Promoting Nostalgia Tourism to Egypt

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Abstract

Nostalgia plays an important role in tourism industry as it promotes "slices of the past" encouraging human beings to remember and have a desire to return to a place from their past. Moreover, nostalgia is one of the main reasons for tourists to travel to their ancestors' lands as 'heritage tourists,' 'roots tourists,' 'diaspora tourists' and 'pilgrims'. Increasing number of current immigrants and their descendants take the opportunity to return to their ancestral home as a result of changes in economy, political forms, and technology. For them, a temporal return to their homeland in a form of tourism, or "nostalgia tourism," might be an attractive option. A quantitative research was carried out depending on distributing 400 questionnaires on the Egyptian migrants to examine their nostalgia to visit the homeland, as well as to explore the impact of owing second-home in Egypt on their participating in nostalgia tourism. The main results approved that more than 70% of them feel nostalgia to visit Egypt for visiting their friends and relatives and to see their ancestral homeland. In addition, the study revealed that 57.1% of respondents have a property in Egypt and 58.1% of them use their homes in Egypt for vacation purposes.

Keywords: Nostalgia, Nostalgia Tourism, Diaspora, Transnationalism, Migrants.

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Nostalgia

The literal meaning of nostalgia is the suffering caused by longing to return to one's place of origin or homesickness (Rutherford and Shaw, 2011). Nostalgia has long been equated with homesickness and remained related to the psychological disorders until the late of the 20th century (Frost, 1938). In 1979, nostalgia was identified with words like "warm, old times, childhood and yearning" (Davis, 1979) describing the psychological characteristics of individuals who appear to have a thirst or general yearning for the past.

- **Definitions of Nostalgia**

Nostalgia is a bittersweet emotion caused by a longing for returning home, returning to the good old days (Hemetsberger and Pirker, 2006). There are several views for the term nostalgia; nostalgia as an attitude (Holbrook, 1993 and Goulding, 2001); nostalgia as a consumer-behavior (Sierra and McQuitty, 2007); nostalgia as an emotion (Belk, 1990) and nostalgia as a sense of identity (Lowenthal, 1985, Gabriel, 1993 and Brown and Humphreys, 2002).

- **Categories and Simulating factors of Nostalgia**

Nostalgia can be categorized into different types. **Historical nostalgia** expresses a romantic feeling from historical stories (Stern, 1992). **Personal nostalgia** is based on direct experience and personal past memories that one has lived personally (Gineikienė, 2013). **Interpersonal nostalgia** refers to nostalgic experience based on indirectly experienced past and memories of other individuals (Gineikienė, 2013), it can be considered "Simulated nostalgia" as it depends on people's stories for real things that are not available to reach (Baker and Kennedy, 1994).

Cultural nostalgia involves past direct experience which is common across members of the group, like remembering celebrations of feasts across families. **Virtual nostalgia** is based upon indirect experience and the generated imagination from books, video materials, or conversations with experts and scholars (Gineikienė, 2013), it is a vicarious nostalgia for the past which has not experienced personally (Berliner, 2012).

Nostalgia as an emotion is evoked by many stimulating factors, such as close people, momentous events (Wildschut and others 2006), personal objects (Andersson, 2011), social effects, negative experiences and reminiscence of childhood and adolescence (Goulding, 2011).

- **Nostalgic people to the homeland**

Diasporic individuals are the most nostalgic people to the homeland. Diaspora is defined as ethnic minority groups of migrant origins who reside in host countries but maintain strong sentimental and material links with their homelands (Sheffer, 1986). They are not only attached to their homeland (Huang, 2012) but they also support it (Shuval, 2000). Diasporas are scattered across the world but drawn together as a community by their actual common bonds of ethnicity, culture, religion, national identity and race (Coles and Timothy, 2004). They must be multi-generational as they should remain in the host country for at least two generations (Butler, 2001).

- **Nostalgia to Homeland**

Nostalgia to homeland is an emotion that is evoked due to the migrants' alienation in the new country, or their strongly attachment to the homeland. This emotion is affected by place attachment and homeland attachment resulting in transnationalism.

- **Place Attachment**

Place attachment is the bond that maintains the relations between the migrant and his homeland (Huang, 2012). The theory of place attachment explains the influential bonds that the person develops with his physical environment (Giuliani, 2003). These bonds are place dependence where the needs are satisfied (Huang, 2012); place identity which is a sub-structure of the person's self-identity (Proshansky, Fabian and Kaminoff, 1983); lifestyle which is the integration of a place into a person's life (McLeod, 2008) and the fourth dimension is the social bonding of the experienced social relationships and activities (Huang, 2012). Sense of place attachment can influence people's satisfaction and behavior towards tourism activities and development (Gu and Ryan, 2008), as follows:

- Trip frequency, trip duration, and total number of trips all show a strong positive relationship with place attachment.

- Repeat visitors tend to participate in fewer activities but seek more in-depth experiences (McLeod, 2008) and they are more likely to spread positive referrals and word-of-mouth about the destination. They are also more willing to spend money and have higher travel expenditure than first-time visitors as well. In addition, they are concerned to maintain and improve the destination's environment (Huang, 2012). Consequently, strong place attachment results in destination loyalty and can reduce the search for other settings substitutions (Williams and others, 1992).

- **Homeland Attachment**

    Homeland is the place of origin (Tsuda, 2004) which often evokes feelings of longing and nostalgia (Agha, 2005).

- **Transnationalism**

    Transnationalism is used to describe the migrants' nostalgia to their country of origin and the social interactions between them and how this transnational ties influence both the sending and the receiving countries. Trans-migrants keep multiple connections across national borders through engaging in different types of transnational practices, including economic, political, social, familial, religious and cultural activities (Huang, 2012). Transnational practices can be divided into:

- Personal transnational ties which include keeping in touch with the relatives across borders and providing them personal support, traveling as tourists, attending hometown celebrations, owning or investing in real estate, sending or receiving remittances and discussing homeland politics.
- Collective transnational actions which may include forming religious, civic and political institutions, sending money for hometown projects or for political campaigns and participating in charity associations, political organizations and sport clubs (Haller and Landolt, 2005).

- **Nostalgia Tourism**

    Nostalgia tourism is an emerging phenomenon in which visitors actively seek to relive their experiences or perceptions of yesteryear, and nowadays, it is considered as a form of niche tourism directed to a specific segment with special interests (Reyes and Others, 2009). These special interests can be identified as (macro-niches) of different forms of tourism that emerge from the feeling of nostalgia (Robinson and Novelli, 2005). These forms include:

- **Visiting Friends and Relatives (VFR Tourism)**

    VFR tourism is a growing category of tourism. Nostalgia generates two-way movements of frequent and repeat visitation of VFR tourism (Yuan and others, 1995). These movements consists of emigrants who return back to their homeland due to their sense of belonging and the emigrants' friends and families who travel to visit their overseas relatives from time to time in their current country (Shani and Uriely, 2012).

- **Heritage Tourism**

    Nostalgia is an important motivation for heritage tourism. It connects between heritage sites and heritage tourists who have the desire to relive a glorified and a misremembered version of the past. Nostalgia is related to heritage tourism, as both of them include longing for culturally remembered past (Caton and Santos, 2007); both of them offer escape from the present (Trotter, 1999); and both of them recycle the past transforming neglected places to tourist attractions (Berliner, 2012).

- **Diaspora Tourism**

    Diaspora tourism describes the phenomenon of people of immigrant origins visiting their ancestral homeland or other places related to their family's migration history (Huang, 2012), in search of information on their family history or to feel connected to their roots and personal heritage. Therefore, Diaspora tourism is considered a sub-segment of heritage tourism (Timothy and Teye, 2004).

- **Roots Tourism**

  Roots tourism is a type of tourism in which ethnic minorities travel to the communities of their ancestors for such purposes as leisure, visiting family and relatives, discovering the culture of the ancestral society, and searching for one's roots and identity without the intention of permanent settlement or other work-related purposes (Feng and Page, 2000). Roots tourists are those who left their hometown decades ago and were born and raised in the country of settlement. Nostalgia is the engine that arouses the phenomenon of connecting those migrants with their ancestral land across national and regional borders (Maruyama, Weber, and Stronza, 2010).

- **Legacy tourism**

  Legacy tourism is a way to satisfy one's yearning for that long forgotten place in the past without having the ability or real desire to travel back in time (Ray and McCain, 2012). Nostalgia has its impacts on the tourism behavior of groups whose ancestors left the homeland several generations ago, because the nostalgic suffers severely from the longing for an authenticity of origin (Davies, 2010).

- **Genealogy tourism**

  Genealogy tourism involves covering distances, studying places, and learning while traveling to satisfy the personal needs of knowing the personal origins and ancestors (Josiam and Frazier, 2008). It is also known as 'cemetery tourism' for the visitors who search out their ancestors' final resting places (Newland, 2011).

- **Dark tourism**

  Dark tourism is defined as visitations to places where tragedies or historically remarkable death has occurred and continue to impact of our lives. Dark tourism may be a form of virtual nostalgia in which the traveler vicariously visits the tragedy's scene, experiencing the tragedy's place and touching the spiritual danger of history without actually being in it (Tarlow, 2005).

- **The Egyptian Diaspora**

The term "diaspora" is used to refer to Egyptians abroad in general, regardless of their countries of destination (Arab countries or the West), their duration of stay, and their legal status during their time abroad. The Egyptian migration includes two types: temporary and permanent migration. **Temporary migration** refers to migration to "Arab countries" due to the nature of their movement as labor migrants. **Permanent migration** refers to migration to the "West" and the "rest of the world" as there is major potential for long term stay and the possibility of naturalization (Zohry and Debnath, 2010). It's clearly noted that the total number of Egyptians abroad is about 6.5 million according to the national estimates of 2009. It is obvious that:

- The Egyptians abroad comprise about 7% of the total population of Egypt.
- About two-third of the Egyptian migration is temporary, while the other third is permanent. Temporary migration is mainly labor migration to oil-rich Arab countries. Libya hosts almost 42% of the Egyptian temporary migration, followed by Saudi Arabia, Jordan, Kuwait and UAE which together host another 53% of the Egyptian migrants.
- Permanent migration is mainly to USA, Canada, Australia and Western European countries. USA is the first destination of permanent migration from Egypt. Egyptian migrants to USA include about 38% of the total Egyptian permanent migration. Also European and Oceania countries host, overall, around 53.5% of the Egyptian permanent migrants.
- The European country witnessing the highest inflow of Egyptian migration is UK with 250 thousands estimated permanent migrants. The second country of destination in Europe for Egyptian migrants is Italy, with 190 thousands estimated permanent migrants, followed by France (160,000), Greece (80,000), and both of Germany and Netherlands (30,000) for each. (MPC Team, June 2013)

- **Characteristics of the Egyptian Diaspora in USA**

The United States is not a top destination for Egyptian emigrants as a considerable percentage of them live and work in the Middle East countries. Nevertheless, the U.S.-based Egyptian diaspora is distinguished for many reasons, for example:

- It is a rapidly growing population, as by 2013 there were approximately 240,000 Egyptian immigrants.

- Egyptian diaspora households (17%) had incomes over $140,000, placing them in the top tenth of the U.S. household income distribution.

- Egyptian immigrants are widely distributed across the United States. California has the greatest number of Egyptian immigrant residents of any U.S. state. The largest populations of Egyptian immigrants are found in the New York and Los Angeles metropolitan areas (Migration Policy Institute, July 2014).

- The Egyptian diaspora is highly educated. 26% hold an advanced degree and 38% hold a bachelor's degree.

- Egyptians are also more likely than the general U.S. population to be employed and work in professional or managerial occupations, although the labor force participation rate between these groups is similar.

- The Egyptian diaspora represents the Egypt's sixth-largest source of international remittances in 2012 as they have transferred an estimated $880 million that year to Egypt, noting that migrant remittances form a large share of Egypt's gross domestic product (GDP) that reaches 7.8 % in 2012.

- Egyptian diaspora's organizations are relatively numerous. Most fell into one or more of these categories: advocates for political or human rights in Egypt, medical charities, and groups representing and serving the Coptic community (Migration Policy Institute, February 2014).

- **Nostalgia of the Egyptian American Diaspora to Egypt**

For many Egyptian Americans, Egypt as a country and homeland is still a part of their identity. They speak in Arabic language when discussing the problems that Egypt faces and their causes. While they exchange stories of their visits to Egypt in English, they insert Arabic words, even though members of the group were born in the United States. They use the internet to create a larger and stronger network within the United States as well as a transnational network with their counterparts in their homeland through the use of social network websites. The feeling of being deprived of the companionship is what American-born (and/or raised) Egyptian Americans note as one of the challenges of growing up in the United States. Younger Egyptian Americans then experience two losses – their parents' and their own. This dual loss makes them feels nostalgic to the sense of community in Egypt (Agha, 2005).

- **Promoting some forms of Nostalgia Tourism**
- **Promoting VFR Tourism**

A dominant marketing tool in promoting VFR tourism is the influencing key role of hosts on their friends' and relatives' travel decision-making through their participation in tourism activities as well as their expenditures while accompanying their friends and relatives. This phenomenon is called *'Hosting Friends and Relatives' (HFR).* It is a non-commercial relationship between hosts and guests.

There are past experiences of marketing strategies which target the VFR segment and can be useful to apply and move forward. These campaigns are:

- **In USA:**   The US has quite succeeded in carrying out the following VFR campaigns:
- **"Share the spirit" North Dakota campaign:** The state residents were asked to send the names and addresses of their friends and relatives to the Tourism Department to send a state vacation guide to each addressee supplied.
- **"Invite a friend" campaign in Oregon and Montana:** Personalized invitations were sent from Oregon and Montana Governors to visit friends and relatives, in addition to the local advertising of TV public service announcement.
- **"Wish you were here" campaign in Idaho in 1990/ 1992:** This campaign used post cards to invite a friend or relative out of Idaho state residents.
- **"Expert Guides" program in Massachusetts in 1995:** This program offered printed advertisements which invite state residents to be the "expert guides" for their VFR (Morrison, Hsieh and O'Leary, 1995).
- **In Canada**
- **"It feels right at home" campaign:** Canada's Newfoundland and Labrador used smart newspaper advertising campaign in the market areas where former residents live.
- **"Old Home Summer" celebration and campaign in Nova Scotia:** This province developed a database of over 300,000 addresses of friends and relatives through its "Old Home Summer" campaign.
- **In the Philippines:** Filipino emigrants are offered the possibility of buying up to US$ 2,000 of duty-free goods as incentive to return as VFR travelers (Morrison, Hsieh and O'Leary, 1995).

- **In United Kingdom**

- **The UKOK campaign:** This campaign focused on the domestic VFR market and included a promotional package of Visit Britain CD-ROM, UKOK pen and UKOK 'Hidden Britain brochure', an available national phone hotline for enquiries, online marketing sites, public Relations by the support of Tony Blair to this campaign, editorial promotions and UKOK postcards and tourism partnership between Virgin Atlantic, British Airways and American Airlines.

- **The "Homecoming 2000" campaign for the Welsh diaspora:** This campaign targeting the Welsh diaspora and the genealogy market was tied with the Millennium celebration (Ramachandran, 2006).

- **Promoting Heritage Tourism**

The interactive "living" heritage museums are the more prevalent sites for nostalgia. At these museums, visitors can walk on cobbled streets, browse in the shops of the period, exchange modern currency for old in the bank, be taught in a schoolroom, or listen to stories told dating back to that period. These museums are staffed by demonstrators who dress in period costume and interact with visitors in a conversational manner, and visitors are free to wander around the site. These museums are essentially more like living theater that offer a temporary, tangible image of an idealized past that is partially remembered. By this way, they try to provide a stimulus for nostalgia (Goulding, C., 2001).

The Pharaonic Village is a good example for the "living" heritage museums in Egypt. The village visitors are transported by floating amphitheaters, while they are watching live scenes from ancient Egypt performed by people dressed in pharaonic costumes showing how the ancient pharaohs lived. This Village is targeting the children who are born or living abroad as they tend to forget their origin, so the village shows them the true history which relates them to their origin.

Promoting Dark Tourism

The following suggestions can be effective in promoting Dark tourism:

• Constructing museums which exhibit artifacts relating to tragedy is substantial in creating a living memorial to the visitors (Yuill, 2003). For example, the wax museum of madame Tussaud's in London where wax effigies of famous murderers are displayed as an attraction (Tunbridge and Ashworth, 1996).

• Offering tourist brochures of dark tourism sites which describe artifacts as tangible elements of war. (Smith, 1996).

• Selling souvenirs in dark tourism sites to serve as appropriate reminders of the trip like books, replica posters and relics which are relevant to the history of the site.

• The media has the ability to bring dark tourism sites to public consciousness thereby creating destination awareness for potential visitors. For example, the media again brought the forgotten sinking of the *Titanic* in 1912 to the awareness with the release of the *Titanic* film onto the big screen in 1998. (Yuill, 2003)

• **Promoting Diaspora Tourism**

National governments and private businesses can promote the diaspora tourism market by the following programs and policies:

Education and training:

• Exchanging information related to diaspora tourism between travel professionals and organizations.

• Enhancing the linkages between education and Diaspora tourism by offering study tours in the form of university courses or language and culture 'camps', teaching national and ethnic heritage in countries of origin and abroad.

• Promoting awareness of the importance and the scope of diaspora tourism among local residents.

• Training potential entrepreneurs by connecting those with ideas to those with specialized training and efficiency and supporting transfer of knowledge between those receiving training and their partners abroad.

A regulatory environment for the flow of people and goods:

• Making entry to countries of origin easier and less expensive.

• Providing transparent and standard information to diaspora in order to make diaspora travel safer, easier and to answer logistical questions about travel.

Research and coordination:

- Measuring the patterns and scope of diaspora visits to relatives and friends
- Identifying, targeting, and developing tourism-related areas of interest among different generations of Diaspora who may have different priorities.
- Hosting conferences and events that will encourage diaspora visitors to participate in the local economy.
- Encouraging genealogy tourism by cataloging birth, death, marriage, residence and other public records and facilitating access to them (Newland, 2011).

Strategies for designing a national homecoming campaign to Egypt

Adopting a national strategy of constantly having theme years for homecoming campaigns would raise the interest of Egyptian migrants particularly and tourists in general to visit Egypt. This national campaign could follow these strategies:

Strategy 1: Targeting the VFR market of the Egyptian migrants abroad

- Encouraging the Egyptian people to invite their friends and relatives abroad
- Motivating the Egyptian people by creating an exciting sweepstake that encourages locals to invite their friends and relatives to visit Egypt during the Homecoming campaign. This promotion can be included on Facebook so that people had to 'like' the Facebook page of the campaign to enter the sweepstake (Morrison, 2013).
- Offering print advertisements which invite the Egyptian residents to be the "expert guides" for their VFR (Morrison, Hsieh and O'Leary, 1995).
- Creating an effective database of the Egyptian migrants
- Asking the residents of each governorate to send contact information for their friends and relatives of the Egyptian migrants abroad so that they can send a vacation guide to each addressee supplied.
- Developing a Homecoming database from the names and addresses that were collected and registered of those Egyptian migrants.
- The governmental role in inviting friends and relatives abroad

- Sending an application form to the Egyptian migrants all over the world to come to Egypt during the homecoming campaign. The migrants who will fill the application form declare their approval to visit Egypt during the campaign.

- Sending personalized invitations from each Egyptian Governor to welcome the migrants of his governorate who fill the application form (Morrison, Hsieh and O'Leary, 1995). This invitation is supported by a promotional package which can include an emotional video emphasizing the developments in Egypt, a brochure describing the Homecoming scheme and a personalized letter from the president ensuring that Egypt is welcoming them home (Morgan, Pritchard and Pride, 2003).

- Offering Egyptian migrants the possibility of buying up to 2,000 EGP -for example- of duty-free goods at shops in Egypt as incentive to return as VFR travelers (Morrison, Hsieh and O'Leary, 1995).

- Offering training courses that reach and communicate with the Egyptian local residents encouraging them to invite their friends abroad (Shani and Uriely, 2012).

Strategy 2: Exploiting of links to Egyptian expatriate communities across the world

The formalization and the development of contact with the Egyptian societies around the world can be achieved through the following procedures:

- Consolidating and updating the database of Egyptian societies in all the countries and the locations of strong communities of Egyptian expatriates
- Sending a returnable form to each society to re-register
- Delivering mailings to inform them of the Homecoming campaign.
- The provision of literature and promotional material to support these societies.
- Identifying groups as 'ambassadors for Egypt' to carry the Homecoming message

Groups of actors, singers and journalists can be provided by financial support to visit areas in the targeted markets carrying an advertisement for the campaign.

- Developing a postcard carrying the Homecoming message

Distributing a New Year card and mailing it to consumers with Egyptian surnames on the database and to Egyptian societies worldwide at the beginning of the campaign (Morgan, Pritchard and Pride, 2003).

Strategy 3: Using the components of the Integrated marketing communication to design and promote the Homecoming campaign

- Events and Sponsorship
- Creating an inspirational program of celebratory events and festivals based on the Homecoming theme taking place in all the Egyptian governorates throughout the year. The program offered a mix of brand new events in an inspirational and inclusive calendar that provide a strong identity and clear focus for the year.
- Improving partnership working by joining of public, private, and voluntary sector organizations both in Egypt and overseas to assist the planning of the future major events. Wide range of event organizers including schools and community groups can take part in organizing these events (Homecoming Scotland 2009).
- Advertising
- Publishing newspaper advertising campaign in the market areas where the Egyptian migrants live and concentrate.
- Creating a great amount of media coverage highlighting various Homecoming stories in Television and radio.
- Publishing a set of brochures and articles in the written press (newspapers and magazines) concerning the main events in the campaign.
- Distributing outdoor advertising screens about the campaign throughout the Egyptian governorates, 3 months before its beginning.
- Composing patriotism song that arouses the nostalgia feelings to Egypt. It can be presented by Egyptian celebrities who sing in front of well-known Egyptian landscapes and monuments. It can be promoted through Satellite TV channels.
- Sales promotion and merchandising
- Discounted prices or "Sales" throughout the year of the campaign.
- Contests, Sweepstakes, and games that create excitement inside migrants to come during the year of the campaign.
- Preparing a promotional package for the campaign which is consisted of:
- Any of the specialty advertising for the campaign such as cups and other containers, t-shirts, logo-bags, desk ornaments, pens and diaries.
- One of the audio-Visual Materials, like DVDs, music CDs, MP3s, podcasts, photo galleries about Egypt.
- Some of the merchandising Materials like a printed visitor guide, map and brochures about Egypt and the campaign.

- Familiarization tours to inform the Egyptian migrants especially and all who feel nostalgia to Egypt in general that Egypt is waiting them this year.

- PowerPoint presentations and videos on YouTube (Morrison, 2013)

- Direct marketing

- Sending letters to the migrants' addresses in the database to inform them about the campaign. These letters can be attached by catalogues, booklets, newsletters or cards about the campaign program (Kulluvaara and Tornberg, 2003).

- Posters and Flyers of small and large dimensions to promote the campaign.

- Public Relations and Publicity

- Public Relations through the support of the president to this campaign.

- The official launch of the Homecoming initiative.

- Delivering press releases at cities with great numbers of Egyptian migrants.

- Recruiting Egyptian personalities to endorse and publicize the campaign.

- Working with a number of partner organizations including tourism attractions, community groups, hotels arts and financial organizations to attract investors. (Morgan, Pritchard and Pride, 2003)

- Partnership between Egyptair and tourism agencies (Ramachandran, 2006)

- Tourism agencies promote and represent the campaign at all tourism fairs.

- The marketing by using well-known national and international brands, such as Pepsi Company (Popescu and Corbos, 2010)

- An available national phone hotline for enquiries.

- Digital Marketing

- Dedicating an interactive website for the Campaign. This site can include monthly competitions, downloadable Egyptian screen savers and wallpapers with regular greetings and information about the campaign, famous Egyptian events especially during the campaign and data for those planning to visit Egypt by sending them automatically e-mail messages two weeks before they went on holiday wishing them a pleasant trip (Morgan, Pritchard, and Pride, 2003).

- Online advertising through publishing on-line articles and advertisement for promoting the Homecoming campaign.

- Sending e-mails for the Egyptian migrants containing newsletter and events program about the campaign.

- Setting announcements about the campaign on different social network sites.

- Developing mobile application for the campaign so that it can be downloaded free of charge on smartphones.

- Crowdsourcing by promoting **"I'm an Egyptian"** campaign on the different social media. This campaign is directed to all people with Egyptian roots who feel a broad affinity for Egypt's places, people, and traditions. The campaign would invite them to express their proudest of being Egyptian wherever they are in the world by writing and uploading photos of their favorite places, experiences, and activities in Egypt. These initiatives would positively influence the tourists to get truly authentic experiences that have been fully examined (Morrison, 2013).

- **The Field Study**

A questionnaire form has been designed to achieve the objectives of the study. From a total number of 400 forms distributed to the sample of the study, 120 forms were returned, and this represents a response rate of 30%. From the returned forms, 12 forms were excluded due to invalid and incomplete answers. Therefore, the total number of valid forms for analysis is 108. The following findings explain the analysis of the questionnaire directed to the Egyptian emigrants:

- **SECTION ONE:**

Migratory process and profile of the Egyptian migrants abroad

- **Country of Current Residence:** Respondents (89.9%) mentioned that USA is their country of residence, 3.7% stated that it is Canada, while 2.8% mentioned Austria, others indicated that their countries of residence were Greece, Kuwait, Netherlands and the UK with a percentage of 0.9% for each country. The main reason behind the concentration of the sample in USA is that it is one of the major destinations for the permanent migration of Egyptians (MPC Team, 2013).

- **Duration of stay in the current country:** Respondents (36.5%) stayed less than 10 years in their country of residence, 32.7% stayed between 11-20 years, 22.1% spent between 21-30 years, 7.7% stayed between 31-40 years, and only 1% stayed over 41 years. It is obvious that more than 60% of respondents increase their duration of stay abroad for more than 10 years. The great proportion of migrants (57.1%) has migrated in the period between 2001 and 2013 which represents an openness period for migration (MPC Team, 2013).

- **Age:** People feel nostalgic emotions during the critical periods in their life. The youth category (18 to 30 years) and the middle age category (31 to 45 years) represent the biggest percentage including more than 75% of Egyptian migrants.

- **Country of Birth:** There are differences in the feelings of nostalgia and the sense of homeland between the first and the second generation of migrants. Among 108 respondents, 75.9% were born in Egypt, 18.5% in USA, 1.9% in Austria, 1.9% in Canada, 0.9% in the Kingdom of Saudi Arabia (KSA), and 0.9% in Greece.

- **Educational Qualifications:** Nearly 70 % of Egyptians abroad have attained a university degree or higher education. About 23% of Egyptians migrants have a post graduate degree as most of them wish to pursue their graduate study abroad.

- **Current Occupation:** 23.1% of the respondents work in healthcare sector, 8.3% work in managerial positions, and 8.3% work in sales and marketing, 7.4% are owners or self-employed, 5.6% are working in educational positions, 3.7% of respondents work in manufacturing sector, the same percentage work as government officials, and another 3.7% are unemployed. Other occupations include students, lawyers, researchers, accountants, IT sector and engineering.

- **Total household monthly income:** The household monthly income of those migrants is high to some extent as the incomes of 45% of them are US $ 5000 or exceed. Therefore, they can spend money in traveling to visit Egypt.

- **Number of people living in migrant's household:** The migrant's nostalgic feelings can affect the travel decision of the people living in his / her household. 39.8% of respondents live as 4 people in the same household, 15.7% live as 5 people, and both respondents who live as 2 or 3 people represent 13% for each of them, 10.3% live as 6 people or more and only 8.3% live single in their houses.

- **SECTION TWO: Identity, Citizenship and Cultural heritage of the Egyptian migrants**

- **Nostalgia to Egypt:** To measure the respondents' nostalgia to Egypt, they were asked to determine their opinions about: a) Their feelings towards Egypt as a destination, b) Their word of mouth about Egypt, c) Their second home in Egypt.

Table 1: Descriptive statistics of respondents' opinions on Egypt

Statements	SD		D		N		A		SA		Mean	Std. Deviation
	F	%	F	%	F	%	F	%	F	%		
Egypt is very special to me.	2	1.9	2	1.9	8	7.4	22	20.4	74	68.5	4.52	0.859
Visiting Egypt says a lot about who I am.	2	1.9	9	8.3	21	19.4	31	28.7	45	41.7	4.00	1.059
No other destination can be compared to Egypt	9	8.3	9	8.3	30	27.8	21	19.4	39	35.2	3.64	1.274
I feel Egypt is part of me	3	2.8	8	7.4	15	13.9	31	28.7	51	47.2	4.13	1.075
I get more satisfied when visiting Egypt rather than any other destination	7	6.5	11	10.2	24	22.2	26	24.1	40	37	3.79	1.258
I would recommend visiting Egypt to anyone who seeks my advice	8	7.4	4	3.7	11	10.2	41	37.9	44	40.7	4.01	1.184
I say positive things about Egypt to other people	4	3.7	4	3.7	14	13	28	26	58	53.7	4.24	1.083
I like my family and friends to stay with me in my home when visiting Egypt	3	2.8	1	0.9	22	20.4	35	32.4	47	43.5	4.14	0.995
I provide my home as accommodation for friends visiting Egypt.	8	7.4	9	8.3	36	33.3	25	23.1	30	27.8	3.52	1.240

- SD = strongly disagree, D = disagree, N= neutral, A= agree, SA=strongly agree

Reviewing the opinions of respondents by using Likert scale (1= strongly disagree (SD), 2= disagree (D), 3= neutral (N), 4= agree (A), and 5= strongly agree (SA)), and also by using mean values and standard deviation as shown in Table (1), it is found that concerning:

- The respondents' feelings towards Egypt as a destination: They **'strongly agree'** that Egypt is very special to them (Mean value = 4.52). In addition, they 'agree' that their feelings towards Egypt that it is part of them (Mean=4.13), visiting Egypt reflects their identity (Mean=4.00), they get more satisfied when visiting Egypt comparing to other destinations (Mean=3.79) and no other destination can be compared to Egypt (Mean=3.64).

- The respondents' word of mouth about Egypt: They **'agree'** that they say positive things about Egypt to others (Mean=4.24), and they would recommend visiting Egypt to advice seekers (Mean=4.01).

- The respondents' second home in Egypt: They **'agree'** that they like their families and friends to stay with them when visiting Egypt (Mean=4.14) and they provide their houses to their friends who visit Egypt (Mean=3.52).

The participation in the Egyptian Cultural Heritage

- The Importance of Egyptian heritage to them: A proportion of 88.9% replied 'yes' versus 9.3% are not sure, and 1.8% answered 'no'.

- Sharing the Egyptian culture: 93.5% of respondents share the Egyptian culture so that they can be identified as Egyptians while 6.5% do not share.

- Aspects of participation in the Egyptian culture: A great percent of respondents are nostalgic to participate in the Egyptian culture so as 96.1% of them read Egyptian books/ poems, 88% eat Egyptian food, 84.3% speak the Arabic language, 64.8% listen to Egyptian music/ songs, 59.3% keep pictures of Egypt, and 51.9% have Egyptian personality.

- **The feelings of moral closeness towards Egypt:** Asking respondents how close do they feel towards Egypt, 38.9% replied as they feel Egypt very close to them, 32.4% are feeling close to it, 13% are not feeling close or distant from it, 11.1% are feeling distant, and 4.6% are feeling very distant.

- **The current citizenship status:** 38.9% stated that they have dual citizenship, 27.8% answered that they are citizens of another country, 25% ensured their Egyptian citizens, and 8.3% are permanent residents.

- **The "Homeland":** Inquiring about the respondents' 'homeland' and if they consider Egypt as their 'homeland', it was revealed that 71.3% of respondents consider Egypt as their 'homeland' versus 22.2% who do not while 6.5% are not sure.

SECTION 3: Links and relationships with Egypt

- **Relatives and friends in Egypt:** About 99% of the respondents have family members or friends living in Egypt, and 89.4% keep in touch with those family members and friends.

Table 2: Methods of keeping in touch with relatives and friends in Egypt

Means of Communication	Daily or Several times a week		Weekly or several times a month		Monthly or several times a year		Once a year		If there is a need or every few years		Not at all		Total	Mean	Std. Deviation
	F	%	F	%	F	%	F	%	F	%	F	%			
Phone	27	28.4	32	33.7	22	23.2	3	3.2	1	1.1	10	10.5	95	2.46	1.193
skype	11	13.3	26	31.3	18	21.7	6	7.2	3	3.6	19	22.9	83	3.25	1.359
Mail	15	19.2	22	28.2	14	17.9	2	2.6	5	6.4	20	18.5	78	3.26	1.403
Post mail	-	-	4	6.3	5	7.8	3	4.7	5	7.8	47	73.4	64	5.34	1.250
SMS	13	17.3	16	21.3	10	13.3	6	8	4	5.3	26	34.7	75	3.67	1.482
Letter	1	1.5	2	3.1	4	6.2	3	4.6	3	4.6	52	80	65	5.48	1.187
Facebook	46	49.5	20	21.5	7	7.5	2	2.2	3	3.2	15	16.1	93	2.37	1.102

Table (2) shows the descriptive statistics of the respondents' communication with relatives and friends in Egypt by the different means of communication and the mean values by using Likert scale of a 6-point scale (Daily to Not at all).

They use phone and Facebook to communicate with them weekly or several times a month in average (mean value is 2.46 and 2.37 respectively). Skype and mail are used monthly or several times a year (mean=3.25 and 3.26 respectively), SMS is used once a year in average, letters and post mails are used if there is a need or every few years.

- **Possessions and second homes in Egypt:** 57.1% of respondents mentioned they have a property in Egypt, while 42.9% do not. This includes houses, flats, buildings, family house, and lands. 58.1% of respondents use their homes in Egypt for vacation purposes, 24.3% used it for other purposes, 8.1% used it as an investment, 6.8% are retired, and 2.7% for recreational activities.

- **Media in Egypt**

Table 3: Ways of keeping linked to the Egyptian culture

Type of Media	Daily		Several times a week		weekly		2-3 times a month		Monthly		3-6 times a year		Rarely		Never		Total	Mean	Std. Deviation
	F	%	F	%	F	%	F	%	F	%	F	%	F	%	F	%			
Read newspapers from Egypt	13	12.5	12	11.5	4	3.8	5	4.8	3	2.9	4	3.7	19	18.3	44	42.3	104	5.70	2.720
Watch Egyptian television	41	39.4	11	10.6	6	5.8	4	3.8	6	5.8	5	4.8	14	13.5	17	16.3	104	3.76	1.351
Watch Egyptian films at the cinema, on television, on line or on DVD	33	31.1	11	10.4	9	8.5	4	3.8	7	6.6	10	9.4	18	17	14	13.2	106	4.07	2.020
Buy and/or listen to Egyptian music	38	36.5	12	11.5	4	3.8	2	1.9	8	7.7	11	10.6	11	10.6	18	17.3	104	3.93	1.803
Listen to Egyptian radio	13	13.1	5	5.1	-	-	4	4	3	3	4	4	14	14.1	56	56.6	99	6.30	2.581
Read or contribute to Egyptian based internet sites such as blogs, Facebook, newsletters	29	27.6	8	7.6	4	3.8	8	7.6	6	5.7	6	5.7	11	10.5	33	31.4	105	4.72	2.140

Asking respondents about their relationship with the Egyptian media, their answers are shown in Table (3) by using the frequency distribution and by using Likert scale of 8-point scale (Daily to Never), as follows:

• Reading Egyptian newspapers and magazines: The percentage of Egyptian migrants reading newspapers from Egypt in a week is 27.8%. The weekly share of Egyptian migrants reading Egyptian newspapers published in their country of residence is 17.5%. In average, they read local and international Egyptian newspapers '3-6 times a year' (mean value=5.70 and 6.46 respectively).

• Watching Egyptian Media: Egyptian migrants who are eager to watch the Egyptian television in the week represent 55.8%. The proportion of Egyptian migrants watching Egyptian films on television, on line or on DVD at least once a week is 50%. In average, they watch Egyptian movies and Egyptian television about 2-3 times a month (mean values are 4.07, 3.76 respectively).

• Listening to the Egyptian Music and Media: 51.8% of the Egyptian migrants are careful to listen to Egyptian music weekly. The weekly share of Egyptian migrants listening to Egyptian radio is 18.2%. Mean values of the respondents who listen Egyptian music and follow the Egyptian radio are 3.93 and 6.30. This means that they listen to the Egyptian music 2-3 times a month.

• Following Egyptian based websites: They read or contribute monthly to Egyptian based websites (mean=4.72), with a percent 39% every week.

• **Membership in any Egyptian association / organization:** 53.6% of respondents are members of an Egyptian association; these organizations are cultural, educational, religious, business, professional, sport, environmental or charitable.

• **The transnational activities:** Migrants' participation in financial transnational activities is a great evidence of their nostalgia to their homeland. It is found that 47.1% of respondents send money back to Egypt for many purposes. 51.9% of them send money for family, 11.1% send money for special occasions, 3.7% for investment purposes, 3.7% send money to support a business and 29.6% for other purposes like country's development and charity purposes.

• **Willingness to return and live in Egypt:** Respondents were asked if they want to return back and live in Egypt. 38.5% of them replied 'no', 29.5% were unsure, 20.5% answered 'yes temporarily', and 11.5% replied 'yes permanently'.

SECTION FOUR: Nostalgia Tourism and Transnational leisure to Egypt

- **The familiarity to visit Egypt:**

  Figure 1: How often respondents visit Egypt since their migration

  Figure (1) shows that 25% have never visited Egypt since their migration, 23.1% visit Egypt every 2-3 years, 20.4% visit Egypt when there is a need, 11.1% of respondents visit Egypt every five years, 7.4% visit Egypt at least once a year, 0.9% visit Egypt several times a year and 12% have other patterns in visiting Egypt. Also the great percent of those respondents 84.1% have visited Egypt during the period 2001 - 2013 due to increased leisure times and the advancement in means of transportation.

- **The duration of visits in Egypt:** The duration of stay of 70.5% of respondents in each visit of their past trips in Egypt is between 15 to 60 days. This great percent refers to the increasing periods of migrants' visits in Egypt which would help them to practice more tourist activities and therefore their spending rate would be more than the traditional tourist. Moreover, 62% of respondents spent between 15 days to 6 months in Egypt in the last five years and this affirms the last conclusion.

- **Motivations for visiting Egypt:** The recognition of these motivations can refer to their nostalgic reasons to visit Egypt according to its importance to them.

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Table 4: The major motivations to visit/ revisit Egypt

Motivations	Order	Percent
To visit friends or relatives in Egypt and maintain social ties with them	1	44.4
To see my ancestral homeland and explore my ancestral heritage and culture and trace my roots and family history	2	13
To have a holiday and recreation activities {General sightseeing/ Natural attractions (climate, landscape, etc.)	3	13
To help family members or friends who are unwell and need care and/ or assistance / or in emergency	4	7.4
Business or professional reasons (Conferences, meetings, etc.)	5	4.6
To attend cultural exchange programs or Special events (sport, festivals, etc.)	6	2.8
Religious reasons (Visiting monasteries, churches or mosques)	7	4.6
To get a health treatment or therapeutic spa treatment	8	0.9
Stay at a timeshare property you owned	9	0.9
To purchase property / make a personal contribution to project	10	1.9
To contribute to the development of Egypt / Do volunteer work	11	0.9
A special occasion such as a funeral, wedding, anniversary, birthday or baptism	12	0.9

It is obvious that the most important three motivations for the respondents to visit/ revisit Egypt are visiting friends and relatives in Egypt, seeing ancestral homeland and heritage and tracing their roots and family history and their third desire is to have a holiday and recreational activities in Egypt.

- **Accommodation during visits to Egypt:** This reflects the extent of their nostalgia and place attachment to some places in Egypt.

Table 5: Places where respondents stay while visiting Egypt

Their accommodation in Egypt	F	%	Mean	Std Deviation
I don't visit Egypt	22	20.4		
With family and relatives	52	48.1		
With friends	5	4.6	2.44	1.19
In my own/family house or apartment	23	21.3		
In a hotel or other temporary accommodation	6	5.6		
Total	108	100		

Table (5) shows that 48.1% of respondents stay with family and relatives when they visit Egypt, 21.3% stay in the family house, 5.6% stay in a hotel, 4.6% stay with friends while 20.4% did not visit Egypt. A mean value of 2.44 refers to the preference of respondents to stay with family and relatives when they visit Egypt. As a result, the great percentage of the Egyptian migrants who visit Egypt comes to VFR tourism which is an important part of nostalgia tourism.

- **Companions during travel to Egypt:**

Respondents were asked about their companions during their travel to Egypt in order to know who would be affected by their travel decision for nostalgia tourism. 61.1% travel with family group, 16.7% travel with group of friends, 8.3% travel alone, 6.5% with spouse, 1.9% with a tour group, 0.9% for each of the following: with student group, with business associates, and with special interest group and 2.8% have other options of travel, like traveling with church trips.

- **Experiences of visiting Egypt:**

- **Their mental image about their last visit to Egypt compared with their previous expectations:** Respondents (46.1%) stated that the trip exceeded their expectations, 36.8% said that it is the same as they expected while 17.1% mentioned that it was below their expectations

- **How they are treated in their last trip and if they feel at home in their ancestral land:** 63.6% agreed that they were treated as Egyptians and felt at home while 36.4% felt like foreigners.

- **Genealogical travel:** It is considered an important form of nostalgia tourism as it interests in traveling to trace the family's history and roots in the land of ancestors. 33.7% of respondents have looked up their family history, 25.5% of them used the internet for genealogy research, 14.9% of respondents have taken a genealogical trip to Egypt, 41% of those who did not join that trip had intentions to travel in a genealogical trip to Egypt to see where their ancestors came from.

- **Desire to visit/ revisit Egypt:** This clarifies to what extent the migrants feel nostalgia to their homeland and want to visit or revisit it.

Table 6: Their desire to visit or revisit Egypt

Attributes	Frequency	Percent
Extremely	43	**39.8**
Very much	33	**30.6**
Somewhat	17	**15.7**
Not very much	5	**4.6**
Not at all	5	**4.6**
Do not know	5	**4.6**
Total	**108**	**100**

Table (6) shows that 39.8% of respondents replied 'extremely', 30.6% answered 'very much', 15.7% choose 'somewhat'. Therefore, the great percent of respondents 39.8% proved their nostalgia to visit Egypt extremely then 30.6% are very much nostalgic to visit Egypt.

- **Conclusions and Recommendations**

Nostalgia is the engine that motivates Diaspora to return to their homelands. Designing a national homecoming campaign to Egypt for the Egyptian diaspora can promote nostalgia tourism to Egypt. It can be directed to the Egyptian diaspora all over the world in general and for the Egyptian migrants in USA particularly as they include about 38% of the total Egyptian permanent migration.

The following recommendations and suggestions are essential to promote nostalgia Tourism to Egypt in general:

Assuring the safety and security measures in Egypt

- Showing how Egypt is much safer than what the media portrays by ensuring a high level of safety to all the Egyptian cities and guaranteeing the visitors' security at their presence in Egypt.
- Provide safety in food, transportation, and quality of life.
- Availability of emergency high quality health care in the tourist areas.

Suggestions concerning the marketing efforts

- Adopting an online marketing campaign
- Promoting Egypt via trade shows and campaigns
- Organizing affordable complete packages to Egypt all the year round especially for Egyptian migrants in their vacations.
- Organizing Egyptian carnivals and festivals about the Egyptian ancient culture.
- Organizing seminars in different hotels across any destination:
- Tourist seminars with prizes like free tickets and free accommodation in different touristic places in Egypt like Luxor, Aswan & Sharm El Sheikh.
- Seminars discussing the politics, economy and human rights in Egypt.
- Hosting cultural events and inviting brilliant Egyptians (poets, artists, actors and singers) in Egyptian embassies and organizations abroad.
- Egyptair Airline can create a campaign offering complete packages to Egypt including air tickets, cars, hotels and tours.
- Establishing a respectable Egyptian website specialized for the Egyptian migrants in more than one language to keep in contact with their homeland.

• Focusing on the Egyptian various attractions other than the pyramids and Sphinx, such as the amazing food, hospitality, shopping, and nightlife.

• Concentrating more advertising about Egypt in the countries where the great percent of Egyptian migrants are found, by:

• Distributing written materials such as maps, guide books, flyers, booklets and brochures that present and emphasize the beauty of Egypt.

• Providing CDs and DVDs to promote Egypt.

• Presenting commercials about Egypt on TV channels.

• Displaying movies and documentary films about Egypt.

• Presenting tourism programs on TV channels

• Publishing newspapers that include the important news about Egypt.

• Encouraging tourist agencies abroad to organize trips to Egypt.

• Collecting the e-mails or any contact information from the Egyptian migrants through which the concerned authorities can distribute weekly or monthly newsletter about Egypt, mail monthly brochures about important events in Egypt and promote special offers to visit Egypt like discounted air fares.

Suggestions concerning the Egyptian embassies abroad

• Employing qualified personnel to work at the Egyptian embassies abroad.

• More efforts from Egyptian embassies abroad to communicate with Egyptian migrants through presenting attractive tourism offers to them, establishing a cultural assembly for youth abroad and encouraging cultural centers/ offices abroad to teach migrants Arabic language, culture, and organize trips to Egypt.

• Establishing more efficient system for issuing the national ID card for migrants.

Suggestions concerning the procedures of travel to Egypt

• Limiting the rules and procedures to get the travel documents.

• Facilitating the ways of getting the Egyptian Visa.

• **Suggestions concerning the prices of travel to Egypt**

• Decreasing the prices of the airline tickets as they are very expensive.

• Providing discounted fares and discounts on group travel for trips to Egypt.

- Offering discounts for Egyptian migrants coming back.

General suggestions

- Facilitating paperwork process needed for migrants at the airport.
- Cleaning up the streets including the tourist areas in Egypt.
- Supplying tourist areas with signs, translators and experienced employees.
- Treating tourists with respect and in a non-discriminative manner.

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