

The Historical Development of the Tourist Guidance Profession

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Abstract

The research aims to develop a positive mental image about the nature of work of a tourist guide, and to discuss the historical development stages of the profession of tour guidance in Egypt, starting from the ancient Egyptian era through the Greek and Roman times until today.

The researcher also elaborates on how a tourist guide has changed in the modern era, from someone who just directed foreigners in archaeological sites to a well-educated person who has sufficient knowledge of archaeology and history. Additionally, the researcher highlights the periods when tourist guides had a prestigious status in the Egyptian society, and the time when their economic conditions started to deteriorate. He also talks about the establishment of the first association of tour guides which was followed by the founding of the first syndicate of tour guides. Moreover, the researcher mentions the important role of a tourist guide in the Egyptian modern history and the extent to which it influenced tourism in Egypt. He assured that the absence of efficient tourist guides would definitely lead the whole tourist sector to collapse. Therefore, he concluded that it is necessary to protect and improve the profession of tour guidance in Egypt by removing any legislative obstacles it faces, and by providing Egyptian tourist guides with the convenient social, economic, and healthy conditions of living they deserve.

Keywords: Tourist guide, Dalil, Syndicate of tourist guides, Egyptian ministry of Tourism, Thomas Cook, Hatshepsut, Cleopatra, Nile cruise.

Preface

The phenomenon of tourism had remarkably developed in Egypt during the ancient times. Ancient Egyptians had practiced many recreational activities as Nile tourism was widespread throughout the country, intellectuals and religious people cared about cultural tourism, large numbers of foreigners came to Egypt with the aim of therapeutic tourism and travelling between the various regions of Egypt was very common. The phenomenon of travel practiced by man for so long has been linked to the natural environment since the geographical features and the environmental conditions were important factors in the movement of man in search of food and shelter (Alghammaz, Saqr.).

During the Middle Ages, tourism had flourished in Egypt as a result of the travel activity, the expansion of Arab tours following the advent of Islam and its spread, and the extension of the Muslim lands between the Indian subcontinent, North Africa and southern Europe. Cairo was one of the richest and the most important civilizational and cultural centers in the Islamic world (Alghammaz, Saqr.).

First: Ancient Egypt- The New Kingdom

During the 18th dynasty in 1494 BC, Nile cruises were regularly organized and managed. It is likely that the first journey undertaken for peace and tourism purposes was that of Queen "Hatshepsut" to Puntland, located on the Red Sea coast, and extending from Somalia to the Gulf of Aden and its corresponding area (Fig.1).

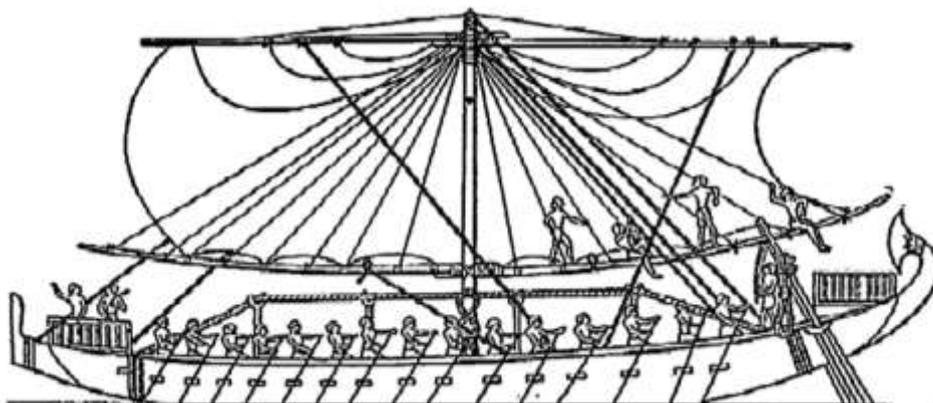
Figure 1: A relief of Hatshepsut's ship at Deir el-Bahari



After, Zakaria, Mohammed (2017) *Tourism and Travel in Ancient Egypt: Travel Like an Egyptian*, p.36.

A very important inscription was found, which provides us with the date of the return of this Nile cruise in the ninth year of the ruling period of Queen "Hatshepsut", in which the queen speaks of the success of her journey (Tawfiq, 1982). The journey was organized by the high priest "Habosenib", whose role resembled that of a "tour operator" in our current Time. "Nehsy", the minister of treasury at that time, was chosen to lead the journey. His role was much similar to our current-day "tourist guide". The voyage consisted of five large sailing ships which could be run with oars when needed. (fig.2)

Figure 2: A group of travelers on Hatshepsut's ship to Punt.



After, Zakaria, Mohammed (2017) *Tourism and Travel in Ancient Egypt: Travel Like an Egyptian*, p.36.

These vessels sailed in the Nile, and from it, then, went to penetrate the canal of the Toledo Valley- a canal which preceded the Suez Canal (Hassan, 2001)- to the Bitter lakes, and then to the Red Sea.

From this trip, we conclude that ancient Egyptians were foremost in the conduct of ships in the Nile. We also observe the presence of all the requirements for a successful voyage such as an organizer of the voyage, a leader, and food and ship maintenance officials. It is clear to us now that ancient Egyptians were pioneers in the field of tourism.

Second: The Ptolemaic Age

At the end of the 30th dynasty, and during the Ptolemaic age, places of worship were about to change into exhibitions and museums, as they are today. Priests had been considered more as translators (i.e. tour guides) in the worldly meaning, than spiritual guides in the religious meaning (Hassan, 1999).

When Caesar entered Alexandria, after defeating the Ptolemaic army in January 47 BC, Cleopatra was announced queen of Egypt and was married to her younger brother "Ptolemy XIV".

Caesar settled in Egypt for three months, during which he decided to have a Nile cruise to Upper Egypt, accompanied by Cleopatra whose legendary charms persuaded him to postpone his return to the Roman Empire, and to stay a while as her personal guest (Alabady, 1999).

"Strabo" reports that a short distance out of Eleusis near Alexandria a canal led to "Schedia" where was found an anchorage for the *thalamegoi* (ships) used by the *hegemones* (government officials) travelling to Upper Egypt (<http://doi.org/10.1093/cq/52.2.549>) (Accessed 26/08/2018). In a state-barge whose dimensions reflected the Ptolemaic partiality for colossal structures, Cleopatra and Caesar journeyed along the Nile so that Caesar had an opportunity of inspecting the land and its Hellenistic pattern of administration. The barge was 300 feet long, 45 feet across the beam, and 60 feet high. (Volkman, 1958).

Cleopatra and Caesar are said to have navigated the Nile almost to Ethiopia or would have done so had not Caesar's troops refused to follow; and Appian reports that Caesar "ascended the Nile with four hundred ships, exploring the country in the company of Cleopatra and generally enjoying himself with her" (<http://doi.org/10.1093/cq/52.2.549>) (Accessed 26/08/2018).

In his "Greeks in Ptolemaic Egypt", and with direct reference to "Athenaeus", "Lewis" describes the ship used for the Nile cruise of Cleopatra and Caesar as being a royal houseboat of enormous size and incredibly luxurious in its appointments. It was propelled by several banks of oarsmen; it was fitted out with—in addition to bedrooms and salons—colonnaded courts, banquet halls, a winter garden, shrines of Aphrodite and Dionysos and decorated with lavish employment of cedar and cypress woods, varied paints, and gold leaf (Lewis, 1986).

Another opinion about the Nile cruise is given by "Hughes-Hallett" who suggests that 'it would not have been the sybaritic private cruise about which later writers were to enjoy fantasizing, but a procession charged with political meaning', allowing that 'all possible pomp and splendour' were a necessary part of such an exercise. She believes that Cleopatra's barge may have been faced with ebony, trimmed with gold and hung with purple silk, as story-tellers were later to assert; if it was, its splendour was designed not for Cleopatra's own sensual pleasure but as a symbol of her royal magnificence (Hughes-Hallett, 1990).

One of the most important results of that Nile journey was that Caesar relinquished "Cyprus" to Egypt in the same year of the voyage, in 47 BC. Also, Cleopatra gave birth to a boy called Caesar, her son with Caesar, but the people of Alexandria called him "Caesarion" which means little Caesar (Alabady, 1999).

Based on the information available concerning that royal Nile cruise, we can conclude that Ptolemies were largely affected by Egyptians' love for recreational Nile journeys, and that such journeys were not confined to the class of kings and princes only but was also carried out by senior statesmen. In fact, Nile journeys were an ancient Egyptian tradition.

We can also conclude that such Nile cruises required a large crew of workers, such as boat operators, cooks, dancers, musicians and guards, as well as a guide leading the travellers to enjoy their journey. Thus, we conclude that the profession of the tourist guide has been in existence for so long ago, and that it had been of great importance as an essential component of a tourist journey.

Third: The Roman Era

In the Roman era, the area of the pyramids, the Sphinx and their neighbouring monuments changed into a real tourist centre, just like today, with the exception of a little religious sentiment which constituted a motive for the visit (Hassan, 1999). During that time, the Sphinx was widely known. Therefore, it was visited by some Roman emperors who had tourist purposes as well as a desire to appear, for Egyptians, as if they cherish the Egyptian tradition.

The priests in the Sphinx neighborhood acted as guides to the Sphinx visitors. As the cult of the Sphinx began to disappear, priests changed into tourist guides (Khattab, 2016).

Fourth: The Islamic Era

Our Almighty God has told us in his Holy Book about two journeys the Arabs used to have in the past, as their caravans used to set forth in winter (to the south) and in summer (to the north). When Islam spread and the Islamic State widened and reached China in the east and Spain in the west, cultural and historical relics abounded, markets have increased, and large civic centres, whether cultural, commercial or religious, have been numerous. Many individuals and various groups moved among these centres for many purposes ranging from learning different sciences to curiosity to explore new countries besides other objectives. That evolution has led to the need to the presence of guides for these journeys, whose task was to outline the routes of the commercial roads and to secure the commercial caravans passing by several countries (Aty, 2012). Thus, guides were needed to help reaching different countries, and to give sufficient information about the required commercial and tourist places. (Alhury 2006).

Hence, it is clear that tourist guidance is not an outcome of our current time, but a product of former civilizations and cultures. In fact, tourist guidance is an ancient historical phenomenon associated with travel and movement. For thousands of years, people have been keen, in their journeys, to accompany "travel guides" who could help them reach the targeted places securely.

Fifth: The Fourteenth Century

At that time, journeys to the Holy Land (Jerusalem) started. In the fourteenth century, the so-called "Traveller's Guide" appeared, which provided travellers and pilgrims with a detailed directional information about the areas to be passed by while travelling to Jerusalem. It also provided doctors and medication needed during the journey, in addition to the provision of guides who directs travellers while seeing the sights of the visited cities. But it did not include hospitality or the responsibility of maintenance of the secretariats (keeping the personal belongings of the travellers) (Goeldner, McIntosh, Ritchie, 2002)

Sixth: The Modern Age

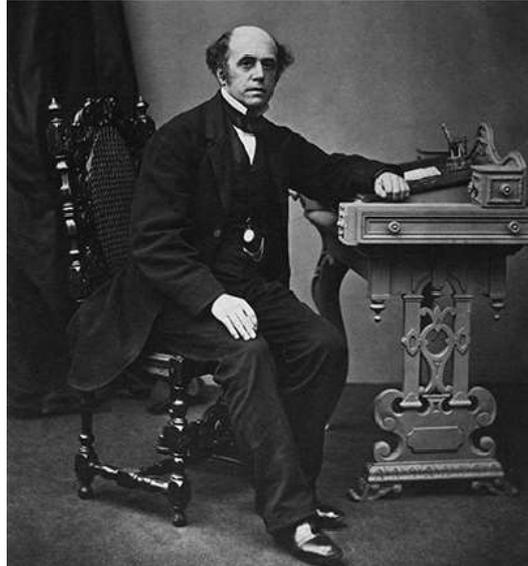
The tourist guidance profession has obviously developed in the modern era. In 1814, "Thomas Benit" appeared, which was the first company specializing in comprehensive individual tourism. "Thomas Benit" was an Englishman who arranged

several tours for the British dignitaries visiting Norway, during his work as a secretary of the British Consul General in Oslo, Norway.

In 1850, “Thomas *Benit*” worked as a tour tailor and a tour guide, as he planned the tour routes, including transportation, hotels, sightseeing alongside tourist guidance (Goeldner, McIntosh, Ritchie, 2002).

In 1841, “Thomas Cook” (Fig3) started to organize 12- mile long train trips from Leicester to Loughborough in England. On the fifth of July in the same year, the Thomas Cook train carried 570 passengers on a round trip which costed one shilling per passenger.

Figure 3: Thomas Cook



After, <https://syg.ma/> (Accessed 26/08/2018)

That trip was believed to be the first publicly announced train trip. So, “Thomas Cook” became famous for being the first tour agent for train trips. He is also considered the first organizer of the work of the tour guides who were accompanying those train trips (Fig4).

Figure 4 : The idea of the tour group, as conceptualized by Thomas Cook.



After, <http://www.dailymail.co.uk/> (Accessed 26/08/2018)

“Thomas Cook” occasionally worked as a tourist guide of his tourist agency's customers. His company had therefore become one of the world's largest tourism enterprises (Goeldner, McIntosh, Ritchie, 2002).

Since the end of the eighteenth century, and during the nineteenth century, the importance of Egypt has increased as regards tourism, due to several factors including the French occupation which has re-connected Egyptians with their ancient civilization, through the French scholars who came to Egypt, studied the Egyptian civilization, discovered a lot of valuable monuments and provided Egypt and the west with important writings such as the famous book "The Description of Egypt" (Alghammaz and Saqr).

When Muhammad Ali became the ruler of Egypt, interest in the tourist affairs was restored. In 1845 he established the traffic department to supervise the travel route to India, tourists' affairs, mail and goods. He also relied on this department to supervise desert rest houses, tourist food, horses and carriages, and to regulate traffic on the road connecting the city of Cairo to the cities of Suez and Alexandria. Hotels were also constructed and equipped for the accommodation of tourists. Moreover, telegraph towers were set up to report the arrival and departure of ships and tourist groups (Alghammaz and Saqr).

The era of “Abbas the first” also witnessed a special interest in tourism and the provision of necessary facilities for tourist movements.

Thus, the Cairo-Suez Road was paved with stones, and the first regulation of the residence of foreigners and tourists in Egypt was issued in 1849.

"Said Pasha" followed the same path of his predecessors, as he issued the “Saidian regulation” in March 1857, which was concerned with handling all the affairs of tourists since their arrival in Egypt until their departure, and with the influx of foreigners into Egypt, either for work or for tourism (Alghammaz and Saqr).

As a result of the foregoing, the profession of tourist guidance has begun to crystallize, and the delivery of the essential commentary to tourists arriving in Egypt has become very common. Initially, the profession of tourist guidance was limited to members of the community around the archaeological zones such as the Pyramids of Giza and Luxor. The first people who practised tourist guidance in Egypt were those of "Nazel al-Samman", which is a town adjacent to the Pyramids of Giza and the Sphinx, and which was called "Bouseer" in the Roman era (Hassan, 1999). The people of this town used to help and guide tourists coming to visit the archaeological sites.

A person who worked in such archaeological areas was called “dalil” which means “guide”, and was given an official work permit, in the form of a metal piece of copper, with a number and the word “tourist dalil” engraved on it. Due to working in close proximity to the archaeological sites, tourist guides developed several skills, the most important of which are the ability to speak foreign languages, as well as the ability to guide, instruct and lead others (Khattab, 2014).

Then, after the opening of the Egyptian Museum in Cairo in 1902, a group of tourist guides used to gather beside the Museum, and the name of a "tourist dalil" changed to a "tourist guide", because a "tourist dalil" was specialized in only one archaeological area, while a “tourist guide” did a more comprehensive job (Fig5).

Figure 5: An early tour guide, previously called “dalil”.



After, <http://www.dailymail.co.uk> (Accessed 26/08/2018)

Additionally, the number of tourists began to increase, after the opening of the Egyptian Museum in Cairo, and the work of tourist guides began to take the form of a profession. At that time, the first generation of tourist guides appeared in Egypt, who worked with major English companies such as “Thomas Cook” and “TWA”.

One of the most prominent tourist guides during that period, was "Tousson Khattab", born in 1870, who was called the "Chief Guide" as he guided the tours of many important personalities who visited Egypt such as "Aga Khan", the leader of the Ismaili Shiite Muslim sect, who was buried in Aswan in South Egypt, according to his will (Fig6).

Figure 6 :T.H. the Aga Khan and the Begum Aga Khan, “snapped” on landing at Heliopolis from the Imperial Airways plane, accompanied with Tousson Khattab, the chief guide at that time.



After, the researcher’s archive

He also guided the tours of many important English personalities including some members of the British House of Commons (Fig7).

Figure 7 : Tousson Khattab, The chief tour guide in the 1930s, with a tourist group from the British House of Commons, shepherd Hotel.



After, the researcher's archive

Gradually, the number of tourist guides has begun to grow, and their gathering places were mainly in "Shepherd" hotel "in Cairo and in the "winter palace" hotel in Luxor. Later on, "The School of Archaeological Culture" ¹ was founded in 1929 in order to raise the cultural level of the licensed tour guides. The school was based in Cairo, in the old building of the Sciences House faculty, which was located in the area of Al-Munerah, next to the current French Cultural Centre. That was before the building of the Faculty of Sciences House was transferred to Cairo University in Giza.

In 1943, the Ministry of Knowledge (currently the Ministry of Education) put the school enrolment requirements, as it decided to enroll in this school only those who had a certificate of proficiency (currently the preparatory certificate) or its equivalent, or those who had sufficient knowledge in Arabic or in one of the English or French languages).

In 1945, a large number of students enrolled in the school, who had Baccalaureate (currently general secondary certificate), general culture, intermediate trading and Applied arts certificates. The ministry then decided that only students with general culture certificate or its equivalent could be enrolled to the school, and that the school department of guides and translators should remain attached to it.

In 1946, the school was upgraded to a higher school, and enrolment became limited to those with Baccalaureate or secondary certificate. (Fig.8)

¹ Most of the information mentioned about this school was orally collected by the researcher from one of the old Egyptian tourist guides who graduated from that school in 1957, and whose tourist license number was 117. The researcher also gathered important information about this school from Mr. Amr Adel, who is one of the officials in the AUC Library. Additionally, the researcher benefited from his family historical archive.

Figure 8 : A graduation certificate of one of the students who graduated from the Archaeological Culture School in 1946.



After, the researcher's archive

One of the conditions for admission to this school was passing an exam in the English or French languages, as well as an exam in ancient Egyptian history and another one in Islamic history. Therefore, the number of students admitted to study in the school was limited.

The ministry of education, at that time, had decided that successful students, who completed three years of study, would be granted a certificate signed by the school supervisor, which entitled them to obtain an official licence to practise the profession of tour guidance.

Students of this school had a list of important study materials which included a number of subjects as ancient Egyptian history, ancient religion, ancient monuments in both Arabic and English languages, hieroglyphics, Coptic language, Islamic history, Islamic antiquities, Islamic Museums, The Egyptian museum, Greek and Roman history, Greek and Roman monuments, and solar imaging.

Students also had field trips to excavation sites in the archaeological areas, with a detailed study of each monument. Additionally, they had trips to the oases and other areas of high artistic and scientific value.

A selection of Egyptian professors and scholars, with great experience in the fields of archaeology, history and many others, were responsible for teaching in that school, including "Salim Hasan", "Mohamed Abdel Moneim Abu Bakr", "Ahmed Fakhry", "Mahmoud Hamza", "Ahmad Badawi" and "Zaki Mohammed Hassan". Also, foreign teachers were responsible for teaching English, French and other foreign languages.

The state pursued its efforts to improve the suitable conditions for the reception of tourists, and for providing them with necessary services, in parallel with developing the tour guidance profession. The plans put by the family of "Muhammad Ali" to develop Egyptian tourism were maintained until the end of the Royal era in 1952, when the first Higher Council for Tourism was established by Act No. 447 of 1953, to handle tourist affairs in Egypt. Meanwhile, "Misr Travel", the first state-owned national tourism Company was established. And among its first founders were Mr. "Muhammad al-Sakka", Mr. "Hussein Bakri" and Mr. "Ali Tousson", who pioneered the tourist industry at that time.

Thus, tourist groups came to Egypt by sea, through the ports of Alexandria and Suez, while some other groups came through Cairo Airport. At that time, the tourist groups were called "Albartita" which meant a combination of different groups. (Fig.9)

Figure 9: A group of Tourist guides in 1950, Shepheard Hotel



After, Life Time Magazine

<http://time.com/photography/life/> (Accessed 26/08/2018)

Thanks to "Misr Travel", Egypt's tourist industry flourished, and tourist trips started to change into their contemporary form, with a slight difference related to the noble state of the Egyptian society in that period, as tour guidance was considered a very respectable profession.

Therefore, the Egyptian cinema, at that time, recognized the importance of the tour guidance profession, and reflected that in some of its films. A famous example is "The Bare Truth", a film produced in 1963, in which the heroine, who belonged to an upper-class family, acted the role of a tour guide. Another example is "The Soft Hands", a film produced by the Egyptian cinema in 1964, at the end of which we see that its cultured hero, who belonged to a noble family and lived in a mansion, decided to have a career as a tour guide, because it was the only appropriate work he could do. Accordingly, we conclude that tour guidance, during that period, was the profession of nobles and members of the upper-class in the Egyptian society. How distinguished tour guides of that time were! Is it possible that such prestigious status could be restored? Is it possible that such beautiful time could return?

The Historical Development of the Egyptian Ministry of Tourism and its Impact on the Tourist Guidance Profession in Egypt

The Ministry of Tourism in Egypt dates back to March 1964, when Dr. Abdelkader Hatem was appointed Deputy Prime Minister for culture and National guidance, and Minister of tourism and antiquities.

In 1966, the Ministry of Tourism was established by Presidential Decree No. 1441. Since then, the ministry has been re-organized by a number of successive Republican decisions which culminated in Presidential Decree No. 712 of 1981. More than 20 succeeding ministers controlled the ministry since its establishment.¹ Its names and responsibilities have also changed several times over the years. In 1965, it was called the Ministry of Tourism and Antiquities, but in September 1966, its name changed to the Ministry of Tourism, Housing and utilities. In November 1966, its name became the Ministry of Tourism, without the mention of antiquities, and this had a positive impact on Egyptian tourism in general, because such ministry only focused on

¹ The official website of the Egyptian ministry of Tourism.

developing tourism and handling tourists' affairs. It also cooperated with other ministries, like the ministry of antiquities and others, to accomplish relevant tasks.

In April 1974, Civil Aviation was annexed to the Ministry of Tourism, but they were separated in October of the same year. However, that separation did not last for a long time, as civil aviation was re-annexed to the Ministry of Tourism in March 1976.

In 1993, civil aviation was separated again from the Ministry of Tourism and stayed so until our present time.¹

Along with these successive attempts to develop the Ministry of Tourism, there has also been a noticeable development in the tour guidance profession, with regard to the skills of tour guides on one hand, and the law governing the work of Egyptian tour guides on the other hand.

In 1976, the first law regulating the work of tour guides in Egypt was enacted, and in 1983 the first syndicate of Egyptian Tour Guides was established.²

The 1980s was one of the most important periods in the history of the tour guides in Egypt, because they almost controlled the tourist business at that time. They worked in full freedom as they controlled the tourist companies and could easily choose any suitable tourist company to work with. They also took most of the revenues of the tourist groups. During that period, a tour guide could give the tourist commentary to three large tourist groups at the same time. When there were three tourist groups in three different buses, a tour guide often led one group, while some of the employees of the tourist company led the two other groups. Then the three groups were gathered in a specific archaeological site where the tour guide provided the tourist commentary for the three groups. This frequently happened due to the small number of available tour guides compared to the large number of tourists coming to Egypt at that time.³

Therefore, the owners of tourist companies began to complain because of the increasing control of tour guides over the tourist business in Egypt. Consequently, the former minister of Tourism, "Fouad Sultan", who was in charge of the ministry between 1985 and 1993, intervened and decided to significantly increase the number of tour guides in order to limit their growing influence. Accordingly, the Ministry of Tourism has facilitated the passing of its admission exams for tourist guides. In addition, several colleges and institutes have been established for the purpose of graduating a large number of tour guides.⁴

Although the previous measures taken by the Ministry of tourism were aimed primarily at limiting the control of tour guides over the tourist business, the researcher believes that the results of these decisions were so serious that they have negatively affected the tour guidance profession, as the number of tour guides increased in an alarming way which is disproportionate to the needs of the labour market. So, the supply became much more than the demand. Additionally, the level of the graduates from the colleges and institutes of tour guidance became very low in scientific, linguistic and practical terms, which didn't not qualify them to lead tourist groups with the required efficiency.

The absence of any influential role of the Egyptian Syndicate of Tourist Guides alongside the unjust law no. 121 of year 1983, which regulates the work of Egyptian tourist guides, resulted in many big problems, the most serious of which is the sense

¹ Loc. cit.

² The official database of the Egyptian syndicate of tourist guides, 2017.

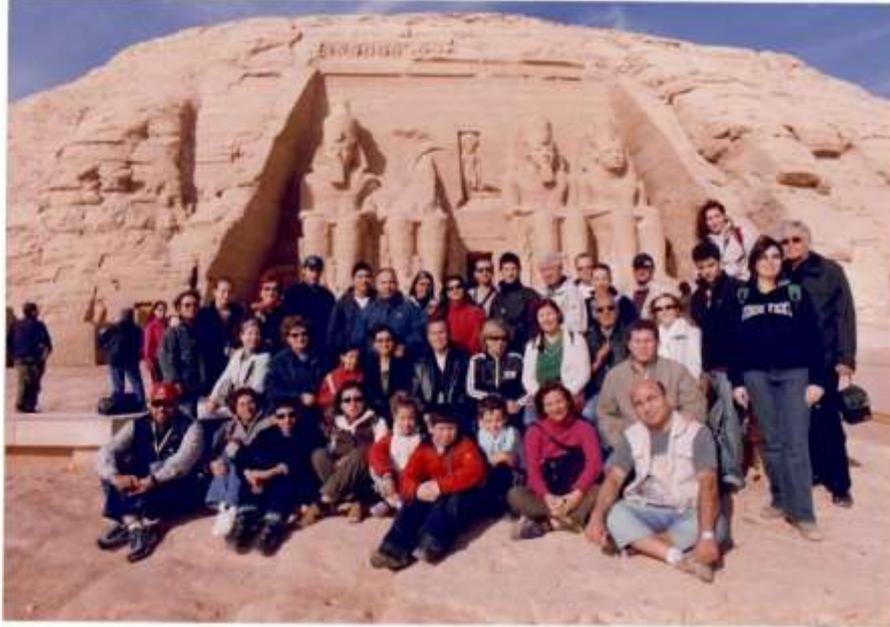
³ The researcher collected this information from people who worked in the tourist field during that period, including some old tourist guides, owners of tourist companies, and tourist officials.

⁴ Loc. cit.

of lacking security Egyptian tourist guides have, especially lacking a stable career and a good social and health insurance.

The researcher hopes that the future days will witness improving work conditions for Egyptian tourist guides, and that they will enjoy the professional prestigious career they deserve. (fig10)

Figure 10: A tourist group, accompanied with a tour guide, in the current time.



After, the researcher's archive

Conclusion

-The great River Nile and the distinct geography of Egypt had contributed to the existence of a great civilization on its land. Ancient Egyptians were pioneers as regards the organization of tourist trips.

- Subsequent civilizations to the Pharaonic civilization followed in its footsteps. This had been clearly demonstrated during the ruling periods of the Ptolemies and the Romans.

- The diversity of civilizations on the Egyptian land attracted tourists all over the world to visit the most prominent landmarks of these civilizations. The emergence of major tourist companies in England facilitated the organization of tourist trips to Egypt.

- The profession of tourist guidance in Egypt represents a large system full of knowledge and experience.

- The people of Nazlet al-Samman were the first to establish the profession of tour guidance in the modern time, and largely contributed to its development. They also participated in the foundation of the first Egyptian syndicate of tourist guides. Additionally, the head of the first Egyptian tourist guides syndicate was from Nazlet al-Samman.

- Due to the great ancient civilizations that existed in Egypt, Egyptian tourist guides are among the best tourist guides all over the world because they know a great deal of Egyptian history and archaeology.

- Egyptian tourist guides enjoy a distinctive personality capable of communicating with tourists of different cultures.

- Early Egyptian tourist guides acquired important experiences through direct contact with tourists or through a simple reading about the monuments.

- Early tourist guides had valuable contributions to the development of the profession of tourist guidance in Egypt as they were characterized by spontaneity, although they lacked any scientific approach to practice their job. They mainly depended on accumulated knowledge acquired from their special relations with tourists.
- Early Egyptian tourist guides were in close contact with tourists; tourists would even visit the house of their tourist guide and get acquainted with his family. This largely led to strengthening the relationship between a tourist and his guide that he would repeat his visit to Egypt several times in order to maintain such special relationship. In fact, this is what tourist guides lack in our modern time.
- The importance of educating tourist guides was recognized at an early time in the previous century. The School of Archaeological Culture was established in the 1940s for that purpose.
- At one time, most tourist guides belonged to the rich educated class and to the well-known influential families in the Egyptian society. This highlights the prestigious status enjoyed by Egyptian tourist guides in that period.
- With the increase in the number of tourists coming to Egypt, many tourist faculties and institutes have been established, without enough planning, leading to the graduation of large numbers of tourist guides who are not qualified enough to meet the requirements of the labor market. Hence, a gradual deterioration in the profession of tourist guidance started to take place, and the number of the unemployed increased significantly.
- The profession of tourist guidance currently faces great challenges, which necessitates the amendment of the laws governing this profession, in order to benefit Egyptian tourist guides.

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