesseps Statue in Port Said", *Égypte/Monde Arabe*, no. 23 (December 2021): 148, <https://doi.org/10.4000/ema.14779>

⁷⁰ Khaled Abdel Rahman Collection, "Facebook", September 22, 2021, accessed January 24, 2023, <https://www.facebook.com/photo/?fbid=2324814300985874&set=a.2324814587652512>

Since the Suez War, the city has undergone sundry changes which affected its character, cultural heritage, and everyday life. In 1967, the Six-Day War started, where Israeli forces occupied the Sinai Peninsula, and Egypt temporarily lost sovereignty over the Suez Canal zone. Many Egyptians had no choice but to depart the Canal cities and villages, fleeing the combat zone. With the situation intensifying, leading to the "War of Attrition,"⁷¹ the residual civilian population was forced to migrate to other neighboring cities. The peak of migration from the Suez Canal area was between the years 1967 and 1969. After the 1973 War and the Egyptian retrieval of Sinai through the "Peace Treaty between the State of Israel and the Arab Republic of Egypt," a movement of returning began in 1974 and continued until 1976.

Subsequently, President *Mohamed Anwar El-Sadat* declared Port Said a Free Trade Zone (FTZ) in 1975, which reproduced the city as a symbol of economic openness.⁷² The FTZ changed the life of the city's residents as many shifted their professions from sea-related professions to trade, which attracted many newcomers from all over Egypt seeking a quick profit. During this period, the first wave of domestic tourism started in Port Said because Egyptians considered it a shopping destination where they could buy imported goods and the most fashionable clothes.

Throughout these years, Port Said still received international tourism even after 1956 and in the period of the following wars. By 1995, the number of cruise ships reached 539 with 13,2347 tourists staying in the city and 183,865 visitors who made a quick stop in Port Said before leaving for Cairo.⁷³ There was a total number of seventy hotels with 1,321 rooms that served

⁷¹ The War of Attrition involved fighting between Israel, Jordan, Egypt, and Palestine from March 1969 until August 1970.

⁷² Ahmed Elgezy, "The names of Port Said's streets", Al-Manassa, July 31, 2017. Accessed April 25, 2023. <https://almanassa.com/stories/1573>

⁷³ Port Said Governorate, *Bur Sa'id Gawhrt Misr* (Port Said, the jewel of Egypt), (Cairo: The Department of Public Relations of Port Said Governorate, 1995), 70.

accommodating visitors.⁷⁴ Because of the expansion of the tourism movement in the city, the governorate was equipped with three new offices affiliated with the Ministry of Tourism and the tourism police.⁷⁵ Moreover, the Tourism Development Authority contributed six million Egyptian Pounds to establish a passengers' dock and twelve million Pounds for the re-operation of Port Said's airport.⁷⁶

However, international tourism started to get impacted by various events starting with the September 11 attacks in 2001, when tourists did not want to visit Arab/Muslim countries.⁷⁷ Moreover, the situation was worsened by the Egyptian Revolution in 2011 and the instability of the political situation in Egypt. Later, in 2012, the Port Said Stadium riot resulted in the death of many fans of the Al-Ahly football team. All these events drastically influenced the city and its reputation, which removed Port Said from the map of tourist destinations.

Conclusion

Port Said's development as an international tourist destination was predominantly influenced by its colonial nature and location at the isthmus of the Suez Canal. The effect of colonialism continuously impacted the city in various ways throughout its history – arguably until today. Although Port Said witnessed several wars that heavily affected both the tourism traffic and large part of the urban fabric, the 2011 Revolution with the political instability it caused was the most influential event, locally and nationally.

⁷⁴ Ibid, 69.

⁷⁵ Ibid, 68.

⁷⁶ Ibid.

⁷⁷ Mohamed Hassan, interviewed by Samah Ibrahim, Port Said, January 18, 2023.

Chapter 2.

Legal, Administrative, and Institutional Frameworks of Cultural Heritage and Tourism in Egypt

Although both the cultural heritage and tourism sectors have their unique governance and management system, there is a strong correlation between them. This liaison is evident in the government's choice to integrate the two sectors to fall under one ministry, which is the Ministry of Tourism and Antiquities (MoTA). Therefore, this chapter is divided into two parts, the first part reviews the current pertinent legal and administrative frameworks related to protecting and managing cultural heritage in Egypt, particularly, the legal category of the built heritage. In the second part, I focus on the challenges facing the Egyptian tourism sector and the tourism governance system. This analysis aims to help understand some of the challenges and limitations in the current legal and administrative frameworks.

2.1 Management and Protection Policies of Cultural Heritage

In January 2011, Egypt witnessed significant political changes due to the downfall of Mubarak's regime. The Egyptian Revolution instigated an outbreak of international concern about the Egyptian cultural heritage. In addition to the threats to the archaeological sites, the governmental changes provoked more threats to the urban fabrics of modern heritage. The built heritage of the nineteenth and early twentieth centuries had long been threatened by rapid urbanization; however, the instability of the political situation made it worse. A new constitution was issued in 2012, but it was not long until it was suspended with the coup d'état, which toppled President *Mohamed Morsi*, in 2013. Consequently, the number of heritage

buildings that disappeared overnight increased, some through illegal demolition and others through manipulating the conservation law of cultural heritage.⁷⁸

While this period might be seen as catastrophic for modern heritage, there has been considerable public resentment against the demolition. This happened after the constitutional amendments in 2014, which gave benefits to improving social and cultural rights, obligating the government to associate urban planning with economic development in its policies.⁷⁹ For instance, in the chapter concerned with the cultural components, it is stated that:

Article (49): The State shall protect and preserve monuments and give due care to monumental sites. It shall also maintain and restore them, recover stolen antiquities, and organize and supervise excavation operations. Presenting monuments as gifts or exchanging them is prohibited. Aggression against or trafficking in monuments is a crime that is not subject to prescription.⁸⁰

Article (50): Egypt's civilization and cultural heritage, whether physical or moral, including all diversities and principal milestones – namely Ancient Egyptian, Coptic, and Islamic – is a national and human wealth. The State shall preserve and maintain this heritage as well as the contemporary cultural wealth, whether architectural, literary, or artistic, with all diversities. Aggression against any of the foregoing is a crime punished by Law. The State shall pay special attention to protecting components of cultural pluralism in Egypt.⁸¹

Whereas the heritage categories in these constitutional articles might be somewhat general and do not specifically mention Port Said's heritage category, it could be inferred that it's a component of Egyptian cultural pluralism and part of its contemporary architectural wealth; therefore, it should be protected.

⁷⁸ James Moore, "The Alexandria You Are Losing"? Urban Heritage and Activism in Egypt since the 2011 Revolution," *Journal of Eastern Mediterranean Archaeology & Heritage Studies* 5, no. 3–4 (2017): 428, <https://doi.org/10.5325/jeasmedarcherstu.5.3-4.0427>.

⁷⁹ Mohamed Abdel Hady, "In the context of presidential elections: Economic, social and cultural rights in the Egyptian constitution," *The Arab Center for Research and Studies*, March 23, 2018, accessed April 20, 2023, <http://www.acrseg.org/40686>

⁸⁰ Constitution of The Arab Republic of Egypt, Article 49, 2014

⁸¹ Constitution of The Arab Republic of Egypt, Article 50, 2014

2.1.1 Legal framework for urban heritage protection

Over the years, Egypt has provided relatively sturdy protection policies for several of the built-heritage sites. Nevertheless, built heritage constantly faces demolition threats because of manipulation of laws or some other loopholes. Therefore, fundamental legislation must be highlighted to understand modern cultural heritage threats and how to prevent them. This legislation is mainly concerned with managing the construction and demolition of heritage buildings, in addition to the protection of existing ones.

(a) Law 117/1983 – The Antiquities Law⁸²

The Parliament issued the current monument protection Law No. 117 in 1983, which deals with historical buildings and antiquities based on specific criteria. The Law determines that any real estate or chattel may be considered antiquity if it meets the following standards:

1. "To be the product of Egyptian civilization, the successive civilizations or the creation of art, science, literature, or religions that took place on Egyptian lands since pre-historic ages and during the successive historic ages up to 100 years ago."⁸³
2. "To be of archaeological or artistic value or of historical importance to the Egyptian civilization or any other civilizations that took place on Egyptian lands."⁸⁴
3. "To be produced and grown on Egyptian lands and of historical relation thereto and also the mummies of human races and being contemporary to them are considered like any antiquity which is being registered in accordance with this Law."⁸⁵

⁸² Ministry of Culture Supreme Council of Antiquities, "Law No.117 of 1893 as amended by Law No. 3 of 2010: Promulgating the Antiquities' Protection Law," *The Official Gazette*, February 2010.

⁸³ Ibid, Article 1

⁸⁴ Ibid

⁸⁵ Ibid

The Law of Antiquities was criticized for its limitations in protecting a specific heritage type and only historical buildings over 100 years, in addition to excluding the modern heritage of the twentieth century. However, the Law declares that any estate may be considered antiquity without being bound by the stated time limit whenever the State finds a national interest in preserving such real estate or chattel.⁸⁶ Consequently, the Supreme Council of Antiquities was founded to manage archaeological buildings and sites. The Council has the right to terminate any occupancy contracts, whether residential, industrial, commercial or any other occupancy.⁸⁷ It is responsible for any exploration and excavation in the land, even if owned by others, and any cultural, tourist, or commercial activities at the site. Additionally, it prohibits any demolition or changes in the property without written consent.⁸⁸

(b) Law144/2006 – Regulating the Demolition of Non-Dilapidated Buildings and Establishments and the Preservation of Architectural Heritage⁸⁹

As buildings with architectural significance were not covered by Law 117, there was a need for legislation that protects them; therefore, Law No. 144 was issued in 2006 to preserve buildings with outstanding architectural value or historical significance.

It shall be prohibited to authorize demolishing or adding to the buildings and establishments with a peculiar architectural style that are correlated to the country's national history, or a historical figure, or represent a historical epoch, or considered a tourist sight, without derogation from the legally payable compensation...⁹⁰

The Law stated that the compensation which shall be paid for the dispossession of the building would be determined by means of a decree of the Minister of Housing. The compensation could

⁸⁶ Ibid, Article 2.

⁸⁷ Ibid, Article 5.

⁸⁸ Ibid

⁸⁹ Fahmy Hassan and URHC team, *"Egyptian legislations in relation to the rehabilitation of Historic Cairo,"* Management of World Heritage Sites in Egypt, UNESCO, World Heritage Centre, July 2013,8.

⁹⁰ Executive Regulations of Law No. 144/2006, Article 2.

be paid in cash upon the owner's request. However, owners may appeal to the committee's decision within a 60-day period after being notified by a registered letter of acknowledgement of receipt. The State is responsible for the restoration and maintenance of the listed buildings, carried out at its expense, after determining their condition and the priority intervention required for their protection.⁹¹

As for the listing process, each governorate shall establish one or more local committees based on the governor's decision comprising of the following: ⁹²

- A representative of the Ministry of Culture, nominated by the Minister to head the Committee.
- A representative of the Ministry of Housing, Utilities, and Urban Communities selected by the Minister.
- Two members representing the Governorate.
- Five teaching staff members at universities specializing in architectural engineering, structural engineering, history, monuments, and arts, whom the deans of each university will choose upon the governor's request.

This Committee meets at least once a year upon the Governor's request. They are responsible for establishing the list of the chosen buildings according to the above-mentioned criteria and periodically updating the proposals by creating a database with supporting documentation on each building. Subsequently, the Governor approves the Committee's report and submits the tentative list to the Prime Minister.⁹³

⁹¹ Executive Regulations of Law No. 144/2006, Article 3

⁹² Executive Regulations of Law No. 144/2006, Article 4

⁹³ Ibid.

The built heritage in Port Said follows the criteria stated by Law 144, therefore, falls under its provisions. In this context, Port Said governorate – based on the governor's decision – established its exclusive committee following the previously mentioned selection standards, including professors from *Port Said University*. Consequently, the committee managed to list a number of buildings – to be later discussed in chapter 3 – according to the Cabinet Resolution No. 1096 of 2011. These buildings to be registered in the governorate's architectural heritage records.⁹⁴

2.1.2 Laws regulating the relation between landlords and tenants

It is essential to explore legislation governing property ownership and the relationship between landlords and tenants, as they are crucially affecting the architectural heritage of the "Colonial Period," found around Egypt like in Cairo, Alexandria, and Port Said.

(a) Law 49/1977- Old Rent Law

Law 49 for the year 1977, known as the old rent law, regulated the relationship between landlords and tenants regarding the leasing and selling of places, which was later amended by Law 136/1981. This law has set rent values from the 1950s until today.⁹⁵ Depending on the rent contract duration, tenants must pay a percentage of the property repair costs. According to Article 29, the expiration of the rental contract does not end when the tenant decides to leave the place or even with their death.

If it is proven that the tenant's relatives, up to the third degree, have lived in the rented property with the lessee for at least a year before they left the property, the contract can continue, and

⁹⁴ George Isaac, "Port Said and the Architectural Heritage," Al-Shrouk News, 2021, accessed June 1, 2023, <https://www.shorouknews.com/columns/view.aspx?cdate=19082021&id=fc6291aa-3d40-44d5-9d4e-9d6c4be9942b>.

⁹⁵ Hassan and URHC team, "Egyptian legislations in relation to the rehabilitation of Historic Cairo", 23.

the occupants shall fulfill the contract's provisions.⁹⁶ In the case of the demolition of non-residential buildings to enlarge them, the landlord of the property has to inform the lessee to evacuate the building by a notification through a bailiff. In this case, the owner should obtain the necessary permits and provide new suitable units for the same as the demolished ones. The new units should have similar rent as the previous building; otherwise, the lessee should be compensated.⁹⁷

The old rent law can be seen as one of the threats impacting heritage management and restoration as it provides neither motivation nor financial resources for investment by landowners. The law impacts a fair number of heritage buildings in Port Said, a great example of its influence on the heritage management is *cinema Rio*. Cinema Rio is one of the oldest cinema houses in Port Said, which is no longer in use and largely rundown. The cinema is rented for 600 pounds a year – about 18 Euros – which is an almost non-existent profit.⁹⁸ However, with the efforts of a team organized by the *Port Said Ala Ademo* company,⁹⁹ they managed to receive a fund to restore the cinema while offering its owner a reasonable amount of rent. Consequently, their initiative motivated the owner to permit the restoration, allowing their success in partially restoring and reopening the cinema to the public. Unfortunately, the project came to an end and therefore it was again closed and fallen out of use.¹⁰⁰

(b) Law 136/1981- Lease and Sale of Buildings and Relations Between Landlords and Tenants

This law is of particular interest as it rules the loans for the maintenance and restoration of buildings. According to Article 10, the State guarantees the expansion of cooperating loans for

⁹⁶ Executive Regulation of Law No. 49/1977, Article 29.

⁹⁷ Executive Regulations of Law No. 49/1977, Article 49.

⁹⁸ Mohamed Hassan, Interview by Samah Ibrahim, Port Said, January 18, 2023.

⁹⁹ Port Said Ala Ademo started as an initiative to raise awareness about the heritage of Port Said through carrying out research on the history of the city and its heritage and organizing walking tours for the local community. Ala Ademo is now registered as a company for cultural projects management.

¹⁰⁰ Mohamed Hassan, Interview by Samah Ibrahim, Port Said, January 18, 2023.

buildings' restoration and maintenance. These loans and their accessories will have the general excellence of exemption from taxes and fees.¹⁰¹ Additionally, the law declares in Article 18 that the lessor cannot demand the unit's evacuation even when the contract period ends, except for specific reasons. One of these reasons is the full or partial demolition of collapsing buildings, which as a result, requires the temporary evacuation of the property for its restoration and maintenance, as stated in the provisions of the applicable law.¹⁰²

2.1.3 Administrative bodies responsible for heritage protection

In Egypt, the bodies responsible for heritage management work within the framework of national policies and then operate nationally and locally. Therefore, the criteria and budgets are based on national development goals rather than local community needs. In terms of their responsibilities, these institutions suffer from various organizational and planning issues because their roles and duties are determined by some urban and political considerations rather than by their economic or administrative effectiveness, which heavily affects their efficiency.¹⁰³ These bodies consist of:

1. The Ministry of Tourism and Antiquities (MoTA)

The ministry has various roles governing both the cultural heritage and tourism sectors. Its role in heritage involves conducting studies of heritage sites and monuments and supervising books and magazine publications on archaeology and cultural heritage. Provide permits and funds for excavations and restorations, even if the buildings are privately owned, in accordance with the established laws and regulations. Moreover, formulate and execute policies related to the preservation of the historical status of archaeological areas by taking the required measures in

¹⁰¹ Executive Regulations of Law No. 136/1981, Article 10.

¹⁰² Executive Regulations of Law No. 136/1981, Article 18.

¹⁰³ Khaled Abdul-Aziz Osman, "Heritage conservation management in Egypt: A review on the current and proposed to amend it," *Ain Shams Engineering Journal* 9, no.4 (December 2018), <https://doi.org/10.1016/j.asej.2018.10.002>

cooperation with the concerned stakeholders and authorities to achieve uniformity between the distinctive character of the areas and the proposed projects and facilities to be built in the vicinity of these areas. As well as managing museums nationwide and having the right to confiscate buildings or lands from individuals to preserve their heritage value.¹⁰⁴

2. The Ministry of Culture (MoC)

The Ministry has various roles, including promoting Egyptian culture and civilization, offering national guidance for cultural affairs, and protecting and reinforcing cultural heritage. Additionally, creating and carrying out cultural policies through its agencies and institutions, such as the Supreme Council of Culture, the General Egyptian Book Authority, the General Authority for Cultural Palaces, the Fine Arts sector, and the National Organization for Urban Harmony.¹⁰⁵

3. The Supreme Council of Antiquities (SCA)

It is one of the main bodies of the Ministry of Tourism and Antiquities. The council is responsible for supervising all the affairs related to cultural heritage, including protection, conservation, documentation, research, and media representation. Six sectors are responsible for carrying out the council's duties: the General Secretariat, the Egyptology, and Greco-Roman Department, the Coptic and Islamic Antiquities Department, Financial Support, Museums, and Projects. These sectors cover all the financial, administrative, legal, technical, and scientific requirements.¹⁰⁶

¹⁰⁴ "About the Ministry," Arab Republic of Egypt, Ministry of Tourism and Antiquities, accessed April 23, 2023, <https://mota.gov.eg/ar/%D8%B9%D9%86-%D8%A7%D9%84%D9%88%D8%B2%D8%A7%D8%B1%D8%A9/%D9%86%D8%A8%D8%B0%D8%A9-%D8%B9%D9%86-%D9%88%D8%B2%D8%A7%D8%B1%D8%A9-%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%AD%D8%A9-%D9%88%D8%A7%D9%84%D8%A2%D8%AB%D8%A7%D8%B1/>

¹⁰⁵ Ministry of Culture, "About the Ministry and Executive Programs", Ministry of Culture, accessed May 9, 2022, <http://www.moc.gov.eg/en/ministry/strategy/>

¹⁰⁶ Museum With No Frontiers, "MWNF Partners Complete Listing," Ministry of Antiquities, Cairo, Egypt, accessed April 23, 2023,

4. The Centre for Documentation of Cultural and Natural Heritage (CULTNAT)

The CULTNAT is affiliated with the Cultural Communication Sector of Bibliotheca Alexandrina. It specializes in the digital documentation of the cultural and natural Egyptian heritage in its tangible and intangible forms in cooperation with ministries, governmental authorities, and international institutions concerned with world heritage, such as UNESCO. The Centre uses and develops new advanced technologies supported by high-quality 2D images and 3D models for the dissemination of its measures. Additionally, it has been determined to spread this heritage knowledge through various means, such as an interactive panoramic display system, books, documentaries, virtual reality applications, and geographic information systems (GIS) applications.¹⁰⁷

5. The National Organization for Urban Harmony (NOUH)

The NOUH is an organization affiliated with the Ministry of Culture. Its objectives are to apply aesthetic values to the exterior image of buildings, archaeological and urban spaces, the bases of the visual texture of cities and villages, and all the civilized areas of the country, including new urban societies. Furthermore, the preparation of a comprehensive database for all the buildings of a distinguished architectural style nationwide and formulating the necessary policies for their preservation. It acts as a consultant in drafting laws and regulations that contribute to achieving urban harmony.

In addition to laying the foundations for dealing with urban spaces such as gardens, streets, and sidewalks, taking into account the nature of each region and the recognized international standards, to achieve respect for the movement of pedestrians and disabilities with the use of

https://www.museumwnf.org/partner.php?id=ET_03:eg&theme=AWE&tye=SH#:~:text=The%20Supreme%20Council%20of%20Antiquities,28%201992%20to%20the%20SCA.

¹⁰⁷"About the Centre", CULTNAT: Centre for Documentation of Cultural and Natural Heritage, accessed April 23, 2023, <https://www.cultnat.org/About>

materials and colors that are commensurate with the character of each region and the recognized international standards, to achieve respect for the movement of pedestrians and disabilities with the use of materials and colors that are commensurate with the character of each region.¹⁰⁸

As demonstrated, Egyptian law has long had meticulous measurements for cultural heritage protection. However, I would argue that various evident issues are affecting heritage and putting it under threat. One of the problems is the loopholes in some of the laws or that other laws need to be updated. Taking the example of the *cinema Rio*, the old rent law that many heritage buildings fall under sometimes affects heritage management because of lacking economic incentives.

With Egypt's fast-growing population's demand for housing, many property owners tend to prefer heritage buildings' demolition in favor of high-rise buildings that will be sold for millions of Pounds. Another problem would be the centralization of all the administrative bodies in the capital, causing a lack of management and administrative continuity in the other Egyptian cities. The issue with centralization is not only visible administratively but can also be spotted in the number of heritage-related projects implemented in Cairo and Alexandria compared to smaller cities, namely Port Said.

This heritage management positionality comparatively invokes Laurajane Smith's concept of the Authorized Heritage Discourse (AHD), in which she explains that it is "a professional discourse that privileges expert values and knowledge...and dominated and regulates professional heritage practices."¹⁰⁹ Port Said's built heritage shares many architectural similarities with Downtown Cairo's buildings, yet both cities' power dynamics and stakeholders

¹⁰⁸ "Objectives of the Organization", National Organization for Urban Harmony, accessed May 9, 2022, http://urbanharmony.org/ar_target.htm

¹⁰⁹ Smith, *The Uses of Heritage* 2006, 4.

differ. An example of this would be *Al Ismaelia* Company, a Cairo-based real estate company that is the only investor responsible for conserving Cairo's Downtown cultural heritage.¹¹⁰ They managed to restore many buildings and accomplished several adaptive heritage reuse projects giving them new cultural or commercial functions. Whereas in Port Said, the local community is the major advocate for the city's heritage.

2.2 Tourism management in Egypt

Egyptian tourism governance is a complicated system, as it is a mixture of both hierarchical and shared governance, where there is centralization, bureaucracy, and top-down management while still attempting to share responsibility and facilitate coordination between the government, the local community, and the private sector.¹¹¹ The tourism sector is governed by a set of laws and an administrative framework that are either insufficient or outdated. However, the government is planning to change this by recently launching the Egyptian Tourism Reform Program (E-TRP), which will work on implementing new legislative reforms.¹¹² By analyzing the previous crises that affected the sector along with the tourism governance structure, we will have a deeper understanding of tourism management in Egypt.

2.2.1 Egyptian Tourism Crises

Tourism is the second largest contributor to the Egyptian economy after the revenues of the Suez Canal, making them the country's most important foreign exchange revenue sources. The peak year of Egyptian tourism was in 2010 with 14.8 million tourists, contributing \$12.9 billion

¹¹⁰ "About Al Ismaelia Company", Al-Ismaelia, accessed May 18, 2023, <https://al-ismaelia.com/who-we-are/?lang=ar>.

¹¹¹ Yasmine Ramzy, "Managing Egyptian Tourism Through Tourism Governance," Journal of Social Sciences (COES&RJ-JSS) 6, no. 2 (April 2017), 199.

¹¹² OECD iLibrary, "Egypt," OECD Tourism Trends and Policies 2020, accessed May 16, 2023, <https://www.oecd-ilibrary.org/sites/74345b15-en/index.html?itemId=/content/component/74345b15-en#section-d1e118888>.

to the economy, fulfilling 13% of the total tax revenue.¹¹³ With the political turmoil following the Egyptian Revolution in 2011, tourist numbers declined by about 60% to 80% from January to March 2011.¹¹⁴ However, there was a partial recovery in 2012 as international tourist arrivals to Egypt came to 11.5 million, with a total revenue of \$9.9 billion.¹¹⁵ The number of tourist nights increased to 137.8 million, which is 20.6% more than in 2011.¹¹⁶

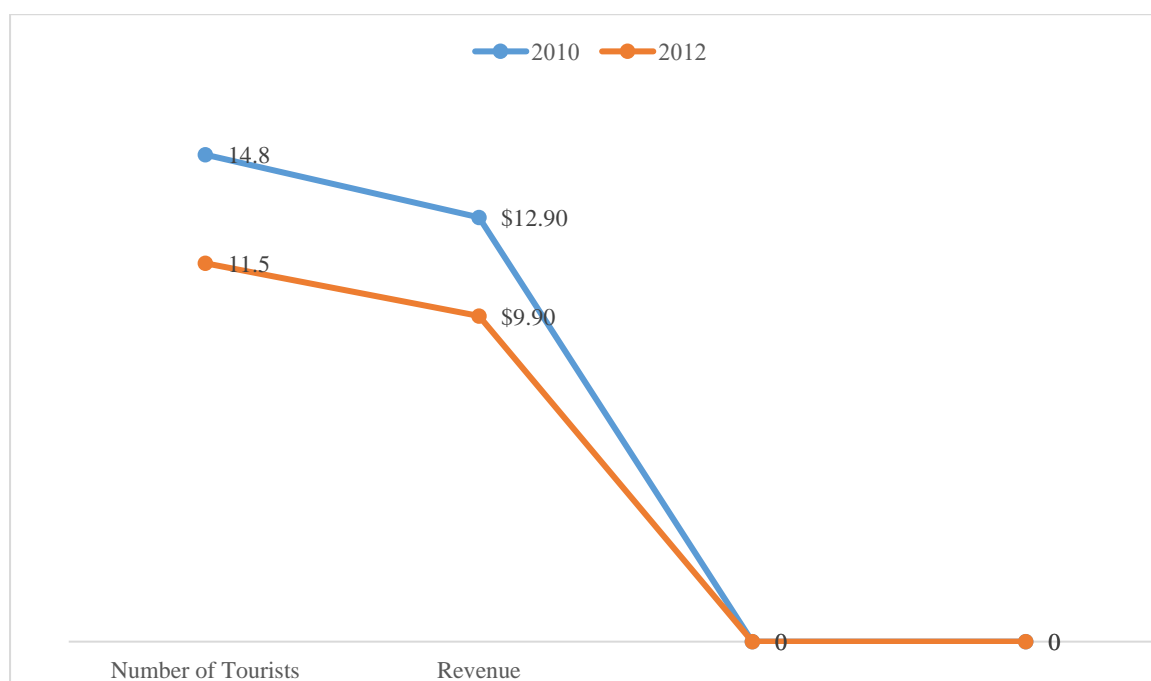


Figure 12: Number of tourists and generated revenue before and after the Revolution. Source: Samah Ibrahim

This was achieved thanks to the efforts of the Egyptian authorities that ensured a decent crisis management plan. The Ministry of Tourism boosted tourism marketing with the cooperation of local actors like the telecommunication company of Mobinil, the National Bank of Egypt, and the National Council of Tourism, offering quite cheap, all-inclusive trips to visit Egypt for

¹¹³ Zeinab Shawky Younis, and Randa El Bedawy, "The Crisis of Tourism after the 25th January Egyptian Revolution: Case Study Traveline Egypt", *The European Journal of Business Research* 12, no. 3, (Fall 2012), 4.

¹¹⁴ Ibid.

¹¹⁵ Ramzy "Managing Egyptian Tourism Through Tourism Governance", 202.

¹¹⁶ Ibid.

four nights for the price of \$350.¹¹⁷ This, in addition to aligning with the Ministry of Immigration for easier visa issuing to most countries wishing to visit Egypt. Moreover, the national airline -Egypt Air- established cooperation with several international airlines allowing people working in media channels worldwide to visit Egypt and report the situation to comfort people who desire to visit.¹¹⁸

While not fully recovered from what happened in 2011, Egyptian tourism faced another pitfall with a second political upheaval in 2013. However, following the former strategy while launching a vast campaign in coordination with the Ministry of Communication and Information Technology, the private sector, and the National Bank of Egypt to promote domestic tourism and raise awareness, the situation started to improve by 2014, contributing EGP 117.2 billion to the Egyptian Gross Domestic Product (GDP).¹¹⁹ Again, a terrorist attack on a Russian plane in 2015 heavily affected tourism decreasing the number of tourists by 34% and affecting the economy by 48%, especially with Russia being one of the biggest tourist markets in Egypt.¹²⁰

In order to resume boosting the tourism industry in the face of these numerous crises, the Ministry of Tourism fostered a set of internal and external procedures to support tourism and encourage foreign investments. For instance, Egypt ensured its presence in major international trade and local tourism conferences, forums, and media assemblies with tourism companies to identify potential tourist attractions for different tourist groups.¹²¹ Moreover, focusing on the media plan of universal advertising targeting the main tourist markets through a unified

¹¹⁷ Younis and El Bedawy, "The Crisis of Tourism after the 25th January Egyptian Revolution", 5.

¹¹⁸ Ibid, 6.

¹¹⁹ Ramzy, "Managing Tourism Through Tourism Governance," 2017, 201.

¹²⁰ Mohamed Selim, Irina Aidrous and Elmira Semenova, "International Tourism: Prospects for Development in the Post Corona Virus World (Egyptian Example)", *International Journal of Management (IJM)* 11, no. 7 (July 2020), 1150. DOI: 10.34218/IJM.11.7.2020.102

¹²¹ Younis and El Bedawy, "The Crisis of Tourism after the 25th January Egyptian Revolution", 6.

marketing communication mix and supporting investors by facilitating the implementation of their projects.¹²²

Egypt	2013	2014	2015
Total domestic trips	19 548 564	20 052 946	20 547 863
Overnight visitors (tourists)	8 712 854	8 927 950	9 148 188
Same-day visitors (excursionists)	10 835 710	11 124 996	11 399 675

Figure 13: The increasing numbers of domestic tourism as part of the Egyptian strategy to reinforce the sector after the Revolution.¹²³

While Egypt continued to exert efforts to restore the full functionality of its tourism sector, this time the crisis was global with the beginning of the Covid-19 pandemic in 2020. Covid-19 severely affected the international tourism industry due to the restrictions on travel and the lockdown worldwide, which resulted in negative global tourism growth for the first time in decades.¹²⁴ All countries started exploring short-term and long-term solutions to minimize the consequences on their economy, especially countries that rely on tourism for their national income, like Egypt.

Nevertheless, one can figure out that the Egyptian tourism sector has perhaps gained enough experience in the prompt tactics for overcoming tourism crises. Parallel to 2014, the government increased the volume of domestic tourism while working on other measures to return international tourists. Consequently, a second wave of domestic tourism started, and this time the city of Port Said took the most share of it. Visitors started to influx to Port Said for day trips and the city started to be a trend on travel groups on social media. Although domestic tourism started in various countries during the pandemic, the number of visitors likely

¹²² Ibid, 7.

¹²³ OECD "Domestic tourism", OECD Tourism Statistics, database, accessed May 15, 2023, <https://doi.org/10.1787/beb70251-en>

¹²⁴ Mohamed Selim, et al. "International Tourism," 1145.

decreased with reduced travel restrictions on international flights; the growth of domestic tourism in Port Said continued until now.

Moreover, the World Tourism Organization (UNWTO) assisted Egypt by guiding them to implement their Covid-19 policy brief, which was released in August 2020.¹²⁵ This visit allowed the UNWTO a first-hand experience of the sector's modulation of the new reinforced safety and hygiene protocols.¹²⁶ In accordance with its strategy, Egypt focused on attracting tourists from various markets with the competitive advantage of having diverse types of tourism, such as cultural, medical, recreational, religious, etc. Successfully, they managed to reach a diversified tourist market, with the European region being the lead group and the Arab region ranking in second place, demonstrating the importance of regional tourism.¹²⁷

¹²⁵ UNWTO RW, *Policy Brief: COVID-19 and Transforming Tourism*, August 25, 2020, accessed May 29, 2023, https://tourism4sdgs.org/covid19_initiatives/covid-19-and-the-transformation-of-tourism-policy-brief-by-the-secretary-general-of-the-united-nations/.

¹²⁶ World Tourism Organization (UNWTO), "*UNWTO Delegation Observes Safe Restart of Tourism in Egypt on Official Visit*," UNWTO, Middle East, August 2020, accessed May 17, 2023, <https://www.unwto.org/news/unwto-delegation-observes-safe-restart-of-tourism-in-egypt-on-official-visit>.

¹²⁷ Ibid, 1150.

Percentage Distribution of Tourists by Country Groups, 2021

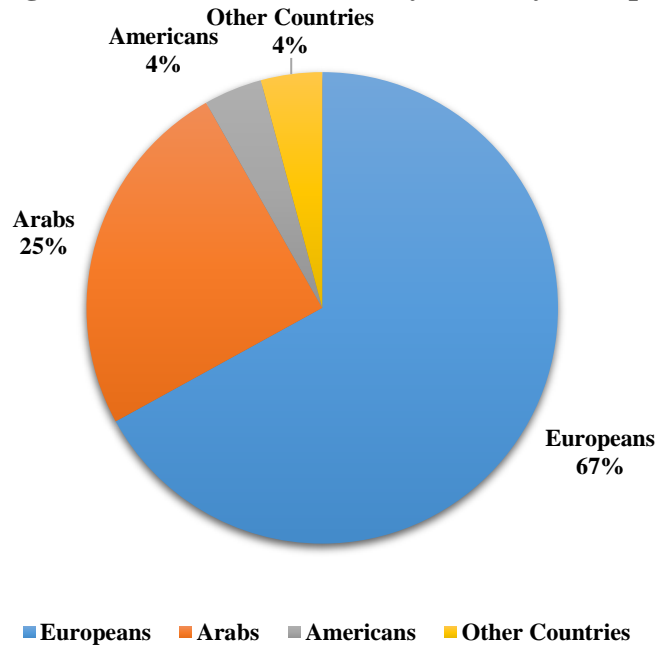


Figure 14: Latest published data for tourist markets in Egypt After the Pandemic.¹²⁸

2.2.2 Tourism governance

Governance in the tourism sector could be defined as the process of creating synergies among private, public, and social actors by conducting coordinated activities to help achieve common goals.¹²⁹ Tourism encloses multiple interrelationships between various actors and stakeholders who have different visions, and economic interests and they intermediate into the production of tourists' services and activities. Therefore, tourism management can be very challenging due to the numerous goals of the stakeholders. Correspondingly, the government has a directive position, which is especially relevant in coordinating the efforts of all the involved parties to guarantee that tourism's achieved growth is socially, economically, and environmentally sustainable in order to increase its development.¹³⁰ In the Egyptian context, the Ministry of

¹²⁸ Central Agency for Public Mobilization and Statistics (CAPMAS), "Tourism" in Statistical Yearbook, CAPMAS, December 2022.

¹²⁹ "Governance in the tourism sector" Association of Accredited Public Policy Advocates to the European Union, accessed May 16, 2023, <http://www.aalep.eu/governance-tourism-sector>.

¹³⁰ Ibid.

Tourism and Antiquities (MoTA) is the main responsible for this coordination between stakeholders.

The MoTA specializes in formulating tourism policies, management plans, programs, and the organizational and legal framework needed for tourism development.¹³¹ A few authorities fall under the jurisdiction of the Ministry of Tourism, which are,

- **The Tourism Development Authority (TDA)**

It was established by a presidential decree as part of law no.7 of the year 1991 concerning certain provisions related to the State's private properties.¹³² The authority primarily works on the management, exploitation, and utilization of lands allocated for the purpose of establishing tourist areas; setting and implementing tourism development plans. In addition to facilitating access to loans for the implementation of infrastructure projects in tourist areas.¹³³

- **The Egyptian Tourism Authority (ETA)**

It oversees inbound and domestic tourism promotion. Furthermore, it works regionally and internationally to manage and regulate the diversification and development of tourism products.¹³⁴

The ETF assists the participation of the private sector in tourism. It consists of five tourism business associations: the Hotel Association, the Travel Agent Association, the Chamber of

¹³¹ "About the Ministry," Arab Republic of Egypt: Ministry of Tourism and Antiquities, accessed May 16, 2023, <https://mota.gov.eg/ar/%D8%B9%D9%86-%D8%A7%D9%84%D9%88%D8%B2%D8%A7%D8%B1%D8%A9/%D9%86%D8%A8%D8%B0%D8%A9-%D8%B9%D9%86-%D9%88%D8%B2%D8%A7%D8%B1%D8%A9-%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%AD%D8%A9-%D9%88%D8%A7%D9%84%D8%A2%D8%AB%D8%A7%D8%B1/>

¹³² Executive Regulations of Law No. 7 of 1991, Article 2, *The Official Gazette*, issue no. 10, 1991.

¹³³ The Tourism Development Authority, "The Role and Tasks of the Authority," accessed May 17, 2023, <http://www.tda.gov.eg/TDABrief/TDAIntroduction-AR.aspx>.

¹³⁴ OECD iLibrary, "Egypt," OECD Tourism Trends and Policies 2020, accessed May 16, 2023. <https://www.oecd-ilibrary.org/sites/74345b15-en/index.html?itemId=/content/component/74345b15-en#section-d1e118888>.

Tourist Establishments, the Chamber of Tourist Commodities, and the Chamber of Diving and Water Sports. The ETF works directly with the MoTA in domains related to managing and planning the tourism workforce skills as part of the development scheme. By law, ETF opinions are considered a priority before taking any new legislative arrangements.¹³⁵

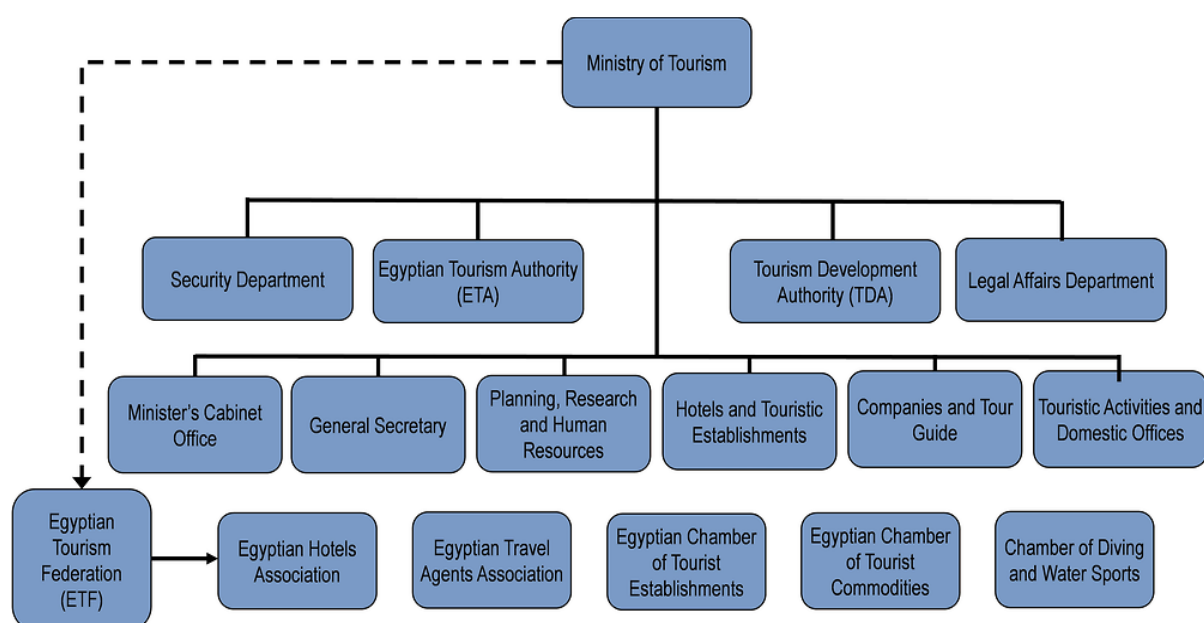


Figure 15: Organizational chart of tourism bodies in Egypt adapted from the Ministry of Tourism, 2020.¹³⁶

The MoTA acknowledges the importance of supporting the cooperation between all relevant stakeholders, nationally and internationally, to realize an efficient tourism policy while delivering its objectives.¹³⁷ Accordingly, the Ministry has adopted a decentralization concept to facilitate communication between the government and the private sector, in addition to partnering with intergovernmental and international organizations to line up with work on UN Sustainable Goals; collaboration with the United Nations Development Program (UNDP), the Ministry of Environment and the Global Facility to work on green tourism initiatives.

¹³⁵ Ibid.

¹³⁶ Ibid.

¹³⁷ OECD, "Egypt" in *OECD Tourism Trends and Policies 2018*, (Paris: OECD Publishing, 2018), DOI: <https://doi.org/10.1787/tour-2018-48-en>

Moreover, arranging work with UNDP and the National Council of Women to start the Gender Equality Seal program.¹³⁸

However, with the divergence of supervisory bodies and stakeholders, there is still a lack of communication and coordination which generates inefficiency in management. Additionally, there is little presence of the private sector and local communities in the management plan resulting in various problems as they are the main stakeholders in smaller-scale tourist areas like Port Said.

Conclusion

Evidently, in both heritage and tourism spheres, there is a complex and multilayered administration system, which also influences Port Said. At the same time, the particular focus of these organizations leaves Port Said in some ways out of focus. Mainly, because of Egypt's centralized administration which makes the management role of the organizations even harder. However, interactions between these existing systems can help protect and utilize the heritage of Port Said in a better way.

¹³⁸ OECD iLibrary, "Egypt," 2020, accessed May 17, 2023, <https://www.oecd-ilibrary.org/sites/74345b15-en/index.html?itemId=/content/component/74345b15-en#section-d1e118888>

Chapter 3.

Built Heritage and Tourism in Port Said: An Analytical Approach

This chapter aims to analyze both the built heritage and tourism in Port Said. As for the built heritage, based on a sample area of the three historic districts, I analyze the heritage area using a comprehensive qualitative approach, evaluating the heritage values of buildings, their function, and state of conservation, while observing the different stakeholders' involvement, particularly focusing on community engagement with heritage, in addition to the connected intangible aspects. Thereafter, I investigate the current situation of tourism, considering the main factors that influenced it. Additionally, I highlight other tourist attractions to prove Port Said's potential to thrive as a tourist destination.

Case Study Area

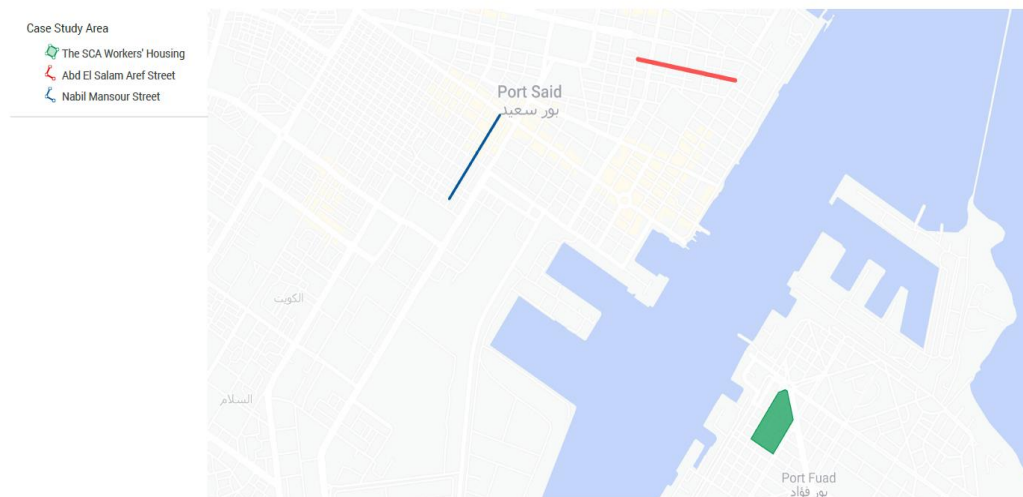


Figure 16: Simple map showing the case study area, the red line is Abd El Salam Aref Street (European district), the blue line is Nabil Mansour Street (the Arab district), and the green area is the SCA workers' housing in Port Fouad. Source: Samah Ibrahim

3.1 Urban Planning Rules: Built Heritage Evolution

During colonial times, architecture was used to support a system of social, racial, and cultural boundaries, separating European towns from the "native towns".¹³⁹ Therefore, in Port Said, colonial administrators presented by the SCC, with the help of architects and urban planners adopted a planning technique based on urban segregation. The SCC engineers laid out Port Said on a grid pattern on the Canal's Western side, separating the city into two main districts, the Arab for locals and the Afrang (colloquial word for foreigners) for the Europeans, with only Mohamed Ali Streets separating them.¹⁴⁰

Similar to other colonial cities, this segregation was part of a larger spatial strategy that sets the oppression relationship between the natives and the colonial powers.¹⁴¹ The SCC was responsible for the architectural style until 1869 when the Egyptian government desired to co-manage the urban administration, which profoundly impacted the urban planning in Port Said. Consequently, Port Said's architectural style is manifested in tropical architecture with timber verandas while integrating Haussmannian style with its distinctive arcades.¹⁴² In 1926, the SCC founded Port Fouad on the Asian (Eastern) side of the canal in a garden-city pattern for workers and engineers of the Company.¹⁴³ Thus, these three districts constitute the historical center of Port Said.

¹³⁹ Fassil Demissie, *Colonial Architecture and Urbanism in Africa: Intertwined and Contested Histories*, (London: Routledge, Taylor & Francis, 2017), 2-3.

¹⁴⁰ Claudine Piaton, "Port Said: Cosmopolitan Urban Rules and Architecture (1858-1930)," in *Revitalizing City Districts*, ed. H. Abouelfadl et al., (New York: Springer International, 2017), 4. DOI 10.1007/978-3-319-46289-9_1.

¹⁴¹ Edward Said, *Yeats and Decolonization: Nationalism, Colonialism and Literature*, (Minnesota: University of Minnesota Press, 2001).

¹⁴² Piaton, "Port Said: Cosmopolitan Rule and Architecture (1858-1930)", 4-8.

¹⁴³ Doaa Abouelmagd and Sara Elrawy, "Cultural Heritage and Sustainable Urban Development: The Case of Port Said City in Egypt", *Cogent Social Sciences* 8, no. 1 (June 2022): 7, <https://doi.org/10.1080/23311886.2022.2088460>.

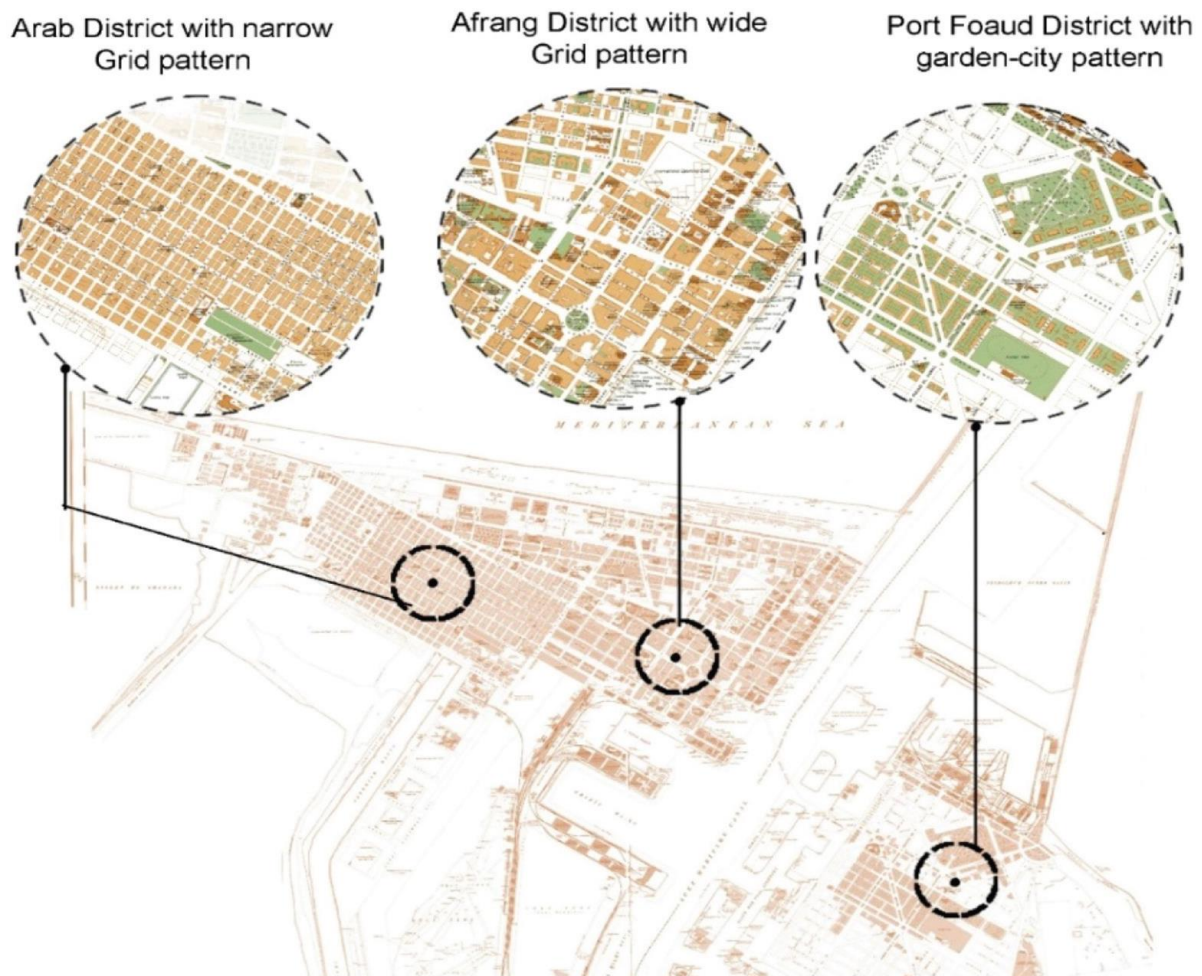


Figure 17: Illustration of the urban design of Port Said's historic districts in 1937. Doaa Abouelmagd and Sara Elrawy, "Cultural Heritage and Sustainable Urban Development", Cogent Social Sciences 8, no. 1 (June 2022): 8, <https://doi.org/10.1080/23311886.2022.2088460>.

In 2010, there was a total of 641 protected buildings listed as cultural heritage, divided among the districts of the Arab, the Afrang, Port Fouad and Al-Manakh – which was previously part of the Arab district and have similar attributes; therefore, I will not be dealing with it as part of the historic area. The same year, Port Said Governorate organized a conference for the economics of urban and architectural heritage and the future of protected valuable buildings in Port Said, resulting in proposing some recommendations as follows:

- activate and approve heritage protection laws and register valuable buildings;
- increase penalties on whoever destroys heritage;

- cooperate with international bodies in the financial and scientific preservation of heritage places, in addition to proposing financial sources to fund restoration and building preservation;
- identify heritage buildings' owners and cooperate with them for heritage promotion and preservation; and develop a tourism development plan through rehabilitation and restoration of heritage.¹⁴⁴

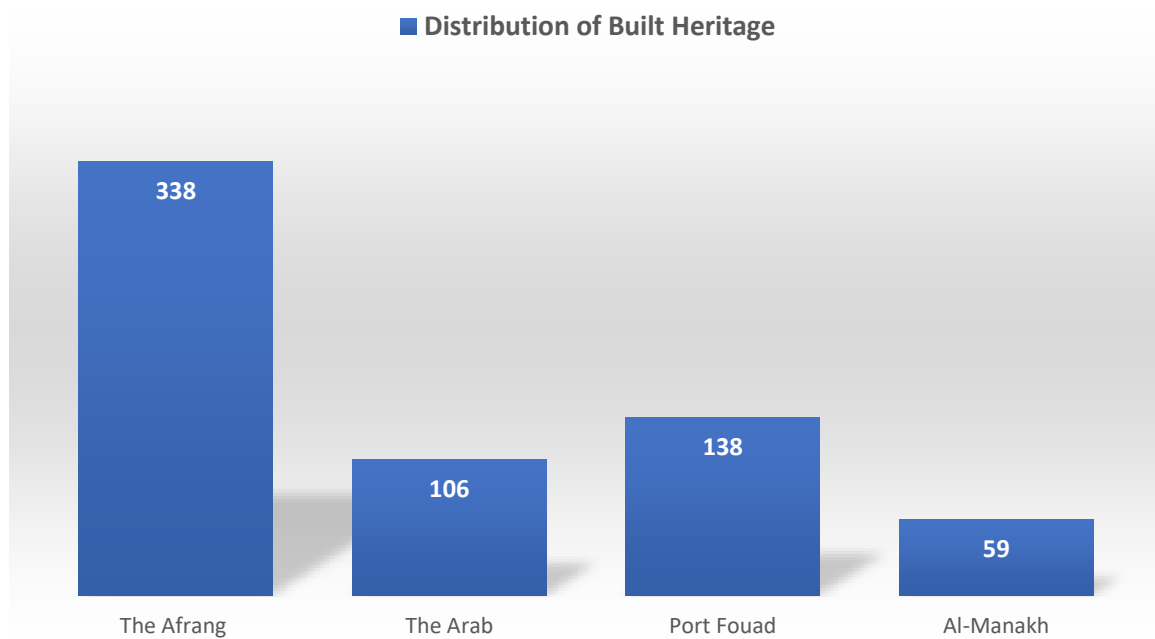


Figure 18: Number of heritage buildings in each district. Source: Samah Ibrahim, based on the NOUH Conference Report, 2010.

Unfortunately, many of these recommendations have not been applied, and the built heritage status deteriorated, resulting in the loss of many buildings. Though, with the unavailability of recently updated records, it is hard to measure the loss of buildings that has taken place over the last decade. Therefore, the analysis of the three sample areas does not offer a detailed picture about the built heritage in these areas, but summarizes the main characteristic features

¹⁴⁴ The Standing Committee for Organizing the Demolition of Non-Dilapidated Buildings and Facilities and the Preservation of Architectural Heritage in Port Said, *Economics of the Urban and Architectural Heritage, and the Future of Protected Valuable Buildings in Port Said*, (Conference Report), Port Said Governorate, December 2010, 5.

of the urban landscape. As the historical aspects of these areas have already been discussed, the following text focuses on the present situation, the main challenges in the area, and on the other potential sources and attractions of tourism.

3.1.1 The European District (Afrang)

Mainly inhabited by Europeans and a few upper-class Egyptians working for the SCC, the Afrang is characterized by larger building plots than the Arab district, which allows better traffic flow. It has several squares, boulevards filled with trees, public gardens, and coffee shops with extensions to the pavements, and each Christian community has their own church. Generally, the built environment is more humanistic and inviting, granting more gathering opportunities, cultural activities, and religious practices.¹⁴⁵ The district has visible colonial architecture, such as neoclassic, neo-Gothic, neo-Rococo, neo-Byzantine, and neo-Greco-Roman.¹⁴⁶ However, typical "Port Saidian" architecture can also be found in the Afrang, which is identified by buildings with spacious wooden balconies and arcades on the ground floor. These rows of balconies are 2 meters deep and supported by wooden posts, with a height of approximately 6 meters on the sidewalk.¹⁴⁷

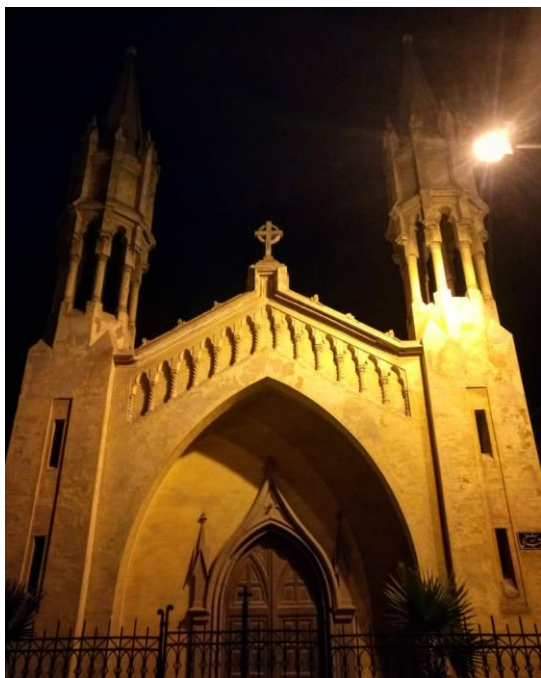
Analysis of Abd El-Salam Aref Street

Although it is not one of the main streets and is vaguely known to many citizens, Abd El-Salam Aref Street is parallel with 23rd of July Street and perpendicular to Al-Gomorya Street, two main important streets in the European district. It encloses several heritage buildings with different functions and showcases various types of building ownerships. Therefore, I chose it to be a case study for the European district.

¹⁴⁵ Dalila Elkerdany, "Port Said: Cosmopolitan Heritage Under Threat," in *Revitalizing City Districts*, edited by H. Abouelfadl et al., (New York: Springer International, 2017), 19. DOI 10.1007/978-3-319-46289-9_1.

¹⁴⁶ Ibid, 22.

¹⁴⁷ Marie-Laure Crosnier- Leconte et al., *Port-Saïd : Architecture XIXE-XXE Siècles*, (Cairo : IFAO, 2006).



*Figure 19: The Italian Consulate attached church.
Source: Samah Ibrahim*



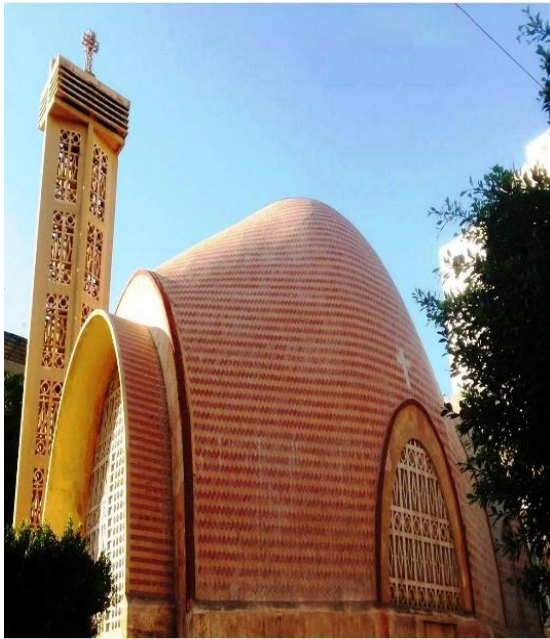
Figure 20: "Ave Maria" Cathedral. Source: Ayman Abu El-Hassan Photography.



Figure 21: Fakoa House. Source: Samah Ibrahim



Figure 22: A Residential Building. Source: Samah Ibrahim



*Figure 23: Saint Therese "Maronite" Church.
Source: Port Said Governorate.*



Figure 24: Villa Loris. Source: Port Said Governorate



*Figure 25: The Former Italian Consulate. Source:
Samah Ibrahim.*



*Figure 26: Villa Fernande and its staff quarters in the
back. Source: Samah Ibrahim*

Taking into account the different heritage values and aspects, the following chart summarizes the functional, legal and heritage status of some of the important buildings. This comparison is also relevant for community involvement.

Building	Function	Ownership	Occupancy	State of Conservation	Comments
Figure (19)	Religious	Private	Abandoned	Bad	Part of the Italian Consulate; therefore, owned by the Italian government.
Figure (20)	Religious	Religious Institutions	Full use	Very good	Recently restored.
Figure (21)	Residential	Private	Full use	Bad	Facing threats of demolition.
Figure (22)	Residential	Private	Partial use	Bad	N/A
Figure (23)	Religious	Religious Institutions	Partial use	Good	Opens once a year on the 2 nd of October for the Lebanese Maronite Community.
Figure (24)	Residential	Private	Full use	Very good	Recently restored.
Figure (25)	Governmental	Private	Abandoned	Bad	There is a current adaptive reuse project to transform it into an Italian hospital; however, the project stopped due to building fragility.
Figure (26)	Residential	Private	Abandoned	Bad	The staff quarter is destroyed and recently, the Villa endured two fires that left it in a more

					fragile state. Usually, when an unexplained fire happens in a heritage building, it is to manipulate the law so the owner can demolish it.
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By observing the community interaction and engagement with heritage in Abd El Salam Aref Street, it is noticeable that the identified residential buildings comprise either shops or small mosques on their ground floor, which make them the only liaison of interaction between the passers-by, the district's community, and the buildings. Access to religious institutions (Ave Maria Cathedral, Italian and Maronite Church) and their surroundings is relatively restricted to churchgoers with the presence of police security in front of churches, which consequently limits community interaction. The building with the most community engagement is Villa Fernande as it is famous among the locals and it is part of many Port Saidians' collective memory as either the "Doll House", referring to its miniature size, or the "Ghosts' House," with many circulated rumors about being haunted.

Additionally, the opening of "*StaNene*" in 2021 across the Villa not only increased the community engagement with the Villa and the surrounding built heritage but also changed many residents now having a stronger perception of the tangible and intangible heritage. *StaNene* is a co-working space and a cultural center under the management of *Port Said Ala Ademo* company for cultural and artistic production, and cultural project management, focusing on promoting Port Said's cultural heritage through events, workshops, and heritage walking tours.

According to Muhammad Mosaad (StaBene co-founder), since they opened the space, the surrounding community is appreciative of their activities for cultural heritage preservation.¹⁴⁸ Interestingly, Simsimyya concerts are also organized here, which is much more characteristic for the Arab District, as it will be discussed in the next part of this thesis. The Simsimyya music concerts in the street make the locals feel more connected to their heritage¹⁴⁹, especially when it is not that common to have Simsimyya concerts in the European district. In addition, they also organize walking tours, which enables mobility in the street and interaction with heritage, leading to more curiosity about the Villa, its history, design, inhabitants, and its interior design.

3.1.3 The Arab District

The district was established west of the city and it was more like a slum described as a "miserable example of life in the East."¹⁵⁰ It housed most of the Canal's workforce of natives and it is divided into microscopic land plots, between 30 to 50 m², with 10 meters in width for main roads and 3 meters for secondary streets.¹⁵¹ Unlike the European district design, the Arab District lacks greenery, squares and open spaces. The purpose of these urban constraints was to restrict the locals' social interactions and cultural expression. The buildings were designed to have commercial uses on the ground floor, whereas the upper floors are residential.

Comparable to the European district, balconies —although different in style— are distinguished attributes of the Arab district. Balconies in the Arab district resemble more the "Mashrabiya", a projecting oriel window enclosed with carved wood latticework, characteristic of traditional Islamic architecture and found in many places in Egypt. The windows were

¹⁴⁸ Muhammed Mosaad, interviewed by Samah Ibrahim as part of fieldwork research about cultural heritage tourism in Port Said, January 18th, 2023.

¹⁴⁹ Ibid.

¹⁵⁰ Qasem Mosaad Elewa, " *ālmādīnah al-isttānā'*" (The Exceptional City: A Morphological Reading of Port Said City)", Volume 3 of *Hawāyat al-makān*, (Cairo: The General Authority of Cultural Palaces, 2007), 83.

¹⁵¹ Piaton, "Port Said: Cosmopolitan Rule and Architecture (1858-1930)", 6.

traditionally used to catch the wind and for passive cooling, as well as providing privacy for the residents due to the flexibility of opening and closing.¹⁵²

I envisage the Arab district to be the most substantial in Port Said. Not only is it home to an outstanding tangible heritage with a unique architectural style, but also it is the origin of most of the city's intangible heritage, which according to UNESCO manifests in social practices, oral traditions, performing arts, festive events, professions, and other cultural expressions.¹⁵³ The district's community mostly works in traditional professions, such as ship services, and artisans like carpenters, smiths, and several others. Moreover, the district was Port Said's commercial center after declaring it an FTZ in 1975.

Most importantly, the district is the birthplace of the Simsimyya folklore. Simsimyya is the local performing art using the musical instrument of Simsimyya to compose songs narrating the city's oral history focusing on periods of wars and colonialism while performing dance movements inspired by the city's nature as a coastal city. Additionally, the Arab district features the annual festival of the Allenby, which originated as a form of resistance and political expression during the colonial period.

Analysis of Nabil Mansour Street

I have chosen Nabil Mansour Street as a case study as it still contains a number of buildings with the distinctive architecture of the district, which makes it a good representation of the district's urban fabric. Additionally, it combines tangible and intangible heritage as it is where the Allenby Festival is hosted.

¹⁵² Inken Baller, "Strategies for the Preservation of the Heritage of the Suez Canal Region and Port Said and World Heritage Site," in *Revitalizing City Districts*, ed. H. Abouelfadl et al., (New York: Springer International, 2017), 48. DOI 10.1007/978-3-319-46289-9_1.

¹⁵³ "What is Intangible Heritage?", UNESCO Intangible Cultural Heritage, accessed May 23, 2023, <https://ich.unesco.org/en/what-is-intangible-heritage-00003>.



Figure 27: The Allenby Festival Celebrations. Source: Cairo24, May 25, 2023, <https://www.cairo24.com/1199489>.

Annually, while all Egyptians celebrate the Sham Al-Nasim festival, an ancient Egyptian festival celebrating the beginning of spring during the day, the Allenby Festival starts in Port Said at night. It is a street festival that was enacted by the local community where they burn an effigy incarnating Viscount Edmund Allenby. Edmund Allenby was the appointed High Commissioner in Egypt from March 1919 to June 1925 to restore order following the 1919 Egyptian Revolution. During this street festival the local community chants Simsimyya songs about the national resistance in different parts of the Arab district, symbolizing the local culture and identity.¹⁵⁴ Later, the local authorities banned the burning of effigies for safety reasons; however, the festival continued in its modern form incarnating contemporary political figures.

¹⁵⁴ Mériam N. Belli, *An Incurable Past: Nasser's Egypt Then and Now*, (Florida: University Press of Florida, 2013), 75-85.

The locals organize the festival without any support from official administrative bodies, affecting the sustainability of the festival and creating management challenges ¹⁵⁵



Figure 28: An abandoned building in Nabil Mansour Street. Source: Samah Ibrahim



Figure 29: Collapsed building with a visible wooden design. Source: Samah Ibrahim.

¹⁵⁵ Abouelmaged and Elrawy, "Cultural Heritage and Sustainable Urban Development", 11.



*Figure 30: Partially functioning residential building.
Source: Samah Ibrahim.*



*Figure 31: Collapsing residential building. Source:
Samah Ibrahim.*



Figure 32: Another example of the buildings state of conservation. Source: Samah Ibrahim



Figure 33: Example of a non-collapsing building. Source: Samah Ibrahim

Building	Function	Ownership	Occupancy	State of Conservation	Comments
Figure (28)	Residential	Private	Abandoned	Collapsing	N/A
Figure (29)	Residential	Private	Abandoned	Collapsed	Only the outer frame of the balcony is left hanging and some of the wooden ornaments on the side of the building.
Figure (30)	Residential	Private	Partial use	Collapsing	Only the first floor is still occupied.
Figure (31)	Residential	Private	Partial use	Collapsing	One apartment is occupied and the rest of the building is empty.
Figure (32)	Residential	Private	Abandoned	Collapsing	N/A
Figure (33)	Residential	Private	Abandoned	Relatively good	One of the largest-scale buildings in the district, located at the intersection of Nabil Mansour Street with Kesra Stree.

As the chart shows the general condition of the buildings in this area is rather poor, it is the most endangered built heritage in the three sample areas. Generally, there is little to no interaction with heritage besides the shop owners in the area —except during Festival Day. The whole district hardly has human interaction and movement in the morning until the afternoon when shops open, and streets become slightly more alive. This is due to the economic recession, which is the consequence of the abolition of the FTZ, which left most of the Arab district's community in a difficult economic situation as trade used to be their primary source of income. During my observations, there were miscellaneous reactions from locals varying from being baffled by why someone came to the district not to buy something but rather to admire the architecture and take pictures of the collapsing buildings. Others perceived these buildings as heritage and felt remorseful for their state. Overall, community engagement with heritage is insubstantial, and there is a lack of awareness of the architectural value of this built heritage.

3.1.4 Port Fouad City

Port Fouad was constructed in 1920 on the Asian side of the Canal. In 1926, King Fouad inaugurated the city, it was named after him.¹⁵⁶ The SCC established Port Fouad as an area for workshops and housing for their employees. It was designed by the architects of *L'École des Beaux-Arts* in Paris with a similar planning concept for the European district with wide streets and more green areas, and the main stores and workshops are in the northern part of the city.¹⁵⁷ It is characterized by two types of housing for the workers and engineers and high-rank employees for the SCC. The housing for the workers consists of small villas following the model of the mining village of *Dourges* in the north of France, with small gardens between

¹⁵⁶ Stephen Kollamala, “King Fouad opens Port Fouad city Egypt 1926”, YouTube video, September 16, 2014, accessed May 24, 2023, <https://www.youtube.com/watch?v=hM0DmTkXJE8>

¹⁵⁷ Marie-Laure Crosnier- Leconte et al., *Port-Saïd : Architecture XIXE-XXE Siècles*.

houses.¹⁵⁸ For executives and engineers, the housing was large villas beautified with private gardens. Both types of housing carried simple ornaments and architectural details.

Analysis of the Workers' Villas Area

This area was chosen as a case study, as this workers' housing complex sets a perfect example of the design following the mining village model. Moreover, it represents the first building phase of the villas using stone as the building material, while the rest of the workers' housing has different building materials.



Figure 34: A typical housing of the SCC workers. Source: Samah Ibrahim

¹⁵⁸ Piaton, "Port Said: Cosmopolitan Rule and Architecture (1858-1930)", 11.



*Figure 35: A view of the villas from a side street.
Source: Samah Ibrahim*



Figure 36: An architecture student observing a villa's design. Source: Samah Ibrahim.



Figure 37: The Tribunal Mixed Building with visible Moorish Architectural design. Source: Samah Ibrahim.

Building	Function	Ownership	Occupancy	State of Conservation	Comments
Figure (34)	Residential	Private - SCC	Full use	Very Good	All workers are entitled to reside in these villas as long as they are employed, once leaving the company – for whatever reason – they need to return their home to the company.
Figure (35)	Residential	Private- SCC	Full use	Very Good	N/A
Figure (36)	Residential	Private- SCC	Full use	Very Good	N/A
Figure (37)	Governmental	Private	Abandoned	Very Good	The building was used as a court for judicial cases between foreigners and natives. Currently, there are always police

					security preventing any interaction with the building and even taking pictures.
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As presented in the chart, all buildings belonging to the SCC are protected urban areas and are the least facing demolition threats. Besides the area's residents and the city's community's interaction with this built heritage on a daily basis, the tourism movement in the city enabled the city's visitors to engage with the heritage and the locals, attempting to understand the history of the buildings and expressing their dazzlement and fascination of the fact that the residents have the opportunity living in and with this heritage. Unlike other residential areas in the city, the workers' housing complex maintained its tranquil atmosphere, with tourists and visitors respecting the area while exploring and taking pictures.

3.2 Analysis of Port Said's Tourism

Although domestic tourism peaked during the lockdown in 2020, tourism promotion was one of the objectives of Port Said Governorate's development plan.¹⁵⁹ This was observable through the interior and exterior infrastructure developments, which facilitated traveling to Port Said, in addition to other developmental projects and investments in the city. To illustrate, the governorate's "Unfenced Gardens" project removed all fences surrounding the city's gardens, making them more accessible to the public and enhancing the quality of urban life.

¹⁵⁹ Muhammad Mosaad, Mohamed Hassan, and Afnan Fehead, interviews by the Author, Port Said, January 18 and 22, 2023.

The project included development plans for various important landmarks. One landmark is the *Martyrs Square*, which has been the ceremonial headquarters of Port Said's National Day since 1957 and it is located in front of the governorate's building. The second action was the development of the historical garden of *Ferial*—the Suez Canal inauguration ceremony site—to emulate the historical event of the inauguration. Lastly, the development the *History Garden*, overlooking the entrance of the Canal, transforming it into *Egypt's Square* to be the first attraction the cruise ship tourists see when entering Port Said.¹⁶⁰ Another influential development project was the development of informal local markets, including the Fish Market, which opened in 2019, and the Second-hand Clothes Market, which is one of Port Said's landmarks as it is one of the largest in the country.

In 2019, a creative photo session of a couple on Valentine's Day was taken in the "Salt Mountains" in Port Fouad. The salt gave the illusion to be snow and the pictures ended up being a trend on several social media platforms.¹⁶¹ This social media trend resulted in a large influx of visitors, particularly during the Covid-19 lockdown, putting Port Said on the domestic tourism map. Paradoxically, this trend was the reason for saving the "El Mex Salines Company", which had been in business since 1895 and is considered an industrial heritage site; however, it was facing threats of demolition after several years of decreased salt production. The Salt Mountains became a main tourist attraction with about 3 to 4 thousand visitors on the weekend.¹⁶² With its unparalleled success as a tourist attraction, the salt mountains area is

¹⁶⁰ Khedr Khodeir, "Port Said Governor inaugurates Egypt's Square at the entrance to the Suez Canal", *Al-Ahram Newspaper*, Port Said, 2021, accessed May 28, 2023, <https://gate.ahram.org.eg/News/2957835.aspx>.

¹⁶¹ Mohamed Abbas, "Port Said's Saline lives the dream," *Al-Ahram Newspaper*, March 24, 2021, accessed May 26, 2023, <https://gate.ahram.org.eg/daily/News/203700/1179/801659/%D8%A7%D9%84%D8%B5%D9%81%D8%AD%D8%A9-%D8%A7%D9%84%D8%AB%D8%A7%D9%86%D9%8A%D8%A9/%C2%AB%D9%85%D9%84%D8%A7%D8%AD%D8%A9%C2%BB-%D8%A8%D9%88%D8%B1%D8%B3%D8%B9%D9%8A%D8%AF-%D8%AA%D8%B9%D9%8A%D8%B4-%D8%A7%D9%84%D8%AD%D9%84%D9%85.aspx>.

¹⁶² Ibid.

currently under development for its regeneration plan to be a recreational site consisting of the salt mountains, salt caves, an amusement park, and an aqua park for children.¹⁶³

TikTok videos, Instagram Reels and Facebook travel groups, like *Traveller Experience*, accelerated the city's promotion for one-day trips, making Port Said a favored destination among Egyptians. Besides visiting the *Salt Mountains* and the SCA Villas in Port Faoud, the historical garden of *Ferial*, and the *Martyrs Memorial*, culinary tourism became popular among visitors.¹⁶⁴ Numerous visitors came to eat seafood in the new Fish Market, in addition to the city's culinary heritage represented in desserts like the Samniya, Tamrya¹⁶⁵ and the Port Saidian ice cream, Cassata. This tourism movement in the city encouraged many people to start looking for organized walking tours instead of discovering the city on their own, which worked in favor of companies like *Port Said Ala Ademo* and *Semsemia Tours* to start organizing several walking tours and bringing various groups of visitors.

¹⁶³ Heba Sobeh, "The Establishment of an Entertainment City in Port Said's Salinas Area. Amusement Park, Swimming Pool, and a Mall," *Al-Watan Newspaper*, December 12, 2022, accessed May 28, 2023. <https://www.elwatannews.com/news/details/6370850>.

¹⁶⁴ Afnan Fehead, Interview by the Author, Port Said, January 22, 2023.

¹⁶⁵ Samniya and Tamrya are desserts made of semolina flour mixed with cornstarch, then fried and coated with powdered sugar.



Figure 38: Advertisement of a Day Trip Tour to Port Said by Semsemia Tours. Source: Semsemia Tours Facebook page.



Figure 39: Advertisement of Historical Tours by StaBene. Source: StaBene Facebook Page.

3.2.1 Logos Hope and the return on cruise ships

From the 5th to 23rd of January 2023, the Logos Hope ship, the world's largest floating book fair, docked in Port Said. The ship's arrival in Port Said was advertised on every social media platform and local and national online newspapers, making everyone excitedly wait for its arrival. However, the Port Saidians' anticipation of the ship's arrival was more significant as it recalls their collective memory. Because Port Said used to welcome the ship every four years until 2010, when it was the last time the ship docked at the port. Since its first day in Port Said, a considerable number of visitors came from all over Egypt to visit the ship, reaching 32000 visitors by its fifth day in the port.¹⁶⁶

By the time of its departure, visitors number came to more than 100,000 visitors, with an average of 6000 visitors per day.¹⁶⁷ Consequently, getting on board the ship was an uneasy

¹⁶⁶ Port Said Governorate, Facebook Post, January 10, 2023, accessed May 26, 2023. <https://www.facebook.com/OfficialPageofPortSaidGovernorate/posts/pfbid02pRisXE89eue64WrfrGPNRuauxbwxBUzLrTDWUeECDkHbqddDwY1aAmUP9Hh8jnEI>.

¹⁶⁷ Mohamed Farg, "Port Said tourist port receives more than 100,000 visitors to the 'Logos Hope' ship", *Youm 7*, Port Said, January 23, 2023, accessed May 27, 2023. <https://www.youm7.com/story/2023/1/23/%D9%85%D9%8A%D9%86%D8%A7%D8%A1-%D8%A8%D9%88%D8%B1%D8%B3%D8%B9%D9%8A%D8%AF-%D8%A7%D9%84%D8%B3%D9%8A%D8%A7%D8%AD%D9%8A-%D9%8A%D8%B3%D8%AA%D9%82%D8%A8%D9%84-%D8%A3%D9%83%D8%AB%D8%B1->

process with very long, up to four hours, especially on the weekends. Visitors seized the opportunity to stroll around the city and visit other places; however, with the wasted hours waiting to enter the ship, there was not much to do in the day. Therefore, many people expressed their willingness to extend their stay, if only the city provided more diverse accommodation options, as hotels are not affordable for all classes. Visitors with an accompanied tour guide optimized their experience, managing to visit the ship and have an organized city tour. *StaNene* was the main organizer of the tours, providing thematic visits - historical, urban and cultural heritage, trade and commerce - to accommodate different needs.¹⁶⁸ However, *StaNene* is facing a challenge to keep up with the number of tours, especially as they are a small team, and all of them have full-time jobs.¹⁶⁹



Figure 40: Visitors queuing along the street to the port where *Logos Hope* docks. Source: Samah Ibrahim

Undoubtedly, *Logos Hope* arrival boosted the tourism movement in Port Said. After the ship's departure, tourists' mobility effectively continued, shifting to daily excursions instead of

[%D9%85%D9%86-100-%D8%A3%D9%84%D9%81-%D8%B2%D8%A7%D8%A6%D8%B1-%D9%84%D9%84%D8%B3%D9%81%D9%8A%D9%86%D8%A9/6058508.](#)

¹⁶⁸ Muhammad Mosaad, Interview by the Author, Port Said, January 18, 2023.

¹⁶⁹ Mohamed Hassan, Interview by the Author, Port Said, January 19, 2023.

visiting only on weekends. Port Said's continuous tourism thriving has not been only domestic. During the period from January 2022 to mid-May 2023, there has been a 200% increase in international tourist numbers, with a total of 21.730 tourists.¹⁷⁰ Within the period following the *Logos Hope* departure until mid-May, Port Said received 9 cruise ships, including *Pacific World*, *Costa Pacific*, *Amadea*, and *Vaiking Mars*, with a total of 7500 tourists of different nationalities.¹⁷¹ This is part of the "One-Day Trips" tourism plan for cruise ships, allowing tourists to visit some of Port Said's sites before they head to Cairo to continue their trip.¹⁷²



Figure 41: Costa Pacific Cruise Ship in Port Said. Source: Alaa El Deeb, Port Said Governorate Official Facebook Page

¹⁷⁰(SCZONE)-General Authority for Suez Canal Economic Zone, "Marine Tourism Traffic Performance in Port Said Tourist Port During the Period from January 2022 to mid-May 2023," Facebook Post, May 18, 2023, accessed May 27, 2023.

https://www.facebook.com/photo/?fbid=682433907226011&set=a.492641569538580&locale=ar_AR.

¹⁷¹ Port Said Governorate, Facebook page, accessed May 26, 2023, <https://www.facebook.com/OfficialPageofPortSaidGovernorate>.

¹⁷² Ibid.

As Port Said is still recovering from previous events leading to the loss of tourism, efforts are undertaken to best welcome every arriving ship at the port. For instance, the city organizes bazaars in the port dock area to facilitate the purchase of souvenirs and local goods. Tourists are greeted with folkloric performances consisting of traditional dances, Simsimyya music and songs. Subsequently, traditional stagecoaches await to take visitors on tours around the city while visiting a few sites, such as the *Military Museum* and the *Martyrs Square*.



Figure 42: The port dock filled with souvenirs' stands for tourists. Source: Port Said Governorate Official Facebook Page



Figure 43: Folkloric performances for tourists at Egypt's Square. Source: Port Said Governorate Official Page



Figure 44: Tourists riding stagecoaches in Port Said. Source: Port Said Governorate Official Facebook Page.

3.2.2 Further potential tourist attractions

While the previously mentioned areas varying from samples of the built heritage found in the city's historic districts and the various other tourists' attractions that became important during the latest domestic tourism wave, other buildings and sites are worth mentioning, as they also can constitute potential tourist attractions. Potential attractions could be divided into three categories, built heritage, archaeological sites, and natural sites.

(a) Built heritage sites:

Several other built heritage sites could be seen in Port Said. These sites, although important elements of the built heritage, are also to some extent problematic as they are either sites with contested or colonial heritage. An example of this could be the *Casa d'Italia* building, which was inaugurated by Benito Mussolini himself in 1938, and still retain a marble plaque praising Mussolini and Italian fascism.¹⁷³ Another example is the *pedestal of the Ferdinand De Lesseps* statue on the Suez Canal entrance is another site worth visiting with its historical value, as a symbol of resistance in the Suez War 1956. Therefore, while in guided tours, it is important to contextualize these sites, mentioning their controversial aspects.

Moreover, there could be other potential sites to visit such as, the SCA administrative building, known as the *Dom Building*, that was constructed in 1890 and is listed as an

¹⁷³ Afnan Fehead, "The Italian House: The First and Last Thing Italian Fascism Left in Egypt", *Raseef* 22, Egypt, October 9, 2022, accessed May 28, 2023. <https://raseef22.net/article/1089928-%D8%A7%D9%84%D8%A8%D9%8A%D8%AA-%D8%A7%D9%84%D8%A5%D9%8A%D8%B7%D8%A7%D9%84%D9%8A-%D8%A3%D9%88%D9%84-%D9%88%D8%A2%D8%AE%D8%B1-%D9%85%D8%A7-%D8%AA%D8%B1%D9%83%D8%AA%D9%87-%D8%A7%D9%84%D9%81%D8%A7%D8%B4%D9%8A%D8%A9-%D8%A7%D9%84%D8%A5%D9%8A%D8%B7%D8%A7%D9%84%D9%8A%D8%A9-%D9%81%D9%8A-%D9%85%D8%B5%D8%B1>.

archaeological building.¹⁷⁴ Additionally, the *French Post* building, the *French Consulate*, *Bazaar Abbas* and the *Marché Municipale*. the *Lighthouse*, and *Simon Arzt* department store. However, all of these sites - except for *Bazaar Abbas*, *Marché Municipale*, and the De Lesseps statue pedestal - are either abandoned or inaccessible to visitors.



Figure 45: The Casa d'Italia Building. Source: Samah Ibrahim.



Figure 46: The De Lesseps statue pedestal. Source: Samah Ibrahim

(b) Natural sites:

Remarkably, there are two nature reserves in the city, the Flamingos natural reserve and the Ashtoum El-Gamil Protectorate. The Flamingo Reserve is in Port Fouad near the salt mountains area, and it is the winter destination for flamingos coming from the south of France.¹⁷⁵ The tourists' visits to the reserve began to increase concurrent with the salt mountains being a tourist destination. However, with the increase in tourists' numbers could be concerning as – if not

¹⁷⁴ Al-Masry Al-Youm, "Egypt prepares for restoration of the historical Suez Canal House", *Egypt Independent*, June 28, 2020, accessed May 28, 2023, <https://egyptindependent.com/egypt-prepares-for-restoration-of-historical-suez-canal-house/>.

¹⁷⁵ Ahmed Moamer, "Egypt Decides to Allocate Port Fouad as Nature Reserve for Flamingos, Migratory Birds", *See (Sada Elbalad English)*, Egypt, October 28, 2022, accessed May 28, 2023, <https://see.news/egypt-birds-port-fuad>.

sustainably managed – wildlife in the area could be endangered. The second natural reserve is Ashtoum El-Gamil, which is found 7 km west of Port Said in front of the mouth of Lake Manzla. Ashtoum El-Gamil is a protectorate for the conservation of migratory birds and is home to many endangered species of flora and fauna.¹⁷⁶ Although Ashtoum El- Gamil is open and accessible to public, it is not much visited or promoted. Therefore, it is currently in a poor state of management.



Figure 48: Flamigos in the Port Fouad natural reserve. Source: The National MENA, accessed May 28, 2023
<https://www.thenationalnews>

(c) **Archeological sites:**

Port Said contains a few archaeological sites, from the Greco-Roman period and the Islamic Golden Age (8th to 13th centuries). One of these sites is the medieval island of Tinnis, which is now part of the Ashtoum El Gamil protectorate. The island was known for its treasures,

¹⁷⁶ "Ashtoum El Gamil Natural Reserve", State Information Service, Egypt, May 15, 2016, accessed May 28, 2023, <https://www.sis.gov.eg/Story/1058?lang=en-us>.

fortresses, and the export of textiles.¹⁷⁷ Additionally, there are twelve archaeological mounds scattered all over the city, such as Tell Legan, El-Tell Al Ahmar, Tell Maiebed, and others.¹⁷⁸ Although only the Tinnis islands could be visited by tourists, the other sites could be potential tourists' attractions when excavations are completed.

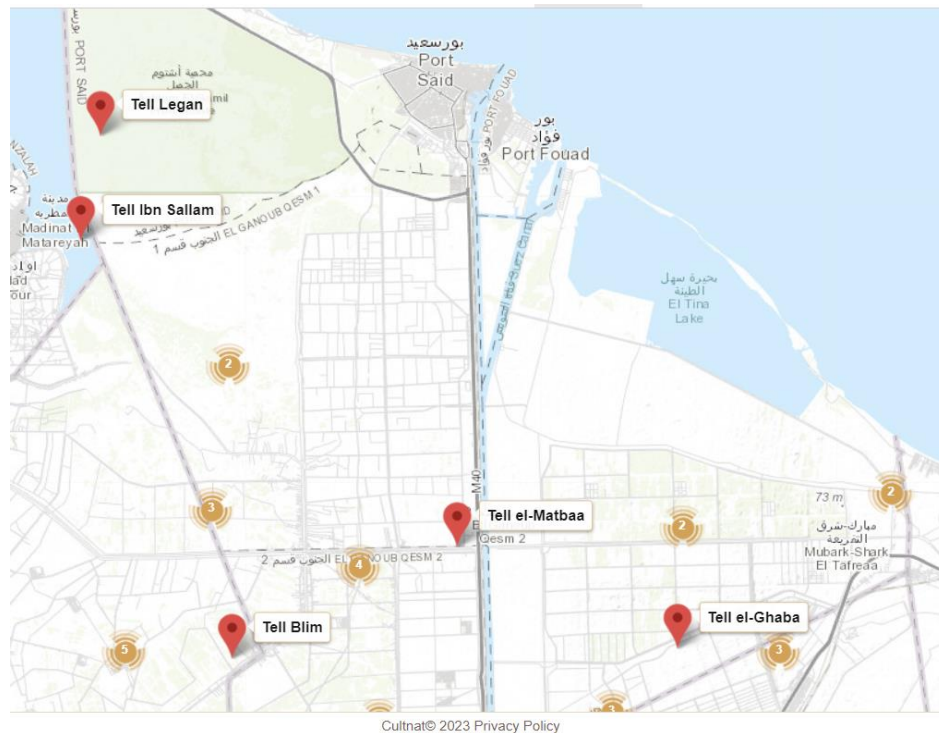


Figure 49: A map demonstrating various archaeological mounds in Port Said. Source: The Egyptian Archaeo-Map, CULTNAT, Accessed May 28, 2023, <https://archmap.cultnat.org/Map.aspx>

¹⁷⁷ Mohamed Farag, "Tinnis: The Ruins of the Ancient City in the Middle of Lake Manzla in Port Said," *Youm 7*, Port Said, August 6, 2017, accessed May 28, 2023, <https://www.youm7.com/story/2017/8/6/%D8%A8%D8%A7%D9%84%D8%B5%D9%88%D8%B1-%D8%AA%D9%86%D9%8A%D8%B3-%D8%A8%D9%82%D8%A7%D9%8A%D8%A7-%D8%A3%D8%B7%D9%84%D8%A7%D9%84-%D9%84%D9%85%D8%AF%D9%8A%D9%86%D8%A9-%D8%A3%D8%AB%D8%B1%D9%8A%D8%A9-%D9%88%D8%B3%D8%B7-%D8%A8%D8%AD%D9%8A%D8%B1%D8%A9-%D8%A7%D9%84%D9%85%D9%86%D8%B2%D9%84%D8%A9-%D9%81%D9%89/3354232>.

¹⁷⁸ CULTNAT, "The Egyptian Archaeo-Map," Bibliotheca Alexandrina, accessed May 28, 2023, <https://archmap.cultnat.org/Map.aspx>.

Conclusion

As it has been demonstrated, the most protected and reasonably well-preserved buildings are owned by either religious institutions or the SCA, which, although a state authority, constitutes a separate category since it operates as an independent body. This means that buildings in Port Fouad and many in the European district are the best protected. The buildings in private ownership are the most endangered and in an unfortunate state of conservation —specifically, buildings in the Arab district — as many owners feel unable to handle the responsibility that comes along with heritage buildings, particularly the financial burden and maintenance efforts.

Despite the unfortunate state of built heritage, tourism is flourishing in the city because of the various development plans and Port Said's numerous types of tourism, such as ecotourism, food tourism, and recreational tourism. However, the urban segregation effect on tourism is noticeable, with the Arab district being the least tourist attraction while the European and Port Fouad ones are the most visited. Moreover, I believe that Port Said has not reached its full potential as a tourist destination, and this would only be achieved with the start of heritage management.

Chapter 4.

Analysis of Opportunities for using Tourism Development for Heritage Management

Based on the information and analysis presented in previous chapters, despite the increase in tourist traffic, which aided to highlight the significance of existing heritage in the city, several challenges facing heritage management could still be identified. To name a few examples, rapid urbanization, gaps in heritage protection laws, lack of transparency and data when it comes to heritage lists and management plans are some of the most pressing issues in Port Said. These issues are hindering heritage management, which could potentially affect tourism sustainability. Therefore, this chapter briefly analyses whether tourism could act as a stimulant of heritage management. Finally, the chapter offers a set of recommendations to facilitate the heritage management process and ensure its sustainable continuation.

4.1 Analysis of heritage management future

Undeniably, with the tourism increase in the city and the acknowledgment of tourists to the singularity of Port Said's heritage, the governorate started to recognize this heritage potential for the promotion of tourism. Yet, it could be argued that heritage preservation and management are not part of the governorate's tourism plan. Although pictures of some of the heritage buildings are occasionally posted on the governorate's social media pages, they are not presented as tourist attractions. By contrast, the city's new developments are widely promoted by local authorities. Noticeably, there is community involvement in advocating for heritage preservation and general disapproval of heritage negligence. Through the use of social media platforms, citizens call for immediate actions for heritage restoration and management. It is

done because the inhabitants consider heritage as part of their city's image and identity, in addition to being a promotional element for the continuation and prosperity of tourism.



Figure 50: A photo published on the governorate's official Facebook page under hashtag # Tourism in Port Said, mentioning tourist areas only highlighting the new developments in the city. Source: Port Said Governorate Official page, accessed May 31, 2023, <https://www.facebook.com/photo/?fbid=239882885001109&set=a.100734278915971>

However, it is worth mentioning that there is an incremental effort in the heritage preservation sector manifested in two pilot rehabilitation projects. The first project —previously mentioned— is the Adaptive Heritage Reuse (ADR) project of the Italian consulate and its adjacent church adaptation into an Italian hospital with the cooperation of the Italian government. The second project is the restoration and reopening of the *Simon Arzt* department store building after having been closed for more than 30 years. Moreover, on the 30th of April 2023, the governor of Port Said held a conference in cooperation with *Historic Port Said* —a non-profit organization dedicated to the preservation of Port Said's heritage— and various

stakeholders to discuss the different proposals for the protection of Port Said's important cultural heritage assets.¹⁷⁹ The conference resulted in various proposals including the following:

- A documentation project that will be organized in collaboration with a selected group of researchers, historians, architects, and heritage experts, to document the architectural and visual identity of the city, and to identify the most important historical and architectural buildings. This project will be accessible to the community to raise their awareness about heritage preservation values.¹⁸⁰
- An inventurisation of the different architectural styles and their characteristics through a specialized committee of researchers in coordination with *Port Said University* and the *Arab Academy for Science, Technology, and Maritime Transport*. Its aims is to adhere to these styles within the building requirements issued in 2022 to improve the urban development of the city and the buildings and preserve the city's identity, especially the city of Port Fouad.¹⁸¹
- Rebuilding the National Museum project on its existing location overlooking the cruise ship port in accordance with a world-class touristic, historical, and cultural plan for the region.¹⁸²

¹⁷⁹ Abdel Rahman Basala, "The Preservation of Port Said's Heritage and Historical Identity: A Public Demand", *Al-Wafd*, Port Said, May 8, 2023, accessed May 30, 2023, https://www.alwafd.news/5082642?fbclid=IwAR3DuDVgfBRKvMr5NqDE-eKYyhFHXChPfdqwno4pUwzsGQ6C4_6wRBGA2Uw.

¹⁸⁰ Ibid.

¹⁸¹ Ibid.

¹⁸² Ibid.

4.2 Further recommendations

4.2.1 Regulatory and Legislative Development

There is a need for regulatory and legislative reform to address the gaps and problems affecting heritage protection. For instance, *Law 144/2006* of the protection of urban heritage should be updated to allow the renovation and preservation of heritage buildings by their owners — following measures and regulations— while facilitating the provision of funds for the process. Additionally, enabling new possibilities and incentives that offer economic growth, such as ADR projects will encourage owners to rehabilitate the deteriorated buildings.

Moreover, there is a need for synergies between multi-stakeholders —public and private— in the formulation and implementation of cultural heritage policies and laws on the governorate level, focusing on its specific financial and cultural needs. Furthermore, within the regulatory reform, the decentralization of the administrative sector managing the State resources and allowing the formation of a local administrative board will help the realization of transparency, flexibility, and efficiency.

4.2.2 Historic Urban Landscape (HUL)

The historic urban landscape approach is designed for the conservation and management of urban heritage while maintaining the sustainable development of these historic landscapes. HUL is defined as "the urban area understood as the result of the historic layering of cultural and natural values and attributes, extending beyond the notion of "historic center" of "ensemble" to include the broader urban context and its geographical setting."¹⁸³ In a broader context, it focuses on going beyond the management of the immovable heritage of the city's

¹⁸³ UNESCO, "Recommendation on the Historic Urban Landscape, including a glossary of definitions", in *Records of the General Conference, 36th session, Paris, 25 October - 10 November 2011, v. 1: Resolutions*, 2012, accessed May 29, 2023. <https://unesdoc.unesco.org/ark:/48223/pf0000215084.page=55>.

historic districts by acknowledging all aspects shaping the city's identity as the social and cultural values and practices, economic attributes, and intangible heritage, and at the same time, support the needs of the community.¹⁸⁴ Therefore, this holistic approach would be a great opportunity for heritage management of the districts of Port Said. Especially, with the challenges that largely threaten urban heritage —namely urbanization— as well as rapid and mostly uncontrolled development of the city's historic areas by the demolition of heritage buildings and replacing them with new multi-story buildings. Considering that it is an easier and more profitable solution than buildings' restoration, which – as a result – led to the deterioration of the built heritage and largely impacted the community.

The HUL allows a space for the creation of various economic activities that encourage the city's urban development, which consequently will promote social and human development, such as tourism.¹⁸⁵ Thus, if we consider the current tourism situation in Port Said, heritage management would indisputably boost tourism, contributing to economic prosperity and better living standards for the local community. Moreover, the HUL considers environmental issues resulting from climate change, which would affect urban heritage. Therefore, new urban models should be created based on ecological and sustainable solutions. Port Said is the best example of this, with its characteristic wooden balconies that could be researched today as an advanced prototype of sustainable architecture before the prevalence of air-conditioning.¹⁸⁶ Since these balconies were traditionally used to offer shade, allow unrestrained wind circulation, and efficiently handle the hot and humid weather of the Mediterranean city. Fostering a built environment that responds to the climate by merging local and Western architectural features has the potential to create new forms of architecture that adapt to present-

¹⁸⁴ Ibid.

¹⁸⁵ Ibid.

¹⁸⁶ Ibid

day environmental concerns.¹⁸⁷ Arguably, there is a correlation between the restoration of the balconies and the development of tourism from an aesthetic and functional approach. A successful example showing this correlation between heritage rehabilitation using the HUL and tourism development is *al-Salt's* historic urban landscape in Jordan, where tourism development was one of the main factors in the rehabilitation of the city's vernacular architecture with its ornamented stone facades.¹⁸⁸

4.2.3 Intangible Heritage as an Economic and Touristic Incentive - Allenby Festival

According to UNESCO's 2003 Convention for the Safeguarding of Intangible Cultural Heritage, there is a strong interdependence between intangible, tangible, and natural heritage.¹⁸⁹ Additionally, intangible heritage is a community-based domain that plays an important role in the maintenance of cultural diversity, contributing socio-economic values to the community.¹⁹⁰ Therefore, cultural festivals are a good example of this interconnection between the various types of heritage, as they create a link between urban spaces and the local communities. Globally, festivals have been used for intangible cultural heritage promotion and in some cases are used to generate economic growth.

Accordingly, the Allenby Street Festival in Port Said presents an opportunity for the city to foster tourism, generate investment opportunities, and offer cultural and economic benefits to the residents. This would be achieved through the promotion of intangible cultural heritage,

¹⁸⁷ Mohamed ElAmrousi, "Imperial Sanctuaries: Arab Urban Enclaves on the East African Coast," in *Colonial Architecture and Urbanism in Africa: Intertwined and Contested Histories, Design and the Built Environment*, ed. Fasil Demissie, (London: Routledge, 2016), 72.

¹⁸⁸ Luna Khirfan, "Ornamented Facades and Panoramic View: The Impact of tourism development of al-Salt's Historic Urban Landscape", *International Journal of Islamic Architecture* 2, no. 2, (July 2013), DOI: 10.1386/ijia.2.2.307_1.

¹⁸⁹ UNESCO Intangible Heritage, "Text of the Convention for the Safeguarding of the Intangible Cultural Heritage", UNESCO, 2003, accessed May 30, 2023, <https://ich.unesco.org/en/convention#art2>.

¹⁹⁰ UNESCO Intangible Cultural Heritage, "Intangible Heritage domains in the 2003 Convention", UNESCO, accessed May 30, 2023, <https://ich.unesco.org/en/intangible-heritage-domains-00052>.

branding the city's image and identity, and in return developing the festival's urban area —the Arab District— as there is always a close relationship between the festival and the place it is held in.¹⁹¹ Therefore, if festivals are connected to a particular urban context, and the overall area development could be beneficial for both residents and visitors.

The Valencian *Fallas* festival in Spain is a successful example of the use of intangible heritage by tourism as a tool for economic investments, as it attracts millions of tourists generating more than \$60 million for the local economy.¹⁹² The *Fallas* —although having a different cultural context— is similar to the Allenby Festival in the use of effigies and fire to celebrate the coming of spring.¹⁹³ Thus, the Port Said governorate should consider adding the Allenby Festival to its tourism plan and taking measures to assist the local community and keep the sustainability of the festival through budget allocation and cooperation in the festival organizational process.

4.2.4 Community-Based Tourism for the Arab District

Community-Based Tourism (CBT) can be seen as contrary to mass tourism, and it goes under the umbrella of sustainable tourism, as they share many values. However, CBT is generally managed on a small-scale and covers the interaction between tourists and the local community, particularly in regional areas or small towns.¹⁹⁴ It is based on the community's involvement in the process of tourism planning, decision-making and management, aiming to reach the maximum fulfillment of the local community's needs and contribute to their well-being and the

¹⁹¹ AbouelImaged and Elrawy, "Cultural Heritage and Sustainable Urban Development", 6.

¹⁹² Ken Browne, "Valencia's Las Fallas Fiesta brings big boom to Spain's recovering tourist economy," CGTN, Valencia, March 18, 2023, accessed May 30, 2023, <https://newseu.cgtn.com/news/2023-03-18/Valencia-s-Las-Fallas-fiesta-reignites-Spain-s-tourism-industry-1ifYEXAjUS4/index.html#:~:text=2023%20marks%20the%20first%20year,date%20back%20hundreds%20of%20years>

¹⁹³ UNESCO Intangible Cultural Heritage, "Valencia's Fallas Festivity," in Browse the Lists of Intangible Cultural Heritage and the Register of Good Safeguarding Practices, UNESCO, 2016, accessed May 30, 2023, <https://ich.unesco.org/en/lists>.

¹⁹⁴ Louise Boronyak et al., *Effective Community Based Tourism: A Best Practice Manual*, Sustainable Tourism Cooperative Research Center 2010, Australia, 2010, pp. 2-3.

protection of their cultural assets.¹⁹⁵ Effectively, CBT supports the growth of the local economy by offering diverse employment opportunities and equitable community participation.¹⁹⁶ Moreover, it encourages cultural heritage promotion and preservation by educating visitors about this living heritage.¹⁹⁷

As demonstrated in the analysis of the previous chapter, the Arab district is the most neglected part of Port Said, both in heritage protection and tourism promotion. Accordingly, applying a CBT scope will give visitors the chance for a better understanding of the traditional lifestyle of the locals and an immersive experience with the city's living cultural heritage by connecting it to the community. Moreover, it will allow locals to benefit from their living intangible heritage manifested in their craftsmanship, traditional food, commerce, and the Simsimyya folklore. Otherwise, the Arab district will unlikely receive the same tourism benefits as the European district or Port Fouad.

Conclusion

Although the current focus of the governorate of Port Said might not be cultural heritage preservation, there has been gradual progress in management procedures. Arguably, this transition from being only an "observer" to the community's and the tourists' interest in the protection of the city's heritage, and the start becoming a "reactor" by taking steps to preserve heritage, was a consequence of increased tourism traffic in the past few years. However, further measures should be taken to ensure sustainable development for both tourism and heritage.

Evidently, the resolution to the problems currently facing the heritage in Port Said goes beyond the scope of this thesis. Yet, these recommendations – although limited – represent a bottom-

¹⁹⁵ Ibid.

¹⁹⁶ Ibid.

¹⁹⁷ Ibid.

up approach, catering to the local community by the local community. Therefore, further research approaches and directions should be explored. For example, comparative research of the colonial heritage in Egypt with best practices for the protection of relevant built heritage. Additionally, best practices of the use of the Historic Urban Landscape approach in similar urban centers in the Arab world.

Conclusion

Within the Egyptian context, Port Said has always been an exceptional example. Its multilayered development was a consequence of its complex history. This history, largely colonial, has contributed to the cultural, social, and economic aspects of the city, consequently shaping its distinctive character and the identity of its citizens. The citizens' contextualization of the heritage in their city is somewhat unique, as they consider it part of their identity that is worth saving, rather a trace of colonialism that should be demolished. Thus, when it comes to heritage management, it is essential to not only consider the present-day aspects, but also the synergies between all the various layers, which in return will strengthen the management strategy. While the governorate of Port Said is trying to foster tourism on the basis of the city's legacy as a cosmopolitan city and a tourist destination, they fail to preserve its endangered heritage. However, some efforts to rehabilitate Port Said's built heritage started to surface following the influx of tourism in the city.

The development of Port Said as a "cosmopolitan" city and an international tourist destination was solely a consequence of its strategic location on the Suez Canal and its nature as a company town serving colonial agendas. Throughout its history, Port Said established itself as a tourist destination, which – in one way or another – helped its steady development until 1956. Although the Suez war and the subsequent political events had heavily impacted the city through stripping it from its original population, hindering the tourism traffic and losing some of its urban fabric and monuments, the influence of the 2011 Revolution was unmatched.

With the Revolution, heritage and tourism management were destabilized. However, for both spheres, legal and administrative are primary reasons for their unstable management situation. The problem is not in the lack of policies and laws, as Egypt offers a powerful set of

management laws with various administrative entities. However, despite the detailed laws, the heritage of Port Said and other smaller cities in Egypt are under threat due to various issues. These include loopholes in laws, property owners' preference for buildings' demolition, and the centralized Egyptian administrative system. Additionally, with the Egyptian State focus on reinforcing its national identity, colonial heritage – although rich – is not fully integrated into the national heritage discourse, leaving cities like Port Said neglected. Moreover, the ambiguity of some areas of the conservation laws and lack of transparency within the general management strategy influenced the situation. However, by acknowledging and addressing these issues and promoting better interactions between existing systems, the protection and utilization of Port Said's heritage can be improved.

The current conservation state of the built heritage could be examined within the scope of the historic zone of the city. Traces of colonialism are still visible due to the urban segregation design of the city, which not only affected life in the past, but still impacting the present social and economic lifestyle of the residents. The most endangered buildings are the ones in the Arab district, as they suffer serious lack of conservation, while the buildings in the European district and in Port Fouad are fairly in a better state. Additionally, with the recent governorate's plan to develop tourism in Port Said, the city has been thriving with notable increase in tourist numbers. This tourism development began to change the tourist profiles from local to international. While the city offers several types of tourism and encompasses a rich built heritage, the focus of the governorate is to promote the new development project, depriving the tourists of the opportunity to see the real layers of heritage in the city. Therefore, the governorate officials' strategy of city branding and their choice of sites to promote – although successful with domestic tourism – might not attract international tourists and encourage them to stay in the city instead of directly traveling to Cairo.

Consequently, I believe that there is an interlink and a close connection between tourism and heritage management. With the tourism sector being a major economic engine, cultural heritage tourism could be a possible motive for heritage protection in Port Said. The purpose of this thesis was to study the current state of built heritage protection and the correlation between heritage and tourism in order to determine whether tourism could be a tool for heritage management in Port Said. Thus, I offered a brief set of recommendations aimed at simultaneously managing heritage and tourism. These recommendations are formulated based on their impact on the community's social and economic growth as well as their engagement in the planning and management processes.

Nevertheless, this research is restricted to certain aspects in relation to its approach. However, various other research opportunities could be explored in the future in order to achieve a more comprehensive approach. For instance, it would be beneficial to have an in-depth stakeholder and actors' analysis to better address the necessities of the community. Subsequently, further research on the city's multilayers including collective memory, war, migration, and the change in demography will allow a better understanding of the city changes and a space for offering various other recommendations.

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