

# ROLE OF PUBLIC PARTICIPATION IN HERITAGE TOURISM DEVELOPMENT IN EGYPT: A CASE STUDY OF FUWAH CITY

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## ABSTRACT

Heritage tourism is an effective force in supporting local community development, especially in areas with cumulative legacy. Indigenous people play an essential role in the success of heritage tourism. The indigenous awareness of the mechanisms and contexts of heritage tourism are, therefore, vital in order to support such activity. This dual role that indigenous people play – being part of tourism potentials and, at the same time, as part of a local community – adds another dimension to their participation complexity. This paper, therefore, investigates the role of indigenous people, and their special potential in supporting heritage tourism in areas with distinctive cultures. It builds an argument concerning the special potential of the local community development and the role of local people. Furthermore, the paper reviews literature, which is related to multi facet indigenous roles in this development process. In addition, it draws a framework to indigenous roles and participation approaches along this process. The paper uses these theoretical understandings to analysis the case of Fuwah city in Egypt. This city stands as the third city among all Egyptian cities concerning the number of well-maintained Islamic monuments. In addition, it has a long history of making local rugs (kilim) as a worldwide well-known local industry. Finally, this paper uses the developed framework to evaluate the effectiveness of indigenous participation in local community development based on heritage potentials in the city of Fuwah, Egypt.

*Keywords: public participation, tourism development, heritage tourism, Fuwah, community development, Egypt.*

## 1 INTRODUCTION

Tourism has become a key strategy to generate economic, social, and environmental benefits to communities, in addition to fostering community development [1]. Heritage is considered a cultural wealth which represents people's values, ideas, beliefs, customs, and traditions; thus, heritage represents the overall nation's identity. Heritage tourism is concerned with the cultural heritage of tourist sites. In 1993, the National Fund for the Preservation of Historical Heritage defined heritage tourism as: "The experience of traveling to places and activities that represent the authenticity of people's stories from the past and the present, which includes history, culture and natural resources".

One of the greatest benefits of cultural heritage tourism is that it helps to increase the opportunities to diversify the economy through showing unique society characteristics.

Historic cities consist of tangible and intangible elements. Heritage sites are considered an important asset in any development processes, and "marketing" these cultural assets is seen as an important means to urban development.

Since the 1980s, tourism literature has called for the involvement of local communities, as local residents are seen as the main stakeholders of tourism developments [2]. Thus, community participation is regarded one of the most essential tools, which assist tourism in heritage cities. Because it make a contribution to the national development of the city [3]. Tosun [4] asserts that it is a "tool whose aim is to readjust the balance of power and to emphasize local community views against those of the developers or the local authority". In addition, Indigenous community organizations play a significant role in the preservation of



the built heritage. This happens, through associating it with local handicrafts, which transfer knowledge across generations, ensuring the continuity of cultural traditions, as well as maintaining the relationship between communities and their local ecology [5]. Cultural assets are increasing the importance of historical regions. The success of any tourist destination is the availability of tourist awareness among the local community.

Cultural tourism is one of the oldest and most important type of tourism in Egypt. The city of Fuwah in Egypt, was chosen as the research case study. This is because, the city has many important components of heritage tourism which makes it an important region on the map of global tourism. This paper discusses the city of Fuwah according to these theories and evaluates the effectiveness of the participation of indigenous people. It also discusses their role in the development of the local community based on the existing heritage potentials in it. A framework was then created to illustrate types of community participation, tourism development process and principles of participatory approach.

The UN Habitat supported the General Organization for Physical Planning (GOPP) in preparing strategic urban plan for Fuwah city, where there aim was a rapid and participatory approach to settlement planning for small cities such as Fuwah. The project adopts a decentralized and integrated approach based on the public participation concept to address urban development issues as well as to identify urgent socio-economic and environmental concerns. Also, many attempts from the Supreme Council of Antiques (SCA) [6] contributing with Al-Awqaf were done to restore the historical buildings. During the twentieth century a number of restoration projects took place in Fuwah city.

## 2 THE ROLE OF HERITAGE TOURISM IN DEVELOPING THE LOCAL COMMUNITY

Heritage tourism contributes in the development of the local community with distinctive cultures. Tourism is seen as the major commodification force that is responsible for transforming culture into a product [7]. This industry faces a rapid growth with the support of local communities who are involved directly and indirectly in this industry. This is because tourism industry has the ability to generate income, currency exchanges, and to provide employment opportunities [8].

Historic towns and urban areas, with its streets and monuments, are places where people can get excited, enjoy the historic environment, travel to the past and live history. These places tell visitors about its history, through its commemorative and historical events and characters. Cities with strong asset for tourism development will then be better poised to attract private sectors and foreign investors as they will see opportunities in developing tourist-related activities. Employment opportunities for local workers will then increase through the development of the service industry and the increased demand for local food production, handicraft manufacturing, and other cultural industries.

However, these cultural traditions and heritage assets are at the risk of being forgotten as a local and national societies adopt modern ways of living, producing, consuming and communicating. Their irreplaceable values, for local and national societies, and in some cases for humanity as a whole, merit recognition, protection, and sound management. They are significant vehicles for social and economic development via cultural tourism [9].

## 3 COMMUNITY PARTICIPATION IN TOURISM DEVELOPMENT

A community is “a group of people who share a geographic area and are bound together by common culture, values, race, or social class” [10]. Community participation constitutes a relationship established by the members of the community, through their collaboration in achieving common goals and making the community a better place in to live in [11].



In tourism development, the process of community capacity building is the capacity of the people in communities to participate in tourism activities, whereby tourism developers have the tendency to invest in community training as a means of contributing to long-term development [12]. Therefore, the process of capacity building concerns the development of skills, opportunities, and abilities that will enable local people to make decisions for tourism development while protecting their desired community attributes [13]. Developing countries promote tourism as a means of creating jobs, diversification of household incomes, and improvement of the local people's welfare [14].

Community participation is vital in the tourism development process, as it rejects unfair decision-making, and helps to attain more equal distribution of the benefits and satisfy the local community in a better way [15]. Cole [16] clarified that tourism as a service-based industry is dependent on the support and co-operation of host communities. Simmons [17] has argued that involvement of a community in the tourism development process is vital, if any region wishes to deliver tourism experiences which ensure both visitor satisfaction, and ongoing benefits for the residents of destination areas.

Hall [18] has claimed that satisfying local needs may also be possible to satisfy the needs of the tourist, which is considered one of the key components of the notion of community participation. In addition, Tosun and Timothy [19] argued that community participation can add potential values to the democratization process and has the ability to increase awareness, interest in local and regional issues. Murphy's argument [20] is concerned with the notion that authorities and experts cannot determine the host community's interests, opinions, and priorities.

It is important to incorporate the local people's needs and expectations in tourism planning as aims for its development [21]. They must be able to identify and manage potential tourism resources, and attractions within their communities in order to support tourism, and community development [22]–[24]. Additionally, they should be enthusiastic participants in tourism decision-making with regard to tourism development and further apply their knowledge, capabilities, insight, and control the tourism development process [24], [25].

#### 4 COMMUNITY DEVELOPMENT AND THE PARTICIPATORY APPROACH

The main tenet of participatory community development approach is that all stakeholders collaborate in any development activities from the very beginning of project identification, Priorities, planning, implementing, evaluation, and monitoring. In contrast to the traditional community development approach, this approach gives a greater emphasis on building capacity, empowerment, self-reliance, and sustainability of the projects.

Participatory approaches can also challenge perceptions, leading to a change in attitude [26]. It has also been seen as an instrument to improve the professional basis of tourism development planning [27], and to reflect and satisfy the needs of local people in a better way, as well as developing a more democratic local community [17], [28].

Such an approach is empowering and leads to self-transformation and self-reliance thereby ensuring sustainability [29], [30]. In this context the Chinese philosopher, Lao Tzu, argues that the principles of the participatory approach include [32]: inclusion, equal partnership, transparency, sharing power, sharing responsibility, empowerment, and cooperation. as shown in Table 1.

Community participation is especially a importance element in the implementation of tourism plans and strategies; as it is made up of various sectors and sub-industries, and no business or governmental establishment can operate in isolation [34]. Thus, collaboration and coordination mechanisms among government organizations, between the public and the

Table 1: The principals of participatory approach [33].

Inclusion	Equal partnership	Transparency	Sharing power	Sharing responsibility	Empowerment	Cooperation
-Private sector -NGOs -Representative	An equal right -Ability and initiative -Recognizing skill	Building dialogue -Open communication	Authority balanced -Evenly stakeholders	Equal responsibility	Promote mutual learning -Special skills	Stakeholder's strength -Weaknesses







private sectors, and with local community is essential for this highly fragmented tourism industry [35]. Frameworks have been also developed to extend the approach of community participation in tourism development, which can be used to assist to decide on appropriate plans for enhancing community involvement [36].

There are multiple barriers that may negatively affect tourism planning. Those barriers must be overcome to implement a successful community-oriented approach to tourism planning [37], [38]. These barriers may include:

1. A lack of overall vision for the community and the region.
2. A lack of interest or awareness of tourism on the part of residents.
3. Power bases that preclude grassroots participation in tourism.
4. A lack of investment capital, know-how or infrastructure necessary to take the initiative in developing tourism.
5. Cultural barriers between hosts and guests that lead to low satisfaction levels and lower visitation.
6. Lack of cooperation, innovation, and communication between stakeholders.

5 TYPES OF COMMUNITY PARTICIPATION IN TOURISM DEVELOPMENT  
Several researchers, [39]–[41], as shown in Table 2, have identified various types of community participation, from manipulative participation to citizen power [40]. Arnstein

Table 2: A comparison of different types of participation [45].

7. Self-mobilization		8. Citizen control	Degrees of citizen		<u>Spontaneous participation</u> Bottom-up; active par.; direct participation; par. Indecision making, authentic participation; self-planning
6. Interactive participation		7. Delegated power			
		6. Partnership			
5. Functional participation		5. Placation	Degrees of citizen tokenism		<u>Induced participation</u> Top-down; passive; formal; mostly indirect; degree of tokenism, manipulation; pseudo-participation; participation in implementation and sharing benefits; choice between proposed alternatives and feedback.
4. Participation for material incentives		4. Consultation			
3. Participation by consultation		3. Informing			
2. Passive participation		2. Therapy	Non-participation		<u>Coercive participation</u> Top-down, passive, mostly indirect, formal, participation in implementation, but not necessarily sharing benefits; choice between proposed limited alternatives or no choice; paternalism, non-participation, high degree of tokenism and manipulation
1. Manipulative participation		1. Manipulation			
Pretty [42]	Arnstein [39]			Tosun [41]	



[39] a pioneer in this area, suggested an eight-tier hierarchy of resident participation categorized according to three groups: manipulative participation, citizen tokenism, and citizen power [41]. Pretty [42] developed a somewhat similar typology of community participation inclusive of three categories: manipulative participation, passive participation, and self-mobilization [43]. Tosun [40] applied the typologies of Arnstein and Pretty to tourism to identify the three forms of community participation already explained: coercive participation, induced participation, and spontaneous participation [44].

In coercive community participation, citizens' involvement is limited to predefined activities under decisions made by powerholders. The residents themselves, however, have no actual power or opportunities to make their voices heard [40]. The second form of community participation, based on Tosun's typology, is induced community participation, which is similar to citizen tokenism in Arnstein's model and consultation in Pretty's typology [40]. In induced community participation, although residents' have a voice in the tourism development process, they lack the power with which to control the decision-making processes [41].

This type of participation often takes the form of public hearings and usually occurs late in the development planning process, once most issues have already been resolved and decisions have been made [46]. The highest level of community participation is spontaneous participation in Tosun's model, citizen power in Arnstein's typology, and self-mobilization and interactive participation in Pretty's study. Spontaneous participation refers to the power of citizens to make decisions and control the process of development [40]. Spontaneous participation can generate trust, ownership, and social capital among the residents [47].

Public participation in tourism can be viewed from at least two perspectives: in terms of the decision-making process and in regards as to the benefits of tourism development [48], [49]. Participation refers to empowering local residents to determine their own goals for development, and consulting with locals to determine their hopes and concerns for tourism. The concept also includes the involvement of other stakeholders and interest groups in decision-making. Increasing incomes, employment, and education of locals are the most apparent ways of involving community members in the benefits of tourism development [31], as shown in Fig. 1.

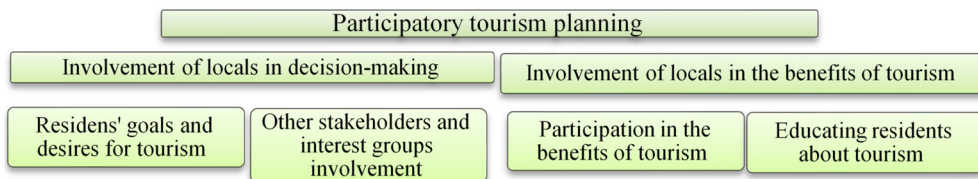


Figure 1: A normative model of participatory tourism planning [50].

After reviewing the literature and theories related to community participation, and the role of heritage tourism in local community development. Work has been reached on a framework that includes the different types of community participation, their relationship to participatory approaches, and identification of stakeholders with a common interest in tourism development, as shown in Fig. 2.

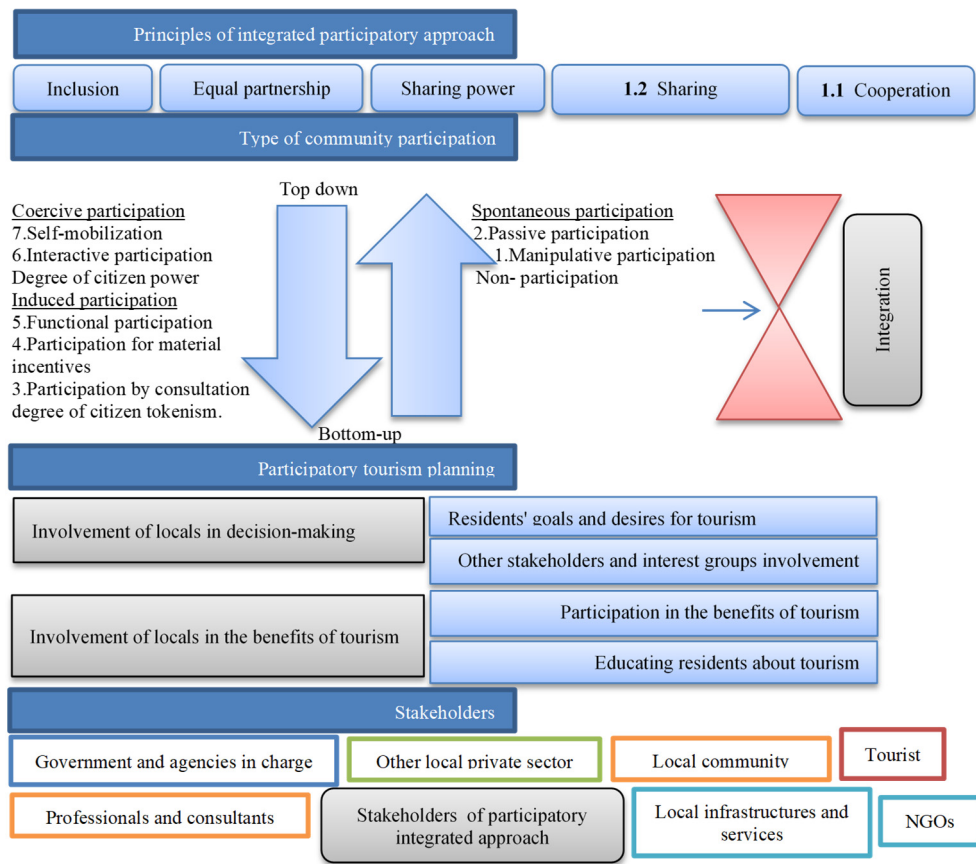


Figure 2: The proposed framework for participatory approach. (Source: The author).

6 THE STUDY OF CULTURAL HERITAGE OF FUWAH CITY

6.1 Introduction to Fuwah city

Located in the Delta of Egypt, Fuwah is the capital city of Fuwah urban center (Markaz Fuwah) in Kafr el-Sheikh Governorate. A small peninsula located on the eastern side of Rosetta branch of the Nile that has a triangular island used to be planted with fruitful trees [51]. It stretches approximately for 3.5 km along the riverbank having many mosques, *tikayyas* (houses of dervishes), *wikalat* (commercial warehouses) and mausoleums dating back to the Mamluk and Ottoman times. Its history confirms the relative advantage of the city site as Fuwah was likely the capital of the seventh province of lower Egypt in the Pharaonic eras [52].

6.2 Tangible cultural heritage

This part demonstrates the built heritage environment in the historical city of Fuwah whether they are registered as monuments or just historical ones. Fuwah includes many historical

buildings dating back to the Mamluk and Ottoman times. There, in the city of Fuwah, nearly 365 Islamic monuments can be found [51]. Only 34 Islamic monuments have been registered mostly from mosques, *tikiyyas*, *wikalat*, and mausoleums) [52]. They are mostly lined up along the bank of the Nile in a magnificent panorama. Fuwah traditional urban fabric follows that of a typical historical Islamic city. The registered monuments and historical buildings in Fuwah city vary between public buildings, houses, gates, and religious buildings.



Figure 3: Some of monuments in Fuwah. (a) Tikiyya Alkhuluwtih; and (b) Raba\_ El-Khattabiya. (Source: The author.)

Only Hassan Al-Dubi house was registered as a Waqf and as an Islamic monument. Some historical houses are still existed such as Al-Qammah house, Abu Al-Makarem house, and Al-Bawwabin house. The houses are distinguished by Al-Mashrabiyyat and Al-Rawashen as common architectural features used to be seen in the facades of the houses. The Gothic arches half-circled were used in adorning the corners as can be seen in Al-Qamma house.

### 6.3 Intangible cultural heritage

The 2003 Conventions [53] defined the Intangible Cultural Heritage (ICH) as: “the practices, representations, expressions, as well as the knowledge and skills that communities, groups and, in some cases, individuals recognize as a part of their cultural heritage. Intangible Cultural Heritage includes oral traditions and expressions, social practices, traditional craftsmanship, rituals, and festive events” [53]. Fuwah historical city has its traditional handicrafts, such as handmade rugs and carpets (Fig. 4). Furthermore, the city used to have copper crafts but not anymore, however, reviving such skill became important to retain the



Figure 4: Kilim workshop [52].

city culture. Islamic tourism is also playing a big role in the city, as it used to have visitors from different cities to visit its mosques and mausoleums, in addition to its annual celebration of the birth of Al-Sheikh Abu Al-Makarim (muled). Moreover, making boats and rafts which can be seen along the way through the city's waterfront, are giving it extra potentialities. All these activities cannot be denied when thinking of the city's development.

## 7 THE ADMINISTRATIVE AUTHORITIES INVOLVED IN TOURISM IN FUWAH

### 7.1 The role of the central government in stimulating tourism in the city

Ministries and the central government have turned their attention to stimulating tourism in Fuwah. Several ancient sites in Fuwah have been inscribed on the World Heritage List. The government is working to preserve the city's heritage, where it prepares the city to receive tourists, work on restoring and promoting ancient mosques in the Ministry's plan. Moreover, exhibitions in the embassies of European and Arab countries has been organized to display local products such as carpets and kilims in its thriving forms that attract tourists.

The role of the tourism administration in the governorate is coordinating with all the competent authorities to organize tourism. It must be approved, for example, by the Public Security Which is represented by the tourism and antiquities police when the tourists come to the city. Providing them with safety and security and facilitating access to the archaeological sites without any harm. In addition, The Environmental Affairs Department coordinates with all agencies in protecting antiquities and tourist areas from pollutants and taking the necessary legal measures. Not to allow projects in the tourist and archeological areas that would cause pollutant emissions.

### 7.2 The role of local councils and governments in tourism activity

Where in the past, the local council in the city of Fuwah helps industrialists in obtaining industry licenses and interfering in solving financial disputes and internal problems between them. The Ministry of Awqaf purchased carpets for the governorate mosques for 300,000 pounds, but after the emergence of industrial carpets, it has affected the handicraft because it is cheaper and more accurate. This led companies and government agencies to buy this type of automated carpet, which affected the wool and cotton spinning industry.

Therefore, the role of the government and the local council in retrieving this handicraft must be interfered with again, by establishing a "craftsmen's association". This will happen through Executing exhibitions regularly and participating in tourism development through marketing to them and advertising them. Providing the city with factors to help tourism development, such as roads, and its willingness to receive tourists and work to clean the areas surrounding heritage buildings. Establishing appropriate resorts and tourist villages and hostels On the Nile, it is appropriate for the ancient city for tourists to find comfort and good service. In addition, carrying out campaigns to remove works in public areas and maintenance work for electric lights. Several restoration projects have taken place in the city of Fuwah as a way of enhancing tourism development.

### 7.3 The role of private societies responsible for heritage in Fuwah

In the city of Fuwah, there is a special association called "Fuwah Heritage and Tourism Foundation", headed by Ayman Abu Al-Naja. It has a great role in stimulating tourism and the Arab world's knowledge of Fuwah's heritage through her efforts that started with





“advertisements” on the free sites and some pictures of the city [54]. It attracted tourists and those interested in heritage such as students and researchers to know the distinct cultural and historical heritage. Because of his personality effort, now a guest house could be found for 18 people through this institution. There are no stay places in the city of Fuwah for tourists because it is considered a one-day tourism.

There is also “Cooperative Association Productivity” For kilim workers and accompany the looms, but they are not activated. In the city of Fuwah, there is the Association of Future Businesswomen for Dr. Hala Abu Al-Saad. It supports handicrafts, the most important of which are kilims and hand-made carpets. The establishment of the “Nahda Fuwah Foundation for kilim and handmade carpets” project to employ 15 professional women to produce manual kilim [55].

#### 7.4 The role of the local community in tourism development through their assets

Within the framework of economic reforms, the private sector and civil sector NGOs have become a profound role in achieving social and economic development alongside government institutions. Society participates in development with the government sector, the business sector, and the private sector. The countries of the world have taken an interest in this sector with its direct impact and contact with the public's citizens and knowing their needs closely. The community's role in receiving visitors, whether Egyptian, foreign tourists, students, or interested in heritage places, is also included. Welcome them and get to know the nature of the city, its customs and traditions, buy handmade products, manufacture handmade agricultural bakery, places of manufacture of handmade kilims and carpets. An assessment of the strengths, weaknesses, opportunities, and threats to a city forms a basis for the preparation of a city development plan. Thus, a city-level SWOT model has been done for Fuwah city based on an assessment of the status of various sectors of Fuwah city. The details have been outlined in Tables 3 and 4.

### 8 STRATEGIC URBAN PLANNING FOR FUWAH CITY, KAFR A-SHEIKH GOVERNORATE (2007–2010)

Since 2006, the UN Habitat has supported the GOPP formulated a rapid and participatory settlement planning approach for small cities like Fuwah. The UN Habitat supported the GOPP in preparing a strategic urban plan for Fuwah city. The project adopts a decentralized and integrated approach based on the public participation concept to address urban development issues as well as identify urgent socio-economic and environmental concerns [56].

#### 8.1 Strategic plan

The primary goal of the strategic plan of the city is to optimize the competitive advantages of the city to reach the city to a privileged position on the map of investment of the regional economy of the Delta as a whole [57]. The Strategic Vision as shown in Fig. 5 was conducted through a participatory process, local and national stakeholders where they identify priority issues and actions. The project vision is to make Fuwah a tourist city with its distinctive handicrafts and a diverse of job opportunities. This vision can be accomplished through three strategic lines complement each other.



Table 3: The strengths, weaknesses, opportunities and threats in the city: Environment socio-economy, services and infrastructures. (Source: The author.)

Strengths	Weaknesses	Opportunities	Threats
<b>Environment</b>			
<ul style="list-style-type: none"> <li>-Richness of natural resources (abundant sources of fisheries, agricultural products)</li> <li>-Location (on the river Nile, Rashid branch)</li> <li>-Connections: Desuq-Metobus regional road (and the railways) and transportation services across the Nile</li> </ul>	<ul style="list-style-type: none"> <li>-High groundwater table</li> <li>-Building brick factories on the riverbank causing air pollution</li> <li>-Urban sprawl and decrease of agricultural lands and open spaces</li> <li>-Congestion of major arterial roads and commercial area of the old city</li> <li>-No dumpsites in Fuwah city, no administration for waste management in Fuwah, or for recycling the garbage</li> </ul>	<ul style="list-style-type: none"> <li>-Doing more with a waterfront</li> <li>-Existence of more investments on the river bank</li> <li>-Projects for conservation and food processing</li> </ul>	<ul style="list-style-type: none"> <li>-Accumulation and erosion impacts</li> <li>-Air and water pollution</li> <li>-Misdealing with the waterfront</li> <li>-Having a university institution increase the population leading to more pressure on services and infrastructure</li> </ul>
<b>Socio-economy</b>			
<ul style="list-style-type: none"> <li>-Health care and high rate of birth</li> <li>-Wood and furniture workshops.</li> <li>-Handicrafts for Goblan, and carpets</li> <li>-Having NGO for helping in loaning for small investors and the women</li> </ul>	<ul style="list-style-type: none"> <li>-Population growth and urbanization lead to slum formation, strain on infrastructure facilities and living environment deterioration</li> <li>-Existence of unlicensed fisheries without benefiting from its revenues</li> <li>-Illiteracy and low education</li> <li>-High rate of migration</li> <li>-limited vocational training for crafts</li> <li>-Poor marketing management for handicrafts products</li> </ul>	<ul style="list-style-type: none"> <li>-Creating small businesses projects</li> <li>-Extending the investments in food industry</li> <li>-Local crafts can be showcased for attracting business, and tourists in trade fairs</li> </ul>	<ul style="list-style-type: none"> <li>-Inadequate infrastructure capitalizes economic opportunities (roads, freight handling facilities</li> <li>-Wholesale trade is concentrated in core walled city area attracting workers and traders to the central location-leading to deterioration of the city environment</li> </ul>
<b>Services and infrastructure</b>			
<ul style="list-style-type: none"> <li>-Starting Projects for enhancing and for developing the Nile cornice and expansion of the city's entrance</li> <li>-New bridge crossing the Nile</li> <li>-The coastal strip extending along the international coastal road</li> </ul>	<ul style="list-style-type: none"> <li>-Inadequate public conveniences</li> <li>-Lack of parking space in the city</li> <li>-Shortage of proper public transport system leading to skewed traffic composition on the road network of the city</li> <li>-Lack of tourism infrastructure facilities and services</li> <li>-Weakness of solid waste management facilities (for treatment and disposal)</li> </ul>	<ul style="list-style-type: none"> <li>-Initiating projects for developing the city can encourage and open the way for investments</li> <li>-With the presence of good connectivity, the city can develop as a nodal center linked with other economically vibrant cities</li> </ul>	<ul style="list-style-type: none"> <li>-Delay of implementation of the projects and provision of infrastructure in a sustainable manner</li> <li>-Misleading uncoordinated management</li> </ul>

## 8.2 Local development partners

Five main groups have been formulated as the development partners: executive authorities, local municipality, citizen representatives, NGOs, and the private sector. A selected spatial framework (Fig. 6) was conducted within urban policies for the city, as well as different proposed development projects were suggested. These projects target the local economy, Environmental aspects, infrastructure, and public services and transportation. In addition to detailed objectives were mainly launched to prepare the master plan of the city aiming to achieve the futuristic vision of the city within the framework.

Table 4: The strengths, weaknesses, opportunities and threats in the city: Institutional/legal management and cultural built heritage (tangible and intangible). (Source: The author.)

Strengths	Weaknesses	Opportunities	Threats
<b>Institutional/legal management</b>			
<ul style="list-style-type: none"> <li>-The existence of local municipality and Law 43 of the local administration 1979</li> <li>-Having a center for information and decision support.</li> <li>-Preparation for a new planning strategy for the city of Fuwah</li> </ul>	<ul style="list-style-type: none"> <li>-Lack of coordination between central and local authorities, and lack of coordination among various departments SCA, Al-Awqaf, and local authorities</li> <li>-Overlapping jurisdictions between different authorities and functions between line departments</li> <li>-Centralized decision led to a non-functional executive system of the city</li> </ul>	<ul style="list-style-type: none"> <li>-Due to good connectivity, the city has the potential to attract private developers' private sectors to Investments</li> <li>-Ideas toward creating a new framework participatory approach</li> </ul>	<ul style="list-style-type: none"> <li>-Inadequate capacity building of all the government organizations would result in the non-implementation of several reforms</li> <li>-Uncoordinated approach to heritage revitalization</li> </ul>
<b>Cultural built heritage (tangible and intangible)</b>			
<ul style="list-style-type: none"> <li>-The richness of cultural heritage and historical buildings</li> <li>-Handicrafts skills: (dying yarns, goblin, and carpets, making boats)</li> <li>-Mulid Abu Al-Makarem.</li> <li>-The panoramic view for the historical buildings on the river bank</li> <li>-The government is undertaking various projects for restoration</li> <li>-Having an association for reviving the handmade carpets</li> <li>-New strategic plan is preparing for Fuwah</li> </ul>	<ul style="list-style-type: none"> <li>-The public lacks adequate information to provide opinions on technical urban issues</li> <li>-Poor training for the handy skills</li> <li>-Deterioration of the crafts workshops</li> <li>-Dispersion approaches for existing NGOs</li> <li>-Lack of media coverage</li> <li>-Lack of integration of heritage concerns with planning process</li> <li>-Lack of proper database management in each sector specially in the heritage and infrastructure development</li> <li>-Ineffective maintenance of heritage sites</li> </ul>	<ul style="list-style-type: none"> <li>-Developing religious and heritage tourism</li> <li>-Rich heritage can attract domestic and international tourists</li> <li>-Reviving copper handy works</li> <li>-Highlighting the roles that can Fuwah play with its historical assets regionally and nationally</li> <li>-Attracting more investments to the city</li> </ul>	<ul style="list-style-type: none"> <li>-Lack of interest of the international institutions</li> <li>-Lack maintenance of heritage buildings can lead to rapid deterioration of built fabric in the old city</li> <li>-Continued negligence of heritage areas can lead to loss in tourism revenues</li> <li>-Uncoordinated approach of development</li> <li>-Centralization in decision-making</li> </ul>

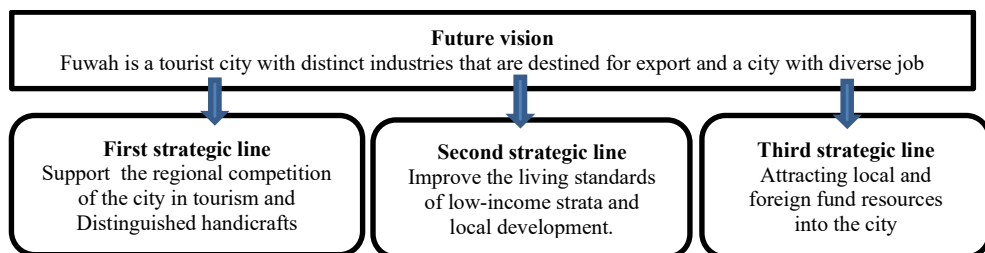


Figure 5: The futuristic vision of Fuwah city [57].

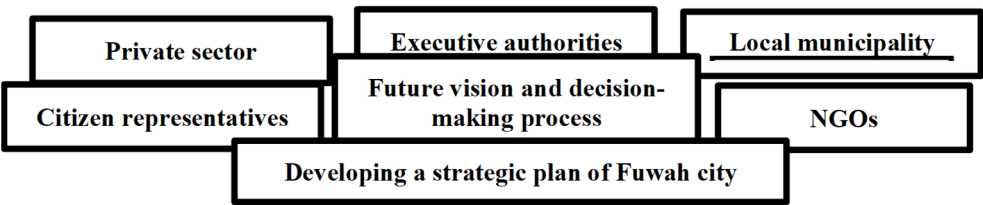


Figure 6: The framework of the development partners of Fuwah city strategic plan [57].

Table 5: A series of development projects. (Source: The author.)

Tourism and handicrafts industry	-Allocation of sites for tourism projects: proposing to build a hotel and Nile ferries. -Development of historical sites located alongside the river bank. -Construction of restaurants and bazaars for shopping. -Schools and training centers for the development of craft carpets and kilims.
Agriculture–industrial services	-Projects of waste recycling and processing of organic fertilizers. -Implementation of activities and financing small projects for women and family products providing job opportunities.
Increase communication between the city and the Delta region	Working on constructing a ring road around the city preserving the environment.
Facilitate the licensing procedures and loans	Enhancing the banking systems, the performance of relevant NGOs, and the management of Social Development Fund and the private sector, donors and private associations relevant to non-governmental institutions concerned with women’s affairs. This can be achieved through these procedures: <ul style="list-style-type: none"> <li>• Linking the benefits of investment returns on loans.</li> <li>• Holding training sessions on funding opportunities and loans under the auspices of the Social Fund.</li> <li>• Facilitate the financing of large investments with the allocation of a percentage of revenue to upgrade the slums or financing of poor women.</li> <li>• Making training a condition for loans more easily.</li> </ul>
Improve public services and infrastructure	New expansions of the work station of the city drinking water to increase its capacity.

To achieve these strategic guidelines, a series of development projects were proposed and integrated under each line until the target year 2027 as shown in Table 5. These projects are taking the advantage of special opportunities identified through the survey process and can be categorized as follows [57, pp. 371–386].

After reviewing and studying the proposed strategic plan report and the workshops sessions of the partners. The research has come out with some attitudes toward applying such this participatory approach. These attitudes are as follows:

- Egyptian cities are still not prepared for applying the participatory approach in developing strategic plans in Egypt, because of lack of awareness of urban policies.
- Conflict of interest of the chosen stakeholders in making decisions.
- The weak criteria of choosing the representatives of the public.
- The weak financial contributions of the private sectors and local NGOs go back to the long-existing mistrust between the different authorities and stakeholders. Thus, it is inevitable that efforts should be taken to return the transparency within the project framework which is one of the major pillars to achieve an effective participatory.

- The project recommended transferring and gathering the small crafts workshops from the old city to a new site outside the urban context. This decision should have been more specific and related to the degree of affecting the environment. The research study has shown that the carpet and rugs handicrafts are managed via extended families and these workshops are a part of their life. Besides, these sorts of activities are not harmful to the environment but, on contrary, regenerating it will help in reviving the old city of Fuwah and boost its historical and economic value.

A proposal for participatory approach systems has been developed as shown in Table 6.

Table 6: A suggested framework for a participatory approach. (*Source: The author.*)

Inclusion	Of all people, or representatives of all groups who will be affected by the results of a decision or a process.
Equal partnership	Recognizing that every person has a skill, ability and initiative and has an equal right to participate in the process, regardless of their status.
Transparency	All participants must help to create a climate conducive to open communication and building dialogue.
Sharing power	Authority and power must be balanced evenly between all stakeholders to avoid the domination of one party.
Sharing responsibility	All stakeholders have equal responsibility for decisions that are made, and each should have clear responsibilities within each process.
Empowerment	Participants with special skills should be encouraged to take responsibility for tasks within their specialty, but should also encourage others to also be involved to promote mutual learning and empowerment.
Cooperation	Sharing everybody's strength reduces everybody's weaknesses.

### 8.3 The stakeholder's role in participatory integrated approach

A participation of stakeholders in urban development planning for heritage cities is needed. In Egypt, under the previous political bureaucratic system, it has been known that the stakeholders' participation refers to the process of consultation with different levels of the government. Thus, a framework for implementing the procedures of the proposed process of making stakeholders' participation feasible is needed. The following steps are required.

Firstly, objectives set up are needed to be achieved. Secondly, identify all the stakeholders. The third step is to establish a frame of strategies for achieving the objectives. Then, to specify their rights and responsibilities through preparing workshops. The fifth step will be Action in practice to implement the work plan. Finally, monitoring and evaluation. In public participation, the process incorporates a flow starting from informing, educating, gathering information, and discussing till engaging as partners in decision making. Such flow will result in building a widespread public trust. Effective involvement can be achieved by identifying the groups of interest where the stakeholders involve definite responsibilities. The proposed collaborated approach emphasizes the sensitivity of choosing representatives of the locals and brings a new depth for the development process that could consolidate the weakness of the administration framework in Egypt.

Regarding the vision of the recent strategic plan for Fuwah city (2007–2008) and the workshops sessions of the development partners preceded, a developed integrated participatory approach is proposed based on a realistic assessment of the comparative advantages of the historical city. This approach is designated to help function with effective public participation, focusing primarily on creating a more liveable built environment and a holistic view of community development. This collaborative approach tackles the dangers in an organized and planned manner in order to achieve the desired goals. In practice, tourism

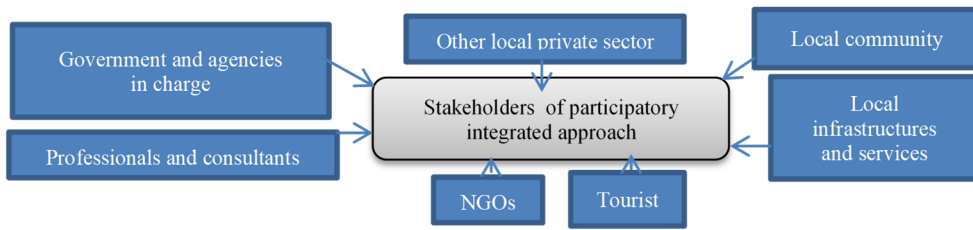


Figure 7: The elements of stakeholders for the proposed participatory integrated approach. (Source: The author.)

is interpreted either as an aspiration, or a challenge to be managed. In the case of Fuwah city, it is a challenge in order to think more sustainable.

Recognizing the international significance of tourism as a vision for developing a historical district or city is not new and goes back to centuries. This decision should define historical or cultural products and make assessment and evaluation of the benefits and social impacts on the locals' cultural identity. The preparation of a vision for Fuwah city is considered a new experience at the local and regional levels. As a result, the following methodology was adopted:

- Relying on the results of the field study and the literature of the past, the current situation of the city, and key issues that have been identified.
- The SWOT analysis reviewing and evaluating the previous restoration and development projects of the city through the information available, which has been analyzed.

The Future Vision of the historical city of Fuwah can be presented as follow: "Reviving the identity of Fuwah city as a center of culture and local industry supporting the regional tourist map in the Delta region". Well-defined objectives have been specified throughout the vision. These objectives have been summarized as follows:

- *Determining* coherent socio-economic policies guided and applied by public and private sectors in suitable terms.
- *Achieving* democratic participation where the stakeholders, citizens, and NGOs would participate in the decision-making process.
- *Reviving* the local handicraft industry and encouraging the investors to support activities related to the traditional handicrafts.
- *Improving* the quality of human life, the environment, and the education system, increasing the job opportunities for youth, enhancing the health services, and decreasing the immigration rate.
- *Elaborating* the role of the media to enrich the public awareness of their cultural and historical roots.

## 9 CONCLUSIONS

Heritage tourism works to develop heritage sites, and as a result, the economic and social development of the city's population occurs. It works on marketing community heritage assets by developing an interactive domain that combines place, tourists, and local people.

This paper studied the role of indigenous in the urban development process in the historical city, as an example of a project that uses cultural potential as the basis of urban development in delta. In 1992, Fuwah was chosen, for its interested historical zone, as the

third-largest Islamic city in Egypt after the historical Cairo and Rosetta respectively and is considered the second Islamic city in the delta region.

It is clear that creating a new approach to urban development is needed. This approach should be committed to the main principals. These principals are: enhancing the quality of human life, increase the media coverage about heritage tourism in the city, giving Fuwah city a new dimension as one of the development centers in Delta Egypt. It's believed that the solution is concentrated in developing an integrated participatory approach involving the public in the participatory process. This approach is designated to function with maximum public participation for the revitalization of the historical city of Fuwah and Revive handicrafts from extinction. The new vision of the proposed approach of the historical city of Fuwah can be presented as follow: "Reviving the identity of Fuwah city as a center of culture and local industry supporting the regional tourist map in the Delta region".

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