The Effectiveness of Social Media Platforms in preserving and promoting Egyptian Intangible Culture Heritage Destinations: The Case of Siwa Oasis.

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Abstract

Recently the social media platforms tools have gained a boundless reputation in the field of marketing generally and the tourism field specifically. Those platforms could represent a powerful and effective way to highlight the Intangible Culture Heritage (ICH) if it can be used appropriately and professionally. Moreover, the ICH needs to be continuously performed and demonstrated efficiently to maintain its existence. Accordingly, this research aims to evaluate the usefulness of social media platforms to preserve and promote the Egyptian ICH. A questionnaire was designed and distributed to both Egyptian and foreign customers to measure the effectiveness of using social media platforms to appraise the value of the Egyptian ICH.

Keywords: Intangible Culture Heritage, Social Media Platforms, Siwa.

1. Introduction

In the Western Desert, Egypt has several oases such as Bahareya, Farafra, Dakhla, Kharga, and Siwa. Each oasis has its unique character and so they are the most varied in the world. The area of the five oases became a leisure tourist destination to those who are searching for relaxation or adventure, as well as for sports lovers, scientists, geologists, and historians (Fakhry, 1973& Fakhry, 1974).

Amongst all of Egypt's oases, Siwa, with its unique ecology, is the best known, the most mysterious and fascinating because of its amazing nature, its people's traditions and culture, and above all, its history formed by several civilizations (Vidal, 1954; Abd Elmonsef,2012& Alhaddad, et al.,2017).

Geographically, Siwa oasis is the farthest and the most extensive among the other oases, it is located at the western border of the Western Desert of Egypt, about 300 km southwest of

the Mediterranean and Maras Matzoth, and 820 km southwest of Cairo, near the Libyan border (Misact et al., 1997).

Since cultural heritage, whether tangible or intangible, is an important aspect in preserving cultural diversity as a result of the globalization's effect, Siwa, with the wealth of cultural heritage that it has, must be protected and safeguarded from being lost, especially its ICH (El Shadier, 1999&UNESCO, 2013).

In this perspective, this study offers a new approach on how to use social media to preserve and promote Siwa, especially from customers 'perspectives.

2. Literature Review

2.1 Intangible Culture Heritage (ICH)

In the previous decade, UNESCO developed the "Cultural Heritage" definition, as it is no more limited to monuments and collections of objects, but it became more comprehensive to include traditions and living expressions acquired and inherited from our predecessors to our descendants. Therefore, the importance of intangible culture emerges from the prosperity and promotion of knowledge and skills transmitted from a generation to another (UNESCO)

During the convention of the UNESCO held in 2003 for the Safeguarding of the Intangible Cultural Heritage, five "domains" were proposed for it (UNESCO):

- **Oral Traditions and Expressions, including Language:**

Oral traditions and expressions play an essential role in maintaining cultures alive, as they are used to transmit cultural and social values, knowledge, and collective memory to the entire communities. They cover huge spoken forms comprising legends, prayers, dramatic performances, tales, proverbs, songs, and more.

In addition, the protection of individual language as part of oral traditions and expressions is a major indispensable benefit of preserving intangible heritage better than relying on databases, grammar, and dictionaries.

- **Performing Arts (such as traditional music, dance, and theatre):**

Theatre, music, and dance present a valuable promotional approach to the community's culture which, in turn, can attract more visitors and tourists, hence increasing the revenue of the country.

In consequence, the safeguarding of several forms of performing art from threats is in high demand, especially with the standardization of cultural practices that leads to the abandonment of traditional practices.

Music is an integral part of rituals, ceremonial events, performing arts, and oral traditions which are parts of the domains of ICH, and is, therefore, one of the most universal performing arts to exist in every society.

Dancing often performed to music, represents simple rhythmic movements with arranged bodily movements and steps, such as religious dances, and those that represent war or hunting, expressing a feeling or illustrating a daily action or special event.

- **Social Practices, Rituals, and Festive Events:**

Social practices, rituals, and festive events are habitual, ordinary, and familiar activities that organize the life of societies since they refer to an amazingly diverse form of ICH such asrites of birth, wedding, worship rites, funeral rituals, traditional games and sports, culinary traditions, fishing, hunting, seasonal ceremonies, gathering practices. They also

include physical elements and expressions such as recitations, songs or dances, special food, unique clothing, and animal sacrifice.

- **Knowledge and Practices Concerning Nature and the Universe:**

Communities have incorporated a set of practices and skills related to nature through their interaction with the natural environment and the spacious community such as rituals, initiatory rites, possession rites, traditional ecological wisdom, festivals, languages, and much more.

- **Traditional Craftsmanship:**

Traditional craftsmanship is the most widespread and well-known manifestation of ICH that includes clothing and jewelry, tools, storage containers, costumes for festivals and performing arts, musical instruments, ritual objects, household utensils, and toys.

These domains of ICH are under threat due to rapid urbanization, large-scale migration, industrialization, and environmental change. Therefore, it's necessary to find solutions to preserve them by raising the awareness of indigenous people of their importance and value, and by acting to document, protect, preserve and present that ICH(RIVM, 2000)

2.2 Social Media (SM)

SM networks are considered an online community for people to explore and share interests and activities. Social media websites provide a variety of ways for users to interact, through email, text messages, voice and video chats, discussion groups, and file-sharing (Sri Jothi et al., 2011).

Manning (2014) defined SM as "new forms of media that involve interactive participation" (Manning, 2014, p.1158).

Alarcóna et al., (2018) defined SM as "links that connect the Internet with channels of instant communication where people can express thoughts and share it collectively" (Alarcóna et al., 2018, p.104).

It is clear from the previous definitions that SM are forms of media that provide channels on the internet to communicate and share information, pictures, videos….etc.

SM users have risen worldwide, according to the latest statistics in 2021 (figure 1) the active number of SM users worldwide is 4.55 billion users (57.6% from the total world population in 2021), with an annual increase of 9.9% from the previous year. The average time daily spent by people around the world using SM platforms is 2 hours and 27 minutes. Moreover, SM users are using about six SM platforms monthly.

According to (Digital 2021: Egypt), total internet users in Egypt are 59.19 million users in 2021, with an increase of 8.1 from 2020 to 2021. The report shows that the total SM users in Egypt are 49 million (47.4% of the total Egyptian population in 2021) in 2021, with an increase of 17% from 2020 to 2021 (Digital 2021: Egypt).

Additionally, SM is known that it's an effective tool, whereby people can contact, publish and share opinions easily. The Low/no cost and the accessibility (anywhere, anytime) of social media for people are considered another important advance for SM. Moreover, SM offers its users diversity source of information (Hennig-Thurau et al. 2010; Manning, 2014 & Lin & Rauschnabel, 2016).
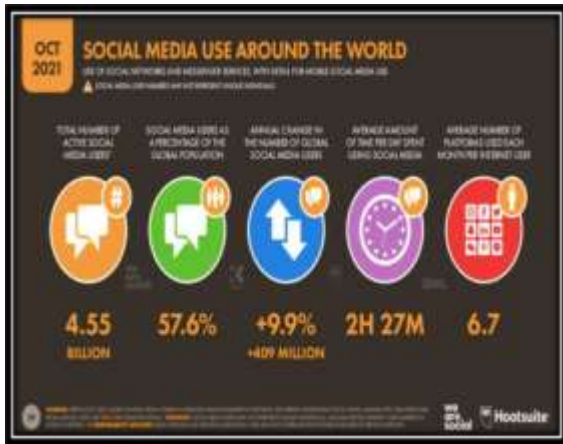
Figure 1: Social Media Use around the World
Source: www.smartinsights.com

Furthermore, SM could be used as an advertising tool. As Evans (2010) stated that "Each of them (SM applications) has a larger footprint than; marketing." (p.10 & 11). SM could facilitate informing target customers of the product or the service. Additionally, using SM can help customers to interact with different products and services wherever location they are. It also keeps customers informed with all the updates about the products and services (Hennig-hurau et al. 2010; Sri Jothi et al., 2011 and Hilaly, 2015).

SM applications are various such as E-mail, Facebook, YouTube, Instagram, Twitter, Snapchat, LinkedIn, Pinterest, Blogging, and Bookmarking and aggregating (Hennig-Thurau et al., 2010 and Manning, 2014).

The latest statistics (figure 2) showed that Facebook was the most used SM platform worldwide, followed by YouTube, then WhatsApp and Instagram came on the fourth rank in 2021. On the contrary, YouTube came on the first rank as the most SM platform used by the Egyptians followed by Facebook with only 0.1% difference, then came the WhatsApp also followed by Instagram in 2021 as shown in (figure 3).Manning, (2014) claimed that SM may possibly be classified according to its usage into two main types;

some are used primarily for amusement or personal networking, and others for work or professional purposes. On the contrary, he added that any SM application could be flexibly classified under both types.
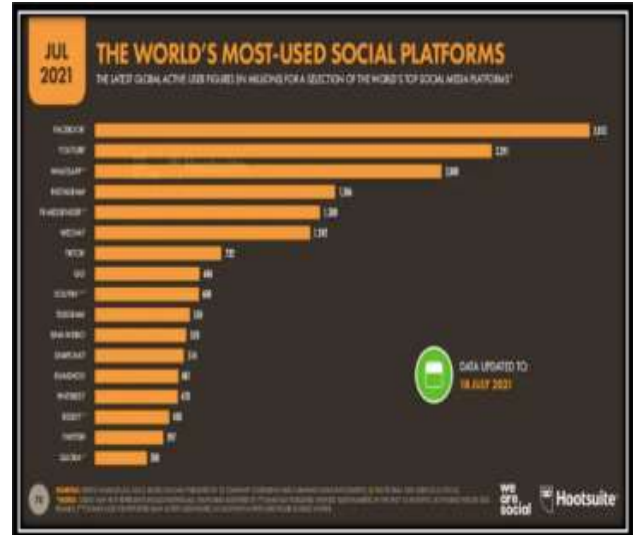

Figure 2: The World's Most-Used Social Platforms
*Source:*www.smartinsights.com
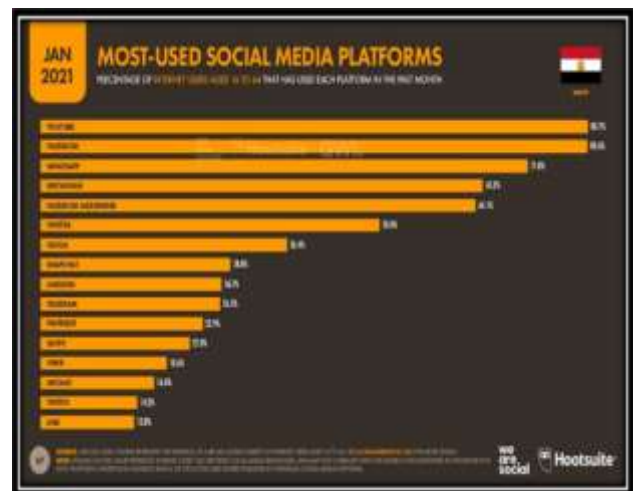
Figure 3: Most-Used Social Platforms in Egypt
Source: https://datareportal.com/

Kaplan, A.M. & Haenlein, M., (2010) categorized SM according to its social presence/media richness and self-presentation into Blogs, social networking websites, virtual social worlds, collaborative projects, content communities, and virtual game worlds.

As for Evans (2010), SM is classified into eight main categorize: social networking sites, social news sites, social bookmarking sites, social sharing sites, social events sites, microblogging, wikis, blogs and forums, and messages boards.

2.3 ICH and SM

Regarding the heritage, using technology is significant, although it requires being associated with the needs and the expectations of nowadays tourists which are indeed sophisticated. Besides, communication is an important tool to maintain the vigorous development of cultural and intangible cultural heritage in different generations. Utilizing various SM applications plays a considerable role in this communication process. Sharing information, pictures, videos, experiences about culture and ICH using SM helps in spreading the knowledge about them and preserving them globally (Surugiua & Surugiua, 2015 & Khalid & Chowdhury, 2018).

Researchers have conducted considerable studies to explore the role of SM whether in preserving or promoting culture and ICH. For instance, Antonaci et al. (2013) concluded from their study that, digital technologies (websites, YouTube, Facebook, Myspace, and Twitter) could be used in delivering ICH to a new generation and help in the process of learning it. On the contrary, the study asserted that Italy still needs to improve the role of digital technologies in shaping and safeguarding Italian ICH.

Surugiua & Surugiua, (2015) declared that it's worthwhile for the heritage industry to use social media in promotion, as SM supports the image of the heritage in people's thoughts. Moreover, they confirmed that using SM must probably be planned and supported by

following up procedures. Additionally, they mentioned that different organizations in Romania should use SM platforms professionally to promote the heritage business and must focus on their pros and cons.

Khalid & Chowdhury (2018) conducted a study to investigate the role of SM in spreading ICH in the virtual world using content analysis. The research focuses on studying how SM, especially Facebook, can be used to shape, preserve and promote ICH and how people interact with this new trend. The study concluded that the content of Facebook pages in Bangladesh is not effective to promote ICH; this is due to the poor content of the pages and the need for better strategic planning.

According to the study of Belenioti et al. (2019), SM supports brand equity for both museums and small-scale events. Furthermore, the study also proved that SM enhances customers' engagement with brands, brand loyalty, and brand trust to profit and non-profit cultural organizations.

A study that was conducted by Vrana et al., (2019) aims to analyze the usage of Instagram accounts of the 69 most visited museums around the world. It was clear from the study that most of the museums of the sample used Instagram accounts. Moreover, few museums have formed networks with other museums using Instagram pages.

From the previous studies, we conclude that SM can play an important role in promoting heritage and ICH. On the contrary, SM still didn't play an effective role in promoting heritage and ICH in Egypt. This was clear from the study of Aziz& El labban (2018), which revealed that even researchers didn't give this field adequate attention. Their study

proved that the sample used emphasized the importance of SM for promoting heritage sites, especially Facebook.

Consequently, it was important to conduct such a study to explore the effectiveness of using SM platforms in preserving and promoting the ICH. Siwa was chosen as a destination to apply the research field study since it's rich in the five domains of ICH, so far, they weren't promoted probably According to the previous review, the study recommended the following research questions:

Q1: What are the different domains of ICH that are found in Siwa?

Q2: What is the effectiveness of using Social Media platforms in preserving and promoting the ICH of Siwa from customers' perspective?

3. Methodology

This study aims to evaluate the usefulness of using SM platforms to preserve and promote the ICH of Siwa. This study can be classified as being a descriptive–exploratory study that uses a mixed-method (qualitative and quantitative) approach. In order to answer the study questions, an interview and questionnaire were used.

The study was conducted on two main stages. The first stage was an interview accomplished with tribal elders and centenarians from local people of Siwa oasis who are experts in its ICH to explore the availability of the five domains of ICH in Siwa *(to answer the first research question).* As for the second stage, an online questionnaire was distributed to customers to evaluate their awareness about the ICH of Siwa and their opinion about using SM platforms to preserve and promote it *(to answer the second research question).*

3.1 Population and Sampling Technique

The target population of this study was tribal elders and centenarians from local people of Siwa oasis who are experts in its ICH used for the first stage of the study, and a judgmental/purposive sample was used in this stage. As for the second stage a snowballing sample was used to distribute the online questionnaire on customers, whether Egyptian or foreign. The survey was conducted during November and December 2020.

3.2 The Research Instrument

The study attempted to get assurances of assistance from selected subjects either in a direct or an indirect way. The study used content analysis as a tool to analyze the conducted interviews. Content analysis is a method for identifying, analyzing, and reporting patterns within data.

This interview targets Siwa's tribal elders and centenarians from local people to evaluate the overall situation of the ICH in Siwa. The interview discussed the most famous and known domains of ICH that are still practiced to this day and attract tourists visiting the oasis. Moreover, the interview aims to determine the extent of people's knowledge of the intangible heritage in Siwa to find out the best results to promote and maintain this charming landscape considered a hybrid of very attractive natural and cultural heritage assets. Finally, Siwa's tribal elders were asked to give any suggestions concerning the field survey in order to reach better results.

The questionnaire that was designed for the internet users from Egyptian and Non-Egyptian customers were divided into six main parts, which are:

 The first part was demographic information about respondents.

➲ The second part concerned questions about internet-based information.

➲ The third part targets gaining information about travel and tourism.

➲ The fourth part was information about Intangible Culture Heritage (ICH) of Siwa

➲ The fifth part stands on the social media and Siwan Intangible Cultural Heritage (ICH)

➲ The sixth part was concerned with using social media and its effect on the preservation and promotion of the ICH of Siwa.

The questionnaire was distributed using online techniques and was analyzed using the IBM SPSS Statistical program (Version 25) to reach the aimed results.

4. Results and Discussion

4.1 Interview Results and Discussion

The interview revealed that although Siwa is rich with all domains of ICH, it is still not occupying a significant place on the touristic map of Egypt, as it suffers from continuous neglect, along with the limited marketing effort used for promoting its potentials. Therefore, some of the most famous domains of ICH in Siwa collected by the interview with the tribal elder and centenarian, and which express the five domains of ICH, will be presented to raise awareness of the importance of Siwa's cultural heritage.

- **Oral Traditions and Expressions, including language as a vehicle of the intangible cultural heritage:**

The Amazigh language, known as the Berber Language, isthe primary language for the Siwan people and it is spoken by 11 tribes that inhabit Siwa Oasis. This language is a branch of the Afro-Asiatic language family. It is also spoken by large populations of Morocco, Algeria, and Libya. However, the Amazigh language consists of several dialects that are similar in some words.

- **Performing Arts:**

One of the most famous dances in Siwa Oasis isthe*"El zaqqala"* dance. It is performed by one man or a group of men in a big circle and they start dancing and spinning continuously without stopping (figure 4).

Among the instruments used in this dance is the *"EL Shababa"* instrument known in the Amazigh language as "T Shabbat", it's made of copper and resembles the flute in issuing melodious and sad tones (figure 5).

Figure 4: *"El zaqqala"* dance
Source: https://www.flickr.com/photos/tags/siwa

Figure 5: " *EL Shababa*" instrument
Source: https://www.flickr.com/photos/tags/siwa

- **Social practices, Rituals and Festive Events:**

Among the rituals and festive events in Siwa, the marriage rituals and traditions differ in Siwa Oasis from those in city. Marriage ceremonies in Siwa last for 7 days and every day has its own different rituals. Among these rituals, the bride goes to a hot spring known as "Ain Tamous" with her friends to take shower (to wash her face, hands, and legs) before the wedding, and so does the groom at night with his friends in the same spring. The bride makes 99 braids in her hair in compliance with the 99 names of God as per Islamic culture. On the wedding night, the bride put 7 dresses in different colors over each other. The bride starts by putting on a transparent white dress, the red one, followed by black, yellow, blue, silk pink, silk green, and finally on, the top she puts on the embroidered wedding dress.

Moreover, among the social practices found in Siwa Oasis, we can talk about **The story of "El Ghoula"**: the widow. When the husband of a Siwan woman dies, her family accompanies her again to "Ain Tamous to take off her jewelry and her usual clothes and wear a white dress as a sign of sadness and mourning. The widow then lives in complete isolation for forty days. During this period, she should not eat any meat and she is not allowed during this period to wash or change her dress. According to the traditions of Siwa, the widow should not get married for a year after the death of her husband. All this is because of their belief that the widow has a strong, envious eye that brings misfortune.

- **Knowledge and Practices Concerning Nature and the Universe:**
- Since Siwa is an agricultural area, food in it is usually derived from olives trees,and palms of dates. One of the most famous foods in Siwa is "El Taglantini"or "El Asida" (figure 6). It consists of dates, flour, and olive oil. The Siwan usually eat it for breakfast as it gives them full energy.

Figure 6: *"El Taglantini* siwan food
Source:
https://forum.arabtravelers.com/threads/304108/

There are also many practices related to nature in Siwa Oasis because it's the land of palm trees. For instance, during the holy month of Ramadan, women and children clean the squares around houses, cut off some of the stems of dates, and hang them on the doors of houses to decorate them and celebrate the approaching month. They offer the dates to all the expatriates residing in the oasis.

This month is also characterized by a distinctive type of drink named "Ellakmy" or "RohEl Nikola": It is extracted from a part of the palm tree (figure 7). This drink is useful and fortifying for fasting, but it must be freshly drunk because if it remains to the next day, it becomes harmful.

Figure 7: "*Ellakmy"* siwan drink
Source: https://akalpress.com/5247-boisson-siwa-amazighe/

Another important part in the palm tree is "*El Gomar*" or the heart of the palm (figure 8). This part is presented by the husband to his mother-in-law on the seventh day of his marriage, when she visits him. And this is the most expensive thing that can be offered to the visitor, as the palm tree may be completely trunk from its roots to reach its heart. It's known for its benefits since it's full of vitamins and zinc.

Figure 8: "*El Gomar*", the palm's heart
*Source:*https://www.flickr.com/photos/tags/siwa

- **Traditional Craftsmanship:**

Sewing, handicrafts and embroidery works are essential in the life of a Siwan woman to preserve an identity inherited through generations (figure 9). They make bags, baskets, shawls, carpets with colors that represent the oasis and its famous date palm and the stages of maturity of dates such as red, yellow, green, and orange.
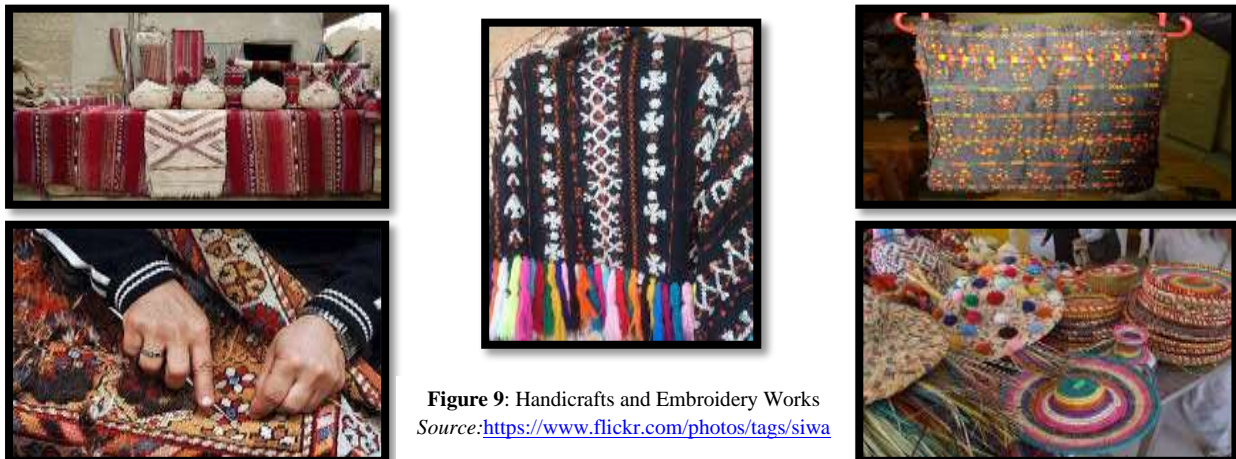

Figure 9: Handicrafts and Embroidery Works
*Source:*https://www.flickr.com/photos/tags/siwa

The Siwan girls also make the bride gown known as *"Nashrah"* or*"Nashirah"* that requires efforts and high accuracy as it is usually made of more than one fabric like *Dentelle* or *Gepure* and its embroidered contain different accessories like a seashell, buttons, and silk threads (figure 10). That means that the Siwan woman works but according to the conditions of her environment and community traditions.
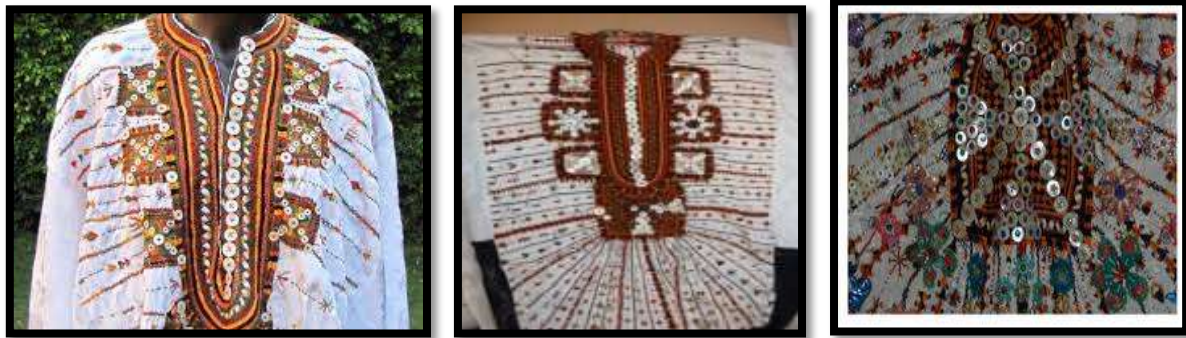

Figure 10: White Siwan bridal dress
*Source :*Ashour & Shaker (2019)

4.2 Questionnaire Results and Discussion

411 questionnaires were received among these questionnaires, 402 *(97.81% from the entire received questionnaire)* were valid for statistical analysis. Excluding 9 questionnaires because they were submitted twice (repeated response).

Table 1: Profile of Respondents

	Gender	Freq.	%
1.	Male	77	19.2
2.	Female	325	80.8

	Age Range	Freq.	%
1.	Less than 20 years	8	2.0
2.	20 -> 30 years	85	21.1
3.	30 -> 40 years	141	35.1
4.	40 - 50 years	138	34.3
	More than 50 years	30	7.5

	Marital Status	Freq.	%
1.	Single	106	26.3
2.	Married (No children)	8	2.0
3.	Married with children	264	65.7
4.	Not married (divorced/widow)	24	6.0

	Educational Qualifications	Freq.	%
1.	Doctoral Degree	86	21.4
2.	Master Degree	51	12.7
3.	Bachelor Degree	234	58.2
4.	Secondary Education	22	5.5
5.	Others	9	2.2

	Job	Freq.	%
1.	Governmental	131	32.6
2.	Private Sector Business	93	23.1
3.	Own Business	63	15.7
4.	None	115	28.6

	Nationality	Freq.	%
1.	Egypt	378	94.0
2.	Lebanon	15	3.8
3.	Kuwait	1	0.2

Hours of using the internet/day	Freq.	%
1. Less than 2 hours	43	10.7
2. 2-3 hours	103	25.6
3. 3-4 hours	90	22.4
4. More than 4 hours	166	41.3

4.	Jordon	1	0.2
5.	Tunisia	2	0.5
6.	Canada	4	1.1
7.	Greece	1	0.2

Percents are calculated based on total number of respondents (n=402).

Table (1) demonstrates the demographic data of the respondents. Most of the respondents were female with a total percentage of 80.8%. Almost two-thirds of the sample was from 30 to 50 years. 65% of the respondents were married with children and only 2% were married with no children. More than half of the sample held a bachelor's degree. While 32% worked in governmental jobs, almost 23% worked in private sector business. Although 94% of the sample was Egyptian, there were still other nationalities such as Lebanon, Canadian, and Greek. Additionally, the data analyzed from the questionnaire showed that almost 40% of the sample spends more than 3 hours on the internet. This result corresponds perfectly with the results of Gao & Rajala (2013), who found that about 40% of their sample were using the internet for a long time (more than 4 hours per day).

Table (2) reveals internet usage information. The main purpose for surfing the net is searching for information with a mean of 4.67 (±SD 0.534), followed by using social media with a mean of 4.48 (± SD 0.652). Playing games is the least chosen reason for using the internet with a mean of 2.96 (± SD 1.066). Applying one sample T-test shows that there is a significant difference between respondents regarding internet usage reasons, except for playing games.

Table 2: Reasons for Using the Internet

Internet Usage Reasons	Overall Agreement (n=402)										Mean♦	Std. Deviation	P-Value@
	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree				
	F.	%	F.	%	F.	%	F.	%	F.	%			
1. Searching for Information	0	0.0	1	0.2	10	2.5	108	26.9	283	70.4	4.67	.534	.000*
2. Buying Online	13	3.2	49	12.2	111	27.7	165	41.0	64	15.9	3.54	1.003	.000*
3. Using social media (Facebook- WhatsApp- Instagram- Twitter- Pinterest)	1	0.2	2	0.5	23	5.7	153	38.1	223	55.5	4.48	.652	.000*
4. Using E-mails	3	0.7	13	3.2	45	11.3	134	33.3	207	51.5	4.32	.852	.000*
5. Playing games	39	9.7	85	21.1	165	41.0	79	19.7	34	8.5	2.96	1.066	.000*
6. Watching YouTube	4	1.0	10	2.5	89	22.2	165	41.0	134	33.3	4.03	.863	.000*

♦Rating was given on a 5-point scale; whereas (1='Strongly Disagree'; 5='Strongly Agree').

@ Probability value is calculated using "One-Sample T-test," where * shows the *significant* value at the 0.05 confidence level (2-tailed).

According to the results demonstrated in table (3) most of the respondents preferred to use Facebook as SM platform to learn about their tourist destination with a total percentage of 85%, whether Facebook was their only choice with 40% or choosing it with other SM platform with 45%. Then comes YouTube in the second rank as the only tool used with a total of 42%. Followed by Instagram came in the third rank whether used alone or with other platforms. This may partially support Cahyanto et al. (2011) results.

Nearly two-thirds of the respondents choose to enjoy natural areas when visiting a tourist destination. Besides, more than 60% preferred doing some entertainment activities with other activities over their visits. Remarkably, there were 60% who selected customs, traditions, and traditional food as an activity to enjoy during their visit, and 46% preferred traditional arts and crafts and folklore. This goes along with Liu et al, (2020) results that found people choose their destination to enjoy the natural scene, entertainment domains, and cultural ones.

Table 3:Travel and Tourism Information

Preferences	None		Only Choice		Chosen with other	
	F.	*%*	*F.*	*%*	*F.*	*%*
Which type of social media do you use to learn about your tourist destination?						
1. Facebook	62	*15.4*	157	*39.1*	183	*45.5*
2. Instagram	301	*74.9*	11	*2.7*	90	*22.4*
3. Pinterest	370	*92.0*	7	*1.8*	25	*6.2*
4. Twitter	386	*96.0*	2	*0.5*	14	*3.5*
5. YouTube	231	*57.5*	33	*8.2*	138	*34.3*
When you visit a tourist destination, which of the following activities do you prefer to do and learn about?						
1. Entertainment Activities	131	*32.6*	14	*3.5*	257	*63.9*
2. Sport Activities	330	*82.1*	2	*0.5*	70	*17.4*
3. Visiting Archaeological Sites	114	*28.4*	5	*1.2*	283	*70.4*
4. Enjoying Natural Areas	67	*16.7*	21	*5.2*	314	*78.1*
5. Customs, Traditions and Traditional Food	153	*38.1*	1	*0.2*	248	*61.7*
6. Traditional Arts and Crafts and Folklore	214	*53.2*	0	*0.0*	188	*46.8*
7. Adventurous Activities	239	*59.5*	2	*0.5*	161	*40.0*
8. Other Activities	401	*99.8*	1	*0.2*	0	*0.0*
Which Intangible Cultural Heritage (ICH) items have you known about before?						
1. Customs and Traditions	199	*49.5*	20	*5.0*	183	*45.5*
2. Folklore and Festivities of the Locals	241	*60.0*	6	*1.5*	155	*38.5*
3. Traditional Foods and Drinks	128	*31.8*	31	*7.7*	243	*60.5*
4. Crafts and Traditional Industries	211	*52.5*	9	*2.2*	182	*45.3*
5. The Oral Traditions	267	*66.4*	2	*0.5*	133	*33.1*
6. Never recognized any of ICH items	349	*86.8*	53	*13.2*	0	*0.0*
Which methods have you previously used to identify the elements of Intangible Cultural Heritage (ICH)?						
1. Visit ICH Places Preferences	210	*52.2*	20	*5.0*	172	*42.8*
2. Reading about it	194	*48.3*	17	*4.2*	191	*47.5*

3.	Watching TV. Programs	244	60.7	12	3.0	146	36.3
4.	Through Social Media Tools	196	48.8	22	5.4	184	45.8
5.	Watching Videos on YouTube	235	58.5	17	4.2	150	37.3
6.	Never know about ICH items	377	93.8	25	6.2	0	0.0

Percents are calculated based on total number of respondents (n=402).

The results also revealed that the respondent had proper knowledge about the different domains of ICH, specifically traditional foods and drinks with a total of 60%, followed by customs, traditions then crafts, and traditional industries with approximately 45%. Respondent clarified that they mostly prefer reading, social media tools, and visiting the ICH sites to obtain information about ICH.

The results of the questionnaire showed that 74.4% of the respondent didn't visit Siwa before, while 16.4% visited it once and 9.2% visited it whether two times or more. Furthermore, the results also proved that the general knowledge of respondents about the ICH of Siwa was limited. About 60% of all respondents have limited knowledge about the oral traditions of Siwa, Siwan performing arts, and Siwan social practices, rituals in addition to festive events. Considering the Siwan knowledge and practices concerning nature and Siwan traditional craftsmanship, still, more than 50% of the respondent has no knowledge or limited knowledge about them.

Results of table (4) demonstrate the score mean for the preference of using different SM platforms to know the five domains of Swan ICH. The results indicated that most respondents preferred using YouTube to learn about the five different domains of Siwan ICH with an overall mean of 4.2 (± 0.8 SD). Facebook came in the second rank as the desired platform to learn about the Siwan ICH with a mean of 3.7 (± 0.8 SD). Applying one sample T-test shows that there is a significant difference between respondents regarding using SM to learn about Siwan ICH. This may partially support the results of Azazz & El labban (2018), which revealed that SM platforms, especially Facebook are considered a perfect tool to learn about heritage sites.

An independent sample T-test was run to investigate whether there is a significant difference between means within "using SM to learn about Siwan ICH" referring to gender. The results revealed that there is a significant difference regarding oral traditions and expression, social practices, ritual, and festive events, and traditional craftsmanship between males and females with a t-test of 2.643, 2.011, and 2.983 respectively.

Table 4: Using Social Media and Swan Intangible Cultural Heritage (ICH)

Intangible Cultural Heritage (ICH)	Overall Agreement(n=402)									
	Face book		Integra		Interest		Twitter		YouTube	
	M.	SD.	M.	SD.	M.	SD.	M.	SD.	M.	SD.
1. Oral Traditions and Expressions	3.74	.974	3.33	1.047	3.11	.994	3.02	.941	4.23	.814
2. Performing Arts	3.85	.891	3.48	1.009	3.17	.984	3.02	.960	4.23	.847

3. Social Practices, Ritual and Festive Events	3.88	.876	3.48	1.021	3.17	.986	3.06	.947	4.23	.814
4. Knowledge and Practices Concerning Nature	3.88	.862	3.53	1.006	3.21	.987	3.07	.957	4.25	.809
5. Traditional Craftsmanship	3.88	.887	3.51	1.007	3.23	.997	3.06	.948	4.23	.826

♦Rating was given on a 5-point scale; whereas (1='Strongly Disagree'; 5='Strongly Agree').

Table (5) reflects respondents' perception towards the provided information about Siwan ICH on SM. From the data presented in the table, it could be concluded that most of the respondents mostly agreed that providing information about Siwan ICH on SM will help them to increase experience about Siwan ICH, motivate them to visit Siwa, and help them in the decision making to visit Siwa with a total 92.5% and an overall mean more than 4.3 (± 0.6 SD). Moreover, the respondent agreed to a great extent on enabling extra facilities on SM platforms (review links, online booking links,

and Special program designed about Siwan ICH) with more than 90% and an overall mean of 4.3 (± 0.6 SD). Applying one sample T-test shows that there is a significant difference between respondents regarding social media as a tool for the preservation and promotion of ICH of Siwa. The study of Hammou et al. (2020) supports the previous results; since they proved that SM is considered a good source of information for a lot of people and consequently it is regarded as a perfect to in promoting ICH.

Table 5:Social media as a tool for the preservation and promotion of ICH of Siwa

Factors	Overall Agreement (n=402)										Mean♦	Std. Deviation	P-Value@
	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree				
	F.	%	F.	%	F.	%	F.	%	F.	%			
If you were provided information about the Siwan ICH on social media, do you expect ...?													
1. Increasing experience about Siwan ICH.	0	0.0	4	1.0	26	6.5	214	53.2	158	39.3	*4.31*	*.635*	*.000**
2. Motivation to visit Siwa.	0	0.0	1	0.2	28	7.0	180	44.8	193	48.0	*4.41*	*.630*	*.000**
3. Help decide to travel to Siwa (decision making)	0	0.0	3	0.7	41	10.2	174	43.3	184	45.8	*4.34*	*.689*	*.000**
Extra facilities offered on social media platforms													
1. Electronic links showing visitors' opinions of Siwa (Reviews).	0	0.0	2	0.5	34	8.5	166	41.3	200	49.8	*4.40*	*.664*	*.000**
2. Online links (Booking Channels) for Tourism Companies and Tour Operators to Siwa Oasis.	0	0.0	4	1.0	34	8.5	199	49.5	165	41.0	*4.31*	*.665*	*.000**
3. Designing Special Programs about Siwan ICH	0	0.0	3	0.7	24	6.0	168	41.8	207	51.5	*4.44*	*.642*	*.000**

♦Rating was given on a 5-point scale; whereas (1='Strongly Disagree'; 5='Strongly Agree').
@ Probability value is calculated using "One-Sample *T*-test," where * shows the *significant* value at the 0.05 confidence level (2-tailed).

5. Conclusion

The evidence of the current study points towards evaluating the effectiveness of SM platforms in preserving and promoting the Siwan ICH. From the current study's results, it appears that the SM platforms have been widely used by many people worldwide. Although, the richness of Siwa with the five

domains of ICH still people don't have good knowledge about it.

The results also revealed that using YouTube and Facebook will be more effective to preserve and promote Siwan ICH. Consequently, it is recommended to the Tourism Governmental Authorities to design professional YouTube and Facebook pages to

inform people about the different domains of the ICH of Siwa.

Moreover, it is recommended also that the designed YouTube and Facebook pages must include active links about other customers' reviews who have visited Siwa. Additionally, the designed pages should also contain a specially designed program for exploring the Siwan ICH.

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