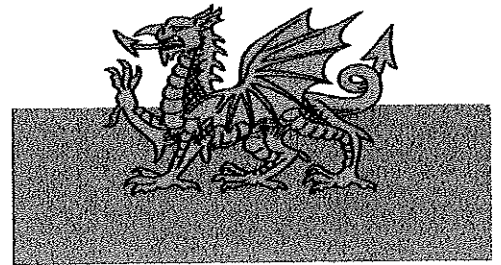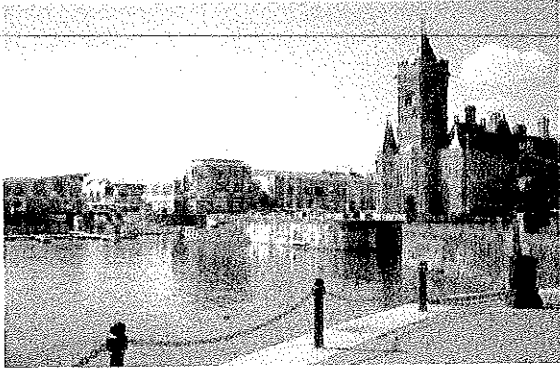# Assessment Objective 02: An explanation of how religions, traditions and customs have helped define the culture at my two chosen destinations:

Cardiff:

Cardiff, like Egypt, has its own distinctive culture. It's modern day development and globalisation hasn't fully replaced the culture yet, but in some instances has in fact enhanced them. Although situated in the United Kingdom, a western country, it is a centre of the Welsh culture which is arguably a separate culture that defines the UK not as one culture but a united set of cultures. The language, the history prior to the unification and minerals extracted from around Cardiff such as coal have all defined what it is to be Welsh and how that in turn has attracted tourism.

It must be remembered however that Cardiff is a city and Egypt is a country; as you have seen with the Egyptian section I have cross referenced different parts of the country instead of just one and that a lot of detail has been given regarding its culture which means there will also be many differences between the two. Also, Cardiff doesn't have the benefit of having as much ancient history like Egypt's history is not a major crossroad of different major cultures. Nonetheless this assessment will look at what defines the modern culture of Cardiff incorporating both olden and modern history as well as its growth as a cosmopolitan.

Language:

Wales as a nation is officially a bilingual nation, with both English and Welsh. The United Kingdom as a nation recognises Welsh as a regional language. However, today in Wales due to globalisation and redevelopment English has taken over Welsh as the dominant language. As a result most Welsh speak it as their first language, which has attracted many English-speaking tourists to visit Cardiff; many aim to go to places where language isn't really a concern. Cardiff, as the administrative and commercial capital of Wales has been hardest hit by this; when visiting there I have never heard anyone speaking Welsh, they all had Welsh accents and there was some writing such as menus and road signs in Welsh, but they all spoke English. Today only one quarter of Welsh

speak Welsh, this doesn't necessarily mean they communicate through it as a first language but hold fluency of the language. A majority of Welsh-speakers are situated in the north of Wales far from the big cities, however Cardiff as the capital views itself as the centre of all Welsh culture in terms of representing and increasing outside understanding and respect for the national culture. Cardiff's has therefore over the years taken a moral responsibility to make sure it remains intact and a part of the traditional culture. Egypt doesn't suffer such threats as it is not joined with a foreign language-speaking nation and instead of containing and preserving its language it has in fact exported abroad as we have seen through things such as the film industry

The language itself does hold history. The language is believed to be the strongest survivor of the Celtic languages, existing for over 1400 years, almost as long as Arabic is. It has undergone stages like English has, with there being Early Welsh, Middle Welsh and Modern Welsh, the former two no longer exist with there only being a few records of them. Other than identifying that they were different variations of the language, nothing much else has been discovered about them. Religion paved the breakthrough and development of modern Welsh through the Bishop of Llandoff William Morgan's translation of the Bible in 1588. This was one of the first records of Welsh as literal language in which foreigners could translate from allowing a particular version of Welsh to be adopted by most Welsh as a vast majority of the population was Christian. Later on in the 19th century the language enjoyed a further boost, with the publication of some of the first complete and concise Welsh dictionaries. This allowed more non-Welsh speakers to translate words and phrases beyond what the bible held into Welsh. So these alterations allowed the language to develop a more cohesive communication amongst the Welsh instead of their being different variations of it allowing a more clearer and united Welsh culture.

Welsh in Wales prospered, with it being an acceptable language in the UK, but the Industrial Revolution threatened it as many English workers migrated to Wales to establish industries such as coal mining. They mingled with Welsh workers, with a lot taking the time to learn and communicate in Welsh however after the Welsh workers started to learn English and communicate many Englishmen no longer felt the need to communicate in the native tongue. In addition, many of the owners and bosses of factories were English and expected all workers to speak English leading to many Welsh learning it. In regards to Cardiff, its status as an international port allowed the exportation of many goods created by the revolution and was soon established as the economic capital. Due to the class system in Britain at the time some of the upper class was English but a majority was Welsh. Because England and Wales became more united and interdependent much of the upper class began to use English as their first language, effectively marking a decline in the Welsh language.

By 1911 just under 2.5 million (43.5%) of the total population of Wales spoke Welsh as first language. This was a decrease from the 1891 census with 54.4% speaking Welsh out of a population of 1.5 million. The First World War, in which many working class Welsh had died for the upper classes, marked a rise in Welsh nationalism to preserve the language and oppose British pressure to have it removed. Many political parties including the renowned Plaid Cymru (Welsh for the Party Of Wales) founded in 1925 were created to protect Welsh culture and the language, it currently holds 15 out of the 60 seats in the Welsh Assembly.

Today the Welsh language has instead seen a change in external attitude towards it. Whilst during the past up to the end of the Thatcher years in 1990 it has faced pressure and extinction, today it faces preservation and protection schemes. The 1993 Welsh Languge Act saw it being placed on an equal footing with the English language in regards to the use of language in the public sector. This has allowed court trials to be more equal; in the olden days courts used English which proved to be unfair and bias when the defendant could only understand Welsh. Despite Welsh being predominantly used in the north it is nonetheless regarded as a national language and therefore
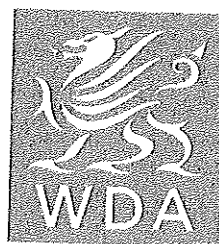
respected throughout the country. As with Egypt, The Bedouin are only in a small area of the country but they are universally respected throughout Egypt as they are a direct representation of the culture. Cardiff is very prominent is showing the Welsh people that it upholds their language and that it clearly accommodates those who use it by incorporating it on road signs. As I have learnt from my experience in visiting Cardiff all the road signs are in both languages. This is also the case with many restaurant menus and tourist leaflets/guides where you will get versions in English and in Welsh; it recognises the fact that Cardiff will accommodate its entire people no matter where about they come from.

Despite Wales following the same education curriculums and programmes as England does, Welsh is taught as a compulsory language subject for pupils up to 16 years old, having be introduced by the Assembly in 2000. This allows many to understand and relearn their cultural heritage through understanding the language. It has had a positive effect in stabilising the decline of the language but many do not believe that it will establish itself as the dominant language in Wales. To boost education for children there are some channels and children TV shows that are in Welsh; whilst staying at my Uncles in Swansea (near Cardiff) I flicked on a channel that I thought was Spanish or something but in fact it was like a BBC kids show but in Welsh.

On the national and political front Welsh is used as means of representing the overall culture despite the majority of Welsh speaking English. For example 'Hen Wlad Fy Nhadau' (Land of My Fathers) is the national anthem with all of it being in Welsh, it shows that whilst Welsh is rarely used today that it is nonetheless used as cultural representation to show outsiders their differences, which like I said, has been a struggle over the decades because of the British Union with the government in London trying to pressure Wales into adopting more 'English' cultural aspects. in addition when you visit the Welsh Assembly in Cardiff whilst all the sessions will be held in English and most of AM (Assembly Members) will use English the first written language there is Welsh with English coming second. When visiting I noticed that all the signs and directions showed this but I never heard anyone speaking it. Below is the official crest of the Assembly where you can see this language trait. It can be gathered that this use of language isn't so much to accommodate or help Welsh speaking visitors but more as defining/representing the national culture which can be expected as it is a government building.

The language itself is conversely different to that of Egypt. Whilst Egypt may have somewhat developed its own slightly different version of Arabic it never developed in Egypt instead arriving with Islam from the Arabia Peninsula. Welsh on the other hand is mostly native, with it being recognised as a Celtic language only due to its location and ethnicity. It also follows the same writing style, Latin, which many other European languages follow including English. From my experience when you visit countries that are next to each other such as the Netherlands and Germany they share a similar language but with Wales and England they don't. There is very little resemblance between the two; the very name of the country is hardly comparable with 'Wales' in Welsh being 'Cymru'. As a result visitors will most likely find it just as hard to learn to speak Welsh as they would Arabic. Below is the Welsh alphabet, as you can see it is not entirely different from the English version but when used to make words it creates a vast difference.

Llywodraeth Cynulliad Cymru
Welsh Assembly Government

- 3 -

Letter	Name	Corresponding sounds
a	â	/a, a:/
b	bî	/b/
c	èc	/k/
ch	èch	/x/
d	dî	/d/
dd	èdd	/ð/
e	ê	/ɛ, e:/
f	èf	/v/
ff	èff	/f/
g	èg	/g/
ng	èng	/ŋ/
h	âets, hâ	/h/
i	î (N), i dot (S)	/ɪ, i:, j/
l	èl	/l/
ll	ell	/ɬ/
m	èm	/m/
n	en	/n/
o	ô	/ɔ, o:/
p	pî	/p/
ph	ffî	/f/
r	èr	/r/
rh	rhî, rhô	/r̥/
s	ès	/s/
t	tî	/t/
th	èth	/θ/
u	û (N), û bedol (S)	/ɨ, ɨ:/ (N), /ɪ, i:/ (S)
w	ŵ	/ʊ, u:, w/
y	ŷ	/ɨ, ɨ:, ə, ə:/ (N), /ɪ, i:, ə, ə:/ (S)

Religion:

Religion in Cardiff is no where near as prominent as it is in Egypt. For one Egypt is situated close to where the Abrahamic religions emanated from so many, both Christians and Muslims, feel a spiritual connection, Cardiff on the other hand has no such connection in terms of location. Another is that Cardiff hasn't existed as long as Egypt has; Coptic Christianity arrived in Egypt long before a mainstream religion arrived in Cardiff. And another, perhaps the most significant, reasons are that over recent decades Cardiff has been targeted by globalisation which many see as a way of destroying a religion's status, and that Cardiff has a mixture of religions due to it being a cosmopolitan. It must also be noted that Egypt's official religion is Sunni Islam, whilst the United Kingdom, due to its strong secular beliefs and mixed ethnicity, doesn't recognise an official religion. As a result of Cardiff being a regional capital within the UK it too must respect this principle, which has led to it placing less emphasis on religion. A census carried out in 2001 discovered that around only 8.6% stated they had a religion.

Church of Wales:

Cardiff does however house religions nonetheless, but not on the magnitude to that of Egypt. Historically, Wales has been largely an Anglican nation due to English dominance, with Cardiff being one of focuses of it, not so much because it was a fishing town and port but because it had a sizable population. However to make this form of religion more 'acceptable' under the Welsh the Church of Wales was established as a part of the Anglican Communion. This came about during the 16th century when the people of Wales changed its faith from Roman Catholicism to Anglicism during the Protestant Reformation. Because Wales was under English control at the time the change was swiftly carried out by then King Henry VIII as he installed the Church of England. Since then it has remained a member of the Anglican Communion, a worldwide association of Anglican churches, the Church of Wales
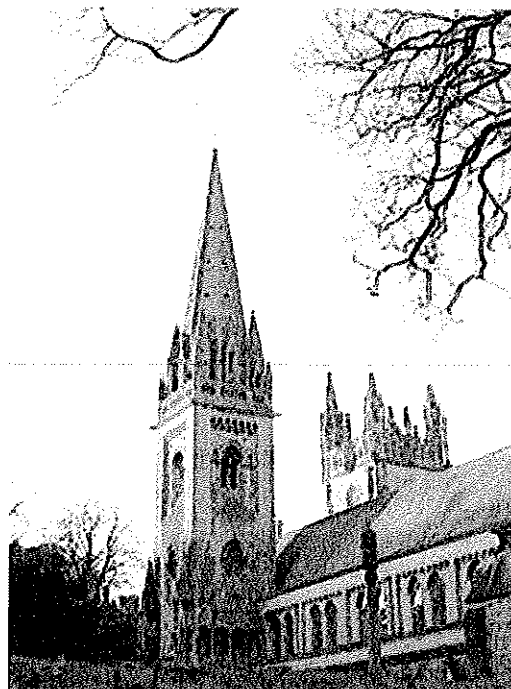
forms one province made up of six dioceses, all recognising the Arch Bishop of Canterbury, currently Rowan Williams, who himself is Welsh.

Unlike Islam in Egypt the Church of Wales has dioceses which are administrative territorial areas of Christianity which are ruled by a bishop. In terms of Anglican dioceses these often come in the form of cathedrals as whilst they will be situated in settlements the designation dioceses strictly applies only to the religious buildings. As I mentioned above Wales has six Anglican dioceses and one of them is situated in the Cardiff area. The Diocese of Llandaff is located just north of Cardiff but is nonetheless considered a part of it having been incorporated into the city in 1922. Here at the cathedral sits the Bishop of Llandaff Barry Morgann who is also the Arch Bishop of Wales since 2002, which has further elevated the cathedral's status as a religious site. The area is culturally historical as it is disputed that the site has existed ever since the 6th century and has gone through housing a number of different faiths including Celtic Christianity and Catholicism. This therefore allows visitors to effectively explore a religious timeline here. However the site ran into disrepair and a new cathedral, the one that presently stands, was established 1120. It also offers a historical insight into architecture as the cathedral was built by the Normans who then occupied Wales so it allows visitors to look at foreign architecture besides the traditional British one. The cathedral has had a history of going into disrepair and restoration suffering damage by Oliver Cromwell and the Parliamentarian Army in the English Civil War (1642-51) and having been bombed by the German Luftwaffe in World War II. Overall as a result of restoration there are different architectural features from different time periods and it is a great place for Anglican Christians who are not from Wales to explore their religion but in a different nation and culture. The Cathedral pays respect to Welsh saints including Dyfrig, Euddogwy and Teilo, who originally founded the site back in the 6th century. So there is also a Welsh cultural aspect about this site too allowing visitors to see not just how Christianity has developed and exists in Wales but also how it religion and Welsh culture/heritage have come together. The cathedral is perhaps the most popular and significant site regarding religious tourism and whilst religion is hardly considered a dominating factor in day-to-day life in Cardiff, Llandaff has still remained intact as a holy regional site that expressing/tells the history of Christianity in Cardiff and Wales.

Catholic Church:

Cardiff also has a small sized Catholic community present. One such site that attracts visitors regarding this sect of religion is the Cardiff Metropolitan Cathedral of St. David. Cardiff's population of Catholics saw a rise since its downfall to Anglicanism in 1840s as many Irish Catholics fled to Cardiff to escape the famine that was devastating Ireland at the time. This was further helped by the emancipation and lifting of laws discriminating against Catholics in 1829. The church was built in 1887 as the principle catholic church of Cardiff. As it was the only properly developed Catholic church in the city at the time it gained a dominating influence over other Catholic churches that were later constructed and in 1916 was designated by the Vatican as Archdiocese in which the Arch Bishop of Cardiff has since seated. However, although such a status would suggest a high significance in regards to the culture of Cardiff it hasn't. Cardiff is still vastly a non-Catholic Christian city and it has declined greatly over the years; estimated numbers in 2006 were around 25,000 less than in 1980. So the religion hardly holds any sway over defining the modern culture, it must also be remembered that due to Anglicanism being effectively 'forced' upon many Welsh that has remained the dominant sect of Christianity in the city and that also today isn't really dominant anymore. Such aspects can be similarly associated with those of Egypt as Islam was forced upon Egyptians and for centuries rigorously imposed undermining the significance and place of the older religion which was the Coptic Church. The only difference is that with Egypt religion has 'remained' a dominating factor in defining the modern culture whereas in Cardiff it has reclined.

Even Christian festivals such as Christmas and Easter hold little sway over the culture. Instead of them being religiously defined they are more commercialised like most globalised places are. Because Cardiff is the shopping capital of Wales Christmas decorations and special offers on gifts overshadow the true religious implications of these events as well as chocolate being the central theme to Easter as opposed to commemorating Jesus Christ. It is ironic that Egypt Coptic Christians commemorate such festivals by their true meanings in a predominantly Muslim country more as opposed to Christians in a predominantly Christian country. This primarily due to the country being a lot more historical and less developed as opposed to Cardiff which is situated in a developed country where a lot more commercialisation takes place.

Islam and other religions:

Cardiff has also developed and accommodated other religions as well. All the world's major religions are present in the country, Judaism, Islam, Buddhism, Hinduism and Sikhism. Cardiff boasts the highest proportion of members of most of these religions. The largest non-Christian population in Wales is Islam with Cardiff hosting the largest community. As I mentioned in AO1 Cardiff has one of the longest established Muslim communities in the UK, with it originally starting off in the 9th century with the arrival of ships and sailors from Yemen as Cardiff developed into a major port thanks to the Industrial Revolution and exportation of coal. Many have also come from Bangladesh more recently, particularly fleeing the Pakistani Civil War in the 1970s where Bangladesh was then known as East Pakistan, a part of modern Pakistan.

In addition Cardiff was the site of the first ever UK mosque where the Al-Manar Islamic Centre now stands today. The centre acts not just as a place to accommodate British Muslims but also to help integrate foreign Muslims into British society without harming their faith as well as educating non-Muslims of the Islamic faith. This is particularly important given the times we live in where there is much hostility towards Muslims and by educating and making people understanding it paves to way towards a more harmonious society. This has particularly worked in Cardiff where there is no conflict between the different ethnic communities. As it stands Cardiff has a Muslim population of 1100 which is nearly 52% of the total Welsh Muslim population. However, whilst there are Muslims in Cardiff they are the minority it is hardly comparable to that of Egypt's population. Although there are mosques and Muslims embrace festivals such as Rhamadam and eat Hallal meat it doesn't specifically define the culture of Cardifff because of it being minority compared to Egypt that has a Muslim population higher than the overall population of the UK, not to mention it is rooted in Islamic history and traditions. Then again it can be argued that it has had a major impact on the culture as their presence has defined Cardiff overall culture and identity to be that of a cosmopolitan nature.

Conversely to Egypt Cardiff is a hotspot for other faiths as well which in their own ways have defined the cuisine culture of the city. Indian faiths, such as Hinduism and Sikhism have developed increasingly in Cardiff especially during the 1950s and 1960s which unfortunately was also the result of conflict. Man Sikhs fled to Britain to escape the wars waged between India and Pakistan, as Sikhs come from a place called the Punjab that is a region spanning both India and Pakistan and as a result it has often been caught in the crossfire. Both religions, like Islam, have there festivals but they are hardly relevant when talking about the culture of the city as they have failed to be major enough to define it. Instead the many Indian restaurants there are in Cardiff have attracted many outsiders to visit the city to try out such cultural dishes with it raising popularity and awareness of such tastes in Cardiff, so these people have yet again helped to define Cardiff as a cosmopolitan.

Traditions:

Food and drink:

As with what status religion holds in Cardiff it has little sway over the Welsh cuisine Cardiff has on offer. Whilst it is true that religion will influence certain people such as Muslims won't drink alcohol and eat only Hallal meat, Jews will east kosher and devout Christians will avoid eating pork on specific dates, the overall cultural cuisine is not influenced by religion. Some Muslim-owned restaurants may be closed whilst they observe Ramadan, but other than this religion hardly affects the consumption of drink and food. In regards to drink, unlike predominantly-Muslim Egypt its main emphasis is placed on alcoholic drinks. Daytime cafes are designed more to accommodate those seeking lunch and having coffee and tea and are therefore not often licensed to sell alcohol. Instead pubs are coffee houses of such drinks. Like the coffee houses of Egypt they act as a place where people can relax and enjoy drinks and socialize with each other. Another strange similarity between the two is their attitude towards women. Egyptian coffeehouses are often more dominated with males than females, in pubs where there is a lounge and the bar, the latter will be more dominated by men whereas the lounge will be mixed. In many ways this reflects the heritage or role men have played in Southern Welsh history. Not being stereotypical, but back in early and mid 20th century many were working-class and would work the day in industries and would then go out to the local pub afterwards. This reflects the belief that due to warm conditions in industry that industrial managements even gave money to workers specifically to have beer to cool them down. Although Cardiff is hardly considered an industrial city anymore such attitude shows that the social culture of that era still exists.

Unlike coffeehouses, that are mostly open throughout the day, pubs are restricted to times with most opening either at around noon or the mid afternoon. This has been influenced by the common held belief amongst all people that consume alcohol that it should only be drank after noon.

As for the drinks Cardiff holds themselves these traditionally are served in pints and half-pints, as well as bottles which is a shared cultural trait throughout the British Isles. Traditionalists will drink bitter as it the longest existing type of beer in Wales. Most bitter brands are the same with it being an uncarbonated, deep-flavored beer. Besides this lager is also served throughout all pubs as well, this shows a movement of culture into Cardiff as it is more traditionally associated and influenced by European and American cultures. Cardiff is a hotspot for lager as it is a financial capital that attracts many internationals and as a result of it trying to keep itself appearing modern the selling of lager is one way of doing so. Despite being hard to find in England, mild or 'dark' as is known is very common in Cardiff. It is often a cheap very dark and quite sweet beer which holds quite a strong after taste. As it is more common in Wales many argue that it is more of a Welsh drink these days.

In terms of brands most pubs are owned by large UK-wide breweries who sell only their product(s) when it comes to bitter. One famous Welsh beer that is entirely native to Cardiff is Brains. They have a wide range of drinks such as their Dark being a superb rich and mild, whilst their premier drink SA Best Bitter is perhaps the most popular bitter amongst the Welsh and is regarded as one of the best in the world, it is colloquially known as 'Skull Attack' due to its light colour. First established in 1882 the Brains Brewery owns over 250 pubs most of which are in Cardiff and is the shirt sponsor for the Welsh national rugby team. This shows also a coming together of cultural representation and patriotism. Many who

seek to sample different alcoholic beverages after often drawn to Cardiff when visiting Wales to see Wales' premier brewery and as a result Cardiff has been very successful in preserving this local cultural product.

Other alcoholic products are making a comeback in Wales too. Many pubs and off-licenses are increasingly stocking more spirits such as whiskey and brandy. Although Wales doesn't posses a climate similar to that of Egypt or Mediterranean, it does host a number of vineyards. It allows visitors to sample what wine tastes like from another climate, however be warned that pubs are more for beer and that as a result Welsh wine sold their will often be of a poor quality and that it would be better to have it elsewhere in places such as restaurants and bars.

As for food itself Cardiff is rive of cultural cuisine that is both Welsh and foreign, adding to the fact that Cardiff is a cosmopolitan especially when it comes to cuisine. However there are many cosmopolitan cities throughout the UK and elsewhere, including Egypt in places such as Sharm el Sheikh, so whilst foreign cuisines do highlight Cardiff's culture and attract more to come it isn't really a unique aspect specific to its Welsh culture. Instead the Welsh culture and traditions that defines Cardiff's cuisine still exist today. As a capital, the Welsh national culture is represented a great deal in Cardiff and therefore a variety of different traditional dishes can be found there. Most dishes have made a comeback in recent years despite economic change in Welsh agriculture. One such famous dish is delicious native lamb still survives to this date and often popular amongst Welsh as well as tourists seeking cultural enrichment. This dish is often served minted or with thyme or rosemary to enhance the sweet taste. Other such dishes that are more specifically native to Cardiff are fish such as fresh salmon and sewin (sea trout). Such native foods are a testament to Cardiff once being a fishing town prior to and during the Industrial Revolution which saw it established into a large port. Today some do conduct fishing from Cardiff but due to environmental regulations imposed by the government it hardly reflects to golden age of fishing. These dishes are often served traditionally served with vegetables native to Wales, especially the leek. Seafood specialises in breakfasts as well besides evening meals when it comes to Welsh dishes. Such dishes include 'bara lawr' (Welsh for laverbread) which is a tasty seaweed and oatmeal cake often fried with pork sausages, egg and bacon. These are often popular dishes amongst Welsh who eat traditionally as most people today will eat more English-style foods such as a full English breakfast.
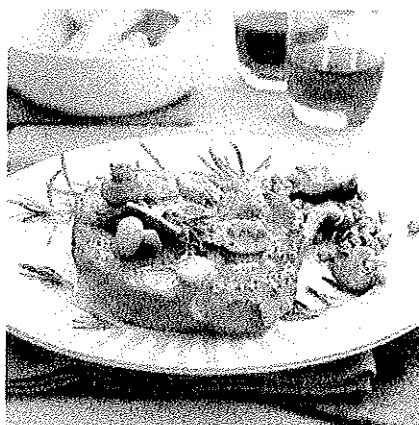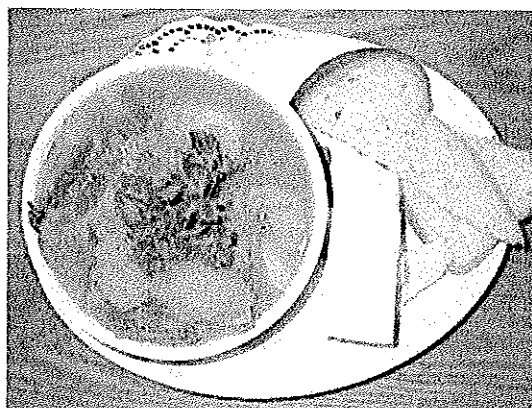
Cardiff is situated in the Welsh county of Glamorgan and the country is known for its own cultural dishes, and naturally they are associated with Cardiff as it is the capital of the county. Glamorgan sausages are a vegetarian combination of local cheese and spices. This shows that Cardiff culture in terms of cuisine has grown up to accommodate vegetarians instead of just those who like meat as it is a common aspect of Welsh cuisine. Pictured above is Cawl which is also another key component of Welsh food, it is a traditional Welsh stew consisting of two of the most traditional products; meat and vegetables. As these are not specifically defined the recipe and types can vary but the most

common type is lamb and leek, both of which are key food products of traditional Welsh cuisine. The name is also traditional with it being Welsh for soup. As shai and Ful medames in Egypt are considered national cuisines, Cawl is considered by many Welsh to be the national product.

Cardiff also specialises is dairy products as well when it comes to cultural dishes. Caerphilly, a soft, crumbly, white cheese forms the basis of a Welsh Rarebit when mixed with beer and toasted on bread. Cheeses are used a lot in Welsh dishes and along with meat they are just as important to the Welsh as bread is to the Egyptians due to the strong affiliation they have with their traditional foods.

Arts and crafts:

Like with Egypt Wales does produce some cultural arts and crafts, which can be found in Cardiff, with some that are specifically related to Cardiff. One such craft is Welsh gold. Like Egypt Wales too does have gold mines but not on such a scale only having two districts that hold it. One of these is South Wales where Cardiff is situated. Mining was originally started by the Romans who sought such rich products and after they left this trait remained in Wales and was embraced by many Welsh princes who wore it as jewelry in the forms of necklaces and rings. Today it is a source of British patriotism as the Royal Windsor Family, particularly Queen Elizabeth II and Charles the Prince of Wales have rings fashioned from Welsh gold. The Welsh portray it as Welsh patriotism more than British and have used it as means of representing how rich Wales can be. In Cardiff, there are many jewellers that create necklaces, watches, rings and more using Welsh gold and as a result it has become a speciality craft of Cardiff despite it high prices due to the increasing rarity of Welsh gold these days.
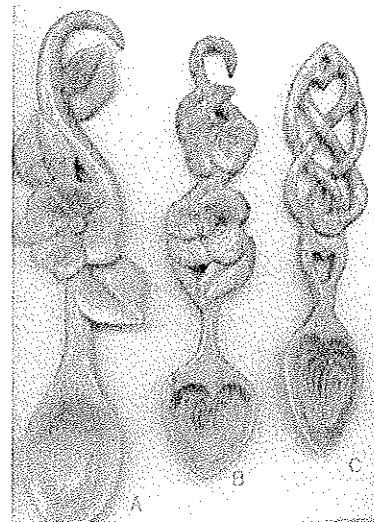
Another craft of Cardiff is love spoons. These are hand crafted spoons carved from wood with symbols and words carved using a traditional carving knife. It reflects a number of aspects of Welsh culture and is believed to have originated either in Cardiff or the nearby area. It reflects the carving skills the Welsh have in carving pictures and features into wood, and are still made today using the traditional means although you will have to go to special shops to find them as they won't be in the big high street shops. It is believed they are heavily influenced by Cawl, as it is always eaten using a spoon and that they were crafts made by males to give as a love token to their sweethearts to show their affection and marital intentions, even using them instead of rings for engagements. Hence the term 'love'. They are still easy to get today in Cardiff but not really in the city itself as it is too globalised and you can often see them crafting them if you go to a traditional shop.

Dance and music:

Cardiff is the centre of Welsh cultural music both old and new and represents them on a national level as a part of the Welsh identity. Music takes part all over Cardiff whether it is in pubs, restaurants, clubs large venues and more. Gwerin or folk music as it is known in English is traditional Welsh music which can still be found in Cardiff today; its main survival is due to preservation so tourists can experience Welsh culture in music. It is common to find different bands playing in pubs where there will be rock bands, dance bands and folk bands, as it is an inseparable part of the culture. Historically, folk music would be sang by the 'bard' (Celtic meaning a professional poet) who held an elevated position in the community/society who would employ a Harper and a 'datgeiniad', whose role was to declaim the bard's words. The first recorded performance was in 1176 in Cardagin, far from Cardiff but the music soon spread. However Henry 1536 Act of Union in which Wales was to become anglicized saw a reduction in folk music. Although it went under many changes between then and the 1700s the harp survived as a folk instrument and is still used today for folk songs. As a result of this change over time less poetry is recited and it has more to do with the playing of the instruments including acoustic guitars these days. This hasn't completely ruined the culture, but in my opinion enhanced it, as it attracts more people in this day and age to come and hear it, and the majority of songs are still sang in Welsh, so it is still very cultural.

Dance often accompanies this music as one to give a truly insightful look into the culture. This too faced much oppression under the forceful spread and adoption of Anglicanism, but like the music has survived and lives on today. Due to its comeback 50 years ago teams now exist in Wales from different places in which they stand off each other in what can only be described as national folk competitions. Cardiff's official team, Cwmni Dawns Werin Caerdydd (Cardiff) have even taken their spectacular displays abroad to places such as Texas and Japan. Dances always vary depending on what music is being played but most often consist of at least ten people. The dance is also always done wearing the traditional national clothes of Wales, something that is developed upon later. It done with often an equal mixture of both men and women and many individuals and groups have actually become famous and national heroes for it too. It is truly a great way to experience Welsh culture in all it colour and is often interactive where they will try to get participants involved in the dancing, just like the Nubian music/dance Saiyidi in Egypt. So it is simply great because it is very interactive.

Another, more modern form of cultural music is English-language Welsh pop. Initially introduced by England's pop during the 1960s many bands, many of whom were the first to sing in English, arose from its influence. It is seen a strong movement of cultures simply because non-Welsh instruments are used more regularly and most importantly the fact that they aren't sang in

Welsh. However, over the decades it has spread and developed to such a point that it has become viewed as a part of the modern Welsh culture. Many famous icons include the legendary Tom Jones who ever since the 1960s has scored many hits earning the title of a 'sex symbol' throughout the world. Another famous Welsh star to thrive in this new found genre is Shirley Bassey (pictured above) who has for decades now been established also as one Wales' greatest exports having sung famous songs such as the 1964 theme song for James Bond film Goldfinger and later in 1972 Diamonds Are Forever. Both of these singers come from the Cardiff area and Cardiff has long capitalised on their successes by making itself appear as the pop capital of Wales. In effect they have become modern cultural icons for Cardiff with both often taking part in famous venues in Cardiff such as the Proms which attracts more foreign tourists to come and see their icons perform live in their home city.

Whilst the Maniac Street Preachers didn't come from the Cardiff area, they owed a lot to the music industry based there to their overwhelming success since the 1990s and have had so many successes that many argue that they are competing on par with U2. Like U2, the band which many regard as the national band for Ireland, the Maniac Street Preachers are seen to be the national band of Wales due to them being the most successful band to ever come from Wales. Like I said it was because of Cardiff's developing music industry that paved their way to stardom and the city has become established as the modern music capital of Wales. Many hopeful and potential bands all around Wales often travel or aim to get to Cardiff because they know it's the place that will get them into the charts. In terms of culture for Cardiff itself it has significantly changed it with many also viewing such music as cultural aspect besides just folk and many often come to visit Cardiff to see the grand performances and festivals that now take part every year.

Another, more Welsh, music has emerged over the years called Welsh-language rock. It was influenced not by Cardiff but by the success of rock bands in London from the punk scene during the 1970s from the Sex Pistols and The Clash. This spread of musical anarchy influenced many during the 1980s to forms rock bands that sang in Welsh with one of the reasons being to show opposition against the British government particularly Prime Minister Margaret Thatcher whose deindustrialisation policies during the 1980s devastated the lives of many Welsh workers. Such songs were even played by local bands at protest rallies against the policies which often broke into riots with the police, especially around Cardiff due to it being on the edge of the coal fields. Because there was no outside market for bands who sang Welsh it has remained pretty much inside Wales with most Welsh acts getting signed up who sing in English by a Cardiff-based music industry that is dominated by English-language Welsh pop. Nonetheless though many local bands do still sing in Welsh and it allows many to experience rock on another cultural scale. Although not present at many festivals they can often be found in night clubs and pubs in Cardiff. Despite the coming together of different cultures in Cardiff and creating many stars this is not shared by Egypt. Whilst Egypt has also gone under westernisation its music scene hasn't had a substantial boost in producing English-language acts to hit the international stage, instead its modern music consists mostly of pop and dance but is sang through Arabic. This has been a lot more successful than Welsh-base acts as there is an international Arabic music market as the language is an international one whereas Welsh isn't.

The role of women:

In contrast to Egypt the role and position of women in society is a mixture of differences and similarities. Although Egypt has laws that guarantee more liberal freedom for women more than other Islamic countries, Cardiff is far more equal and has both *de facto* and *de jure* equality. This is primarily due to lack of religion playing a role in today's society in Cardiff. Women are not bound by specific dress codes and can access almost all fields of employment. Culturally this wasn't always the case with Cardiff, as prior to deindustrialisation it reflected past decades in Egypt. Equality was guaranteed by law in both countries but it wasn't strictly enforced nor adopted by the people as it

was a common held view that women would be restricted in the house to look after the children whilst the men went out to work. Such segregation was also seen in pubs with them once, arguably still today, being male dominated. However since Cardiff went under redevelopment during the 1980s it's culture has had to undergo change as Cardiff grew into a more business-focused city and in order for its stereotypical 'poor and working class' image to outsiders to be removed to attract tourism. Today as a result women enjoy a lot more freedoms than they would in an Islamic country with them not just being allowed to spend time with who they want but also to access more opportunities that weren't there for them before. Strangely many examples of these mirror that of Egypt today, they can gain access to higher education and university, achieve high roles in businesses even become corporate CEOs, and also join both local and the national government. Overall women's position in today's Cardiff is one reason why so many are attracted to it and I view it as a great thing because in my opinion it has in no way threatened the traditional culture.

Social customs:

Dress:

Cardiff is quite different to social customs when comparing it to Egypt. Dress for example is quite different. As I have repeatedly mentioned due to religion's low profile in Cardiff these days it has little effect on what people wear. Whilst in Egypt the law doesn't determine what people wear but the strong belief in religion does such as having you legs covered up of for women to wear the hijab or veil, there is nothing much like this in Cardiff. One similarity, that is the result of Cardiff's cosmopolitan status, is that it is a norm to see many Muslim women wearing the hijab, but not so much the veil. This reflects each individual's personal values as to where they come from and what they believe in, not reflecting the entire view of the city. Whenever I have visited Cardiff it is just like any other city in the UK in terms of people wear. Most especially the younger generations wear modern western clothes bought from high street retailer such as H&M and New Look. In many ways it can arguably be destroying the culture as many of the residents have adopted a dress that has spread and been influenced by America and Europe. However on the other hand I think it is a great idea as it fits in with my belief that everyone should be given as many choices as possible and be allowed to pick them. Many women will often walk around in scanty clothes during summer and men in shorts and a vest, neither will be frowned upon like it more likely would in Egypt. Cardiff's approach on dress reflects it as a liberalised and modern city which has allowed it to become a popular place for tourists. It must be remembered that whilst religion is low key that dress regulations will still apply if entering religious sites as they would in Egypt. If you visited churches and mosques you would have to dress more modestly as a sign of showing respect to the faiths.

Formal dress today in Cardiff is far from its cultural heritage as suits and ties are the often worn formal dress for men as dresses are for women. These will reflect the fact that Cardiff is a more globalised city with a strong external influence over it. However this didn't come about due to redevelopment but more as a result of Cardiff becoming very English-dominated from the spread of industrialisation during the 1800s which saw the creation of a more English-style upper class society. So such formal clothes have existed in Cardiff for a long time. Arguably, in Egypt the same formal dress is used by men due to the influences of the British Empire, abandoning the once formal robes that can be seen worn in places such as Saudi Arabia. The spread of high street retailers and glamorous clothes into Cardiff has further increased this aspect with many women wearing dresses for formal occasions in which English and Americans would wear.

Cultural dresses:

Despite the modern westernised dress dominating Cardiff, Cardiff does have a traditional Welsh dress too which is often worn for special traditions such as Welsh folk dancing. Compare to Egypt it doesn't have multiple dress styles because unlike Egypt it isn't the crossroad between different cultures and ethnicities, nor is a country. The traditional costume that exists today was developed in the 1800s focuses more of women's dress than men and is often more disguisable from its English counterpart; many men's clothes look similar to that of English Morris dancers. The dress was heavily influenced by a famous welsh woman called Lady Llanover who encouraged working-class countrywomen to wear an identifiable Welsh costume as means of supporting and promoting Welsh nationalism and identity in a time where industrialisation had led to the English culture strongly changing the Welsh one. The dress in the end which has lasted since then as the national costume for women a striped flannel petticoat/skirt (usually in red and black wool), was worn under a flannel open-fronted betgwn or bedgown, with apron, flannel shawl and kerchief, and a small square flannel shawl, pinned under the chin, or, in many cases, a paisley scarf or shoulder shawl. This was finished off with the most distinguishable feature which was a large top hat, regarded by many to be the main component and identification of the dress, often known as a beaver hat. Some of these had existed for centuries in Welsh society whilst others were new at the time. The shawl is a particular component regarding Cardiff as women often wore who lived in industrialised cities. It is quite fascinating that a dress was created/inspired initially by the motivation to keep the Welsh identity from that of the English unlike in Egypt where a turban soaked in water to keep you head cool or a kaffiyeh to keep the sun off one's head serfs more practical purposes. Although it is a rarity to see it in Cardiff today due to obvious reasons it is still worn at cultural attractions such as dances and various tourists' sites to show visitors the Welsh identity, whereas in Egypt it is still actually worn for normal day life instead of for specifically tourism.

Lady Llanover was the main if not only influence of traditional Welsh costumes as at the time there was no longer a national dress with many wearing clothes similarv to that of England's. She proved successful in developing a dress for women but she was never particularly concerned with designing one for men. As a result of this there isn't really a male Welsh national dress; most of the clothes you will see in dances worn by men will often differ and reflect more of the clothes worn by

Englishmen at around the same time period. However attempts over time have been made to introduce the kilt, which originated in Scotland, as a part of Wales' national culture. In some places this will be seen in dances and traditional music where men will wear kilts but they are hardly separate from the Scottish ones. The kilt was adopted because it was the product of a Celtic culture in Scotland and many saw it fitting as the Welsh culture had descended from Celtic as well. It has over the past led to conflict between the two as the kilt is traditionally the Scottish national dress. If you look at the image above you would have thought the two were Scotsmen. Besides this there is no real national costume for men, which is quite the opposite with Egypt as we have seen that traditional costumes varied more amongst men than women. Overall, Cardiff has no separate dress to that of the rest of Wales as the entire country isn't really a mixture of different cultures as Egypt is and as a result the one set of cultural dress(es) it has is are regarded as national. However because Cardiff is nonetheless the Welsh capital it holds a responsibility to show these dresses to foreign visitors which has done ever since tourism took a hold there.

Greetings and gestures:

Body language and gestures in Wales are mixed when comparing it to that of Egypt. For example when greeting someone it will be done through shaking their right hand and greeting by saying 'nice to meet you' or 'hello', or something else. In Egypt if they know each other more they kiss each other on the cheeks, often between men. This isn't the case in Cardiff as such a thing may be interoperated as homosexual, instead it is often a custom to kiss a female you know of such as a friend or sister-in-law on the cheek and shake the hand of a man instead. Waving is also a common trait too as a means of whishing someone farewell. This is a product of English social customs that can also be found in Egypt. Because Cardiff is very English influenced today most of its customs reflect that of what you find in England. Smiling and eye contact is often established as positive body language and is used to be polite with people whilst the opposite as well as using the left hand to use a knife whilst eating is considered inappropriate. Overall it mirrors that of England's and reflects the united culture of Britain. When visiting Cardiff I used the exact same social customs I would use back in England with people I knew including two of my cousins who are in fact Welsh and it was approached and treated exactly the same.

Along with this assessment you can find two questionnaires completed by two people who have visited Cardiff which gives an insight into the culture and tourism of the city from more first-hand experiences.

Cultural Heritage:

Cardiff Castle:

Whilst Egypt may have a far longer history, dating back to it being the first advanced civilisation on the planet, this doesn't mean Cardiff is devoid of any. Egypt is regarded as the capital and paradise of the world for ancient sites and antiquity Cardiff too boasts sites that show its cultural heritage. In regards to the more older history of Cardiff as a settlement it was first conceived by the Romans in 75 AD who established a fort where modern day Cardiff stands. However it was abandoned when the Roman Empire fell and went it disrepair with most of the remains now a part of Cardiff Castle. Just about all major settlements established in Britain were the result of defensive geography. In geography it is a wide held belief that the establishment of major castles, citadels, fortifications, etc, has led settlements growing up around them as they would have been major locations. This is no different with Cardiff and is strongly believed that the establishment of castles such as Castell Coch and Cardiff Castle had led to it becoming a major location eventually resulting

in it being declared as the Welsh capital. Unlike Egypt, Cardiff has no sites that are under UNESCO but they are nonetheless preserved and properly looked after by local/public sector bodies.
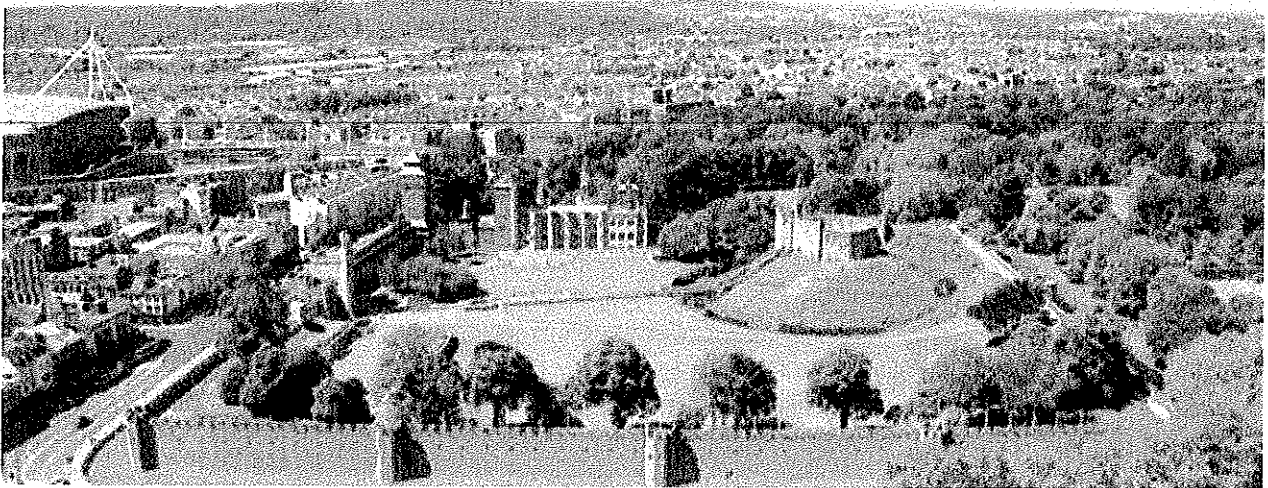
Cardiff Castle stands as a direct testament to the development and founding of modern day Cardiff. The castle is almost literally at the centre of the city, confirming the geographical belief of the settlement's formation and was constructed in 1091 by a Norman lord when Wales had been invaded and conquered by the Normans. The castle overall represents three primary stages of Welsh history. The first was Roman occupation through the founding of the fort, the second was Norman occupation. The Norman period showed the real true start of the city; it was built there because the abandoned fort provided foundations and its construction of inner and outer walls led to small villages being built within the wards, which influenced settlement construction outside of the castle. The castle itself was built from local materials and whilst this may not be portrayed in a positive light, it was constructed through using Welsh slave labour. So it is a Welsh heritage site because although planned and controlled by the Normans, it was built by the Welsh. The third stage in regards to the use of this site came about with the site being used by the aristocracy or noble families who renovated many parts to make it suitable for modern aristocratic life. The Industrial Revolution saw Cardiff's emergence as a major port city during the 1800s and the site of castle had further development done to it by the third Marquis of Bute, one of the richest men in the world who created a Victorian Mansion lavished with luxury furniture and gothic architectural styles along with a garden full of all different types of plants. It was sold by the Bute family in 1947 to the city for just £1. Today visitors can go around the mansion and see what the upper class was like in Cardiff which stands as a testament to the upper class that once dominated Cardiff. The castle itself allows many to go around and see the very catalyst that formed Wales where views from the walls and towers can give you and all-round view of the modern city. The castle even has a special centre called the Interpretation Centre which allows visitors to explore the different history stages of the castle as well as the effect it had on the growth of Cardiff.

Castell Coch:

The fairy-tale castle of Castell Coch is very similar having being refurbished by the same upper class family into a gothic style mansion with it today now on view for all to see. Many view it alone surrounded by Welsh woods as something out of a Disney film. Both serve the desires of many visitors who want to explore upper class wealth and stature in Cardiff which was once the dominating factor of Cardiff society.
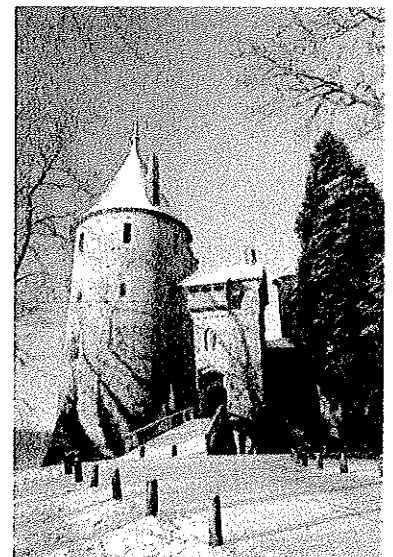
However, Castell Coch is just outside the city and has therefore arguably had no real part in developing Cardiff as it was overshadowed by Cardiff Castle. It does represent Cardiff heritage though as over time due to its more isolated location it was often attacked by Welsh rebellions particularly after the English took hold of it. So it stands as a patriotic symbol in many respects too representing the Welsh fighting spirit.

The Big Pit:
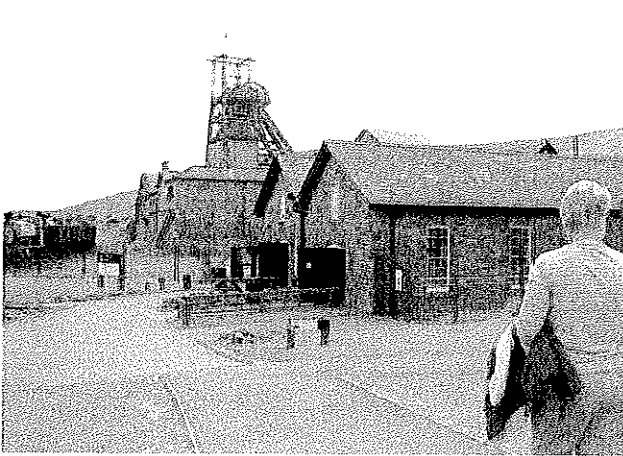
   The Big Pit Museum is a more recent site dedicated to the modern history of the area surrounding Cardiff as well as its role during the industrial period. Closed in 1980, exactly a century after it was opened this preserved mining site completed with all the service facilities and underground shafts and tunnels it stands a major part of Welsh heritage. Up until the mid 1980s many southern Welsh workers worked in the mines who lived in the villages around the valleys, in turn Cardiff played a dominating role through transporting it too the docks and exporting it, When Prime Minister Margaret Thatcher de-industrialised Britain which included the closing of just about all mines in Wales along with the restrictions on trade unions it caused national uproar against the government in London and was a highlight of Welsh nationalism as many took to the streets to protest. The main problem was that most miners were poor and were unable to find other jobs due to lack of a proper education and the government was unwilling to provide it. Today the site stands as a memorial to this heritage that was imposed upon them by the English and then taken away by the very same people. The site has been turned into a tourist attractions which gives insights to tourists including the mining heritage, industrialisation and how it had become a source of Welsh nationalism. It is very interactive, fulfilling everything a person could want to learn about this heritage as guided tours are given down and around the old mining tunnels, many of which are given by former miners who used to work there. So it is truly a great site to visit if you want to learn about modern Welsh heritage.

The Pierhead Building:

   Another site linked to this is the Pierhead Building in the Cardiff Bay. Unlike all the redevelopment that has taken place around it, it has existed since 1896. It was where the Bute Dock Company was situated and was where trade and commerce was managed from. From visiting Cardiff Bay it is has to miss due to its magnificent red-brick architecture which is also a great place to visit for those interested in gothic architecture. Combined these two present the modern Cardiff heritage and its relevance in the culture. Personally I view this as a great thing as it is important for a people/culture to maintain their modern heritage through sites such as these so it can be remembered and expressed to outsiders. This is one of my concerns over Egypt as it concentrates far too much on preserving its ancient history and not on its modern heritage. Besides Nasser's Tomb, Aswan High

Dam/Lake Nasser and the Suez Canal there are no real sites that stand testament to Egypt modern history which in my opinion is just as important and significant as the ancient history especially its Arab nationalist heritage brought about during the 1950s and 60s.

Cultural attractions:

TV/International Film Festival:

Just like Egypt Cardiff too prides itself upon festivals and displays. One aspect that is similar is that Cardiff has an industry that specialises in television productions. BBC Wales, a division of the national BBC, is the most prominent of these and over the past few years it has made Cardiff into a broadcasting centre. Outside of London, it is the largest TV producer in the UK primarily due to BBC's idea to establish a channel that created programmes using both the English and Welsh languages and today it runs TV series, news broadcasts and radio broadcasts in both languages to accommodate all Welsh. It had initially started during the mid-1960s but it rose to great success since the late 1990s now employing over 1200 people. It has created side channels in Welsh such as S4C, which I have seen despite not having a single idea as to what anyone was saying on it. It also has BBC Radio Cymru which broadcasts in Welsh and is aimed at the younger generation to try and bring back the Welsh language as a major language in Wales. Cardiff in recent years has become renowned and visited by many due to its famous TV production of the recent years in particular the hit series Doctor Who and the spin-off Torchwood which are both produced by BBC Wales and are often set in Cardiff. Once I remember one of my cousins who lives in the area having her picture taken with actor David Tennant who plays Doctor Who on a filming location in Cardiff. As a result of such programmes it has raised patriotism and enthusiasm in Cardiff as it has successfully created shows that have been very popular amongst all Britons. This along with the Doctor Who Museum in Cardiff which hosts many of the prompts and costumes made by BBC Wales for the series, has attracted many to the city to see a TV shows that was originally English-created but taken over by the Welsh.

Cardiff also has a film festival just like Egypt. It started in 1989 which was the result as Cardiff's growth as a centralised city in the UK and from pressure from much of the Welsh for Wales to have an international film festival which like a lot of other places had in the UK. Originally called the Cardiff Screen Festival, the Cardiff Film Festival allows many reporters to mingle with famous actors and directors, getting insights and early previews of films that come from the British film industry and the Hollywood. So like Egypt it is very international, and reflects Cardiff's growth as a globalised city. The only major difference is that Wales doesn't have a proper separate film industry, which is because of it all being a part of the British film industry, so there isn't so much as a cultural affiliation between the Welsh and the festival. However, it has been known that British-produced Welsh films have premiered and been particularly chosen to participate at the event so it does allow some Welsh culture to be a part of it, Overall though many visit, including Welsh, the annual festival to see their favourite Hollywood actors and actresses, whereas in Egypt many Egyptians also visit so they can see many Egyptian directors, actors and actresses as well.
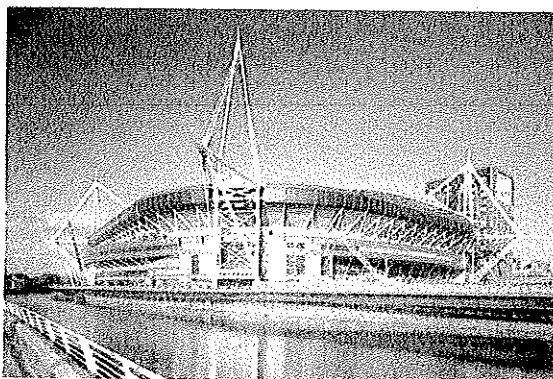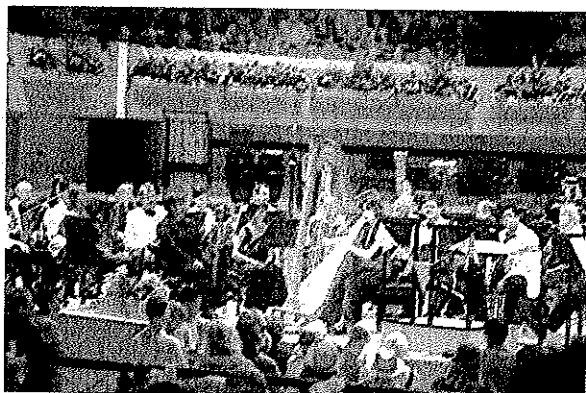
The Welsh Proms:

The Welsh Proms are also another cultural attraction that cover all types of music both Welsh and international. Every Summer the celebration of music where orchestral concerts combine with folk, samba, world music takes place across Cardiff, particularly in the Wales Millennium Centre, which although knew by the architecture I have seen inside it, has been designed to preserve and accommodate this music. The Welsh Orchestra among with the likes of famous singers such as Tom Jones shows the coming together of cultures in Cardiff to make a truly spectacular show for visitors. Whilst it is all Welsh music from across the country it highlights Cardiff as the cultural bridging point for such music. It allows Cardiff to also be the focus for a week of the entire nation with the BBC broadcasting most of the performances across Britain. The orchestral music fulfils the needs of those seeking classical music, and represent Cardiff's upper class who once attended famous such events during the olden days when Cardiff was run by an aristocracy. The likes of people such as Tom Jones also held to define the effect of modern Welsh music drawing many Welsh fans as well as outsiders to the city. Overall the event is marked down as one of the focal points of the cultural calendar.

Rugby:

Rugby has for a long time been a strong part of Wales, particularly in Cardiff. Although originally a sport invented in England and unlike England and Egypt it is the national sport. The national team has been highly successful ever since the 1970s, winning several Grand Slams in the Six Nations Championships. Many players have hailed from Cardiff itself and has a highly successful premiership team called the Cardiff Blues. Many say that if you are not a rugby support then you are a nobody and many argue that the red Welsh rugby shirt is now the modern cultural costume of Wales with it holding the national symbols along with writing in Welsh as well as the Brains Beer sponsor logo. In terms or attractions Cardiff houses the Millennium Stadium opened in 1999 which can seat up to 72,500 making it a giant. Its architecture reflects that of modern day Cardiff's redevelopment schemes arguably making an aspect of the new modern culture. The large number of pubs around it are a testament to drinking spirit many Welsh rugby supporters conform too. You can see games, although they will be very expensive if you see an international match, which allow you to experience a Welsh patriotic atmosphere. Besides stadium tours are available in which you can have a look around the locker rooms, seating areas and even a miniature museum that tells of the history of rugby in Cardiff and Wales. This is truly a great cultural attraction to visit if you are into sports.

Conclusion to Assessment Objective 02:

In conclusion I feel that given how much evidence has been presented for both destinations that their culture is key and inseparable component of what makes their identity. We have seen though that there representation towards us, the outsiders, does vary in terms of how prominent they are and more importantly what has influenced and defined them. With Egypt we have seen that the role of religion is key in all aspect of the modern culture. The history of it once being the mother land of Islam during the Islamic dynasties and the grand mosques it has left in Cairo has drawn many visitors to explore the artistic Islamic architecture. The way-of-life as stipulated by the Qur'an and the Bible, Islam and Christianity, has had a very profound effect on the way most Egyptians live their lives. Praying a certain times of the day, eating Halaal foods, dressing such as women wearing the hijab, higher emphasis on non-alcoholic drinks, various events/festivals such as Christmas and Ramadan, all of these and more cultural aspects have been heavily influenced by religion. So religion is perhaps the most dominating cultural factor.

In Cardiff we have seen quite the opposite where religion no longer plays a dominant role in society partly due to how religiously diverse the city has become and also because it is not as old as the land of Egypt which is situated on the corner of the Holy Land where the mainstream Abrahamic religions emerged from millennia ago. It can also be argued that Islam is a more devout religion by which Muslims adopt more of their lifestyle attitudes from it than Christians do from Christianity. Cardiff instead has show that its modern culture is more heavily influence by recent events in particular its deindustrialisation and redevelopment which has seen it emerge today as a more globalised city.

I believe that such globalisation by means of vastly increasing high street shops that are not native to Wales, foreign-owned hotels and restaurant chains and dress have had a significant negative impact on how Cardiff's culture has become defined. When going down a main street where there's lots of high street shops it feels not that much different from visiting an English city. But as with Egypt, when walking through Arab markets and streets it feels completely different with a sense that the culture has been maintained. However in regards to Cardiff resembling other internationally developed cities, it could be that because Egypt shares an Islamic and Arabic culture that is also international that you may visit other places like in Libya and Sudan and they may feel the same. It also highlights another issue, Cardiff is the way it is because it is a developed city in a developed country, Egypt on the other hand isn't but Arabic cities such as Dubai in the UAE are and reassemble some places in the US. It could be that whilst being underdeveloped and in poverty that your traditional culture is more secure but if you should develop especially by means of western standards it may destroy it. If this is the case then losing the traditional culture in order to for development is quite a sacrifice which is one I think Cardiff made and was in my opinion was a long time in the coming as the spread of Anglicism and Industrial Revolution have slowly led over time to the city resembling that of a UK westernised one. In some cases we have seen this in Egypt as Sharm el-sheikh as developed into a beach resort full of many non-Egyptian owned hotels and restaurants, designed to directly appeal to westerners. We have therefore also seen that the traditional culture has been almost entirely lost there when comparing it to Luxor or Aswan.

We have seen that they both have heritage sites that represent their history, however there too there is a significant split. Unlike Cardiff Egypt is considered by many to be the first ever nation on the planet, at least almost 4000 years older than Cardiff. We have seen that an ancient civilisation has lefts it mark through grand architectural feats such as the temples and pyramids, with Egypt becoming known as an archaeological and antiquity gold mine. This has always been the main reason why foreigners have visited Egypt to explore such sites like Giza, Abu Simbel and Karnack, and has led to much of the Egyptian government focussing its tourism on. In terms of the

Egyptians themselves they are proud and look after their heritage of their ancient ancestors with many taking up Egyptology and becoming tour guides. As for Cardiff, it is merely a city compared to Egypt which didn't actually develop until long after Ancient Egypt and it is just one city when Egypt is an entire country larger than the UK. Attractions such as the Big Pit and Cardiff Castle show that although Cardiff is a much smaller place it still does embrace and preserve its cultural heritage as the castle was the very thing that founded the modern city and the Big Pit tells visitors of recent mining history which was rife throughout the area. But a lot less people visit Cardiff for its cultural heritage and more for multiple reasons such as concerts, shopping and more, whereas with Egypt we have seen there is a strong focus on one particular type of tourism.

Music and dance are very prominent in both places. Both have old traditional music such as belly dancing for Egypt and folk for Cardiff, both of which still remain today as a part of the culture. However we have seen that Egypt prides itself more on old traditional music from different cultures with it, remember that Egypt is a crossroad country and it focuses a lot more on these in terms of traditional music as we have seen with it Arabic, Bedouin and Nubian influences. Cardiff on the other hand has prided itself on developing new music by adapting foreign made ones such as English-language Welsh pop and Welsh rock music which has seen the rise of many international stars such as Tom Jones and Shirley Bassey. It can therefore be argued that Cardiff focuses more on developing a modern culture compared to Egypt which currently and always has done focus on maintaining its ages-long culture.

We have seen that they both have separate languages but Cardiff has struggled to maintain the survival of a Welsh language due to globalisation and it being the only country where it is spoken. Egypt on the other hand embraces it language without difficulty given its international status and has in effect exported its own version of Arabic to the western world because of its political and media centralisation in the region.

Overall the feel you get when visiting Cardiff is that there are hints of an old-traditional culture dating back centuries, but these are overshadowed by the immense westernised feel you get when journeying around the newly developed high streets and shopping centres there. It is noticeable that Cardiff's pursuit/actions in devising a new modern culture especially through music and the telling of its coal mining history are ongoing as Cardiff still seeks to preserve its own cultural identity. We have seen however that the old traditional Welsh culture does still play a key role in Cardiff society as traditional food and drink are still very prominent in the lifestyle, as well as its desire to protect the language.

Egypt on the other hand has a different feel, its underdeveloped economy in places such as Luxor and Aswan have allowed it to maintain its culture whereas certain areas of Cairo and Sharm el-sheikh have been hit by globalised development where now there is little signs of the traditional dress being worn by Egyptians or the traditional Arabic markets. For the most part depending on where you go in Egypt you will feel strongly that it has kept a firm hand on its traditional culture and heritage, where religion and the millennia-old Nile agriculture have maintained the old way of life still of many Egyptians. Egypt by far has dodged the tide of westernisation and globalisation compared to Cardiff and for the moment its centuries old traditions are still very prominent in Egyptian society.

Questionnaire for Egypt:

My name is   I am currently studying Travel and Tourism at A level. As part of my A2 course I have chosen to analyse Egypt as a cultural tourism destination. I would be grateful if you could complete this questionnaire as it will allow me to see how from first-hand experiences what Egypt is really like.

What year did you visit Egypt? 2007

Why did you initially go to Egypt? Interested in Egyptian History

Had you been before? (tick one)

- yes
- no ✓

What sort of holiday did you go on? (e.g. package, backpacking, cultural enrichment, religious)

Nile Cruise — Luxor to Aswan + return

How long did you go for? (tick one below)

- 1-3 days

- 5 days

- 1 week ✓

- 2 weeks

- Longer

If not these, how long?

What was your favourite attraction/place you visited and why?

Abu Simbal — truly amazing feat of art + engineering

What month or season did you go in? What was the climate like whilst you were there?

July — early Summer.
Really hot — 40°C +

Did you learn and attempt to speak some Arabic when engaging with the locals? (tick one)

- yes
- no ✓

Did you engage in any baksheesh (haggling)? If so what was it like?

Yes haggled with local traders over the price paid for souvenirs

Did you ever feel threatened at all whilst there – (terrorism, baksheesh, transportation) Make comments on what you felt was a threatening to you and why? If not explain what reassured you/made you not feel threatened

• Number of armed soldiers concerned me
• Baksheesh/hassle made sightseeing + shopping difficult.

What were your perceptions of the local Egyptians where you were visiting? What was their attitude like towards you?

• Good, kind people - interested in making friends with foreigners.

Did religion seem very apparent in terms of the culture whilst you were there? (e.g. mosques, calls to prayer, religious clothing). Comment on these.

• Only in some of the sites visited - e.g. temples churches + mosques + calls to prayer.

Did you sample any of the cultural food and drink whilst there? (tick one)

- yes ✓   Offered + accepted local tea + other drinks.
- no

If so then what were they and what was it like?

- As above - very pleasant if different.

Did you pick up any cultural aspects whilst there? (Language, religious activities, heritage, clothing, music and dance, etc) If so what?

• Bought + wore jalabas?

Did you enjoy the sites/attraction Egypt had to offer where you visited? (tick one)

- yes ✓
- ~~no~~

Were parts of Egyptian society and culture in any way westernised, if so what?

- Some facilities very westernised in town
e.g. McDonalds

If you visited more than one place in Egypt whilst there did you see a variation or change in the society and culture? (tick one)

- yes ✓
- ~~no~~

If so what?

- Aswan felt more hospitable tha Luxor - possibly because of Nubian influence

Was there anything you disliked about Egypt, particularly relating to the society and culture? If so what?

- Nothing really though the subrlest was difficult at times

What was you overall favourite thing about visiting Egypt and why?

- Culture + history.

Would you recommend it as great place to visit for those seeking culture and heritage? (tick one)

- yes ✓
- ~~no~~

Questionnaire for Egypt:

My name is ⟨name⟩ and I am currently studying Travel and Tourism at A level. As part of my A2 course I have chosen to analyse Egypt as a cultural tourism destination. I would be grateful if you could complete this questionnaire as it will allow me to see how from first-hand experiences what Egypt is really like.

What year did you visit Egypt? 2007

Why did you initially go to Egypt?

The history and sights of Egypt.

Had you been before? (tick one)

- yes
- no ✓

What sort of holiday did you go on? (e.g. package, backpacking, cultural enrichment, religious)

Cruise on the Nile.

How long did you go for? (tick one below)

- 1-3 days

- 5 days

- 1 week ✓

- 2 weeks

- Longer

If not these, how long?

What was your favourite attraction/place you visited and why?

Temple of Karnack - the scale of it.

What month or season did you go in? What was the climate like whilst you were there?

July - Summer.
Extremely hot! Too hot for me. 40°C

Did you learn and attempt to speak some Arabic when engaging with the locals? (tick one)

- yes
- no ✓

Did you engage in any baksheesh (haggling)? If so what was it like?

No - left it to the husband!

Did you ever feel threatened at all whilst there – (terrorism, baksheesh, transportation) Make comments on what you felt was a threatening to you and why? If not explain what reassured you/made you not feel threatened

Yes - locals can be a bit overpowering and intimidating - usually towards women.

What were your perceptions of the local Egyptians where you were visiting? What was their attitude like towards you?

Very hospitable especially on board the boat.

Did religion seem very apparent in terms of the culture whilst you were there? (e.g. mosques, calls to prayer, religious clothing). Comment on these.

Yes - Calls to prayer heard frequently. Lots of temples, mosques seen

Did you sample any of the cultural food and drink whilst there? (tick one)

-yes ✓ tea, beer and bread.
-no

If so then what were they and what was it like?

tea - hot and sweet no milk
beer - Sakara - strong and cold.
bread - unleavened and tasty.

Did you pick up any cultural aspects whilst there? (Language, religious activities, heritage, clothing, music and dance, etc) If so what?

Had fun evenings on the boat - dressed up in Egyptian costumes and danced to local music.

Did you enjoy the sites/attraction Egypt had to offer where you visited? (tick one)

- yes ✓
- ~~no~~

Were parts of Egyptian society and culture in any way westernised, if so what?

Yes - Satellite tvs, mobile phones,
Younger Egyptian's dressed more in
western style.

If you visited more than one place in Egypt whilst there did you see a variation or change in the society and culture? (tick one)

- yes ✓
- ~~no~~

If so what?

Aswan had a more Nubian influence
whereas luxor was more traditionally Arabic

Was there anything you disliked about Egypt, particularly relating to the society and culture? If so what?

No - apart from feeling a bit
intimidated and feeling helpless
and upset with the begging and poverty.

What was you overall favourite thing about visiting Egypt and why?

The fantastic and unbelievable
buildings + culture.

Would you recommend it as great place to visit for those seeking culture and heritage? (tick one)

- yes ✓ definakely.
- ~~no~~

Questionnaire for Cardiff:

My name is (   ) and I am currently studying Travel and Tourism at A level. As part of my A2 course I have chosen to analyse Cardiff as a cultural tourism destination. I would be grateful if you could complete this questionnaire as it will allow me to see how from first-hand experiences what Cardiff is really like.

What year did you visit Cardiff? 2008

Why did you initially go to Cardiff?

- Tourism

Had you been before? (tick one)

- yes ✓
- no

What sort of holiday did you go on? (e.g. day-trip, business, backpacking, visiting friends or relatives, package)

Day trip with relatives

How long did you go for? (tick one)

- 1-3 days ✓

- 5 days

- 1 week

- 2 week

- Longer

If none of these how long?

What was your favourite attraction/place and why?

- The Welsh Assembly building

Did you see any signs of the Welsh language or people speaking it? If so then what ?

- Traffic Signs
- Heard the Welsh spoken

Did you feel secure, were there any instances you felt threatened? (tick one)

- yes ✓ – felt very secure.
- no

If so then what?

Did you visit a pub in Cardiff? Did it feel different than being in one in England, if so in what way?

N/A - did not visit a pub

What were your perceptions of the Welsh that were in Cardiff? Were they positive towards? Did they seem different than English people, if so in what way?

✓ Very friendly - more open than the English.

Did you notice anything religious whilst there? (tick one)

- yes
- no ✓

If yes, then what?

N/A

Did you visit it any historical sites whilst in Cardiff? If so what were they?

✓ Millennium Stadium
✓ Cardiff Castle

Did you sample any of the cuisine whilst there? If so what?(e.g. Lamb, cawl, Brains beer, etc)

✓ No .

Did you pick up/learn any cultural aspects whilst there that are associated with the Welsh culture? (tick one)

not really

- ~~yes~~
- no ✓

If yes then what? (e.g. folk music, dances, language, cuisine, etc)

Did you see many effects of globalisation on Cardiff? (tick one)

- yes
- ~~no~~

Was anything you visited or used in Cardiff something you have seen outside of Cardiff? (e.g. chain restaurants, food and drinks, clothing, high street shops, etc)

- High St shops + restaurants very similar to those in England

Did you feel as though Cardiff was a cosmopolitan? (tick one)

- yes ✓
- ~~no~~

If so can you name some examples?

- Many different nationalities.

IF you visited any heritage or cultural attractions did you enjoy them? (tick one)

- yes ✓
- ~~no~~

Was there anything you disliked about Cardiff, particularly relating to the society and culture? If so what?

Nothing

What was your favourite thing overall about visiting Cardiff?

- Change in culture + language from England

Would you recommend Cardiff as a great place to visit to those seeking cultural and heritage exploration? (tick one)

- yes ✓
- ~~no~~

Questionnaire for Cardiff:

My name is _____ and I am currently studying Travel and Tourism at A level. As part of my A2 course I have chosen to analyse Cardiff as a cultural tourism destination. I would be grateful if you could complete this questionnaire as it will allow me to see how from first-hand experiences what Cardiff is really like.

What year did you visit Cardiff? 2008

Why did you initially go to Cardiff?

Visiting relatives in Swansea.

Had you been before? (tick one)

- yes ✓
- no

What sort of holiday did you go on? (e.g. day-trip, business, backpacking, visiting friends or relatives, package)

Visiting relatives.

How long did you go for? (tick one)

- 1-3 days

- 5 days

- 1 week ✓

- 2 week

- Longer

If none of these how long?

What was your favourite attraction/place and why?

The Cardiff Bay Opera House.

Did you see any signs of the Welsh language or people speaking it? If so then what ?

Yes - in shops and on the streets.

Did you feel secure, were there any instances you felt threatened? (tick one)

- , yes ✓✗✗
- no ✓

If so then what?

Did you visit a pub in Cardiff? Did it feel different than being in one in England, if so in what way?

No.

What were your perceptions of the Welsh that were in Cardiff? Were they positive towards? Did they seem different than English people, if so in what way?

They seemed well mannered and very amiable. Not any different to the

Did you notice anything religious whilst there? (tick one) English really.

- yes
- no ✓

If yes, then what?

Did you visit it any historical sites whilst in Cardiff? If so what were they?

Welsh National Assembley Building

Did you sample any of the cuisine whilst there? If so what?(e.g. Lamb, cawl, Brains beer, etc)

Yes - Welsh cheese & bread.

Did you pick up/learn any cultural aspects whilst there that are associated with the Welsh culture? (tick one)

- yes
- no ✓

If yes then what? (e.g. folk music, dances, language, cuisine, etc)

Did you see many effects of globalisation on Cardiff? (tick one)

- yes ✓
- no

Was anything you visited or used in Cardiff something you have seen outside of Cardiff? (e.g. chain restaurants, food and drinks, clothing, high street shops, etc)

Yes - many shops are the same as in other cities.

Did you feel as though Cardiff was a cosmopolitan? (tick one)

- yes ✓
- no

If so can you name some examples?

Boots, W H Smiths, Ponden Mill Tescos.

IF you visited any heritage or cultural attractions did you enjoy them? (tick one)

- yes ✓
- no

Was there anything you disliked about Cardiff, particularly relating to the society and culture? If so what?

No.

What was your favourite thing overall about visiting Cardiff?

The buildings - especially the Opera House -

Would you recommend Cardiff as a great place to visit to those seeking cultural and heritage exploration? (tick one)

- yes ✓
- no

Assessment Objective 03: Relevant research and information gathered in understanding cultural tourism in Egypt:

Below are the sources I have used throughout assessments 01, 02 and 04 in giving me a critical and detailed understanding of the culture at Egypt. The table is arranged in a way where each bloc talks about a number of sources I have used to write about a specific topic within the assessments and how useful and valid they were. It is also arranged into different assessment objectives and in chorological in terms of when I used them.

Type of source	Sources used per topic:	Information, analysis and validity of the sources used:
website	**Information on weather/climate in Egypt:** touregypt.net ask-aladdin.com	I chose these two sites because they both provided me with direct information regarding the weather/climate of the country. Although they weren't too long they were detailed enough not just to tell me about the patterns of climate but also how they have affected tourism in Egypt. It is because of this that I think they are really efficient.
website travel guide personal experience	**Information on attractions and cultural heritage:** Eyewitness Travel Guides: Egypt personal experience	Besides using my memory and experiences from visiting Egypt I decided to use the tourism information book I had about Egypt to pick out and explain the sorts of attractions and cultural heritage that motivate tourists to visit. Because Egypt is so full of attractions and culture it was hard to pick out the appropriate information and condense it all into a few paragraphs. However I think this information was really helpful nonetheless especially where it talks about things other than the ancient sites. The validity of this source is very useful because it is designed for a tourist so it fits what I am doing really well.
travel guide	**Information on festivals:** ETG: Egypt	I really liked this source because it talked about pretty much all the festivals and important events that take place in Egypt; it was hard to pick examples because there were so many. It was also structured in a way so that I didn't simply list them but divided them into different seasons and categories such as religion, national and more. So I think this source was extremely

		helpful in explaining how they can motivate tourists to visit Egypt. The fact that the section was set up like a calendar made it all the more easier to navigate.
website	**Information on accommodation:**	Like attractions, there was a lot to talk about and how that influences tourists to go to Egypt. As a result I used both these sources to talk about the varieties on offer to tourists. I liked the guide especially because it talked a little about how Egypt's culture is incorporated into hotels, especially Arab hospitality. So I think that this is another efficient account for a travel motivator.
travel guide	touregypt.net ETG: Egypt	
travel guide website personal experience	**Information on bars an restaurants:** The Rough Guide to Egypt Touregypt.net personal experience	I used this other guide I had bought for when I went to Egypt which proved to be full of a lot more detail that the other, perhaps too much. The guide is relatively up-to-date being published for 2007 and I doubt little by way of culture has changed over the past year or so. I was able to pick out the most relevant parts such as the tea and cuisine influence. I also think the different classes of restaurants helped well in explaining how they can differ between each other. I think it was really good the way in giving Arabic names, instead of just listing the cultural food in English. I used the website to boost the information I had already put down such as the fact that there are many westernised restaurant-brands in Egypt as well. I thought I would be able to talk a little more about bars, but there isn't really anything unique to talk about and I couldn't find much else. I was also able to add some comments in regards to my personal experience such as the use of karakade as a welcoming. Overall though I think these sources proved valuable.
travel guide website personal experience	**Information on travel/transportation:** The Rough Guide to Egypt En.wikipedia.org personal experience	I used this guide to help me understand and write down the main ways of getting to Egypt. Instead of just saying flights, it told me of how other destinations influenced what type of airlines went there and I used by own experience on going on a charter flight to Luxor to back it up. The section on transport within Wikipedia for Egypt wasn't really detailed but it didn't need to be. It provided direct information on what types of transportation there are and how

		efficient they are. For the Egypt Air part, because I had actually taken an Egyptian domestic flight whilst there I decided to add it in to give it more backing. So yet again the sources I a have used have proven to be really helpful. I am a bit sceptical about the credibility of Wikipedia as it is a information site where pretty much everyone has the ability to add what they ant on it, as a result this may mean information gathered from it may not be entirely factual. I will try to ensure that Wikipedia is only used as a last resort.
website travel guide	**Information on currency and exchange rates:** En.wikipedia.org Xe.com personal experience	I used Wikipedia to talk about what the currency was. The part about multiple currencies, was something I had learnt whilst there so I added some of my memories in for it not just for this but to also talk about pricing and rates as well. In the past I have used the last site to get exchange rates as it is reliable and always up-to-date so I decided to get the exchange using that which was really helpful. The currency site I believe is very valid because it is designed to be statistically up-to-date with world currency exchanges.
website travel guide personal experience	**Information on security in Egypt:** fco.gov.uk The Rough Guide to Egypt. personal experience	I knew that because of Egypt's political significance in the region and its history of terror attacks that there was a lot to talk about when discussing security. I myself have witnessed a lot of the security measures taken whilst there, so I decided to mention briefly that. However I got most of my information form the Foreign Office and The Rough Guide To Egypt. They both provided information on what had happened in the past and what measures were in place today. There was too much information, which indicated Egypt had for a long time been terror target. However I was able to put all of this into a few paragraphs and I think this will work perfectly. This information should be valid as it is from a government source where they seek to ensure that all UK residents are safe when travelling abroad.
website	**Image of Luxor Temple:** luxorguide.com	I decided that in order to present my work to a high standard that I should add some images to accompany the text. I chose this image of Luxor Temple because it doesn't

		just show the site but also show where it is in reference to the Nile, which in turn shows the cruises. It also shows how popular it is with tourists as there are a number of coaches on it too. Overall I think this image illustrates perfectly Egypt's historical tourism.
website	**Image of an Egyptian mosque:** webshots.com	I chose this image of an Egyptian mosque because it illustrates Islam's significance in modern Egyptian culture and I think this image has done well in doing so.
website	**Image of an Egyptian smoking on a hookah:** photos.igougo.com	I wanted to show an image of an Egyptian(s) smoking a hookah to show how cultural they are. I think this one works really well not just because it shows the hookah but also because it shows and Egyptian dressed in the traditional Egyptian Arab clothes which gives an extra cultural illustration to it. I also think it gives a great insight into the traditional Egyptian way-of-life.
website	**Image of EgyptAir:** aircraft-info.net	I thought it was a good idea to show what EgyptAir looked like so I found this image of one of their planes, and added it to my work. I think this fits in well showing that although Egypt is a developing country that it too has its own premier and efficient airline.
website	**Image of Egyptian currency:** banknotes.com	Because I have used Egyptian currency before and had seen how culturally-influenced it was I thought it was good idea to show a picture of it. I think that this example of Egyptian currency has worked perfectly, showing how different it is from our own as well as how culturally-influenced it is. Most Egyptian notes have symbols/pictures that refer to either the country's ancient history or its religions.
website travel guide personal knowledge personal experience	**Information on Egyptology:** en.wikipedia.org The Rough Guide to Egypt ETG: Egypt personal knowledge personal experience	It proved hard at first to find information on the movement of cultures into Egypt as such changes are mostly viewed as being part of the modern Egyptian culture. It was therefore more accurate to search Egyptian culture and identify specific parts that were influenced by other cultures outside of Egypt. Although I relied a lot on Wikipedia throughout this section of AO1 it did prove to be the most helpful and I also used my tourism guides as a lot help as well. I remembered that Europe, especially Britain

		and France exerted much control and influence when it came to exploring and discovering sites and artefacts of Ancient Egypt during the 1800s and early 1900s. I also remembered when visiting how Egyptian tour guides spoke of Egyptology
		as though it was a sort of Egyptian patriotism. I therefore established that this was a movement of culture and used a page on Wikipedia and long with a book to write about modern Egyptology. It also gave me an overview on how imperial rule had an affect on Egyptian culture which I have also incorporated. I think this proved effective as it told me directly how it came about by foreign influences and how that has created what Egyptology is today.
travel guide personal experience	**Information on railways:** The Rough Guide to Egypt personal experience	I remembered when visiting there on how railways, invented and introduced to Egypt by Europe and how they were strongly used by many Egyptians to journey across the country. I therefore felt it was a good idea to add information on how this has become a part of the modern culture. I used this one resource only as it was able to give enough and detailed history on Egypt's railways in regards to their significance, external influences as well as how much of a cultural trait they have become.
novel/book website travel guide	**Information on the Suez Canal:** Nasser: The Last Arab en.wikipedia.org ETG: Egypt	Because the Middle East is of a great interest to me, even something I am hoping to study at university, I have many political biographies. Although they are based on politics and leaders, the culture of a country especially an Arab one has significant influences on the politics and leaderships. I remembered reading this book about President Nasser and how it gave a very detailed account of the Suez Crisis, which was considered one of his many achievements. It went into detail about how the canal was built by foreigners and how that has today become a symbol of culture. Arab nationalism is heavily influenced by the belief that Arabs should take pride in their culture and the nationalisation of a major canal by an Arab nationalist is seen as a great victory of modern Arabic culture over the West. It is because of this that the

		Suez Canal is considered a significant part of Egyptian culture. Because the book was about the leader, not all of the information was relevant to the culture so I used this guide to build upon it. I think this combination of sources has worked perfectly. Note: the biography can not be fully valid as it is written with the views of its author, however it must also be noted that Said K. Aburish (author) is a liberal reporter and biographer.
website travel guide TV programme	**Information on Sharm el-sheikh:** sharmelsheikh.com ETG: Egypt The Rough Guide to Egypt Egypt Holiday Sale From £359	Sharm el-sheikh is a rapidly developing coastal resort in Egypt who is very influenced by the Western idea of resorts. I therefore searched for relevant data on this cultural impact on Egypt's culture. Because Sharm is very westernised it proved easier to find information as it was a specific place in Egypt and its main points on drawing in tourism was focussed on western culture. So I was able to grab some good info form this site about the place itself. However this only explained what was on offer and not in great detail so I used both of the books who had information directly on how Western culture had affected and was present in Sharm and in what ways. I liked the fact that both had sections on different destinations within Egypt so all the information provided in one section was about the place. I think these two were really helpful because they developed on the ways in which Western culture is present in the tourism there. I recorded a Sky TV programme on holidays in Egypt which gave me a further insight into what is available there such as scuba diving and the cuisine.
personal experience website	**Info on accommodation:** personal experience en.wikipedia.org	I remembered from my experience of visiting the country that the cruise I had stayed on had many Egyptian cultural aspects but many Western too. As a result I decided to write a bit about this and I think it will be helpful because it is a first-person account. I also wrote briefly about some of the hotels that are available in places such as Cairo explaining how they were foreign brands. I think that this too is helpful in talking about cultural movements.

personal experience travel guide	**Info on products:** personal experience The Rough Guide to Egypt.	I also remembered from visiting Egypt how westernised many of the local perishable products were in shops. I also recalled that the dress differed between different generations of Egyptians. Most of this section is written from my own personal account as it was hard to find specific information on how westernised some of the local products in Egypt are. I used this guide though as it provided some brief information on what I needed. I think I could have added a bit more to explain products but this should be sufficient enough for AO1.
TV programme website	**Info on film industry and media:** Al Jazeera English program: A Nation in Waiting en.wikipedia.org	I also remembered hearing of how on various TV programs including Al Jazeera English who do documentaries, of Egypt's significance in the film industry. Because this was something I had seen a long time ago, I couldn't really extract any information from this, so I used the travel guides which have yet aging proven very helpful. They gave info not just on Egyptian Cinemas but on how Hollywood films such as Lawrence of Arabia (although it was filmed mainly in Jordan) and the Mummy have had a big influence on Egyptian culture especially the development of Egypt becoming a celebrity capital of the Middle East through renowned actors such as Omar Sharif. Overall I think this has been extremely helpful in explaining this. The Al Jazeera English programme I saw was about President Mubarak 25 year rule explaining how it was because of new liberal news broadcasters such in the region that it became threatened. It also explained how it was inspired by the West. Along with this I used some modern information

		on media in Egypt today to talk about how this new trend has spread into the nation's news broadcasters. Al Jazeera, whilst being liberal, will nonetheless have bias as all media organisations have it, but I believe it is relatively accurate giving its media and political stance
	Assessment Objective 02	
website	**Images of Egypt:** www.cis.nctu.edu.tw ualr.edu sheriframzy.proboards.com	I thought it would be a good idea to add a few images at the beginning of this assessment to make it look better. I chose the first image because it is a perfect example that shows why many are drawn to visit Egypt's magnificent heritage sites. It is also the image of something I will be talking about later. I chose the second image of a Cairo mosque minaret because it symbolises religion which is a very a prominent part of the Egyptian culture. The last image I chose simply because it is a flag and I thought that it would add more effect to it and is a good finish. Overall I think this combination has worked effectively
website travel guide	**Information on languages:** touregypt.net en.wikipedia.org The rough Guide to Egypt	I remember recalling that language in Egypt, the ancient hieroglyphs fascinated many people and was one of the reasons why many visit so I decided to write about some of it. This site I found told me a great deal about what these symbols are and how they were translated by Europeans in the exploration of Egyptian heritage. I particularly like the information given on how it remains a cultural trait of tourism to day. I have used this source quite a lot so far and I believe it is very effective because it covers all aspect sof Egypt as well it is valid because it is not a government-owned site. A government owned site would most probably contain bias on it. I am not concerned using advice from the government on Cardiff it is only Egypt because it is run by government who seems to only care about drawing in tourism for wealth, which I will talk about later on in AO4 In regards to Arabic I was forced to use

		Wikipedia as just about all the other sources spoke of Arabic degree courses in Egypt instead. I did use one of my travel guides to try and increase the credibility of this information. I think they were both successful combined in giving me info on not just the history of the language but also its place in Egypt. I particularly like the information the travel guide gave me along with some tips on speaking the language which I think has gone extremely well in giving an insight into what the oral culture of this country is.
website	**Images of languages:** www.purplehell.com imc.mbhs.edu zanatydesign.com	I chose these two images because the one on the left shows how artistic this ancient language is showing how it has drawn many to visit the heritage sites of Egypt. The other one shows a rough idea of the ancient alphabet translation. I am a bit disappointed as I was hoping to find one where more of the symbols would match the wall paintings but it was the best I could find. The last image I have simply added to show what an Egyptian newspaper looks like. I think it works effectively as it shows how complex the language is yet how artistic it is also.
website travel guide	**Information on religion:** touregypt.net The Rough Guide to Egypt	In regards to religion I literally found tonnes upon it. For this I used these two sources alone as they provided what I wanted to know. I liked the way in which they divided religion into the different religions so you could look at each one individually. I in particular liked the guide book yet again because gave a historical context to it as well as providing information on the sites and festivals that have become a part of the culture in Egypt such as the mosques and Ramadan. I think they go particular well because they are both from valid sources.
website	**Images of Muhammad Ali Grand Mosque and St. Catherine's Monastery:** media-cdn.tripadvisor.com www.sacredsites.com	I thought that it would be a good idea to include some images of such religious sites/attractions so I researched some. The first one of the Muhammad Ali Grand Mosque I think fits the role because I have described it as being a grand size as well as its distinctive architectural features and I think this one that shows the entire exterior

		of it is very suitable. I also like the second image I have chosen for the St. Mary's Monastery. Like the previous its shows the entire exterior and I like it especially because of its symbolism; its walls show its past history of being used as a fortress and you can see clearly that it is a the foot of Mount Sinai. So I think these images are perfect for this section.
travel guides personal experience	**Information on food and drink:** The Rough Guide to Egypt personal experience ETG Egypt	I really liked the information these two guides provided in regards to food and drink in Egypt. The Rough Guide to Egypt provided four very useful pages not just on describing what Egyptian food was like but also, how it has been influenced by foreign cuisines, the Arabic terms for them and more importantly in my opinion the cultural and religious influences of it. For example drinks, focuses a lot more on non-alcoholic drinks because of Islam; it even had a whole section on it. I also used some of my experiences to talk about some of the Egyptian drinks as I have actually had shai and karakde whilst in Egypt. The second book was useful in that it was able to tell me a lot about Abwas or coffeehouses. I know that from visiting Egypt Abwas is a key social facility in Egypt so I felt as though I had to write a bit about. The ETG Egypt provide only two paragraphs on them but it proved real useful in informing me what they were, what can often be found in them and the role they play in Egyptian society. These are perhaps two of the most valid guides as although they were published in 2007, they are both targeted a British tourists so it tells of Egyptian aspects in a language that Brits will understand such as describing things, making them perfect for when I come to writing the information up.
website	**Images of Egyptian food and Abwa:** all-about-egypt flikr.com	I was somewhat disappointed with the first image because I wanted to show more bread products because as I have mentioned bread is a key part of the Egyptian cuisine. This proved in the end though to be the best I could find, I do suppose it isn't all that bad as it does a variety of the different foods. As for the second I liked this a lot better as although it took long to find it

		does show what an Abwa is and what its role is in society. As you can see its shows Egyptian men with traditional clothes socialising whilst drinking shai and one of them with hookah, so I think it is a perfect illustrational summary to what an Abwa is in Egyptian culture.

personal experience
 	
travel guide
 	
website
 	
information sheet
	Information on arts and crafts:
	
	personal experience
	
	people.csail.mit.edu
	
	ETG Egypt
	
	touregypt.net
	
	scents information sheet from the Abu Simbel Perfume Palace
		I know from experience that Egypt is rich with arts and crafts and I was able to find a lot of information on it. Throughout I have added my experience because we visited some arts and crafts places and even bought some. In order to get a feel beyond my experiences I used this first site to give me an insight into an overview of Egypt's arts and crafts. It also helped in writing up the arts I talked about a bit but not fully. My only criticism of the site was that it focussed too much on the history of arts and crafts referring to ones that don't really exist anymore so it was hard to identify and pick out the relevant information.
		   I was disappointed by the fact that the Rough Guide to Egypt didn't really provide any information on arts and crafts which I thought it would have done given how detailed it was. The ETG Egypt did help in identifying and talking about some of the arts and crafts but didn't go into enough detail in my opinion. Instead I used this third site which focussed on alabaster along with what I had learnt from visiting these places to write about. In the end despite this going back and forth I felt as though combined these sources helped develop a good enough section.
		   I decided than in order to go in more detail about the scents I added a photocopy of an information sheet I received when buying some whilst in Egypt. So I think this is a great piece of information because it actually is from Egypt.

website photo	**Images of arts and crafts:** Flikr.com Photo	In regards to the first one about alabaster I chose for two primary reasons. One, it shows an Egyptian in a shop surrounded by many alabaster crafts especially vases. I also liked it because the Egyptian is showing the effects of putting a light inside a certain type of alabaster showing that it will light up as I have talked about.

		The second is a photograph I took a home, not in Egypt, of the perfume bottle and lighter we bought whilst there. I thought it would be good to add a more personal touch to the work instead of just using website images all over the place. I think it goes well is showing how artistic and colourful they are. Overall I have no criticisms about these images I have used.
travel guide personal experience	**Information on music and dance:** The Rough Guide to Egypt personal experience	As with the other sections of traditional cultural aspects I too remember that Egypt was rife of music and dance. For this section I only used one source, besides my personel experience, as it is both accurate and provided useful information. The Rough Guide to Egypt provided me with a whole section on music and dance. It was extremely helpful in not just telling me what they were but also on their history and relevance in Egyptian culture. I particularly liked the section on Saiyidi because it addressed a cultural practice that comes from another culture within Egypt. It was here also that I used some of my personal experience from witnessing some dance and music to give a more detailed touch which I think also worked. I liked this source a lot because it is very valid as I have repeatedly said and because it didn't treat Egypt's culture as one but divided the practices up into different types of culture within the country. So I think was really helpful as a result.
website travel guide	**Images of dances and music:** cvisit.co.uk Photo	I in particular liked the image of a belly dancer I had chosen. Not to be racial or anything but most of the images I had found were of white and blond women and I wanted to find an image of an Egyptian woman dressed in the traditional belly dancer costume. This along with the illustration that she is performing the dance adds to make this a very effective illustration of the dance. I also saw this chance to use one of my photos from Egypt to accompany the text. The image of Saiyidi being performed in my opinion is very coherent with my personnel experience I have put in the text. I particularly like the way it shows how Egyptians are dressed up like a horse as

		well as it interactivity with a little girl who was a tourist participating. So I think they both serve their purposes effectively.
travel guide	**Information on the role and positions of women:**	I would have thought that I would have been able to find a lot more information on the role and place of women in Egyptian
website personal experience	The Rough Guide to Egypt en.wikipedia.org personal experience	society but I wasn't. I already knew that compared to many other nations in the region that women received more equality in Egypt, but I knew there would also be some disadvantages as well. In regards to the sources I used I thought that the Rough Guide proved useful in giving an overview of what life was like for women in Egypt and some of the religious effects. But I got the bulk of my information regarding laws, modern development and history, and other aspects from Wikipedia. Because anyone can write anything they want on this website I am very judgemental about its credibility and I only used it simply because I couldn't find any other sources providing direct information on the topic, which I said I would do. However it was able to provide information on how women were under threat in Egypt from Islamic fundamentalism. I was able to boost this with some of my personnel experience in how I saw women there. I think that whilst some of this information doesn't have as much credibility I think it should suffice.
travel guide	**Information on dress:** The Rough Guide to Egypt.	Yet again I consulted this source that has become one of my favourites. I in particular liked the information it gave because a part of it is set up like a etiquette guide with a section specifically on dress. I found that the information regarding dress was extremely useful with it giving advice on how people dress and what the possible consequences are if you fail to dress in a particular way. I especially liked the way that it has given information on visiting different places such as mosques and going to the beach. In addition I also found a section on female travellers in the same book which gave a strong insight of recommended dress for women. As I have repeatedly said this source is very creditable as it is styled in a way to explain the facts as though you are tourist about to

		visit Egypt.
website	**Information on traditional dress:** ://www.raqs.co.nz	Neither of my books provided specific information on traditional dress, but I was able to find this site simply by chance. I think that this is a magnificent site because it is all about Arab clothes. It has a section specifically devoted to Egypt and gives information on all the different types of clothing there are in Egypt and how this is a mix of different cultures. I particularly like the fact that it uses Arabic terms as well as it goes in-depth into what they are made from and what circumstances they are worn. This one site alone was by far sufficient enough to write about cultural dress. It also seems fairly creditable and I believe it has been extremely useful.
website	**Images of traditional dresses:** pro.corbis.com flickr.co yogatravel.co.ukm	I thought it would have been very informative to have shown these cultural dresses. I chose the first image because it shows a number of Egyptians wearing the dress which is the most common throughout Egypt. I think that this image goes well in that it gives the impression that it is worn as part of day-to-day life which from experience I can tell you it is in many areas in the Nile Valley. As for the second one I would have preferred another one but unfortunately it was the best one I could find. It shows a Bedouin in traditional clothing that I have talked about and I think the background of him in a Bedouin tent in the Sinai really sums up their nomadic lives. The final image in my opinion is also good as it shows not just a Muslim woman wearing the veil but also jewellery which I have talked about being a major product of Bedouin dress. Overall I think this combination has gone really well in illustrating these dresses and all of these images present it in a manner that these people actually wear them as a part of their lives instead of just posing for a picture in them.
travel guide website	**Formal greetings and other social customs:** **The Rough Guide to Egypt**	I yet again used my guide book to provide some information in regards to Arab hospitality which proved useful. However I have received the bulk of my information from this website. It provided sections on

personal experience	www.kwintessential.co.uk personal experience	greetings and other social customs as well. The fact that it was in its own section on some sort of the Egypt profile overview made it easy to interpret. I found it particularly useful that it was very specific and has highlighted a gender issue as I
		always expected there to be one. I have also added some of my own experience in to it when talking about Arab hospitality. I think that this too has therefore been a success as well
personal experience travel guide	**Information on baksheesh:** personal experience ETG Egypt	I remember whilst there learning and experience baksheesh, so I thought it would have been great to have put something down. Unlike other things I have talked about this one was mostly dominated by own experience. I have used what I have learnt, especially when leaving heritage sites in Egypt and going around the streets in places such as Luxor and Aswan, to write about what this is. Because my own experience won't cover all of baksheesh I decided to add some more to it by using one of my guides which has given a more overview perspective of it. So I think that these two together have allowed it to be successful.
website travel guide personal experience	**Information on heritage sites:** portal.unesco.org The Rough Guide to Egypt ETG Egypt personal experience	In regards to the heritage sites in Egypt I had to cut it down greatly because as you know there are too many of them. Instead I decided to talk about three of them, the most famous ones in my opinion. To start off with I thought it would be good to get some feel as to what the heritage is like in Egypt so I looked on this UNESCO website. It provided me not only with information regarding what sites in Egypt were World Heritage sites but with other information as well. I particularly liked the stuff it talked about regarding the ambitious removal projects done in the 1960s to safe many sites as well as the implications heritage sites have in regards to Egyptian patriotism. Because this is a UN organisation I think this source is very creditable. As for the other two sources, in other words the guides, these have proven to be extraordinarily useful for this task as because they are both aimed at tourists who

		are most likely to visit Egypt for the sites. The Rough Guide in particular gave great detail on the pyramids including their age, sizes as well as the history of them. I in particular liked the information it gave on how the pyramids have made Egypt a tourist hotspot. The second guide also gave some useful facts especially the one regarding the geographical alignment of the pyramids. As for Karnack I have written it with some more personal input as I have actually been there and I remember the feelings that I had when venturing through it. The part I added about the Hypostyle Hall is from what I remember our tour guide telling us whilst visiting this place. As for the more detailed information regarding this duo of books yet again gave an insight into what Karnack temple was as well as Luxor in general in terms of heritage sites, which I also added some input into. As for the section regarding Abu Simbel I only used the ETG Guide as it gave very effective information on how some of the features of it were unique such as information behind Ramses II who this temple is dedicated too as well as the renowned sun shining spectacle that takes place twice a year. It was also good that I could integrate my personal experience into as well as I have also been to Abu Simbel so I saw it as an opportunity to recommend Nile cruises. I trust the validity of all these sources because they are all created one way or another to give unbiased information, particularly the UNESCO site, on heritage in Egypt. The two guides were very effective as they are designed for those going to Egypt and because such sites are very appealing towards tourism then they gave great accounts of them.
website photo	**Images of heritage sites:** norris.org.au photos	I thought it would be good to illustrate these monuments to show why architecturally they are so popular with tourists. I chose the first one of the pyramids because it is simply an image everyone would have seen before and just shows you the scale of the pyramids. I like

		it simply because it shows how mega these structures are. The other three are ones I took myself whilst I was there so I thought it would be good to use them. The first one of Karnak I really liked for the same reason as the	
		pyramids that it shows how large it is. In addition it also shows the unique architectural attributes such as the carvings and sphinx statues you can see. I particularly like it because it shows some visitors at the foot of the giant structure which gives you a real perspective as how large this thing actually is. The one of the mosque 'accidentally' built on top of Luxor Temple I find really unique. It's hard to believe that such a thing would have happened so I thought I should add some illustrative evidence in to back that claim up. Like the pyramid image, this one of Abu Simbel is also a well-known image and you would have thought I had gotten it off the internet. But instead it is a photo I took whilst visiting it. Yet again it shows how architecturally magnificent these places are. My only disappointment is that there is no one stood right next to it so we could have gotten more of a feel as to how big it actually is. I also pointed out in the writing that you could see no evidence of it having been moved and the fact that this image doesn't show any backs that up. Overall I think this combination has gone really well in illustrating the magnificence of these sites.	
website	**Information on the Egyptian film industry and festival:** en.wikipedia.org	Unfortunately these guides did come in useful when coming to write about the film industry in Egypt, so I used Wikipedia instead as there were no other proper sites with sufficient information. It was able to provide a detailed history on the industry including its origins, influences and affects it has had on the region. I particularly liked the bit on how it had been used for political means by way of supporting cultural nationalism. I also used it to gain some info on what the Cairo festival is like in regards to what it covers. Overall I think that on the surface this information may seem very	

		effective but I have mixed views on its validity. As I have said I am reluctant to use Wikipedia and only do so as a last resort and because anyone can write what they want on it there is no knowing if the information provided is true. I looked on the official film festival website but most of data was similar to that of Wikipedia, so there might be some credibility to using it.
website	**Image of the film festival:** rss.xinhuanet.com	I thought this was a rather poor image. Many of the other images I had found provided very little relevance to the festival in that they only showed actors and actresses. I wanted something to show that it was an Egyptian film festival and this one was the only one I could find that I thought was appropriate. So I am fairly disappointed as to how this has turned out.
travel guide personal knowledge	**Information on the National day:** Rough Guide to Egypt personal knowledge	I thought that it would also be appropriate to write about the days in which Egyptians celebrate their nationalism as they tend to be heavily linked to the culture. The Rough Guide to Egypt yet again came handy when talking about such a thing. The part where I talk about the history behind the day is something that I know because as I have said I am very interested in the Middle East and I read many books, read newspapers and watched TV programmes relating to these topics. So this sort of personal knowledge I put in. As for the actual talking about what goes on this day the guide has been very helpful in explaining how it is a great site to see an Egyptian military parade. All of this I think has been very useful.
website	**Image of military parade:** corbis.com	Unfortunately I couldn't find any modern images of the parades for some strange reason and instead used this one. Although this may look new it is fact taken in 1981, which makes it all the more controversial given that it was the date President Sadat was assassinated. This is the reason why I believe there are many images to be found of it. So although it does show what the parade consists of it is still not fully accurate.
	Information in the etiquette guide:	I decided that it might be a good idea to create a travel guide of my own for this assessment. The overwhelming amount of

(handwritten margin note: evidence of ... don't check)

		information gathered from previous assessments The Rough Guide to Egypt	information I have used in this particularly weather, travel and food are all parts I have rewritten in the form of a guide from my AO1 and AO2. I am not surprised by this as the idea of this is to write up the things I have learnt about Egypt into a tourist guide which I have done. ✓ There have been some exceptions where I have used sources to talk about things more in-debt. I found the Rough Guide to Egypt once again really useful especially when it had an entire section on etiquette. I used information such as photography, visiting religious sites and tips for female travellers. I think that this accurate information which is directed towards tourists has allowed me to effectively create this guide. I even used the language section so I could give some language tips. I found it also useful that the guide provided emergency numbers. Overall I think this source was prefect in aiding me deign this guide.
		Images used for the guide: fotosearch.com www.allposters.com forum.egypt.com www.bitrot.de photo concordworldtravels.com www.tqnyc.org scentofnature.net saharbellydance.com img.brothersoft.com all-aboutegypt.com www.touregypt.net	I chose the first image because it shows the site which Egypt is renowned for which is the pyramids along with a Bedouin Arab in front of it which symbolises the ancient and more modern cultures coming together as one. The second I chose because it shows an Egyptian wearing the traditional clothes working in an Arab souk, something that Egypt is also famous for culturally. The third one of the front cover shows the Nile which Egypt is yet again popular for and shows some of the traditional feluccas which I think symbolise the beauty of the natural environment and Egyptian culture combined. The forth is one of Cairo and I chose it because it effectively shows that Egypt is an Islamic country with many holy/ religious sites. This image of a Nile bank I think goes well not only in showing how attractive the environment is but also shows the traditional Egyptian agriculture. It is also a photo I took whilst on my cruise so I used this opportunity effectively to add one in. I simply chose the image of a train just to give the reader some indication of what

		Egyptian rail transport is like. I chose another image of the pyramids because it is well known site and I think it goes well with the section which is about heritage sites. The image of the perfume bottles goes well I think as it shows the artistic culture
		of Egypt Arab and Islamic heritages. It also shows a wide variety of different colours which I think suits it well too. I chose this image of the belly dancer to symbolise Egyptian traditions. I like the way it shows the traditional and colourful belly dancer dress. As I have been to Egypt I have learnt that Muslims prayer 5 times a day and it is not a good idea to visit mosques during prayer times. I therefore thought it would be good to inform the tourist of what times these take place so they can avoid them. I think this clear timetable does justice in doing just that. This image of the food I chose I think goes really well in showing what it looks like. I also like it because it shows a variety of the different Egyptian dishes. The last image I chose is a map of Egypt. on the one hand I like it because it shows where a lot of places are in relevance to each other. However it doesn't Saqqara and Abu Simbel marked down which are fairly major tourism destinations
Assessment Objective 04:		
website	**Economic statistics and positive impacts:** thebanmappingproject.com/about/	I used this site to gather statistical information on tourism in Egypt with regards to what recent trends have been like over the past couple of decades. I found the statistics on the changes of tourism visitor numbers and income to be very useful not only in telling me how beneficial it has been but also on how it has changed over a long period of time. I also liked the way it gave aims of the government to further improve upon this which I got from the very same source. I also found some comments made on how the revenue has been used through the Multiplier Effect to improve the infrastructure for many Egyptians.

		The vitality of this is mixed. On the one hand it is accurate in that it is an extract from a tourism report which employs the use of statistics, but on the other hand it only covers a period up to 2004/05. However I think it has proven useful in explaining how tourism has developed economically over time.
travel guide personal experience own knowledge	**Information on Islam:** The Rough Guide to Egypt personal experience own knowledge	I was able to find some information on religion regarding sustainability in tourism. It was really good in providing me with detail on how tourism development and the way tourists acted can offend many Egyptians which is something I then used to add some of my own experience. The part I wrote about the foreign conflicts going on is some of my own knowledge as from watching and reading many things in regards to religion in the Middle East it allowed me to apply this to Egypt effectively.
website personal experience website	**Information on Luxor:** thebanmappingproject.com/about/ personal experience UNESCO.com/portal	I referred back to this site because although it covered Egypt as a whole the main section focused specifically on the mixed impacts of tourism in Luxor. I particularly liked the part it mentioned on centralisation being nonexistent as well as the raised pride and esteem of residents as a result of tourist visiting the many sites there. It also gave information on the creation of many jobs in Luxor that offered many residents seasonal jobs whilst in the non-agricultural seasons. I trust in the validity of this source as it is a specific report which focuses on tourism in Egypt and Luxor. I was able to frequently use my personnel experience as I have spent quite a while there such as, raised pride, promotion of local craft businesses and staff aboard our Nile cruise. This is very valid as it is a first-hand experience. The section about the Nubians was also very useful. I was able to use the UNESCO site which had a part about Nubia which gave good information on how tourism had led to an increase/come back in Nubian pride especially language and dances. I liked the part where it said there was now a Nubian Museum in Aswan as well. I fully trust the validity of this information as it

		comes from a UN site that monitors tourism across the world and was specifically invented to preserve world heritages and cultures. ✓
	Information on the Sinai:	I felt as though I had to say something

website
 	
television
 	
travel guide
 	
text book
	nric.net/tourism/factsheets –
	EGYPT: Red Sea Sustainable
	Tourism
	
	Egypt Holiday Sale From £359
	
	The Rough Guide to Egypt
	
	Collins: Travel and Tourism
		about the Sinai so I found this site which talked about environmental protection of the areas especially the corral reefs. I in addition found the information on the national parks and ecotourism really helpful as well. I trust the validity of this source because it is made my an organisation who analyse/evaluate responsible tourism and development throughout the world and gives both positive and negative impacts meaning that it is balanced. ✓
		    I was able to relook at this programme I had recorded on Egypt some time ago which was able to tell me a bit about how the Bedouin today can make a better living in regards to income through tourism. I am a bit sceptical about this as it is a programme made to sell package holidays so it is likely that they will only say positive things, or perhaps over exaggerate. However, I was able to use by Rough Guide which helped back up these views of the Bedouin so I think in the end this was accurate and successful.
		    I remember doing sustainable tourism as a part for this subject's Tourism Development module earlier in the year. I recalled the textbook we used having a case study on the Basata Resort in the Sinai, so as a result I looked back on this textbook and used it effectively to write something down. I view this as being valid as it is an academic subject and as a result it should be really accurate.

personal experience website	**Suppression in Egypt:** personal experience amnesty.org	As someone who pays much attention to the Middle East in regards to the news and books it is a wide-held belief that the Egyptian government today is corrupt, which is something I have added in. As for the police force and checkpoints this is mostly down to personal experience. I remember going through many police checkpoints which divided many of the towns and cities we visited as well as the

		passing of money so we could pass straight through. This is something that happens nation-wide in regards to tourism destinations and in my opinion doesn't just show how bad the government has been towards but also how corrupt the police are.
		As a result I decided to develop these personal experiences in explaining how tourism was responsible for a loss of culture in this way such as baksheesh as well as many Egyptians becoming corrupt in the police. Because my own opinion isn't completely valid I decided to use Amnesty International who are valid because they monitor human rights across the world. It pretty much said the same things I was thinking but it just went to show that my personal experiences do reflect what is going on in Egypt.
personal experience	**Information on traditional music/dances distorted:** personal experience	I decided to add my personal experiences in again as I saw it to be useful. From visiting Egypt two of the 'traditional' dances we had been shown were watered down such as the belly dancing. I knew that ours wouldn't have been an isolated case so I decided to mention it which I think proved well.
website	**Information on the Sinai environment:** touregypt.net/parks nric.net/tourism/factsheets – EGYPT: Red Sea Sustainable Tourism	I found this really useful site which talked directly about the effects that tourism had on the environment. It was very useful in explaining what they were such as scuba diving and jeep safaris as well as naming examples such as endangered species in the region. I think it is valid because it focuses directly on the human impacts and the site itself is about the Sinai environment. As I just pointed out the second valid site gave a balanced judgement so I referred back to it and pointed out some of the negative impacts. I think it was efficient in providing detail such as the threat posed to the environment by resort construction and waste disposal, not just referring to the marine life but also the impact it has on local Egyptians.
website	**Information on the Bedouin:** isn.ethz.ch	This site proved extremely useful in talking about official and private discrimination against the Bedouin outlining tourism influences for today's situation with the

	cultnat.org	Sinai locals. I think it proved very useful in determining how over time this has become more prominent. It also gave good information on the increase of police presence as well as checkpoints in the area and how that has affected the nomadic lifestyle. I also trust the validity of it as it is written by a source that focuses on global relations and security so it is a monitory organisation. I was able to learn how those employed in tourism got more wealth leading to some buying many western products which has had a profound effect on their traditional way of living. This site proved both useful and valid in explaining how the purchasing of vehicles and electrical devises has ruined many tribes culturally.
website	**Information on Cairo:** qantara.d	I was able to find this one site that focussed specifically on Cairo in regards to the negative impacts it has faced as a result of tourism and economic development. I particularly liked the way it talked about congestion and air pollution. I found the statistics really useful because they added more detail and made what I was saying a lot more accurate. I think this site is fairly valid as it is like a monitory organisation that addresses news stories across the entire region.
website personal experience	**Information on Luxor:** thebanmappingproject.com /about/ personal experience www.euromonitor.com/ Travel_and_Tourism_in_Egypt	As with the sustainable tourism in the Sinai I reflected back on the same source I had used for Luxor to write about the negative impacts that the city had received from tourism. I liked the way it used tourism terminology such as describing how leakage had led to most of the money earned in Luxor being fed into the national economy instead. It was also useful in illustrating various strategies the national government had proclaimed and how in turn they had not been met. I also decided to build upon one of these contradictions by using my personal experience of how heritage sites were right next to settlements. I think this source yet again proved valid because it focussed on Luxor specifically and was balanced in regards to its approach. The part about locals being displaced I found using this site which I also found

		useful.
own knowledge website	**Information on Sharm el-sheikh:** own knowledge developed through previous assessments travel.latimes.com/	The first bit about Sharm with regard to its history is something I got from my AO1 movement of cultures and developed upon it using my own knowledge. As for the actual part about the effects it has had on religion there I also got from the second source. I found this extremely useful because not only did it provide information on how westernisation had impacted on the locals but also gave some history such as terror attacks caused by it as well as first-hand perspectives from workers. I find this extremely useful as it gave a more first-person feel to it from Egyptians who are actually affected by these negative impacts on their culture. I also trust this information is valid as it is written by someone who has actually investigated it and I think the first-hand accounts prove this.
model/theory	**Butler model:** Butler's Tourism Area life Cycle model	I was able to use this model to give some idea as to what tourism is like overall in Egypt. I liked it because it allowed me to match up certain qualities of tourism in Egypt to a particular stage which allowed a further understanding o not just how tourism operates currently but how it will in the near future. I trust this as it is model and theory that has been developed and used by many before to analyse tourism. You can find more detail and the model itself at the end of the summary section in AO3.
website own knowledge	**Information on political instability:** fas.org own knowledge	I used this site to talk about the threat that has been posed by this organisation with regard to political stability. This along with some of my own knowledge was really useful in telling in more detail the history of it as well as the implications/ideology it holds. Ultimately it allowed me to talk about how growing opposition to the government could lead to a less tourist-friendly environment in Egypt which is key in understanding what the future might be like.
tourism report	**Statistical predictions for future tourism:** http://www.wttc.org/bin/ pdf/original_pdf_file/egypt.pdf	This site was really useful in providing a report on what they projected will happen to Egypt in the near future. I liked the way it gave statistics such as employment and growth. It has helped throughout by future

		trends section in telling me of other things such as the aims of the government such as number of tourists as well as hotels. I was able to develop upon the part that focusyed on hotel growth in the Sinai and how that would have negative impacts and
		disposable income, all placing strong emphasis on the changing patterns brought about by the ongoing global financial crisis. Overall I think this source has been extremely useful in providing statistical predictions for Egypt. I trust its validity as it is a report produced this year in 2009 and is by an organisation that monitors world tourism and has done so for over 20 years.
tourism report	**Information from ABTA:** abta.com	This report by ABTA on projected tourism in 2009 and beyond was really useful not only because of its validity as a British organisation that monitors world tourism, but because parts of it referred specifically to Egypt. I used parts such as where the destination is expected to be a 2009 British hotspot as well as talking about evaluative models such as the Green Globe 21 that the government will soon take up. Overall I found all this information very useful.
own knowledge website	**Information on politics in the region:** own knowledge english.aljazerra.net	As I follow news coming out of the Middle East a lot I was able to voice my views on how changing political structure can affect tourism. Such included the recent War on Gaza as well as the election of the right-wing Likud party in Israel. However I also used this liberal news organisation which in my own personal opinion has a very balanced view towards the region despite it being Arabic-owned. I used it to revise recent developments such as the arresting of a Hezbollah cell in Sharm el sheikh. This news organisation has received awards in the past for its balanced views on politics and as a result that is why I believe it is accurate.

Assessment Objective 03: Relevant research and information gathered in understanding cultural tourism in Cardiff:

Below are the sources I have used throughout assessments 01, 02 and 04 in giving me a critical and detailed understanding of the culture at Cardiff. The table is arranged in a way where each bloc talks about a number of sources I have used to write about a specific topic within the assessments and how useful and valid they were. It is also arranged into different assessment objectives and in chorological in terms of when I used them.

Type of source:	Sources used per topic:	Analysis, evaluation and validity of the sources:
website	**Information on climate in Cardiff:** En.wikipedia.org	I would have preferred to have found more information on the climate but this was the best I could find; many of the other sites I found said similar things so in the end I used only this one. However I liked the way it said that Cardiff's climate differed from the other parts of Wales. In addition I also like the fact that it gave figures/statistics so I was able use them as evidence in the work. Overall, despite in being reasonably brief I think it sufficed well in me talking about how climate could be considered a travel motivator for visiting Cardiff.
website	**Information on attractions and cultural heritage:** En.wikipedia.org planetware.com	I used these two that helped greatly in writing about what was on offer in terms of attraction and cultural heritage and in turn how that is a travel motivator. I especially like Wikipedia, because it had its own page on cultural attractions in Cardiff dividing them up into different categories such as sport and historical. I am sceptical about using Wikipedia but I feel as though it is relatively valid to use in this assessment as this one is mainly an introduction to the coursework. So for the other assessments I will use more detailed valid resources. Overall I think I have written a fare amount thanks to these really useful sites.
website	**Information of festivals:** planetware.com	I knew that Cardiff had a wide variety of festival/events so I thought it would be fitting to talk about what they were and how they were aimed at attracting different

	www.cardiff-festivals.com	customers. Although I used only these two sources I thought it was very helpful, especially the second one as it was primarily designed for the purpose of informing viewers of upcoming festivals, which strengthens its credibility. Overall I think this information was efficient enough to talk about Cardiff's appeal through festivals.
website	**Information on accommodation types:** planetware.com visitcardiff.com cci.glam.ac.uk	I found accommodation a bit hard to write about as although I was able to find a wide variety of it I found it hard to find sufficient information on each type. I was in the end briefly able to talk briefly about the facilities and services of each one and, how that in turn attracted different types of visitors. But overall I would have preferred it if I could find some more information.
website	**Information on bars and restaurants:** Visitcardiff.com Virtualtourist.com	Like accommodation, it proved at times to be challenging to find any information on this travel motivator. I think this was because most of the sites I came across simply listed restaurants in Cardiff, when I was looking introductory and overview information on this topic. This is the same problem I had had in researching accommodation. I was able however to get some useful information, particularly on cultural-based restaurants. These two sites, although they didn't talk much about different types of restaurants I felt as though they gave a sufficient amount of detail about culture including Welsh cuisine. I especially liked the official Cardiff website as it gave direct information on how restaurants and cuisine and Cardiff attracts visitors and because the purpose of this site is centred on tourism I believe that it is valid. I thought I could have gathered more information on bars and clubs, but I think that I was able to talk briefly about them. Overall, I would have preferred to add more but I think this will be sufficient enough.
website personal knowledge	**Information on currency:** Xe.com personal knowledge	I found this also reasonably challenging to write about as there was very little to talk about a currency that was used in both England and in Wales. So instead I decided to talk about the effects British currency would have on inbound tourists, I chose to examine the exchange rates of the US dollar

		and Euro, as these are the most recognizable and common inbound markets. I used the same site I had used for Egypt as it was reliable and up-to-date. I knew the effects of our exchange rate on the dollar and Euro so I simply applied some of that understanding to explain why it would attract more foreigners at this particular time. So overall, although there isn't as much information as there is for other topics I think this should be efficient to give a good enough insight.
website	**Information on security:** En.wikipedia.org Visitcardiff.com	I found this also a bit hard to write about. Unlike Egypt, Cardiff security-wise is a lot more stable so as a result there isn't as much to write about security. As a result I used Wikipedia to give me a brief insight into British law, so I could explain it was pretty mush exactly same as to the law here. I also used the other site to give me some brief information on crime in Cardiff, which I chose because I have used it before. Overall I would have preferred it if I could have found some more information, but then again the lack of information may imply that Cardiff is a relatively secure destination.
website	**Image of Cardiff Castle:** armchairgeneral.com	I thought it would be fitting to add a few images to this assessment to illustrate the tourism more. I decided to choose a picture of Cardiff Castle as it would show Welsh heritage and I think this image has worked perfectly, especially with it showing the Welsh flag.
website	**Image of the Hilton hotel in Cardiff:** tynant.com	I added this image of the hotel because I wanted to show clearly that whilst Cardiff may hold a lot of culture it also has a strong western aspect too. I think this works well, especially with the points I have made about Cardiff becoming similar to London as this image looks like something you would have expected to find in London.
website	**Image of Terra Nova:** lh4.ggpht.com	Like the previous image I wanted to also show how in many ways modern/western architecture is starting to become a prominent part of the culture of Cardiff. Clubs today are often associated with many modern aspects, and I think this image does justice in doing just that through its modern architecture.

website	Image of a waterbus: visitcardiffbay.info	I thought it would be appealing to incorporate an image of the waterbus, as it is not a typical public transport. I chose this one not just because it shows a waterbus but because it shows the famous Millennium Stadium in the background which refers to the comments I made about the appeal of Cardiff in terms of sport.
website	**Info on religion in Cardiff:** En.wikipedia.org	Like with Egypt, this destination also proved reasonably difficult to find information regarding movement of cultures. However, I remembered that when using Wikipedia to talk about travel motivators a bit came across religion in Cardiff as to how that had a strong influence on what it is today. I liked the fact that it was able to give me dates and names because kit acts as clear supportive evidence because I am however wary about using sites such as Wikipedia and although I had found more information on religion I wanted to use it AO2 instead not both so there would be as much repetition. I liked the part where it said it was where one of the first Muslim communities had developed in the UK, which in turn reflects on it once being a major port. This one site alone has provided me with information regarding other faiths too and how they have made their mark on Cardiff, so overall I think this went well.
website travel guide	**Info on food and cuisine:** Visitcardiff.com The Rough Guide to Wales.	I remembered when locating information regarding restaurants and cuisine in Cardiff for the travel motivators how it was a cosmopolitan city, so as result this too was a movement of cultures. I used the site where I had first found this information and wrote it up. I like this site not only because it is more creditable but also because it gives a clear insight into Cardiff as growing cosmopolitan for food also used this new guide I bought last week for this coursework to help me. Although it is a guide to Wales, not specifically Cardiff it still contained lots of widespread info on the city because it is the Welsh capital and the most visited destination for tourism in the country. I used the section on food and drink to help explain as to how these foreign cultures had moved into Cardiff. So I think

		these to were helpful in explaining how Cardiff is a cosmopolitan city and how it has become that. This guide I believe will be really useful throughout because it is produced by the same company who made the Egypt one so the sections should be laid out similarly so it should be very easy to navigate and extract relevant information. I believe that it holds a very positive validity because its purpose is to inform tourists of tourism in a particular destination and that the detail behind it will be extremely useful. Because it is laid out similarly to the Egyptian one it will be very effective in picking out specific information for when trying to compare and contrast the two.
travel guide	**Info on accommodation:** The Rough Guide to Wales	When reading this section of the book regarding accommodation I thought it would be best to use this section for the movement of cultures as although Cardiff is a western city it is westernised in the English-American sense. As a result hotels such as these I found were in effect mostly foreign to Cardiff prior to its redevelopment after it being a heavily industrialised city. So this is a good account as to how a culture has moved into Cardiff. This information has proven efficient enough in giving me an insight into how the more London-American style of accommodation has gotten into this once industrial city.
travel guide website	**Info on modern Welsh music:** The Rough Guide to Wales En.wikipedia.org	Music is also another issue that I have found. When I was looking at the Welsh culture I realised there was a lot of traditional Welsh music present. However I am also aware of their being many pop and rock bands that are Welsh and from Cardiff too. So I looked through this book and found out about how English music had moved into Wales. I used this along with Wikipedia to help me because it was really useful in not just talking about the history of it but by giving examples form places such as Cardiff. I especially liked the section in the book where it designated such music as English-language Welsh pop so this clearly shows that it is now not just a cultural influence but an actual product of today's culture there. Although I used only these two sites they were great in providing me

		with all I needed to know.
personal experience	Info on shopping: personal experience	I remember from visiting Cardiff once that it had shopping that rivalled that of places such as London and in the US with large shopping centres. Because this was
website	visitcardiff.com	sometime ago I couldn't fully remember all of it so I used this site. The official site for Cardiff gave me an overview of what shopping was like in Cardiff an d the name of the place I remembered visiting. This along with what I remember has gone well in explaining how westernised Cardiff is becoming. This site can be fully trusted as it is a site designed to talk about inbound tourism in Cardiff with it being a local public-sector source.
personal experience travel guide	Info on language in both Cardiff and Wales: personal experience The Rough guide to Wales	One obvious cultural movement is language. Because the overwhelming majority of Welsh these days speak English as their first language then this must also have been the result of cultural movements. Fortunately I was able to find some info about language in Wales today and it gave some very interesting info regarding why this was and even methods that have been used to preserve the Welsh language as part of life instead of it becoming all history. I also use some of my experience of being in Cardiff and seeing signs in both English and Welsh and especially the fact that Welsh is the first written language at the Welsh Assembly. This book has yet again proven to be very helpful in talking about the effects other cultures have had on the modern culture of Cardiff.

Assessment   Objective 02:

website	Images at the introduction to the assessment: www.geocities.com www.armchairgeneral.com balagan.org.uk	I decided that it might be good to add some images at the start to show what Cardiff is like. I chose the first one of Cardiff Bay because it shows that modernisation and old architecture (the Pierhead Building) can coexist together. I chose the second because it shows Cardiff Castle which is Cardiff's most popular heritage site. I chose the final images of the Welsh flag just to make more illustrative. Overall I think this combination has gone well with presenting this assessment:

website travel guide personal experience	**Information on the Welsh language:** en.wikipedia.org The Rough Guide to Wales personal experience	As with Egypt I have mentioned that Cardiff has it owns language which is Welsh although it is not that prominent. I used these combinations of resources to write up about the Welsh language in a lot more detail. The first site Wikipedia was able to provide me with some really useful background information regarding the history of language as well as some of its roles it plays today in the Cardiff culture. Although I am sceptical about using this source as anyone is free to write on it what they want, I found that there was a real diversity in the information I had gathered. Such as history, the national anthems, roads, all of which I found extremely useful. I also used the Rough Guide to Wales which was also helpful in boosting that detail with extras such as the language protection acts and education. I feel as though this was valid because it is designed for tourists as I have said. I also saw this as a good opportunity to add some of my personal experiences into it which I did which I think were helpful. So overall I'm pleased with the turnout of this
website	**Images of the welsh language:** wales.gov.uk en.wikipedia.org	I thought it would be good to give illustrative examples of the Welsh language in how it looks both similar and different to English. I chose the official seal of the Welsh assembly because it illustrates the point I made about Welsh being treated as the first language at such nationalist places despite it no longer being a dominant language. As for the second one because I was able to find an alphabet of the Welsh language whilst looking through Wikipedia on information I decided to use this. Unlike other information I trust that this will be accurate because things such as graphs and translations are often the same when comparing them to other sources. So I think this goes well in also showing yet again how the language might be similar to English but conversely how much different it can be
website	**Information on religion:** en.wikipedia.org	Unfortunately the Rough Guide to Wales provided not much useful information on religion on Cardiff as a whole so I yet again

| travel guide | britannica.com

The Rough Guide to Wales

bbc.co.uk | used much information on Wikipedia to find out about in Cardiff. However I only used it to develop basic ideas behind religion such as statistics as well as some of their cultural implications.
    Instead I used the second site which provided me with lots of information on Christianity in Cardiff which I found really helpful. It was very useful on finding about Anglicanism in Wales such as the history of it arriving as well as the formation of the Church of Wales and its place in the local culture today. It also talked briefly about the existence of Catholics in Cardiff and what is like today. I know little about the validity of this source but it does give a balanced n the opinion which I think shows it is relatively credibly.
    Fortunately I was able to find out about the existence of some religious sites in Cardiff in my guide book which I thought was helpful. I in particular liked the section in it about Dioceses of Llandaff and the cathedral there as well as its significance for Cardiff. I think that the guide was not so useful in explaining religion in Cardiff but was in telling of religious sites.
    I used the last site by the BBC, which gives information on the minority religious in South Wales and Cardiff I in particular found the part about Muslims very interesting and combined that with information I had gathered from Wikipedia which I believe has worked well. I also used some of this useful information to talk about Hinduism and Sikhism and how Cardiff is cosmopolitan which I also liked. I am a bit sceptical about getting this information from a news company who often incorporate a personal agenda in their portrayal of stories, but as with the other one I noticed no bias or anything strange so I think that this has worked out good as well. |
| website | **Image of the Cathedral of Llandaff:**

media-2.web.britannica.com | One of the most major features I have realised about religion in terms of holy sites is often that they have very historic and magnificent architecture so I decided to see if I could find any of the sort for Cardiff. I decided to get a picture of the Cathedral of |

		Llandaff because it is the most major religious site in Cardiff. I think that this one has done perfectly because the image of its exterior truly shows it architectural feats.
travel guide	**Information on food and drink:**	As I have briefly mentioned in AO1, food and drink in Cardiff are very cultural

tourism board guide	The Rough Guide Wales
	
	Cardiff essential Guide
		because as the capital it is a strong centre in representing Welsh cuisine. To find out information on cuisine I mainly used this travel guide, which has become a treasured source of information. It was really useful as it separated the two sides into drink and food. As for drink I liked not only the information it gave on the different types but also its history as well as social gathering places such as the pubs.
		   In regards to food I think it was excellent in not just naming what they were but also giving detail as to what they are. I also liked the use of Welsh vocabulary. I think that this source is very valid because it is purpose-made for tourists whose purpose is to give great detail on all aspects of a place
		   I used one of the guides I had managed to receive from the Cardiff Tourism Authority. The guide called 'Cardiff Essential Guide' was really useful in adding some extra points such as other types of food and the relevance of the Welsh traditional cuisine in Cardiff which has been very useful. The validity of this is however questionable as it is made by Visit Cardiff, whose purpose is to draw as many customers as possible, so they would most likely not highlight any negative aspects. Overall though I think this has worked out fine.

website	**Images of Welsh cuisine:** commons.wikimedia.org welshlambdirect.co.uk ukstudentlife.	I chose the first image because it both showed the premier beer of Wales, Brains, as well as a traditional Cardiff pub. I chose the second two as they both showed very good examples of the Welsh cuisine in Cardiff. I like them in particular because they show the different ingredients of these dishes which I have talked about in the text which I think makes them all the more effective.
website	**Information on arts and crafts:** http://www.welshlovespoons.c	I was disappointed with the guide book as it provided nothing o arts and crafts. I was able to find some sources though. For example I found the first site which talked

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	o.uk/ **wales-**_underground_**.org**	about Welsh love spoons. Even though there wasn't much it was useful in explaining the history behind them as well as their implications. I in particular liked the part where its said they were used to eat cawl, which I think shows a bringing together of the culture as one. I was also able to find a site regarding Welsh gold. I in particular found it useful because it briefly talked about the history of gold in the Cardiff area as well as its national implications too. I felt as though they were both reasonably valid as they both seemed to talk in detail about what they were as well as linking it back to the Welsh culture
website	**Images of arts and crafts:** patagoniagifts.com gumtree.com	I chose both of these images for their artistic attributes to show clearly how artistic Cardiff cultural exports can be. I in particular like the image showing all the fascinating carvings of the love spoons with it standing testament to how artistic the Welsh culture can be. I chose the second image to show yet again how artistic the culture of Wales can be when it comes to jewellery showing the types of products that are made.
travel guide	**Information on music and dance:** The Rough Guide to Wales	I remember when looking up movement of cultures in Cardiff in AO1 a section specifically on music and dance in the Rough Guide. Like Egypt it was laid out into very useful sections to interpret. So I ended up using this mostly. I in particular liked the part about folk music which explain thoroughly its role in Cardiff and Wales including its history as well as places in modern-day Cardiff. In regards to English-language Welsh pop I also used this book as provided many details on how it has emerged as a modern day cultural art of Wales and more important the individuals that have hit stardom as a result, not to mention the implications it has had for Cardiff as a centre of music. I in addition particularly like the part about Welsh rock music because it tells of how traditional language and modern-day music has been mixed to form a new art. As I have said I think that this book proves to be very creditable

		because its agenda is to talk about all the tourisms aspects Cardiff and Wales has to offer and the fact that it backs most of it claims up with historical references has proven to be extremely useful.
website	**Images of dance and music:** world-and-folk- rarities.blogspot.com engbemol.wordpress.com	I particularly liked the first image which I chose because it is a sum-up for the folk dance. Everyone is dressed up in traditional Welsh clothes, there is someone playing the harp and it is taking place outside in the natural environment. So I think this has worked extraordinarily well with what I have written for it. The image I chose of Shirley Bassey was also effective I believe. The stance and position she is photographed at gives you an impression of power in terms of singing which is ideal for when talking about the power this cultural music posses

personal experience
 	
general knowledge
 	
travel guide
	Information on the role and position of women:
	
	personal experience
	
	general knowledge
	
	The Rough Guide to Wales
		It is worth pointing out that I only really used personal sources here such personal experience and knowledge. I have visited Cardiff and seen how very similar the position of women are to that of English society and that I know in general from the UK's equal treatment of women the position and roles they have access to. Because this destination is inside my own country such a topic is general knowledge in many cases.
		   I was able however to recollect on something I had found out about pubs in the Rough Guide that helped indicate there is some segregation in regards to drinking areas, which I think was somewhat helpful.
		   The fact that I couldn't find anything significant on women in Cardiff on the internet also indicates that there are no problems/issues.

general knowledge personal experience	**Information on greetings/body language and dress:** general knowledge personal experience	Yet again with this section regarding social customs these are pretty much general knowledge in that many of the ones in Cardiff mirror those of England in regards to greetings and dress. If you visit Cardiff you will feel that this is the case because the city is so globalised most people will dress the same way as others in Britain would and greetings are exactly the same. There may have once been different greetings for Cardiff but I haven't been able to find any

		such things. I thought that dress in regards to religious influences would have once existed in Cardiff, but this too failed to be backed up by any results. Although it isn't much in regards to the sources I use I think it will particularly fare well in comparing it to Egypt who do have differences. So in effect I have written up body language the way I and many other Brits go about it.
website	**Information on traditional dress:** http://www.gtj.org.uk/index.php?id=4926 http://www.museumwales.ac.uk/en/faw/welshdress/	I was pleased to find this very useful site on traditional dresses in Cardiff. I like the way in which it tells of its development as a means of distinguishing the Welsh identity from the effects of Wales becoming more Anglican particularly in Cardiff. I really think it was useful because it also went into great detail into what the components of the dress are using Welsh-language terminology which has given it more of a cultural touch. I also liked the way it said that 'shawl' was more of a clothing for industrialised areas such as Cardiff so it gives the dress a more Cardiff distinction instead of just an entirely national one. This source I believe is really creditable as it is set up to talk about the Welsh culture specifically. My only regret is that I didn't find it earlier because it looks very useful. The part where I have written that there is no real other dress, particularly for men isn't because I couldn't find anything else. The second site was really useful in that it directly addressed as to whether there was a male costume. It tells that the Welsh have attempted to adopt the Scottish dress as a part of their own which I think has acted as clarification in telling us there is no real distinguishable dress for males.
website	**Images of traditional dresses:** welsh-costume.co.uk dartmoorcam.co.uk	I chose the first image not only because it shows the cultural dress but also because the woman wearing it is also wearing a shawl, highlighting the point I had made that it was more associated with Cardiff. The second one I chose because it simply shows the Welsh equivalent of the dress with a kilt. As I have mentioned there is little distinction between that and the original Scottish dress, and I think this image shows this.
	Information on heritage	I decided that it was important to get a

website	sites:	diverse spread of heritage sites in Cardiff in regards to the different time period they heralded from. Cardiff Castle in my opinion is by far the most important site. To achieve accurate information I decided to go straight to the source of the site which was the official website. Although it provided loads of information on its history and development through the ages I was able to condense it and link it back to how this has resulted in preservation and education of the culture to outsiders. I particularly liked the parts it said about the emergence of aristocracy in Cardiff as well as the geography of the area. The validity of this is very creditable as it is made by the ownership/management of the site and is up-to-date.
tourism board guide travel guide	cardiffcastle.com Cardiff Essential Guide The Rough Guide to Wales	In regards to Castell Coch I used a travel guide that had been sent to me by the Cardiff Tourism Authority which gave me detail as to how Castell Coch was also a cultural heritage site, but also how it has been overshadowed by Cardiff Castle. As always I have trusted this thing I have received from the local government primarily because it provides accurate and interesting data on attractions
		I also decided to focus a lot on modern heritage sites in Cardiff as I have learnt and repeatedly referred to the industrialised culture that once existed in the Cardiff area. I used the Rough Guide for both of these destinations in explaining how representative of culture they are. I in particular liked the part about former miners being employed as tour guides at the Big Pit which I think has increased the potential and interactivity of culture in tourism. As for the Pierhead Building I found the part it said about it being appealing in terms of it architecture quite effective as it tells us that besides the different time eras these heritage sites have other diverse cultural features. So I think this section as turned out quite well as a result.
website	Images of heritage sites: cardiffcastle.com	I chose the first image of Cardiff castle because it shows how huge it is and emphasise the point that it is situated at the heart of city. I think that the aerial view

| | | aus.visitwales.com

rogliv.com

letbritanniarise.blogspot.com | shows how well preserved the landscape has been made in order to allow this cultural site to have remained unspoilt as well.

I chose the second one of Castell Coch because it had highlighted how it was viewed by many as a fairytale castle. I think that this image of its traditional architecture in the winter season gives it a very enchanting sense about it.

The Big Pit image I chose was for the exact same reasons as the previous; preservation. The image clearly shows that the old machinery used there has been preserved to allow the attraction to have a more historical feel about. This is something I feel has worked for the Pierhead Building as well. This image here shows how distinctive the bright red brick are of it not to mention the traditional architecture of it. So overall I believe that all these images are very effective in showing these heritage sites |
|---|---|---|---|
| website | | Information on BBC Wales:

en.wikipedia.org | From personal experience of watching many TV programmes that have been very popular and that at the end they sometimes say 'produced by BBC Wales' I decided to do some research into this. I decided to use Wikipedia because although there are the credibility concerns it did provide direct information in regards to the services and history of the broadcaster. I also chose it because I couldn't find another site that gave useful info on it; even the very site of BBC Wales wasn't of any help. I also liked the way it gave some examples as well and talked about the reason(s) why it was introduced. Overall despite the credibility concerns it must be reasonably accurate and therefore efficient. |
| tourism board guide | | Information on the Cardiff Film Festival:

Cardiff Essential Guide | Yet again I was able to utilise this information booklet I had got from Visit Cardiff to talk about what this festival was. I found the part where it contrasts with the international and national appeal with each other. As I have said this has been very creditable and the fact that it has said that one half of the festival is more appealing than the other shows that this source is balanced |
| | | Information on rugby and | I knew that rugby is a very prominent part |

travel guide website	**the Millennium Stadium:** The Rough Guide To Wales VisitCardiff.com	of the culture of Cardiff and Wales so I felt as though I had to get it in somewhere. I used this combination of sources to given me information regarding history, statistics and the significance of the Millennium Stadium to the Cardiff society. I liked the fact that they were both valid which has ensured accuracy.
website	**Information on the proms:** VisitCardiff.com	I used this one source to write about this as it was enough to talk about the history, cultural implications as well as its appeal towards tourists.
website	**Images of the Welsh Proms and Millennium Stadium:** picasaweb.google.com premierinternationaltours.com	The first image I chose simply because it shows an entire orchestra and the traditional scene of how this music is presented which I think goes really well when talking about the culture. I chose this particular image of the Millennium Stadium as it symbolises the modern appearance of many site in Cardiff.

Assessment Objective 04:

Model/theory	**Information on Maslow:**
	
	Maslow's Hierarchy of needs
		Throughout this coursework I have referred to Maslow briefly implicitly in some parts but here I was provided with the opportunity to talk directly about it explicitly. Instead of talking about how each of my destinations can be paired with Maslow separately I decided to do them together so they could be compared.
		    The Maslow' Hierarchy of Needs is a model based on psychology but can be fitted to talk about the needs of tourists when visiting destinations. I found it extremely useful because I was able to look at each stage and then find examples for each destination which could be associated with these. Overall I think it was useful for the fact that it allowed be to develop a more accurate idea of how each destination was suited for tourists and in turn how that affected their appeal to outsiders.
		    As this is a model that has been used for many other studies besides tourism such as psychology, and that it was developed by a person through lots of research and exploration I believe that this is really valid
		    You can find a copy of this model at the end of the summary section of AO3

	Information on the economic and socio-economic impacts:	For this I primarily used one site which was the Cardiff government website. On here I found a PDF document which was a STEAM report for tourism in Cardiff for 2007. It was extremely useful in providing information on statistics rearguing employment arrivals and especially what sectors had prospered most from tourism that particular year. As well as this it made comments such as increased jobs for locals as well as Cardiff's appeal to many outsiders. From such information I was able to develop ideas and implications of these results which I think worked very well. I was able to add some own knowledge I had developed over time in completing the other assessments previous to this one such as the part about change in education as a result of redevelopment. As this is one official means of recording data on tourism for particular places (STEAM) and that it has been carried out by the local government then I believe there is high degree of validity with this information. The only disadvantage is that this was for 2007 and that I couldn't find one for 2008, but it should be accurate enough. The other source I used is something I never expected to use. Earlier on in the Sixth Form I studied Geography and have a text book I had bought. One topic was Economic Activity and I remembered that one case study we did was Cardiff. As a result I revisited this text book and some of my subject notes and gathered information on improved standards of living. It also gave great detail into the background behind economic activity in the UK which also proved very helpful. These sources are fully justified as they are both based on another academic subject and as with all academic subjects they are intended to be as accurate as possible. Even my notes are valid because I had made them following what our Geography teacher has said. So I felt as though this has been successful as well. The information on the Big Pit and employment of the local community into tourist attractions was another thing that I had gathered from past work in this
website report other academic work travel guide	Cardiff.gov.uk – Cardiff STEAM report 2007 own knowledge AS Geography Module 2: Key concepts in Human Geography subject notes The Rough Guide To Wales	

		coursework. However I used the Rough Guide which gave some details, which I thought was useful especially given how valid it is.
own knowledge travel guide website	**Information on socio-cultural impacts:** own knowledge/info gathered from other assessments The Rough guide to Egypt Cardiff.go.uk	A majority of this section wasn't based on any new sources but instead was information I had learnt and written about in assessments 01 and 02. In many ways I was talking about the effects of tourism in Cardiff during these assessments as I had done a bit for Egypt, so as I result I simply rewrote them but in a way directly referring to the objective of this assessment. Parts such as funding for preservation for heritage sites, as well as the section on language were amongst this. I had talked about how language was being preserved in Cardiff and I used the Rough Guide which gave reasons such as tourism and redevelopment as to why that was happening which I found really useful. The section on rugby was not entirely based on information I had used for AO2 but was done through statistics. The site listed proved useful yet again in providing me with information on how events and the Millennium Stadium had had significant impacts on Cardiff especially with regard to its culture.
website other academic work	**Information on environmental impacts:** Cardiff.go.uk AS Geography Module 01: Core Concepts in Physical Geography subject notes cardiffharbour.com	For this I was presented with so much information all from just one valid source which is the one I have used the most so far. I was able to write a page and more on information gathered all from one site. This site was extremely useful because it had a section on environment and then subsections on all types of different things such as the effect of redevelopment, various acts, and strategies. It even talked about things such as the positive effects of ecotourism. I felt as though, particularly given the validity of this local government source, that all this information was very efficient in providing me with what I wanted. I was yet again able to incorporate some of my Geography on Cardiff. I used some of my old Geography notes on Cardiff to talk about the development on Greenfield sites, which I thought was very useful.

			I was also able to access another site connected to Cardiff.gov which specifically related to the Cardiff Bay redevelopment. It was really useful in not just giving information on the environmental accomplishment but the number of jobs and
			housing which had been created as a result. Because this too is a government site it should be valid.
other academic work website	**Information on the negative economic and socio-cultural impacts:** AS Geography Module 01: Core Concepts in Physical Geography subject notes walesonline.co.uk		It proved hard at first to find any negative impacts for Cardiff but I knew there would be some and I eventually found what I wanted. I would have preferred to have used another source but I had to use my Geography AS work again as it talked about the economic impacts caused by globalisation such as loss of traditional identity as well as the rise in materialism and commercialisation. I thought it was quite effective but I would have preferred to use something else. I was able to use the second site to talk about the more modern impacts of tourism in Cardiff such as the recession. I liked the way this talked about how hotel occupancy could be affected especially with it giving statistics. I feel as though it is reasonably valid because it is up-to-date and used statistical evidence to back up it claims.
report website personal experience	**Negative impacts on the environment:** Cardiff's Ecological footprint report published in 2006 news.bbc.co.uk personal experience		I was able to find this report on Cardiff regarding the negative impacts on the environment. Although it only went up to 2005 it was the best I could find. I did find it useful in explaining how tourism had had some negative impacts on the environment such as the increased production of food as well as littering. I particularly liked it because it gave statistics such as the carbon footprint as well as to how much particular things such as drink and food are responsible for it. The part about the gas used in houses was simply stated by the source and I developed upon the reason as to why tourism responsible for it by reflecting on what I had written about housing preservation earlier on. Overall I believe that although given the date of this source that it is relatively valid as was an official environmental study carried out on Cardiff.

		As for congestion, the only viable source I could find was also one made in 2005 but it proved really useful. The source talked about the impact of increased road traffic as well as given statistics which made it very accurate and helpful.
		I also decided to add of my personal experience in which I think goes well in backing this claim up.
model/theory	**Butler model:** Butler's Tourism Area Life Cycle model	I decided that here would be good to use this model as it helped a lot with Egypt. This model is very useful as it showed me what sort of stage Cardiff was at in terms of tourism development. It allowed me to get a rough idea as to what was install for Cardiff as well in the future. You can find this model at the back of AO3 where it shows more details.
own knowledge	**Information on Cardiff becoming a cosmopolitan:** own knowledge gathered from past assessments/study of Cardiff	This was primarily gathered from my own knowledge of Cardiff which I have developed over time when doing this coursework. I have said before in AO1 and AO2 Cardiff is increasingly developing into a cosmopolitan so I decided to build upon this and say what I think the effects of this will be on the culture in the near future. So I think that this has worked effectively.
website own knowledge	**Information on Welsh independence:** Walesonline.co.uk own knowledge	Another issue I have long been aware of even prior to doing this coursework was the issue of Welsh independence. To develop upon it more I did some research not into what it was but the likelihood of it and support for it in the near future. I found this site which proved very helpful because it talked about recent (2008) growing political support for independence. I liked the part where it mentioned how successful Iceland had become because it meant I could counter the possibility more. Since this article had been made the recession had severely hit Iceland so I was able to use my own knowledge in not just explaining what had happened but as well as pointing out Wales' dependence on the British Union economically. Overall I think this information proved to be valid an effective
information pack	**Info on growing tourism employment and solar energy plans:**	I got both of these from a really useful information pack which I found online designed to be a book given how many pages it had. It took sometime to sift

	Competitive Capital: The Cardiff Economic Strategy 2007 – 2012	through but I eventually found a section entitled 'a sustainable Cardiff'. Here it provided me with useful statistics on employment growth as well as environmental actions to be taken by the local government such as introducing solar
		energy to the city. Overall I found this site really useful in giving some idea as to future trends as it was both accurate and valid because it was produced as a future strategy Cardiff guide by the local government and is relatively up-to-date.
website	**Information on combating congestion:** greenwisebusiness.co.uk	I found this source which was speaking about how the local government was going to deal with congestion. It proved really useful in giving me effective information such as increased public transport, alternative transport and the amount of funding. I believe it is really valid because it is from a site that focuses on environmental issues and this article was produced no long ago (2009).
website	**Information on the Sports Village and Cardiff Museum:** visitcardiff.com	I used this one site to provide clear information on future tourism attractions within Cardiff. It gave information along with statistics on how these new attractions, especially the museum, would bring about increased sustainable culture through preserving the heritage and culture. I particularly liked the way it gave statistical information on cost, funding and the employment that would be genetrated as a result.
own knowledge	**Information on growing popularity and political stability:** Own knowledge gathered from studying Cardiff throughout the coursework.	Both of these were in effect my own knowledge which I have acquired on writing about Cardiff as the political stability refers back to the 1980s which I have referred to throughout this coursework so I simply developed upon it further. As for its growing attraction, it is a thing that has been said throughout many places and sources that as a result of the recession more UK residents will take more domestic holidays.

Summary to Assessment Objective 03:

Below are some sources of information that have been prominent throughout and how they have been useful in allowing me to create accurate accounts for both of my chosen destinations. These also helped to give a general overview of what they have allowed me learn about the culture at these two places.

The questionnaires:

During AO2 I created a set of questionnaires to be completed by people who had visited either of the two destinations. I had them completed by relatives who had visited both destinations. Although I haven't mentioned them in the initial part of this assessment this is because there hasn't been a specific part they have fitted into. In general they allowed me to further develop my knowledge as to how the culture of these two places has impacted on tourists giving me a further idea as to how visitors perceive such things as baksheesh and local cuisine. I have implicitly incorporated such views when talking about the cultures in my two destinations as to how some tourists want certain expectations and how it is possible that certain aspects of the culture may concern and ward of many visitors and possibly lead to conflict. So whilst these questionnaire results haven't been referred to properly they have had an influence throughout, especially in AO2 and AO4, in what I have written. The validity of these are very strong because they are first-person accounts from tourists who have visited these destinations.

The Rough Guides to Egypt and Wales:

These two guides specifically out of the three were extremely useful throughout this coursework. It is worth noting however that the Egypt one was published for 2007, as I bought it just prior to going there that year and that the one for Wales was published for 2009. I don't feel as though this was a reason for concern as Egypt hasn't changed radically within the last two years which made the guide extremely helpful. Both of these were invaluable throughout this coursework with both informing me of different cultural aspects. It must be remembered that when writing about the cultures it has been in the context of travel and tourism and that simply increased the effectiveness of these guides as they are designed as tourist information sources for those seeking to visit these places.

The only trouble between the two I thought reflects my choosing of my destinations. Egypt proved well with this book as it was all about Egypt whereas with Cardiff, a city, it at times proved hard to track down information culturally specific as the book was about Wales. However I feel as though that this was overcome by the fact that it was highlighted that Cardiff was a capital of the national culture which made most information regarded as the Welsh culture relevant to Cardiff.

Despite simply focussing on tourism for these destinations in general they did provide good insights on the culture such as cuisine, heritage sites, history, music, dance and more. This was because cultural tourism was a recognised market by the publishers so as a result such details were included. Overall I think that these two sources have been the most valuable assets I have had throughout this coursework with detail as well as terminology used aiding my understanding of the culture at my chosen destinations. They in many ways proved better than websites as you were guaranteed more that the information was accurate and that what they contained in specific sections was very relevant whereas with some websites there may be five pages and only two or three sentences may be useful. These books truly gave me a more developed picture as to what the overall culture is like in these two destinations and I would strongly recommend/use these types of sources when investigating cultures at certain destinations.

<u>The use of personal experience and own knowledge:</u>

The use of personal traits such as experience and own knowledge were relatively prominent throughout. However I feel that whilst they ensured that when I voiced my views that they were accurate I believe that it left Cardiff more at a disadvantage. You will notice viewing AO3 that there is a lot more personal experience and own knowledge used for Egypt than Cardiff. This is partly due to one thing which is the time I and things I did at these places. I have only visited Egypt once but having been on an 8-day Nile cruise package holiday it had allowed me to travel around a relatively large area of the country. In addition the main emphasis of my trip by far was cultural in visiting heritage sites as well as exploring Egyptian society such as the souks and trying cultural drinks, as well as viewing music and dance performances. I visited Cardiff three times but these were all day trips when I was staying with relatives in the nearby city of Swansea. These mostly focused around shopping but did include visiting some cultural areas such as Cardiff Bay.

I therefore felt that I had more cultural experience in Egypt than in Cardiff that it led to a somewhat drawback when t came to diversifying the types of sources used. I have been able to talk a great deal about my experiences as well as views in Egypt because I essentially visited it for the cultural enrichment. As with Cardiff I didn't essentially visit it for the culture.

Another issue is my own knowledge. As I illustrated in my AO1 introduction I am fascinated with the Middle East in terms of its history, politics and culture, and I am hoping to study it at university. Specifically I have been long interested in modern Egypt having read books and viewed programmes about Arab nationalism and the country's dominating role in regional politics. This interest in Egypt has allowed me to write down a great deal of how modern history has impacted on the culture by way of the film industry, language, tourism development and more all creating increased accuracy. I continue to view and keep up-to-date with developments in the region and given that I have some understanding of Egypt's past it has allowed me to develop ideas as to how certain regional issues can have future effects on the country, something that I have used a lot in AO4. With Cardiff though this has nowhere near been the case. Whilst I do have some degree of interest in the Welsh culture in how it varies from my English one as well as the impacts of British politics on it, it is nowhere near the scale as interest I hold for the Middle East. I therefore feel that as a result in regards to using my personal traits that I have left Cardiff at a lesser scale with a less diverse and extensive use of sources compared to Egypt. I feel that as a result instead of these two parts of my coursework being even that one is higher than the other which is something I would have preferred to have avoided.

On the other hand I feel as though that no matter what degree I have applied my personal traits to these destinations that they have both benefitted from them. I feel as though that voicing my personal opinions has allowed the outcome of studying these cultures to be more accurate and critical. A diversity in sources I believe shows that you haven't just looked at the first thing you come across but manage to show that you are incorporating different views which allows the outcome to be both detailed and balanced. It has also helped in identifying what sources to use as well. For example from my interest of the Middle East I have made clear the view that I think the Egyptian government is a corrupt bureaucracy that puts the earning of wealth from tourism above its own citizens' well-being and social culture. As a result this has deterred me from using Egyptian government sources as they are likely to not point out such negative impacts inflicted on the culture by tourism, particularly in AO4. So I feel as though that personal traits are essential not just to add a more first-person account to the work but also to help outlining what other sources ideal and which ones aren't which increases the overall accuracy of coursework. It has allowed me also to be a lot more engaged in this work in explaining how I view particular aspects of culture, which I think is also equally as important.

Conclusion:

In conclusion I highly believe that all the sources I used were well chosen and allowed me to develop a critical account of the culture at my two chosen destinations. Whilst the websites are dominant and that most were useful in providing the details I wanted, there was those that often required searching through and the picking out of relevant information but this was done for most of them resulting in a positive outcome. I also managed to achieve a measure of diversity for each destination in terms of the types of sources I used which included websites, personal experiences, travel guides and more. As I have mentioned I think that by using diversity it has allowed all my information to be critical and balanced as such things wouldn't have been achieved if I had focussed mostly on websites for example.
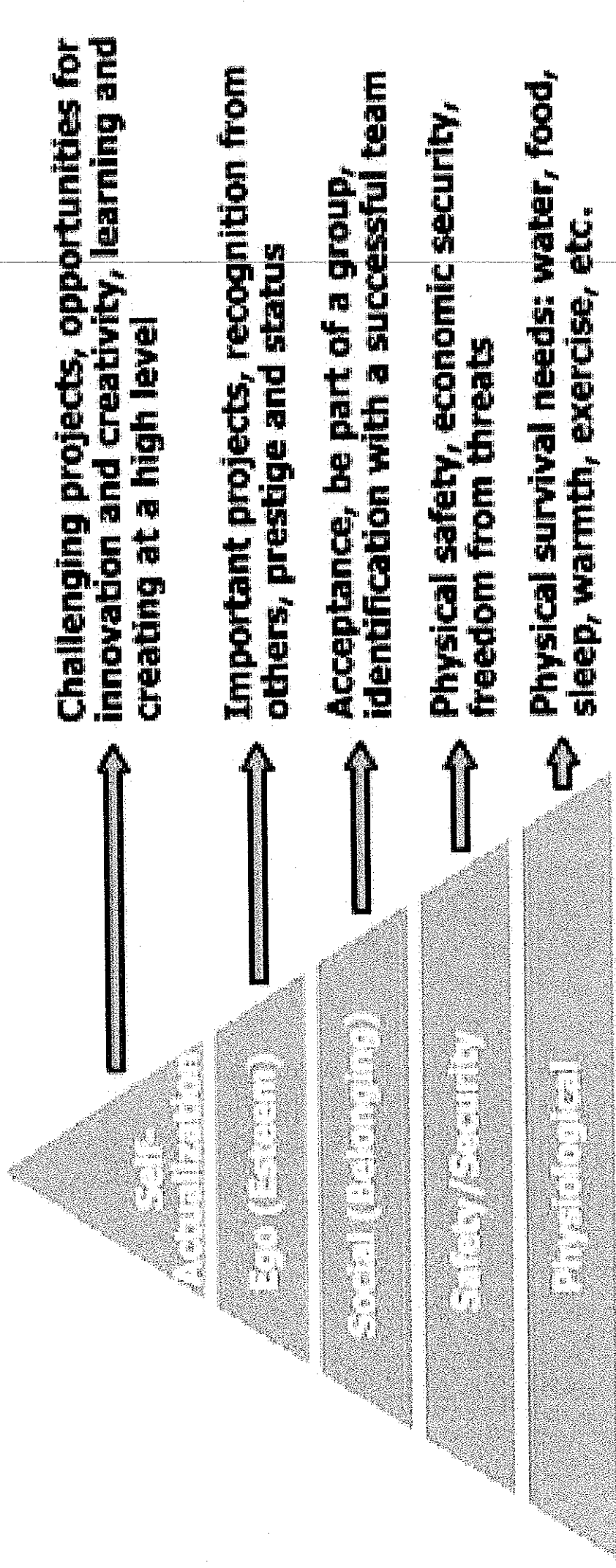
I felt as though that on occasions Cardiff proved hard to find information on particularly the impacts of tourism (AO4) and in some ways finding out traditional aspects for it (AO2). I believe that this view came about with having it compared to Egypt which, given its tourism popularity, had vast resources on cultural tourism. In the end though I did feel that I was able to find enough to be able to develop a just as well detailed and informative account of Cardiff.

The use of images has also been used a lot. I have held this view that by using them along with text it creates a more illustrative representation of the culture as text alone, especially in AO2, doesn't allow it to be as informative or interesting as it could be. Most of my images I believe suited their purposes with the exception of a few as I have put in AO3. I also employed the use of photos to yet again give a more personal touch to the work, but I view that this led to Cardiff again being at a disadvantage. I had no photos for Cardiff but plenty for Egypt and although I think they worked well in illustrating the culture more graphically that it limited the presentation of Cardiff. I haven't addressed the validity of images as I don't believe there are such things as after all an image is an image.

With regard to the information itself I felt as though that all these sources combined as a whole regardless of which assessment they suited the most were all helpful in giving me information on the culture at both destinations. I in particular liked those that gave statistics as well as cultural terminology as that increased the detail and accuracy. I did feel a times that particular sources such as Wikipedia weren't entirely creditable and accurate but in the end I felt as though they had one way of another allowed me to understand what the culture was, what made them unique, how they have survived/not survived, which parts are more prominent than others, the effects that tourism has had on them and many other things. So overall I felt as though that this gathering of a wide range of diverse sources presented me with effective, critical and reliable information on what the cultures are at the two destinations I have studied.

(On the other pages are the models/theories I have used)

This may be MEG)

It is in such detail & so carefully crafted

Challenging projects, opportunities for innovation and creativity, learning and creating at a high level

Important projects, recognition from others, prestige and status

Acceptance, be part of a group, identification with a successful team

Physical safety, economic security, freedom from threats

Physical survival needs: water, food, sleep, warmth, exercise, etc.

Self Actualization

Ego (Esteem)

Social (Belonging)

Safety/Security

Physiological

Maslow's Hierarchy of Needs is shown above. The pyramid illustrates the five levels of human needs. The most basic are physiological and safety/security, shown at the base of the pyramid. As one moves to higher levels of the pyramid, the needs become more complex.
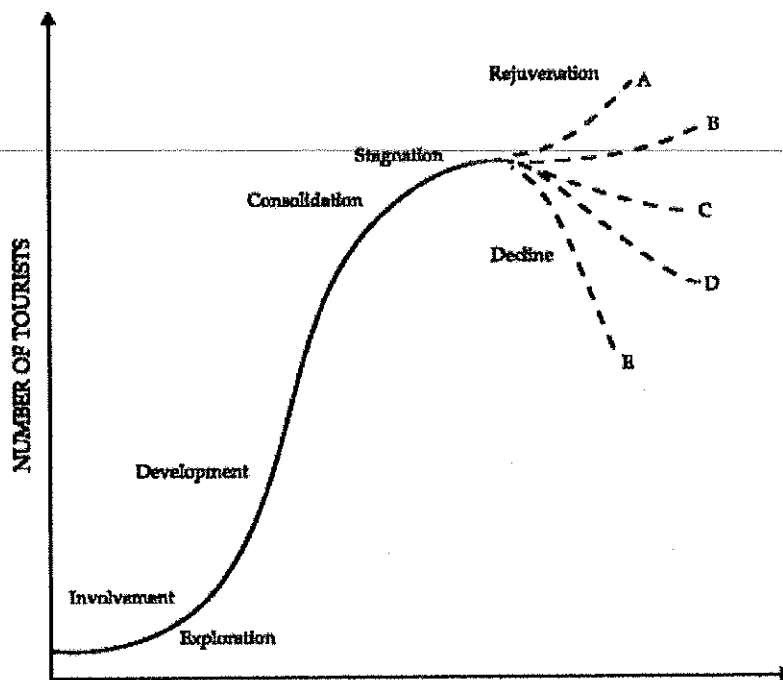
Figure 1 Butler's Tourism Area Life Cycle model

The model identifies seven stages of tourism development over time:

a. **Exploration:** A small number of tourists independently explore a new location, either for personal adventure or to experience new cultures. Economic, social and environmental impacts are virtually nil.

b. **Involvement:** As acceptance by the locals increases then the destination becomes more popular. Travel and accommodation facilities are improved. Local people become more involved in the promotion of the area.

c. **Development:** Local people become more involved in promotion, attracting more visitors and the area becomes more established as a tourist destination, with a defined market. Package holidays begin.

d. **Consolidation:** tourism has become an important economic and social activity adversely affecting "traditional" economies and lifestyles. Agricultural land is given over to resort building, without a simultaneous benefit with increased wealth, jobs, etc, in the local community. Resentment occurs. Numbers of tourists continue to rise but rate of increase slows down.

e. **Stagnation:** Increased local opposition to tourism, plus growing awareness of environmental, social and economic problems, prevent future growth. Decrease in tourist visits, suggesting original cultural and physical attractions have been lost.

f. **Rejuvenation:** A secondary growth spurt brought about by a new impetus. Losses of original attractions are compensated for by new (man-made) facilities. 'New' tourists may be of different socio-economic groups or different age groups to the original input.

Assessment Objective 04: An evaluation of tourism's cultural influences on traditional ways of life at my two chosen destinations: Egypt

There have been many changes to the traditional Egyptian way of life which have been the result of tourism. It has only been a natural occurrence that an increase in tourism and development within certain areas to accommodate it has led to the culture changing. Throughout Egypt I have seen places that mirror western culture. However there are two broad impacts of tourism on Egypt; positive and negative. Positive impacts include that many jobs are provided for Egyptians by way of waiters, tour guides, mini-bus drivers, and more, as well as increased preservation from agencies to preserve the Egyptian way-of-life in some areas particularly in the Sinai. There are many positive cultural impacts that have resulted from tourism but there are also many negatives as well. The promotion of heritage sites, which has been the main factor influencing inbound tourism has been pivotal in preserving the culture for many Egyptians as well. Negative impacts include increased leakage where many places don't receive the income earned by tourism such as Kom Ombo where many visit to see a renowned temple but the community around it doesn't befit from it. Another is that increased westernisation in places such as Sharm el sheikh is obscuring traditional religious values for many Egyptians.

Positive impacts:

Egypt in general:

Egypt's main source of national income is from tourism. Over the decades, ever since it emerged as an appealing destination for ancient antiquity, tourism has paved the way towards positive developments in Egypt. One positive impact on the economic front is increased revenue. For over 200 years now tourism has been a major component of the Egyptian economy, but in recent decades it has seen a substantial boost now representing 45% of the country's annual foreign currency earnings.

The Theban Mapping Project states growth in tourism has been unprecedented as in 1980 one million tourists visited Egypt and generated receipts of over $300 million. By the year 2000, this had grown to 5.5 million tourists with total receipts reaching over $4.5 billion. And later in 2004, a record 8.1 million tourists visited Egypt, a 34.1% increase on the previous year, with revenues totalling around $6.1 billion.

It is the goal of the Egyptian government to increase the numbers of visitors to 9.5 million and raise cash receipts to $10 billion per annum within the next five years. In order to accommodate this proportion of tourists and reach the goal, many public and private sector agencies have applied the Multiplier Effect (where money earned is reinvested back into improving tourism) into improving Egypt's infrastructure particularly its roads and electricity supplies. Whilst initially used to increase tourism it has had a profound effect on the typical Egyptian having given them more electricity in their homes and at work as well as safer roads, particularly for those who live in the Sinai.

In terms of economic opportunities, Egypt's tourism has allowed more prosperous employment opportunities for many Egyptians. Tourism has created millions of jobs that are directly or indirectly related to tourism in Cairo, and is believed to be more profitable for locals than other fields of employment, and unlike other places in Egypt they are less seasonal and more permanent meaning that Egyptian workers can prosper continuously throughout the year. The government has

also recently implemented/completed a five-year tourism plan (2002-07), which has increased the opportunities for training and education for those seeking jobs in the tourism industry. This has been required in order to improve tourism.

In addition to the economic affect Egypt, as we have seen, has a society that is heavily dominated by religion, in particular Islam. Much conflict has risen throughout the Arab world due to the effects that tourism has had on the standing of religion. One thing that I noticed whilst there was that many visitors would go around in 'inappropriate' clothes and that many Nile cruise ports have been located near to mosques. The former seems justified in that tourists should have the right to wear what they choose but the Egyptian perception is that they are violating their culture and tradition always. This is seen particularly in Cairo and Sharm el sheikh where many Egyptians have embraced such dress as well as many other inappropriate practises such as nightlife and drinking alcohol. As for the latter, when the cruise ship I was staying on was docked in Edfu it was right next to a mosque and many also consider this inappropriate as it is threatening the location of these holy sites. To prevent such effects the Egyptian Tourist Authority has recently invested a lot into promoting 'Islamic Egypt'. This is aimed at both Muslims and non-Muslim where tour operators will organise packages that include visits to many of Egypt's holy places particularly the mosques in Cairo. This in turn has led to the need to preserve mosques as well as their location and protect the role of religion in society.

Although a very controversial idea, the Arab-Israeli Conflict, and Iraq and Afghan wars have had a positive impact in maintaining religion's role in the Egyptian way of life. There are those that believe that the wars are aimed at wiping out the significance of religion in the area, a common held belief not just among radical Islamists but Muslims in general as well. Many over the past few years since the early 1990s have embraced their religion more, such as through dress (e.g. more women wearing Islamic clothing) and increased observation of Islamic festivals. Whereas as many Iraqis, Afghans and Palestinians will view the West as trying to ruin the social significance of Islam through active conflict, many Egyptians recognise westernised tourism as the threat. In a way then the promotion of Egypt as an ideal destination for foreign Muslims along with those who seek religious cultural enrichment has helped in preserving Egypt's religion. It can be argued that in this way tourism will become more beneficial as many will start to also recognise it as a place of religious heritage and significance besides the ancient antiquities and climate.

Luxor:

Luxor boasts one of the highest concentrations of heritage and antiquity sites in not just Egypt but in the world. Luxor was by far the reason why I wanted to go Egypt as many important and fascinating sites are all in the same area. In 1989, Luxor was granted the status of city by the president Hosni Mubarak. It came as a result of Luxor being a focal point of Egyptian international tourism and it has developed into one of the wealthiest cities in the country. What was once a small village has expanded into a city in accordance with the expansion of Egyptian tourism, ever since explorers ventured there to uncover it as a heritage gold mine. The city is very dependent on mass tourism and is one of the main reasons why development has been successful not only in providing it as a perfect destination for tourists but also as a improved place for its residents. The city has provided many direct and indirect jobs for Egyptians who live there. When you venture around Luxor as I did you will notice that many Egyptians are employed in creating arts and crafts as well as the sale of Egyptian souvenirs. Our guide himself was actually from Luxor as well as most of the staff who worked aboard our cruise so it goes to show that in regards to the effects of tourism that centralisation is nonexistent. By centralisation I refer to that tourism is all managed from one point such as Cairo as in that all the major tourism workers such as cruise leaders and tour guides are from Cairo, but this isn't the case. As a result leakage isn't too prominent in Luxor. Luxor also

acts a sort of paradise in the south in that it is a economic centre surrounded by smaller less affluent settlements and is beneficial as it shows Cairo isn't the only city that receives a measure of wealth.

Another benefit is that most private businesses work together in partnership; our tour guide would take us to traditional places where arts and crafts were created. In Luxor we visited an alabaster shop and papyrus works and in Aswan a perfume shop. As a result of such excursions it is promoting the sale and production of arts and crafts as many tourists are made aware of them and will often buy products from these places. As a result these people who are creating traditional products are also benefitting from tourism and that if anything tourism has led to these cultural aspects being preserved.

Many Luxor residents are proud of their ancient heritage especially when, after over two centuries it has now been highlighted as the main part of their city. Our tour guide spoke as though he was extremely proud of his hometown and even stated that in many respects to an Egyptian their ancient heritage is more valued than their Arabic and Islamic heritage. This is because this type of heritage differentiates it from the Arabic one which is a regionally-defined heritage not a national one. As a result vast quantities of money and resources have been invested both by the Ministry of Tourism and other agencies to preserve these heritage sites, which have remained a part of the culture. It is arguable that without the tourism such sites wouldn't have been preserved or given enough emphasis to become a part of the culture as prior to tourism in Egypt many didn't care too much for the sites. This explains why there has been a lot of erosion all over as they weren't always preserved. So tourism has led to many Luxor residents becoming proud of their heritage and they have an attitude towards it as though it is a part of their culture.

The overall creation of jobs has had a profound positive effect across the Nile Valley areas with many finding jobs in the tourism industry in roles such as souvenir sellers and tour guides. This is a great impact as many of the jobs besides tourism in the Nile Valley is agriculture which doesn't happen all year round and has been greatly reduced by increased importation of foreign products. As a result many can get seasonal jobs in the tourism industry and work in their local communities. You will also notice that many are not restricted to the western uniforms of practice as many of these types of Egyptians you will see going around in traditional agricultural clothes. So even when it comes to tourism employment it is maintained to be in keeping with the traditional culture where other than perhaps speaking a foreign language, Egyptians don't have to conform to a westernised culture. Our tour guide told us that he worked as a tour guide on a seasonal basis and would return home to help his father with the harvesting of crops.

Other cultural practises such as music and dancing are maintained in Egypt to this date with tourism having brought about a revitalisation of cultures. In particular whilst belly dancing remains a part of the Arabic culture that has seen a decrease as a result of the rise of Islamism, it has survived in many nightclubs and is often featured on package holidays. Saiyidi music and dances also another key instrument. As I have mentioned in many cases that Egypt has a mixture of different cultures tourism in the south has seen a rebirth in Nubian nationalism that hadn't been seen for centuries if not millennia. Nubia was once a kingdom that was conquered by Egypt back in the ancient times. Today only a small segment of Nubia is inside Egypt with the vast majority making up modern-day Sudan. It is worth noting that Nubians are racially different in that they are black where the majority of Egypt is half-cast. As a result of tourism spreading into places such as Aswan and Nubia there has been a revival of this cultural patriotism with many Nubians embracing the arts of music and dance to show tourists.

According to UNESCO the Nubian language is also making a comeback as many outsiders are now seeking an understanding of what the Nubian culture is. Today a Nubian Museum funded and created by the UNESCO has helped in preserving the Nubian culture and allowed many tourists to

explore what makes this region of Egypt different than the rest and receiving education in Nubian history.

The Sinai:

In regards to the environment or eco-tourism this has received lots of preservation and funding. The Red Sea, particularly the Gulf of Aqaba, in the Sinai has become notorious for scuba diving and corral reef exploration. Today the public sector has made the gulf into a fully protected zero pollution zone and has allowed the beautiful undersea environmental to have flourished which has allowed ecotourism to have been sustained. The Gulf of Aqaba Protectorates have ensured this ever since 1983. Over 50% of the shoreline is covered with underwater corals with respectively over 700 and 1000 species of reef and pelagic fish. So it has maintained it and ensured that ecotourism, particularly in the Sharm el-sheikh area has survived and in turn the business has employed many locals as instructors. So the survival of the business and growth has ensured that local employment has remained rife. The Ras Mohammed National Park which was created in 1989 has preserved a ribbon of natural beauty along the coast of the Gulf of Suez allowing Egyptians, especially the Bedouin to maintain their traditional way of life. It has also protected the marine and land life which has found itself under threat in other parts of the Sinai in the past.

The Bedouin in modern-day Egypt have faced mixed responses from tourism. With regard to the positive aspects, many have been allowed to preserve their ways of life which consists of living in the desert in tents and herding goats. Many have argued that it is because of the belief in preserving heritage and culture which has led to this preservation, but it is more because of the tourism. Many seeking ecotourism and cultural tourism are often drawn to visiting the Bedouin fascinated by the old nomadic style of Arab living. This is often done through tribes visiting the major tourist destinations such as Sharm and will take tourists out into the desert on their camels. At night they can often sleep in the traditional tents and be given tours on star signs that can be seen clearly at night. Goat herding doesn't make much of a sufficient living these days and instead many Bedouin have turned to gaining money from tourism. Fortunately this has been recognised by many foreigners and has resulted in not only the Bedouin preserving their way of life but has also allowed them to make a profit from it

Both ecotourism and responsible tourism have motivated many Egyptians to preserve their way of life and turn it into a means of making profit from tourism. Across the Sinai as well as the Western Desert in areas that haven't been affected by westernised tourism many Egyptians have developed ecolodges to appeal to tourists. One example is the Basata Resort on the Sinai coast of the Gulf of Aqaba. The resort consists of things such as open lodges made of local materials, recycling of waste food to animals, no alcohol, no naked sunbathing and more. Such places have been popular with many backpackers and have helped attract responsible tourism where the preservation of the environment and of local customs have remained prominent.

Negative impacts:

Tourism in Egypt has had many negative impacts that arguably outweigh those of the positive nature. Egypt's negative effects have been mainly the result of Egypt housing a corrupt government as well as a strong bureaucracy and leakage is common throughout. This has been mainly the result of the desire to make as much money as possible from tourism and as a result of trying to draw in more the more affluent tourists to the country. This has undergone much development and westernisation, and even as far as the suppression of parts of the population to maintain tourism appeal.

- 4 -

<u>Egypt in general:</u>

Egypt's main income consists of tourism revenue, and with Egypt being both a Middle Eastern and predominantly Islamic country it has significant implications. Ever since the assassination of Anwar Sadat in 1981, Egypt has been at the forefront of domestic and international terrorism. Most terrorism is directed towards internationals especially in tourism, knowing full well that they would lead to a rapid decrease in tourism thus leading to economic hardships in Egypt. The most notorious of terrorist attacks was the 1997 Luxor Massacre in which 58 tourists were gunned down visiting a heritage site. The aftermath almost plunged Egypt into a recession as far fewer tourists wanted to visit such a 'dangerous area'. The government has ever since built up security and safety across the country around famous tourist destinations. However, the Egyptians have paid a heavy price for it.

The vast majority of Egyptians are not extremists, nor hold such views, but there has been a growing rift between them and a government that has effectively been run by a dictator for over 27 years. If you visit places such as Luxor and Aswan, you will notice that there are police checkpoints and roadblocks that divide towns and cities in to different areas. This is to ensure the safety of tourists however it suppresses the free movement of many Egyptians who without proper papers can't access different parts of their very own town. In effect foreign tourists have more accessibility than the residents around Egypt. This has greatly affected their traditional way of life where freedom of movement has been a highly valued Arab trait, and it also prevents many from working or visiting each other easily.

When visiting Luxor they were all over the place and on a few occasions money was given to police to let us straight through, which shows that corruption is rife throughout Egypt. I personally view this as a disgusting product of tourism as it has led to a corrupt government only caring for its own personal wealth to suppress whole parts of the population depriving them of the traditional rights they have to travel. Many argue that human rights are required to attract tourism, where as we see in Egypt it seems to be the opposite. This is something that has morally deterred me from revisiting Egypt.

In many cases this has affected the traditional custom of baksheesh as whilst it is still allowed particular near heritage sites many police often ensure that traders are kept in restricted areas around the temples. One shocking encounter which I found hard to contemplate was when an Egyptian offering something to buy moved too far out of his shop that he was met with a policeman shouting and pointing a machine gun at him.

The police force of Egypt, particularly where you visit, is there to ensure security more specifically for you not the typical Egyptian. Corruption and money-laundering is rife throughout the service and it is this in my opinion which has destroyed the very Arab principles of hospitality and mutual respect towards their fellow man amongst many Egyptians who work under. As I have said this corruption and suppression of major parts of the population is a direct result of the government trying to maintain an attractive and safe Egypt for foreigners so they can keep receiving high income.

Many dances and music have also lost their traditional touch as well. I have experienced two instances of the watering down of such traditions. As I illustrated in AO2 that the Nubian dance Saiyidi is supposed to have actual horses in, but this one didn't, instead using people dressed up as a horse. Also whilst on our cruise we were given a belly dance performance but instead of the woman wearing the traditional belly dancer costume she was wearing more westernised exotic clothes such as a mini skirt. I am sure that these aren't isolated cases and perhaps happen all over where tourists go. So this shows that at least some traditions have been watered down to suit western travellers more in terms of appeal.

The Sinai and Red Sea:

Other human impacts have had an effect on the traditional way of life and environment of Egypt. Historically the Sinai has been plagued by conflict such as the Crusades, World War I, the Arab-Israeli Conflict, but many have stated that tourism has had the most significant impact on it, particularly the environment. Gradual irreversible degradation of both marine and terrestrial habitats resulting from tourism related activities have been rife despite preservation activities. For example many swimmers or those scuba diving may rest or walk upon the delicate corral reefs that are across the coast. This has led to plant life dying out more quickly which has effected the environment on a great scale. Whilst today many diving schools and organisations seek to preserve the environment it is believed that every time a boat drops its anchor up to 4-6 sq m of reef surface can be destroyed, which multiplied by however many boats travel along each day can lead to a devastation of the environment.

Jeep safaris, particularly in the Sinai have become very popular. However, because driving vehicles in central desert areas is not much advised given that there is a belief that there are still many unexploded bombs from the Arab-Israeli Conflict. This is also due to the isolation of major settlements. Instead many drive huge all-terrain land rovers along beaches which compacts the sand and has destroyed the burrows of many species. In addition driving in the desert (all over Egypt) has been known to have destroyed the habitats/homes of many species native to the region such as Dorcas Gazelle, the Nubian Ibex, and Hyrax.

Massive developments especially those in and around Sharm el-sheikh have had a profound effect on the surrounding environment. For example the infrastructure in regards to waste disposal has been insufficient to support both tourism and existing population where a lot of waste is emptied into the Red Sea. Obviously this had a major impact on the marine life that the area is known for and has had an affect on the local Egyptian community who, despite many restrictions, still use fishing as a way-of-life of getting food. As a result the effects of sewage have affected the fish life either reducing the population or poising fishes. Cholera, has always been a problem in Egypt and although as a result it can be seen as a way of life, it is something all Egyptians want rid of. As a result the impacts of tourism can pose such extreme indirect threats to the population. This in a way shows a failure of the Egyptian government to greatly improve healthcare throughout Egypt.

The effects on the environment have had a profound effect on the traditional beliefs of Egyptian conservatives, particular the Bedouin who view all life as a sacred. In addition to their beliefs being distorted by tourism, their way of life has been also. Whilst there are many who respect the Bedouin as a living example of a mutual heritage, there are those that don't. Many Egyptian officials, especially those in defence and tourism, as well as tourist entrepreneurs have had a negative attitude towards the native residents of the peninsula. In regards to the former, they have always suspected the Bedouin of stirring up trouble with the Israeli border guards with many claiming that they are heavily involved in the smuggling of arms to Hamas; a militant-political organisation that fights Israel, inside of Gaza that neighbours Egypt. Many tourism officials as well as entrepreneurs view them as a 'nuisance' getting in the way of modernisation such as the creation of new tourism resorts. As a result in recent years there have been increasingly arrests made by police against the Bedouin. Such claims haven't been fully proven, with most cases being discriminative.

As for affecting the traditional Bedouin way of life, many are losing areas where plants grow in the desert, which they use to feed their livestock that they herd. This has been the result of extensive erosion caused by tourism activities such as quad-biking and driving in the deserts. In addition many tribes visit the coastal region to fish but accessibility has declined due to the increasing number of resorts and hotels being constructed.

As I mentioned, the rise in security has seen the placing of checkpoints across tourism regions which restrict the movement of many Egyptians. Given the Sinai's status as a growing concentration of tourism as well as its borders with Israel, it has received much of this. Although the Sinai is technically a demilitarised zone a large amount of the police force (some of which are armed just as much as the military) have a major presence there.

The traditional way of life of the Bedouin is to 'wander', this has as a result been greatly affected by Egyptian police, where many have in effect being confined to specific regions. Although the Egyptians try to maintain the centuries-old Arab principle 'the Bedouin always have right of way' this isn't really the case anymore. In some cases, some Bedouin have said that they would rather live in the Negev in Israel/Palestine even though Israeli laws in effect treat Arabs as second-class citizens.

Those that have benefitted from tourism such as giving guides of the deserts and an insight into the way of life have had their way of life corrupted. Wealth has always been an affluent part of Bedouin society and with increasing money earned from tourism and the extensive sale of western products it has led to a negative result. There are some tribes that will now own portable electrical units, televisions and even vehicles such as quad bikes and land rovers. This western impact of modernisation has greatly affected the traditional way of life of the Bedouin making life so convenient to the point where the nomadic lifestyle of the Bedouin is lost.

Cairo:

The capital of Egypt has been known for becoming westernised and many have questioned whether its ambitions of developing tourism are in accordance with sustaining the culture. Cairo is considered a 'mother' of world megacities, being the biggest city in Africa with a population of 16,000,000. Tourism has led to the country earning a lot of income, especially Cairo. But leakage is very prominent. Cairo has become notorious for its poor infrastructure in the suburbs where many Egyptians live. Many say that up to 28,000 live per square kilometre of the city showing how overcrowded it is. Mass-migration to the capital has been the result of many moving to Cairo seeking out new jobs particularly in the tourism industry, but for many this hasn't worked.

In addition Cairo is also notorious for its widespread traffic congestion which has caused much noise and air pollution throughout the city starting to mirror cities such as Mexico City where pollution is very dominant. On a number of occasions smog has descended upon Cairo making areas toxic with unclean air something that continues to affect the health of many residents.

The modernisation of Egypt has failed to reach out across the city and as a result much of the population lives in poor quality housing as well as infrastructure in general. Collapses of houses are common stories seen in the media. Cairo's income from tourism is only really used to fund the growing business centre within it as well as services and facilities for tourists.

Luxor:

Luxor's success is prosperity has is accounted for by one thing; mass tourism. It has developed and expanded becoming one of the wealthiest cities in Egypt because of it magnificent heritage sites. The fact though that it has developed along only one economic industry has shown however that it is very dependent on it and should it go then in effect so would Luxor. Many analysts have argued that terrorist attacks such as the Luxor Massacre could potentially reduce Luxor as an appealing destination thus leading to a terrible economic impact on the city.

Leakage is very prominent throughout the country where money earned from a tourist destination is not seen or given to the local residents. Whilst Luxor has developed as a result of

tourism it hasn't developed anywhere near as much as it may have done without leakage, as much of the economic benefit from tourism in Luxor feeds into the overall Egyptian economy instead.

A majority of the four-five star hotels that line the Nile at Luxor such as the Winter Palace and Sheraton Luxor Resort are situated in more secluded areas of Luxor on the East Bank that are often all-inclusive in that everything such as bars restaurants, leisure and tour providers are all there meaning that fewer Luxor residents see the bulk of the money earned.

The Egyptian government has also shown duplicity when managing its so called 'tourism strategy', especially when it comes to Luxor. Two such tenets include environmental and heritage protection zones, as well as no hotel construction on the West Bank of the Nile. These have mostly been ignored with many constructions taking place near, if not right next to monuments, which has ruined their traditional feeling; when I saw a photo of the Colossi of Memnon there seemed to be no buildings surrounding them. In fact when I visited the site there was a road and town no less than 15 metres next to it. With regard to the second point hotel construction has taken place on the West Bank which has a had a negative impact on agriculture, with most of the traditional farming lands which line the Nile having been removed to make way for tourism development.

Luxor today still remains a key place of Egyptology where new sites such as tombs and other buried things are found every year. However the expansion of archaeology has had a negative impact on the homes of many Luxor residents and has paved the way towards hostility. One example was where last year (November 2008), up to 32,000 Egyptians had to be moved from their homes in the nearby village of Quana by the government so new tombs could be uncovered. It had led to much hostility towards both the local and national government and despite having been moved to a new settlement only a few kilometres away it shows that whilst Egypt is willing to preserve its ancient history it shows that it is unwilling/neglecting to preserve the local modern heritage.

Religion and Sharm el sheikh:

The westernisation as a result of tourism in Egypt has been something that has remained prominent ever since the 1979 Egyptian-Israeli peace agreement. One of the stipulations of the treaty was better economic trade with the West, in particular the USA. During the Nasser era prior to that whilst the vast majority of Egypt's government programmes were heavily secular, religion was still preserved a lot more. Nasser as well as many other secularists argued that whilst religion should be kept out of politics it should be an instrumental part of society. So it wasn't until around 30 years ago that westernisation started to take place in Egypt.

Sharm el-sheikh is a key destination when analysing the effects of tourism as unlike other places it is almost entirely a Western product. Originally a small fishing community it was occupied by Israel in 1967, and as with the Palestinian Territories Israel desired to keep a hold and annex the Sinai. One method, which has been controversial and hindered the Palestinian peace process, was the construction of illegal settlements. With Sharm, the Israelis started to develop it into a tourist resort hoping to mirror that of Eilat, a tourist resort inside Israel. When Egypt reacquired the Sinai it decided to continue the development of the resort as a western destination. In regards to religion it has led to much controversy.

Although Sharm is in effect a Western town, the overwhelming majority of the workers there such as waiters, cooks, guides, hotel staff and so on are Egyptians. Many of the city's 310,000 workers have complained and held views of feeling inferior and offended by the actions and appearances of the foreigners. The travel section of the Los Angeles Times has given first-person accounts of the views of Egyptian workers in Sharm. One Egyptian worker said 'When I see a half-naked woman I feel guilty and I feel this is not my country anymore. But work is scarce and I need this job'. The serving of alcohol as well as women wearing too 'revealing' clothes on many occassions has offended the religious beliefs held by many.

Another worker said 'When we serve liquor we feel it is wrong because we are Muslims'. The holy month of Ramadan has also been heavily impacted on by tourism. Whilst many other places of the country restaurants and cafes will be closed due to ban on eating and drinking during the day, Sharm remains unaffected by it. This has offended many of the Egyptians who both live and work there giving this mutual feeling that their town is no longer in an Islamic country. Many waiters and cooks (anyone who is employed in eating and drinking services) have conveyed feelings of great offence when having to cook and deliver food and drinks during daytime hours. Many don't only feel that their offence is the result of foreigners not respecting their religion but also that they are scared of what may happen to them for not properly observing their religion. A waiter has said "Deep down inside we hope God will forgive us. It is hard during Ramadan".

Many also feel offended because whilst they prayer in their mosques they are often surrounded by huge grand hotels that have ruined the traditional feel of the area. The main mosque where most Egyptians go to prayer is near to the Ghazala Gardens Hotel, which was one of three sites bombed in 2005 by Islamist extremists which killed 88 people. The attacks on Sharm were triggered for the exact same reasons as why many Muslims feel offended. So arguably westernised tourism has attracted unwanted terrorism which has put many tourists as well Egyptians in danger. Many Egyptians who work there find themselves wedged in between a conflict, on the one side they need to work there for the money but on the other they are targets for radicals as such people are viewed by Islamists as conspirators/traitors of Islam.

Overall the issue with Sharm is that whilst many of the Egyptians feel offended and have lost their belonging to a traditional Islamic Egyptian identity many work there because back home in their small villages there are no other employment opportunities. As a result the majority of Sharm's modern day Egyptian population in fact comes more from the mainland. The fact that this economic migration has occurred is due to the government primarily focussing the creation of new and better jobs on the tourism industry meaning that many have had to have got a job in it so they could work and make a decent living. This has had a profound effect on the Arab principle of family as many Egyptian men who work in Sharm have had to leave their families back home and send them money back. Overall though the principle problem created by Sharm el sheikh is that Egyptians have lost their cultural identity there and feel as though tourists are more valued than they are which has created this feeling of inferiority. As another Egyptian worker put it; 'The Sharm el sheik and Hurghada resorts are not for Egyptians. They are purely for tourists. I don't want this in Egypt'.

Sustainability: Can Egypt sustain its culture whilst continuing to develop tourism?

We have seen that whilst the negative impacts have had mixed implications and that they outweigh the positives, that Egypt has still sustained its culture. This has been particularly noticeable in the preservation of heritage sites as well as creation of many employment opportunities and promotion/marketing of local arts and crafts shops. However, the Egyptian government has for a very long time been plagued with corruption and bureaucracy ever pursuing a means of improving tourism to increase the revenue neglecting for the most part the preservation of the social culture of the country.

The Butler's Tourism Area Life Cycle model can be applied to Egypt. The model talks of how a country or place progresses through tourism development through a number of stages. The seventh and final stage of the model can be paired with Egypt. The stage stipulates rejuvenation where a decrease in tourism through traditional methods has resulted in the creation of new types of facilities and attractions which has led to another increase. This refers to places in Egypt such as Sharm el sheikh and Hurghada, places which are not aimed at the traditional market visiting Egypt for its heritage and antiquity but seeking spa-based and relaxation vacations. They are different in

some ways to the traditional input as they tend to be a lot more family-based when the previous type of tourism was aimed more at adults and those interested in history. The stage also represents a change from the stage prior to it which is stagnation. Egypt has witnessed a number of things that has led to tourism not decreasing but stagnating in its correlation. The political instability in the region especially after the Luxor Massacre and September 11th attacks in 2001, has led to the government not only improving safety but also the development of diversity in its tourism in order to maintain an increase.

Sustainable tourism has existed throughout Egypt's history as a popular tourist destination, but this 'sustainability' has varied over the years. The maintenance and preservation of heritage sites has been ensured ever since 1946 when UNESCO was formed in which most of Egypt's popular sites have been under its protection. However, the preservation of other cultural components of the country have taken some time to have developed. The introduction of all inclusive package holidays has had a poor effect on the local economy in that not many tourists visit places on their own. Another is that westernisation has overshadowed cultural preservation especially in regards to the nation's religious identity. This has be very apparent in the growing replacement of traditional clothes with more westernised dresses, as well as the increasing retail of perishable products such as drinks and food. Baksheesh is a major tradition of the Arabic culture and it has over times faced much repression and limitation by authorities. This is because many foreigners are not accustomed to the haggling and has sometimes led to conflict with the locals, as a result the public sector has focussed a lot in ensuring that it continues to exist but is greatly limited. Many view that such an 'unsettling' custom to foreigners would reduce Egypt's appeal thus reducing its tourism.

Over time though the Egyptian government, despite it being a mainly corrupted bureaucracy, has implemented schemes by which to promote cultural enrichment tourism. In many cases this has worked such as the marketing of local arts and crafts, merchant quarters next to famous sites where baksheesh can be made and where sellers can make a profit. The fascination of the Bedouin culture has led some preservation programmes also so tourists can explore the traditional nomadic life style. However, such preservation programmes have come at a cost to the Egyptian. Whilst you may notice a lot of preservation schemes where you visit keep in mind that the preservation of the local culture only occurs in tourist destinations, not all over Egypt. In addition the raising of security turning parts of Egypt into 'police-states' has had a profound effect on the sustainability of the local culture as accessibility is greatly restricted and it limits the human rights of many normal Egyptians. Amnesty International has repeatedly condemned Egypt's human rights particularly on political torture and detention, which they have said in a report covers people who are considered 'obstructive' to Egypt's tourism development. Many have believed that this was restricted only to the 'War on Terror' but apparently it isn't.

Religion and politics is key to understanding what the future may have in store for Egypt. The issue of secularism versus religion has been existent in Egypt ever since the 1952 Revolution. Although outlawed by President Nasser, the Muslim Brotherhood has been a strong support of opposition towards the government ever since 1928, before the revolution although it became more prominent after. The political organisation has called for democracy to be implemented in Egypt but along Islamic guidelines, similar to the system in Iran, and to make Egypt into an Islamic republic with Sharia Law.

Effectively, Egypt would start to mirror Saudi Arabia in terms of conservatism. Saudi Arabia, besides its Ministry of Hajj, has no viable tourism industry simply because of its ill-treatment of human rights and women. Whilst the Egyptian government has curbed the potential threats over the years posed by the movement, public support for it has grown in recent years. Scandals such as arrests and imprisonments of Muslim Brotherhood members have been rife throughout Egyptian media and as growing hatred of the government it has increased the threat posed by the Brotherhood. Members of the organisation were behind the assassination of President Sadat in

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1981 and although they have no real connections to major terror attacks or organisations today they are treated as a major issue by the Egyptian government.

Whilst Egypt's government may be corrupt and under threat, it is doubtful that a coup will be launched in which the Brotherhood becomes a new government. However, over recent years the government has been 'forced' to make concessions to the opposition such as no major military incursions into Middle Egypt where Islamist extremists are located. The future could see perhaps more religious-based laws introduced such as dress which could lead to a decline in tourism as Egypt's position as a liberal Islamic country will have less appeal especially to female travellers.So in a way such opposition can be seen as maintaining and preserving the culture but if taken too far it will severely limit inbound tourism, so in the end it is perhaps better to limit the culture so it can be experienced by tourists.

Future trends:

With regard to future trends it is expected that tourism, by way of employment will decline by 4.3% of the 1,529,000 current tourism employment which is a reduction of some 65,000 according to World Travel & Tourism Council. This is a result of ongoing global financial crisis which has led to a decrease in outbound tourism from many developed countries. However it is still expected that Egypt will still achieve an expected growth of 4.8% per annum in real terms between 2010 and 2019 in its tourism industry. This will allow more jobs to be gradually developed over time.

It is expected that in the future, the UK is expected to outpace Germany, acquiring second rank after Russia in terms of tourist arrivals. This could perhaps see a transition of Western influences to more Eastern influences as a result of increased Russians visiting Egypt. ABTA has reported a 38% increase in Brits visiting Egypt, saying that Egypt is a hotspot for British outbound tourism for 2009.

Egypt is attempting to receive around 14 million tourists by 2012. To achieve this target, the country needs to build 240,000 hotel rooms by 2011 that requires an annual investment of over $1 billion. A majority of this is to be spent into developing more leisure and relaxation destinations is Egypt including resorts such as Sharm el sheikh as well as the development of new resorts in the Siniai and along the Red Sea. This therefore could see an increase on negative environmental impacts such as erosion as well as the increasing use of land for hotels. It could further advance the effect the current places it is having on the locals in regards to fishing. The more beach hotels there are the more land is taken away from local fishermen who in many cases rely on fishing as a means of living, especially some of the Bedouin tribes.

One upside is that between 2009 and 2012 disposable income for the general population who are directly employed in the tourism industry will increase by 5.3%. This reflects the view that Egypt's tourism will continue to grow without being dramatically affected by the ongoing global financial crisis. This is a positive in that many Egyptians will have more wealth.

On another political front, the conduct of Israel in the War on Gaza in early 2009 along with the election of a right-wing government in Israel has significant implications for Egypt. Egypt has been strongly criticised and condemned by many other Arab nations for its lack of involvement to resolve the conflict which saw 1,417, mostly civilians, killed in the conflict. Hasan Nashrallah of the political and militant organisation Hezbollah in Lebanon earlier this year had criticised the Egyptian government. Shortly afterwards a Hezbollah-linked terrorist cell was found in Sharm el-sheikh. The common held belief was that they were to carry out attacks on tourists.

The election of a right-wing government in Israel has caused much fear throughout the region as it is expected that the Palestinian peace process will be greatly hindered and that Israeli offenses in regards to the military occupation of territories will increase. Because Egypt is bound politically to the West through its trade agreements with the US and its treaty with Israel, the government has

been known to favour a more westernised stance over the conflict, with many deeming Egypt as an Arab traitor. The implications of this is not only terrorist attacks could increase on tourists but that public opinion may move more towards conflicting with tourists. More and more Egyptians are starting to abandon their traditional Arab hospitality for a more aggressive stance against westerners visiting their country. Such possible conflict as result could lead to a decline in tourism especially in more traditional areas such as Aswan.

Egypt is expected to start adopting many monitoring systems to ensure that tourism is more responsible. This is to include the Green Globe 21 for many hotels, particular those in the Sinai to not only ensure that developments are not harming the environment but also to protect the way of life of the locals.

In conclusion it is reasonable to say that sustainable tourism in Egypt in the future is somewhat uncertain. On the one hand there is the threat of political instability and foreign politics have especially in regards to safety. The growing number of hotel and relaxation destinations will affect the position of religion especially in Sharm el sheikh and also the impacts it has on the environment. However, it can be argued that Egypt will see a positive trend in the near future despite the ongoing global financial crisis. Egypt is expected to have tourism growth over the next few years which is believed to create more and improved jobs for many Egyptians.

With regard to what sustainable tourism is like currently that too is mixed. Increased disposable income and increased employment opportunities as well as revitalisation in cultural pride has paved the way to many Egyptians sustaining their traditional way of life. However, in my opinion I believe that tourism has had many negative impacts. My greatest concern is that because tourists are viewed by the government as the major source of income that they are treated better than Egyptians. Whilst Arab hospitality towards outsiders is a key cultural trait I don't think this has been employed by the government who seem to neglect many Egyptians for the sake of wealth. Things have gotten so bad that many Egyptians are now oppressed by the government through the police.

These and many other factors/impacts have shown that whilst sustainable tourism has been maintained in Egypt, that the negative impacts of tourism are more prominent. Egypt in my opinion is wedged between two conflicting issues. On the one hand there needs to be more preservation of its traditional culture, but on the other the economy, both local and national, has become very dependent on tourism. As a result Egypt will blunder into economic disarray if it was to lose its tourism and in the end these two sides will continue to conflict with each other as they have for the past 30 years.

Assessment Objective 04: An evaluation of tourism's cultural influences on traditional ways of life at my two chosen destinations: Cardiff

Just like Egypt, Cardiff too has felt the impacts of tourism. However one distinctive difference between the two is that Cardiff's transition into a globalised city is more the result of it being a British city in an actual western country. It is also important to bring into account that the negative impacts seen in Cardiff where the sense of identity has been lost has been a centuries-old affect created primarily with the annexation of Wales by England and Anglican Reformation in the 16th century. Over time as secular politics have taken hold across Britain religion hasn't really become a conflicting issue in regards to tourism development which we have seen in Egyptian destinations such as Sharm el-sheikh.

In Cardiff there are both positive and negative impacts as anywhere else. However, the negatives are a lot fewer and less severe than those in Egypt with environmental problems as well as globalisation being the only main impacts that have negatively affected the traditional culture of Cardiff. With regard to positive impacts Cardiff has received quite a few particularly the expansion into improved ecotourism as well as improved infrastructure and employment opportunities. The preservation of heritage sites that both relate to olden and modern history that Cardiff has become associated with has proven to have received positive impacts. Such preservation has allowed the Welsh identity to be maintained and expressed to outsiders which has been quite effective in developing both domestic and inbound tourism.

Maslow's Hierarchy of Needs:

The development of Cardiff has been strong in keeping with Maslow's hierarchy of needs. Although a psychology model it can be used for describing tourism development in regards to the needs to tourists. At the very basic physiological aspects such as water, food and sleep are required. Moving upwards, safety as well as self-esteem as in being confident in that a particular destination is ideal to visit are essential for a place to be successful by way of tourism. Self-actualisation is key in that a destination perfect for tourists which has been implemented in Cardiff. This has been the result of the main types of tourism being business, leisure and sports visitors. Cardiff has undertaken many ambitious and challenging projects especially in environmental preservation, which is a testament to having reached the top level of this model. Such a model hasn't really be seen in Egypt throughout given its poverty as well as its appeal to only one or two major types of tourism, whereas in Cardiff such expectations in a western destination are required to draw tourism in.

Egypt's lack of fulfilling some needs stipulated by Maslow, has been one of the reasons why tourism has failed to be fully successful and sustainable. With regard to the social the country has failed to make both tourists and residents come together, where instead there have been accounts of conflict. Safety and Security the second most essential factor has been quite controversial as well. Whilst security is heightened to a 'social repressive' level, terrorist attacks and 'harassment' on tourists have deterred many from visiting; my father was reluctant to take me there prior to 2007. Psychological, the very principle need, is also not fully guaranteed throughout physiological requirements as well as products such as water are not always clean and hygienic across the whole of Egypt. So ultimately, Cardiff has more successfully managed this model. To view this model see AO3.

This document is shorter and structured different from that of Egypt. As you have seen I have written about Egypt by talking about different destinations which was key because tourism in

different areas where the culture can vary locally can lead to different impacts and effects (e.g. Luxor – preservation due to large number of heritage sites, Sinai – conflict with Bedouin over resort developments). Cardiff instead is just one city so as a result the outcome is that there are fewer impacts to analyse given how limited the area covered is.

Positive impacts:

Economic and socio-economic:

With regard to the benefits made by Cardiff as a whole it has recently seen a substantial boost from tourism. Being one of the most popular destinations in the UK for both domestic and inbound tourism, Cardiff has for a long time used the STEAM model (Scarborough Tourism Economic Activity Monitor) as a means of assessing the effects of tourism from an economical perspective. According to results gathered from 2007 tourist arrivals measured at 12,135 which was a 3% increase from 2006. Expenditure measured has also measured high as well at around £5,748,000 of both direct and indirect tourism businesses. Although, this may seem a lot lower than that of Egypt keep in mind that Cardiff is only one place and it has seen a rise by 4% from 2006. Although a record for 2008 isn't available it has been stated that this trend has progressed seeing a similar increase in 2008.

Employment has seen a substantial boost since Cardiff underwent regeneration and modernisation. Cardiff was once heavily dominated by industry and in a strong class-influenced society the majority of residents found themselves in relatively poor paid industrial employment. As a result of the construction of many hotels, bars and restaurants transforming Cardiff into an appealing place for nightlife these direct and indirect business have given many locals the chance to improve their wealth and disposable income. Around 15-20% of the Cardiff working population of 321,000 are employed either in direct or indirect full-time tourism jobs. Working in bars and restaurants has proven to be very successful not only by way of increasing expenditure which saw an income of £93.3 million but by sustaining the culture. As I highlighted in assessments 01 and 02 traditional Welsh cuisines is still very apparent in Cardiff to this day and is often sold in many restaurants as well as traditional Welsh beers such as Brains. If anything it has led to a further need to preserve such cultural aspects as they have been popular with many visitors, which have allowed residents to make their cultural cuisines known.

When British Prime Minister Thatcher ended industrialisation in Cardiff many were left without jobs and initially the British Conservative-ran government refused to provide better education so residents could have wider employment opportunities. However ever since Cardiff underwent regeneration and modernisation programmes have improved education such as more state funding and high education facilities such as colleges, and improved universities. As a result when Cardiff started to become a blooming centre of human and tourism activity it was very exclusive towards the residents. This has proven very effective in providing both permanent and seasonal jobs for workers, the latter has been a main motivator for students wanting to move and be educated in Cardiff. This exclusiveness mirrors that of Luxor in Egypt in that many seasonal jobs have been created for the local residents. The only difference is that ever since the late 1980s the bulk of Egyptians have been educated in that they have mostly received basic education as well as many receiving higher education. The only problem is that the economy there has failed to produce enough well-paid jobs to accommodate the growing population, with many now working or travelling abroad.

This has in fact proved to be the opposite with Cardiff which seeks to rekindle its larger population it once had by creating more highly paid tourism jobs. De-urbanisation was a product created by deindustrialisation in the 1980s and as a result a large amount of Cardiff's population had migrated away.

A higher standard of living has been established in Cardiff as well with many famous high street retailers setting up in the main streets and shopping centres as globalisation has taken hold

of Cardiff over the past decade. I have often conveyed globalisation in reference to Cardiff in a negative light, but arguably it has been a positive. It is important to remember that Cardiff, the capital of Wales is still in the United Kingdom and over the past centuries the UK has be run by a relatively firm aristocracy. This has meant that more cities/places were more affluent than others such as Oxford and London where things such as the North-South Divide of England had led to divisions in terms of wealth because of classes. The North of England has traditionally been viewed as predominantly working class with many industrialised cities such as Liverpool and Leeds, whereas as they were more tertiary-based in the South. As for Wales, it was viewed entirely as working class by aristocrats with Cardiff once being a heavily industrialised city. So I think the modernisation of places such as Cardiff has ensured that they receive a more equal amount of wealth and affluence compared to traditionally affluent cities. This is something I strongly believed has enhanced the way of life for many residents as everyone I believe should be treated equally and that the corrupt and partisan class system should be wiped away from British society, and I think Cardiff's regeneration has shown a true significant move to doing just that.

Modern heritage, in regards to industrialisation, has been extremely important in maintaining the culture of Cardiff. The mining generation who lost their jobs under the Thatcher government were unable to receive proper education with most of the new education reforms having been introduced to the younger generations in the 1990s. However, there are those that have found jobs at heritage sites. Many of the guides who work at the Big Pit National Mining Museum are former miners. This is a very positive socio-economic impact as it is allowing Welsh residents who have worked the traditional life of the area to preserve it and also to make a living out of educating outsiders of their history. From the tourists perspective it allows them to be educated in the modern history and culture as well, which has led to positive cultural understanding between outsiders and the local community.

Socio-cultural:

Despite globalisation having modernised large areas of the city, particularly the centre, pride and nationalism has remained very dominant in the city. Many residents feel as though that because Cardiff wants to also appeal as a tourist destination with its own identity that it has employed Welsh nationalism as a means of doing so. The preservation of many historical sites, both olden and modern, has been a integral part of many of the tourism strategies of the local government. Tourist attractions such as the Big Pit, Cardiff Castle and Castell Coch have all received public and private funding and have been major sources of tourism income particularly from families on leisure trips. It has been beneficial in the same way the heritage sites of Egypt have in raising community spirit.

Language is making more of a return to the culture. As I illustrated in AO2 Welsh is taught in the educational curriculum across Cardiff and Wales for everyone as a compulsory subject up to the age of 16, which was introduced by the Welsh National Assembly. Egypt hasn't really faced such a threat to its language and although English is well spoken to mainly tourists, Arabic by far remains dominant. In addition to education the introduction of many Welsh-language channels such as BBC Wales and S4C as well as the 1993 Welsh Language Act, not to mention the use of it on menus and signs, have all ensured the redevelopment of the language as an inseparable part of their culture.

This impact however was inflicted by tourism being negative towards Cardiff. The redevelopment of Cardiff during the 1990s along similar lines to that of projects carried out in Leeds and Manchester posed a potential threat to the already far weakened position of the language. Many residents saw it as a potential final blow after centuries that would wipe out the language. As a result a negative impact of tourism in effect became a positive one as it motivated many, particularly the local government and Welsh Assembly to take action to preserve it. As a

result today it is more prominent in the culture as a result of tourism and is used as means to maintain a separate identity in Cardiff from it being engulfed into a globalised or strictly-British one. This concept of negative impacts of tourism resulting into positive ones is evident in Egypt as well. For example the threat posed by western visitors to Islam's place in society motivated many Egyptians to more strictly observe and preserve their faith by way of wearing Islamic clothing and observing more tenets of the Qur'an, as well as the government to endorse more inter Islamic tourism.

Unlike Egypt Cardiff has prided itself upon modern music such as English-Language Welsh pop through stars such as Tom Jones and Shirley Bassey. Because they both hale from Cardiff they have allowed many residents to be proud not just because they are local stars but because they have successfully exported a locally-made cultural music abroad. So this has been another cause for maintaining nationalism and pride.

Sport has particular been an inseparable part of Welsh society particularly in Cardiff. The construction of the Millennium stadium heralded the preservation of Welsh rugby with it ever since making Cardiff a major venue of international rugby particularly the annual Six Nations Championship. It had proven to be a catalyst of the modern success of tourism in Cardiff. It first opened in 1999 to host the Rugby World Cup and has been viewed more as a nationalistic trait. On the one hand there is that Cardiff hosts games where the national team plays but it must also be remembered that rugby is the most major sport of the country. In many regards the sport has often been associated with Wales given its great successes in the past so this attraction and various events that have occurred here have allowed a public feeling of Welsh pride and nationalism to remain firm in Cardiff.

Environmental:

Cardiff has for quite a while been known for its ecotourism and the preservation of it has been very successful in sustaining the culture.

Waste recycling has been a policy recently adopted by the Cardiff Council as a result of the threats posed by global climate change and the need to increase responsible tourism. They have created the Waste Strategy which has been aimed to limit the use of landfill sites as well as recycling more organic material especially waste food from hotels and restaurants to be giving to farms to feed livestock. Having been implemented in 2007, the plan has proven quite successful in preserving the environment by way of not ruining the beauty of the surrounding Welsh landscape and to reduce the strain of resources, e.g. agriculture. This has led to ecotourism becoming more popular. The council aims to recycle and compost 40% of all waste by 2009/10. Cardiff isn't traditionally a clean city given its industrial heritage, however I view this as a positive enhancement for the locals who want their city to be clean.

About one third of the area of Cardiff is green space consisting of coastal marsh, river valleys, rolling farmland, upland pasture and wooded hills. The Landscape Study of Cardiff was published in 1999 to educate many outsiders of the greatness and desirability of the natural environment. As result this had led to an increase of ecotourism such as backpackers and day-visits and has led to the environment receiving more protection from both public and private sector bodies. Preservation schemes such as the Cardiff River Valleys Initiative highlighted the strong desire to preserve the local environment, and are similar to that of the corral reefs of the Gulf of Aqaba in Egypt. Ecotourism however is more culturally-respected in Cardiff because it is more diverse in terms of plant species/habitats than Egypt which is mostly desert and corral reefs.

Tourism is also taken a lot more morally in Cardiff than it is in Egypt. The local government of Cardiff isn't a national one and as a result of the city not being essentially dependent on tourism and lack of corruption many of the actions taken are respectful towards its residents. With regard to the environment the Rights of Way Act has allowed all, both tourists and residents, to access

different parts of Cardiff ranging from inner city districts to far out woodlands. It shows clearly that tourism has developed so the rights of the local are protected which in turn has made many favour the local government and its tourism development activities. Construction and development of tourism facilities such as hotels is also subject to planning permission and the local council is often responsible for managing this. It ensures that the rights and way of life of the residents is maintained in that people aren't evicted from their homes and businesses to make way for tourism development. This has been both successful in promoting Cardiff as a 'moral' destination as well as appeasement from residents, something that has been very controversial in Egypt. Evidently in Luxor some housing is removed to make way for new hotels and attractions without regard to the inhabitants.

The built environment such as heritage sites like Cardiff Castle and Castell Coch have received increased funding and preservation to prevent developments and negative human activities from damaging their environments. There are over 855 listed buildings, where each one receives recognition of its heritage and right to preserve it. In addition there are also 27 conservation areas, which includes sites such as 'the city within a city' Llandaff, the Rhiwbina Garden Village, the grand Victorian houses on Cathedral Road and much of the city centre. Unlike listed buildings these conservations often cover the areas around them such as un-spoilt woodland or traditional housing where new developments are prohibited. This has proven to be very successful when preserving the traditional society of Cardiff as such measures have protected areas form the redevelopment projects. This has meant traditional architecture has been preserved allowing tourists to explore old areas of Cardiff, as well as residents being able to retain their traditional environment of living. Many residents live in old houses which has allowed many to continue directly living a traditional lifestyle and has allowed whole communities of the city to retain a feeling that they are in fact in a 19th/early 20th century surrounding not a too modernised one.

The redevelopment of Cardiff during the 1990s has been very efficient in improving environmental impacts of tourism. The redevelopment, specifically relating to Cardiff Bay was brought about by deindustrialization throughout Britain during the 1980s which saw mass unemployment and derelict buildings across an industrialised Cardiff. As a result the Cardiff Bay Management had no effect on the environment as all the construction took place on brown field sites not green field sites. Brown field sites are areas that already have human-made structures present, whereas as green field ones are all natural with no previous constructions. As a result whilst the built environment was redeveloped there were no impacts on the natural environment. The Cardiff Bay was the main focus all redevelopment and created 16,780 new jobs, new housing such as apartments, and business centres, all without harming the environment. In addition a barrage was placed at the head of the harbor which has allowed the creation of a 200-hectre lake of clean water which has improved the environmental scenery. This has shown that sustainable tourism in regards to the environment is possible with modernisation and redevelopment in Cardiff. This though hasn't been a success in the case of the Sinai in Egypt as the construction of resorts along fishing areas has not only increased pollution but restricted many Egyptians from fishing.

Negative Impacts:

Economic and socio-cultural:

Cardiff has suffered from some negatives a result of tourism, however these have not been as varied nor as major as those witnessed in Egypt. The two are separate in terms of economic development and that has played a major role on the effects received from tourism. Whilst globalisation in regards to the establishment of many foreign businesses and service-providers has had a positive impact in raising wealth and creating jobs, it has had a negative impact. The

growth of Cardiff from a primary and secondary industry city to a tertiary one has had a profound effect on the traditional way of life. Cardiff has been traditionally a secondary-industry class city where much manufacturing took place and with goods exported from there. This wasn't entirely related to coal and steel and as a result some were still open after the initial deindustrialisation during the 1980s. Over time though tourism has gained momentum and alongside globalisation and redevelopment most of what industries remained closed down as Cardiff sought to become fully developed. Although the workers were able to get new jobs this final blow to industrialisation was partly marked by tourism not the national government. As a result this was a negative impact because it marked the end of a traditional way of working for residents of Cardiff.

Materialism has increased significantly in Cardiff as a result of all the high-street brands and many other service-providers setting up in Cardiff. The result has been many residents buying more modernised non-traditional products. Especially in terms of clothes this has had a real impact on many residents. When I visited the shops of Cardiff most were wearing clothes just like the ones you would find here. This is an impact that has be inflicted by commercialisation and in many respects has made the Cardiff culture more blurred, in other words a loss of identity.

Commercialisation has in some places even exploited local traditions for profitable needs. Long ago the production of jewelry such as rings and necklaces using Welsh gold mined in the region was a local tradition employed by many small businesses and in general sometimes not used to make profit. Today this craft has been exploited by large outside companies who produce and sell this once traditional craft purely for profit. Although it has proven popular, making lots of profit and employing many residents the way it is done is a negative impact on the culture as it is no longer made and sold in the traditional sense.

Due to Cardiff becoming so globalised by way of having many foreign business established there it has become quite vulnerable to the global financial crisis in the recent year. As a result of the British recession hotel occupancy has been a particular area of concern with the international business advisory firm Deloitte saying that figures this year are down by 5% (64.8% to 59.6%) compared to last year. This in some way has threatened the tourism growth economy in Cardiff.

Environmental:

Despite there being many measures in place and developments by way of ecotourism, tourism in general has still had an effect on the local environment. The Cardiff Council's Ecological Footprint Report has discovered a number of environmental issues that are either directly or indirectly the result of tourism. Between 2001 and 2005 the ecological footprint of Cardiff was measured and it was determined in 2001 that it stood at 1,727,807 global hectares (gha.), with Cardiff effectively using up to 125 times its land area to consume resources. In 2007 another report stated without any figures that overconsumption of resources was still a problem Cardiff faced. This is the result of tourism as more and more visit Cardiff each year and the increase in wealth and disposable income have led to people using more than what they need, something that isn't a part of the traditional way of life.

24% of the footprint is down to the production of food and drink alone. This reflects the impact tourism development has had on Cardiff. One of main sources of development has been the increasing development of restaurants and hotels which have added greatly to this percentage because they accommodate a large bulk of visitors in the city. So indirectly this has greatly affected the traditional/natural environment. This hasn't been solely down to visitors themselves though. As a result of increased wealth especially given Cardiff's growing affluence many residents buy more 'energy' foods (foods that use a lot of energy to produce) as well as dining out a lot more in restaurants. This has also been indirectly the result of tourism as tourism development has led to increased disposable income for much of the population.

The preservation of built environment especially old-housing communities may be positive in terms of protecting the traditional way of life but it is harmful in terms of the environment. A lot of houses in Cardiff are still depended on coal or gas for insulation. This reflects Cardiff once being a very industrial city. As a result the carbon output is far greater than that of energy-saving methods; 66% of homes in Cardiff still use gas as heating. If Cardiff fails to make the majority of homes more renewable then it will start to mirror Cairo in Egypt in regards to air pollution as a result of excess CO2 in the local atmosphere.

With regard to waste management the Waste Strategy hasn't properly dealt with all the issues that exist in Cardiff. For example littering has occurred quite a lot in the parks and open areas around Cardiff which are popular for ecotourism. The problem mirrors something similar to that of the Sinai in Egypt where tourists have become known to not understand the effects of littering and often litter when visiting areas. This has created some hostility from local public agencies who have worked hard in developing Cardiff as a major destination of this type of tourism. However, it is partly to blame by them as they have in some places, particularly the outer countryside, to not place enough rubbish or recycling bins, so in some cases tourists litter because there is no where to put their waste. Nonetheless though this shows that whilst Cardiff is a great place to visit for its preserved environment that it is not always respected by tourists.

Tourism and business travellers have had a profound strain on Cardiff's motor infrastructure. As more UK residents travel to Cardiff the more private transport they bring. This combined with a large number of public transports such as buses has often led to congestion, something that rarely occurred prior to Cardiff's redevelopment. In 2005 the BBC reported that Cardiff's commuter traffic grew on average 3% each year, which was 50% more of the then UK average. Although no statistics are available for recent times, it has been attributed by many that this is a trend that has continued to persist despite park and ride strategies being implemented. When I last visited Cardiff in late 2008 the traffic was really congested, particularly in the centre. This has had an effect on the cultural environment of Cardiff as it has never received such high congestion prior to it becoming a major tourist destination. In addition its effects concern many residents and local officials over city health as it has led to increased polluted air, although nowhere near that of Cairo's traffic pollution it is widely believed that should it continue that tourism may in fact decrease.

Sustainability in Cardiff:

Unlike Egypt, addressing the issue of whether Cardiff has and can maintain sustainable tourism is rather blurred. It must be remembered that there is a very firm British identity in regards to things such as economy, modernisation, language and many other things that are present in Cardiff and in many ways has become a part of the culture there. Egypt can be similarly associated with a wider identity which is that of the Arab identity. After all there are Bedouin throughout the Arab world, particularly in Jordan and Saudi Arabia; in fact compared to other Arab countries Egypt has only a small Bedouin population. With regard to Cardiff it is important to understand what is meant by 'sustainability' as large sections of its culture now mirror that of many other places in the UK. This isn't something that has grown over the past 20-50 years like in Egypt, but for centuries. The annexation of Wales by England and Anglican Reformation centuries ago have played a key role in transforming both cultures into a more united and blurred one.

The fact that the overwhelming majority of residents speak English, as well as having similar social gathering places, heritage sites (e.g. castles and mines) and more, are such traits of the modern-day culture that have developed over the long era, not the result of tourism. More importantly whilst Cardiff did hold a cultural identity of being a working-class industrialised city for a short span of centuries its decline and transformation into the modern developed city it is today is not the major result of tourism. It was in fact the action taken by the national

government in London under Thatcher in the 1980s to deindustrialise Britain. The redevelopment mainly came about as a result to affirm Cardiff's position as the Welsh capital in terms of development and the change in the UK economy brought about by deindustrialisation. Tourism did play a role in the redevelopment but not the major role.

Then again we may often say that Cardiff's culture is that of an industrialised city, but it must be remembered that industrilisation in the first place was an English product that originally started in places such as Leeds and was then spread to Wales. So in regards as to whether Cardiff is sustaining 'its' culture when it comes to tourism then yes it is, it is simply employing traits of what is becoming the British culture which is also ever changing.

With regard to the Butler' Tourism Area Life Cycle model I would put Cardiff at only stage C. This is despite Cardiff being situated in a developed country and I have marked Egypt with stage F even though it is a developing country. I have good reason for this which is that Cardiff has had nowhere near a developed tourism industry than Egypt. Egypt for a century or so has been a major tourism destination primarily for its heritage sites and is currently passing through the final stage of rejuvenation. This is because it has recovered from past conflicts and terror attacks and is now developing more diverse forms tourism. This isn't the case with Cardiff, as prior to 1990 there was no effective tourism industry. Although it had heritage sites it was no where near as attractive as those of Egypt or in fact other UK destinations at the time in that respect. Cardiff's development of tourism is still ongoing and has only been truly present since the mid 1990s. As the stage states local people become more involved and in the promotion of the area, which has been the case with Cardiff as there is hardly any conflict and many residents do approve of it.

Future trends:

One common trend I forecast is that Cardiff's culture will become a lot more multi-ethnic/cultural. I have said in the previous assessments how Cardiff has for a long time, since the days of it being an international port to it developing into a safe haven for asylum seekers, been a cosmopolitan city. However, the effects of this haven't been too prominent as of yet but I believe that as time moves on it will increase. It can be seen as a threat in that it is slowly reducing the prominence of the Welsh-Celtic ethnic culture of the city, but it is yet another sign of the modern British culture taken hold. One belief which I personally view as being a part of this new emerging identity is a multi-ethnic country, where unlike the previous decades where such a thing was often faced with discrimination I feel that it will become so prominent that it will be accepted as a part the culture. Whilst this might have a negative impact of sustaining the traditional culture it is in many ways a benefit for Cardiff. Instead of marketing itself as mainly a one-culture city it can appeal to many as a multi-cultural destination, like Egypt is in many regards to cultures such as the Bedouin, Nubians and general Egyptians. So this could enhance tourism if anything.

Cardiff will never in the near future be plagued by political unrest or instability as seen in Egypt with opposition organisations such as the Muslim Brotherhood. One major thing that people have often thought of is whether Wales, seeing as it now has a national assembly, will ever become fully independent. Plaid Cymru, an independence nationalist party in the Welsh Assembly, has often called for independence. The party has said that Wales could be like Iceland saying that such a small isolated country has prospered greatly economically. However, this hasn't been the case recently with the global financial crisis having hit Iceland resulting in all the banks collapsing, mass unemployment, the government resigning and the entire country effectively bankrupt. Many including myself view that whilst independence would further boost Welsh nationalism and greater cultural reputation in Cardiff, Wales itself could not sustain itself economically. Over the centuries Wales has become too economically depended on the union and that a move to separate from it would have disastrous effects. Cardiff's redevelopment as a now modernised city is thanks to lots of funding from the British government. Besides the Welsh

Assembly ensures that the culture is protected, so I doubt there will be no independence in the near future.

In regards to projected statistics for tourism the local government through their Cardiff Economic Strategy 2007 – 2012 has predicted the employment of tourism to increase 1% per annum up to 2016. As a result this will see a further transition in Cardiff emphasising more of its economy on tourism.

The environment is also going to receive more strategies by way of keeping Cardiff clean and sustainable. One such problem/negative impact caused by tourism is traffic congestion. The Cardiff Council along with the National Assembly is going to invest £28.5 million to make transport more sustainable within the city. It is designed to help many residents commute between home and work over the next two years with more innovative and sustainable methods. One includes more accessible cycling routes with a free public bike sharing scheme, whilst more public buses that run every 5 minutes which should help more visitors travel around the city. This should help in taking more private transport off the roads and replacing it with more environmentally sustainable ones instead.

The use of energy is also going to change in Cardiff. Where currently the city is heavily dependent on fossil fuels, new businesses such as the leading G24i in solar panel technology are set to invest up to £60 million into providing new renewable sources of energy. In addition to improving the environment and making the air cleaner to attract more tourism, it is expected to create around 300 highly skilled jobs which will benefit residents. So as well as it set to increase tourism by attracting more green tourist due to cleaner air it is also going to create jobs for the locals. Such actions haven't been taken by Egypt as they either don't have enough money or the government in unwilling to invest in such renewable energy sources.

According to Visit Cardiff 'Cardiff's development is far from over' as it continues to invest large sums of money into new and ambitious projects. One for example is the International Sports Village. This is designed to be open by 2012 to accommodate some of the London Olympics such as training. The project is receiving £700 million and is something that can't be found in Egypt. It is expected to produce around 940 direct jobs as well as some 260 indirect jobs. Although it may be a threat towards the local culture by way of modernisation it is set to be another representation of the Welsh sporting spirit.

Cardiff is also preparing to open the Cardiff Museum in 2010. A old library made out of traditional architecture is being renovated to feature stories, objects, photographs and films telling the history of Cardiff through the eyes of the people who have been living there throughout its existence. It is supposedly the first single attraction to play host to the entire history of Cardiff and will be an excellent attraction by way of sustainable tourism. It is both preserving the heritage and culture for its residents as well as to educate visitors as to what Cardiff is traditionally all about. If anything this will see a further increase in tourists seeking cultural enrichment which will in turn lead to heightened representation and preservation of the culture.

The global financial crisis is in fact expected to have a positive impact on Cardiff in terms of tourism, just like Egypt. As a result of many UK residents having less disposable income they are turning away from outbound tourism and travelling domestic. Two things in addition to this make Cardiff a very attractive place. One is that it is starting to compete with other major destinations for domestic tourism which has led to it having a heightened status and appeal. And secondly it is within another country within the UK and many will be appealed to visiting a different culture within their own nation. So as a result the likelihood is that tourist arrivals will increase in Cardiff during the recession.

In conclusion it can be seen that much development is still to take place in Cardiff. Unlike Egypt, it has a mostly a predictable future as in that I think that despite redevelopment of the area that it will still continue to sustain its culture. As we have seen with Cardiff there have been many positive impacts such as more and improved jobs, preservation of the built and natural environments and more. The only negatives have really been the effects of materialism, modernisation and commercialism brought about by redevelopment. A few standing threats are still around for the environment, but given the future strategies it can be said that these may be soon gone as the local council seeks to implement strategies in the fields of recycling and reducing congestion. It must also be understood that whilst in Egypt the government seeks to introduce strategies to help bring tourists to the country that they tend to favour the tourists more than the locals. In Cardiff many policies as we have seen such as rights of way and planning permission are all the result of the council wanting to promote responsible tourism, where whilst tourism prospers it doesn't come into conflict with the interests of the locals. They also want it to be beneficial towards them. Given Cardiff's stage on the Butler model I believe that tourism will continue to develop and prosper in keeping with what the locals needs are.

Political stability is a major issue when comparing the two destinations. Egypt has for a long time been set in a volatile region where the West has effectively become resented. Ever since the 1920s many Arabs have viewed the West as controlling the Arab countries politically for oil resources, and that repeated arms funding to Israel has made it in effect a proxy of the West to control the region. The former President of Egypt Nasser rallied strong political opposition to such foreign penetration and his rise and promotion of Arab nationalism and unity existed for the prime reason of preventing foreign domination or neo-colonialism as it is now known. Today Egypt has a government that is the reverse of the Nasser one, it has made peace with Israel and is now a strong ally with the West; under the surface it has submitted itself to Western control. This has sparked the rise of many opposition groups such as the Muslim Brotherhood as well as terrorist attacks making Egypt no longer safe as it once was. The result of Western penetration from political allegiances is what has led to it making more of an impact on the traditional way of life particularly with the role of religion in society when it comes to developing to tourism suitable to Western standards.

Arguably a similar case was seen in Cardiff and the surrounding area, but on nowhere near such a scale. The deindustrialisation during the 1980s led to mass-protests by Welsh workers as well as many riots. This created political instability in the region with much hatred directed towards the Thatcher government in London, with many opposition groups arguing that London/England controlled Wales, not that they were equal as one British nation. The only major difference between the two is that in the end the national government acted positively towards it. The creation of many modernisation schemes as well as the redevelopment of Cardiff allowed Cardiff to create many new better paid jobs for its inhabitants as well as developing an attractive tourism industry. It must also be understood that tourism has been more positive in Cardiff than in Egypt because religion no longer plays a dominant role in society and the history of Cardiff has long existed as a part of the UK. As a result of it being in a western country with its main tourism being western-based then naturally there haven't been as many conflicts like there has been in Egypt where the history/traditional culture are not the same as that of tourists visiting.

Overall we can see that Cardiff has already managed to sustain parts of the traditional culture with the positives outweighing the negatives. Along with its ambitious plans I believe that Cardiff has and will prosper a lot more than Egypt has in sustainable tourism.

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Throughout