

PERSONAL INTEREST PROJECT (PIP)

Egyptian culture: For Dummies



To what extent has Western commodification of Ancient Egyptian artefacts and the creation of 'Egyptmania' identity for collectors devalued the cultural identity of Egyptians?

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Introduction

Westernisation tends to reduce the authenticity of cultures and arguably contributes to destroying the local identities and values. This is seen in the commodification of Egyptian artefacts and the formation of the well-known phenomenon of “*Egyptomania*”. “*Egyptomania*” is a concept fuelled by centuries of fascination with Egypt's ancient civilisation, which has led to the widespread extraction and commercialisation of Egypt's cultural heritage. The concept has raised significant questions whether Egyptian culture is properly recognised and whether the fascination of “*Egyptomania*” appropriately represents Egyptian cultural identity. While it has contributed to the global dissemination of Egyptian history and artefacts, it has also sparked debates surrounding cultural appropriation, exploitation, and the devaluation of cultural identity for Egyptians themselves.¹

This investigation will investigate the stereotypes that come with the Commodification of Egyptian culture as well as the impacts of it. Essentially, this investigation will contemplate how the Western commodification and fascination with Ancient Egypt can and has impact/ed Modern Egyptian Identity.

The discussion of my PIP topic contributes to a better understanding of Society and Culture by evaluating the way cultures can be devalued by commodification and how this may impede on cultural identity. While it will strive to display the impacts of Western societies commodification on the culture as well as the loss of Modern Egyptian identity as it becomes forgotten amongst the Ancient fascination. I will use the social theory of change as well to see how opinions may have changed over time due to people becoming more educated and more aware of appropriating and appreciating a culture and its effects it can have on society. As well as the different cultural perspectives and whether commodities can lead to one's devaluation of their cultural identity.

¹'Major Negative Effects of Tourism', DergiPark, <https://dergipark.org.tr/tr/download/article-file/381102#:~:text=Major%20negative%20effects%20listed%20are,%3B%20Halewood%20and%20Hannam%2C%202001%3B>. [accessed 5 March 2024]

The central hypothesis to be investigated is whether Western commodification has devalued Egyptian artefacts and cultural identity. The research objective is to explore the continuities and changes of the views on Western perspectives on Egyptian Culture. The research objective is relevant considering the changes to museum displays and awareness of their impact on identity representations. Further, numerous articles² have contemplated how Western songs about Egyptian culture may eventuate in cultural appropriation or appreciation to the detriment of authentic representations of identity.

I will incorporate the use of primary and secondary research methods which include interviews, with both a teacher with an Egyptian background as well as a historian with a Western Perspective background, this allows me to get a cross-cultural perspective. I have also chosen to use other qualitative research methods such as content analysis to engage in a direct view on commodification through movies appropriating Egyptian culture such as making stereotypes like the “Egyptian curse” as well as oversimplifying their ancient burial practices. Further, a personal reflection will justify personal thoughts through my research and engage in appropriate reflections. Furthermore, secondary research methods such as journal articles by universities, scholars, and news articles will provide relevant secondary evidence to substantiate the issues of commodification for identity and authentic representations of Egyptian culture.

To this end, I will analyse the interplay between commodification and cultural identity and its impact on wider Egyptians and society. The different and wide-ranging research methods will provide research from various people and cultural perspectives, as well as the changing views towards commodification. All this research will demonstrate that commodities are appropriating rather than authentically appreciating a culture.

²D. Kandpal, 'Steve Martin King Tut SNL Skit Controversy Explained: Why the 1978 Clip Resurfaced', Sportskeeda, <https://www.sportskeeda.com/pop-culture/steve-martin-king-tut-snl-skit-controversy-explained-1978-clip-resur>. [accessed 16 March 2024]

Log

My Personal Interest Project (PIP) examines how Western commodification and widespread fascination with ancient Egyptian culture has impinged on Egyptian cultural identity. Furthermore, as well as the effects upon globalisation, I have been interested in this topic as a research area as it aligns with my interest in ancient Egyptian Culture. I have been interested in the paradox between an over-representation of Egyptian Culture yet the ironic underrepresentation of authentic modern Egyptian culture. And how despite the saturated market of Egyptian commodities there does not seem to be representations of authentic culture.

(a) Research Journey

My journey of research for my PIP has been productive and smooth due to the density of materials on Western commodities and Egyptian iconography.

Firstly, the initial primary research of interviews was productive to gather research on Egyptians and historians perspectives on Egyptomania and/or their experiences of the Western perspectives on the culture. However, there were setbacks such as an inability to gain an interview with a representative of the Cheau Chak Museum. Notwithstanding, I interviewed a historian fluent in Ancient Egyptian culture who provided an insight into her knowledge on the ancient culture and their practices (including mummification). Furthermore, I conducted a successful second interview with an Egyptian individual who provided an interpersonal perspective of their experience with Westernisation of their culture and their perspective on the commodification surrounding Egyptian culture. My other primary research methods of multiple content analysis and a personal reflection were both important in my research journey as they allowed for my own judgement.

Next, my secondary research provided less setbacks but was challenging due to the density of the resources available. The secondary research was the most critical to map the changes in perspectives between appreciating and valuing a culture, and when this becomes appropriating a culture. The most significant articles that use used include Darnell-Jamal Lisby's "Egyptomania: Appropriation or Appreciation?" Julia Ashtons's essay called

"Camels, Sand, and Pyramids: Struggles with Tourism in the Golden Land of the Pharaoh " which were both extremely valuable for my research. Both articles acknowledge the central points to my argument, that Western commodification and the creation of "Egyptomania" can devalue one's cultural identity. However, there were problems encountered in the pursuit of secondary research being issues of accuracy and reliability. Issues of reliability and accuracy were overcome by using trustworthy research methods as well as gaining importation from people coming from an Egyptian background.

(b) Overcoming challenges

Throughout the research process and composition of my PIP, I strived to ensure that it did not become a historical essay and instead preserve the discussion of societal values and cultural observations. I maintained the research project sentiment by analysing each issue through the lens of course concepts such as society, culture, and persons. Upon reviewing my PIP, I gained a thorough understanding of how globalisation, pop culture, fascination and commodification can all lead to misinterpretations, stereotypes and can impact a culture's identity. By analysing the issue through the societal and contextual lens I have curated a research project that identifies how commodification directly impacts misconceptions of culture because of the misconceptions and devaluation is cause.

Chapter 1

False impressions

Similar to ancient Greece, ancient Egypt had powerful cultural motifs that persisted throughout history, the entirety of culture in ancient Egypt, including pyramids, religion, and other artefacts³. Throughout the ages, it has not only captivated people but also inspired countless academics, starting with Herodotus and continuing to the present. For centuries scholars, artists, and enthusiasts alike have been fascinated with ancient Egypt's culture, from the pyramids' design to the complex symbolism of hieroglyphic writing, revealing the society's deep regard for divinity, the afterlife, and the natural world. With the increasing popularity of 'Egyptomania' sparked by the scientific discovery in Egypt between the late 18th and early 20th centuries brought a surge of interest for all things Egyptian in Europe and the United States⁴. The culture brings important insights into the spiritual, social, and creative aspects which can be gained from the intricate burial rites, the imposing temples devoted to gods and goddesses, and the beautiful artwork and artefacts discovered in tombs⁵.

Like all cultures, popular or 'pop' culture has been heavily influenced by ancient Egypt and clichés. The intricate process of turning cultural objects, customs, beliefs, and symbols into goods for sale and consumption—a process known as commodification. The demand for easily consuming cultural experiences, mass travel, the growth of artificially manufactured tourist attractions, the emergence of films, clothes, stereotypes, and other pop culture commodities surrounding the culture all contribute to the commodification of a culture,⁶ sometimes at the expense of the communities whose "culture" is being consumed. The commodification of Egypt through pop culture can perpetuate stereotypes, oversimplify history, and exoticize its culture, this can lead to misrepresentation and loss of cultural identity, and the exploitation of Egypt.⁷

³S. Coughlin, 'Egyptian Civilization: Timeline and Overview', Live Science, <https://www.livescience.com/55578-egyptian-civilization.html>. [accessed 17 May 2024]

⁴ 'Egyptomania: The Western Fascination with Egypt', Pequot Library, https://www.pequotlibrary.org/wp-content/uploads/2020/04/Egyptomania_Lesson-compress-compressed.pdf. [accessed 25 May 2024]

⁵ Primary Research, Personal Reflection

⁶How to Avoid the Commodification of Culture: A Challenge of Authenticity', The Choice by ESCP, <https://thechoice.escp.eu/tomorrow-choices/how-to-avoid-the-commodification-of-culture-a-challenge-of-authenticity/>. [accessed 1 June 2024]

⁷A. Johnson, 'Egyptomania: Appropriation or Appreciation?', Medium, <https://medium.com/cma-thinker/egyptomania-appropriation-or-appreciation-3306154f19c5>. [accessed 8 June 2024]

Firstly, a cross-comparison between interviews from Western historians and Egyptian historians reveals the disparity between cultural perspectives towards the misconceptions of culture. In the interview conducted with Interviewee A, a teacher with an Egyptian background revealed her perspectives on Western impact on her culture. Interviewee B spoke about the misconceptions surrounding authentic Egyptian culture that are worsened by the commodification and stereotypes around hieroglyphics, mud-brick houses, or ancient rituals. Further, the interviewee reinforces how commodification has perpetuated stereotypes. For example, she is often questioned “Do you live in the pyramids”, and “Do you speak Egyptian” rather than questions that might highlight the nuances of Egyptian culture. Chara Scoop substantiates this point in her article entitled “Dos and don’ts in Egypt” because she argues that to avoid stereotyping ancient or modern-day Egyptian culture according to ancient Egypt it is necessary to understand “Egyptian culture is dynamic and has significantly changed throughout history”.⁸

Conversely, the second interviewee A also a teacher but with a Dr in Egyptian history, yet had a Westernised perspective which has been valuable to explain from an outsider's perspective, but with knowledge into the culture what she thought about the topic. Interviewee A expanded on how “Western countries, while intrigued by the ancient Egyptian culture”, can also have a “sense of ownership of Egyptian culture”⁹ and how it can lead to a loss of cultural identity, involving taking elements of Egyptian culture out of their original context, which can lead to misrepresentation and distortion of the culture’s true meaning and significance¹⁰. As well as this, the “western sense of participating in Egyptian artefacts and ideas of the Pharaohs and Tutankhamun” Western countries can claim ownership over Egyptian culture; this can be harmful as it denies respect for another culture.¹¹ Furthermore, primary research interviews concluded that Westernisation attributed to the misconceptions of Egyptian culture can be harmful since Western norms and values are frequently accepted as

⁸ Egyptian Culture: Do's and Don'ts', Cultural Atlas, <https://culturalatlas.sbs.com.au/egyptian-culture/egyptian-culture-do-s-and-don-ts>, [accessed 12 June 2024]

⁹ Primary Research, Content analysis

¹⁰ S. Bond, 'Is Netflix's "Queen Cleopatra" Cultural Appreciation or Cultural Appropriation?', The Conversation, <https://theconversation.com/is-netflixs-queen-cleopatra-cultural-appreciation-or-cultural-appropriation-205198>, [accessed 8 June 2024]

¹¹ C. Sobieralski, 'Redefining Ownership: Improving the Protection of Cultural Property in Postcolonial Egypt', University of Florida Journal of Technology Law & Policy, 2019, <https://scholarship.law.ufl.edu/cgi/viewcontent.cgi?article=1054&context=jtlp>, [accessed 12 June 2024]

superior, they may be forced or adopted, which may lead to the degradation of genuine Egyptian cultural practices and traditions. Egyptians can lose their sense of cultural identity because of the marginalisation of regional languages and practices. Furthermore, prejudices and misconceptions about Egyptian culture can persist both domestically in Egypt and internationally due to the dissemination of false images and preconceptions about the country.¹²

This has led to consideration around the lack of knowledge around modern Egypt, leading to the loss . The loss of identity can be exceptionally harmful as it can lead to people to be marginalised and additionally, the profit-driven marketing of ancient Egyptian items or images, without proper acknowledgment of their origins or cultural context, as my first interviewee said, can contribute to the erasure of the culture's true meaning and significance¹³. Ultimately, since researchers, artists, and individuals from all over the world have been inspired by the enduring fascination with ancient Egyptian culture, the Modern aspects of Egyptian culture often get disregarded. As this persistent curiosity has also contributed to the commercialisation of Egyptian culture, especially in the wake of Tutankhamun's tomb's discovery, pop culture and business interests have commodified Egyptian culture, which frequently leads to exaggeration, oversimplification, and exoticisation. To honour and respect Egypt's rich cultural legacy, it is imperative to have knowledge on modern culture and not disregard it.

¹²"Common Misconceptions About Egypt', Nile Scribes, 13 April 2019, <https://nilescribes.org/2019/04/13/common-misconceptions-egypt/>. [accessed 8 June 2024]

¹³ Primary Research, Personal reflection

Chapter 2

Appropriating or Appreciating?

The discovery of The Pharaoh of 1332 to 1323 B.C Tutankhamun's tomb in 1922 founded by Howard Carter, sparked a global fascination towards Egypt that has continued to endure for decades, known as Egyptomania. This fascination has also led to the commodification of the Pharaoh, intertwining popular culture and contemporary mythology with his historical significance.¹⁴ The process of turning King Tutankhamun's legacy and image into goods and cultural icons that fulfil utilitarian and ideological functions.¹⁵ King Tutankhamun's image has been significantly utilised in many forms of popular culture, often allowing for detachment from its historical and archaeological origins. King Tut's image and historical story have been commercialised to appeal to a broad audience in everything from music and fashion to films, television series and exhibitions.¹⁶

Through the fascination towards King Tut and numerous mummies found cultural appropriation vs cultural appreciation can be questioned. Cultural appropriation is usually seen as the inappropriate adoption or use of characteristics from a marginalised culture by members of a dominant culture without their significance being understood or respected.¹⁷ In contrast, cultural appreciation entails respectfully engaging with and honouring the features of a culture. This can be seen through the 1972-1981 exhibition of the “Treasures of Tutankhamun”, when the notion of Egypt Paraphernalia was coming alive once again. The exhibit involved the transformation of ancient artefacts into spectacles, drawing millions of visitors and gaining significant attention.¹⁸ Rather than focusing on historical truth, this commercialisation of ancient Egypt highlights its mystique and exoticism, appealing to Western fancies.

The uproar over the controversial Netflix series on “Cleopatra” caused backlash as it was seen to be appropriating the culture by making a profit off it as well as spreading

¹⁴‘Tutankhamun: Ancient and Modern Perspectives’, British Museum, <https://www.britishmuseum.org/visit/object-trails/tutankhamun-ancient-and-modern-perspectives>. [accessed 17 June 2024]

¹⁵ Primary Research, Personal Reflection

¹⁶ C. Greps, ‘Why King Tut Is Still Fascinating’, The New Yorker, 14 February 2022, <https://www.newyorker.com/magazine/2022/02/14/why-king-tut-is-still-fascinating>. [accessed 20 June 2024]

¹⁷J. Miller ‘What Is Cultural Appropriation?’, Verywell Mind, <https://www.verywellmind.com/what-is-cultural-appropriation-5070458>. [accessed 15 June 2024]

¹⁸‘King Tut: The Classic Blockbuster Museum Exhibition That Began as Diplomacy’, National Endowment for the Humanities, September/October 2015, <https://www.neh.gov/humanities/2015/septemberoctober/feature/king-tut-classic-blockbuster-museum-exhibition-began-diplom>. [accessed 15 June 2024]

misinformation on the culture. In this Netflix series, Netflix portrayed Cleopatra as black. With the fact that black, non Egyptian actress, Adele Jame, was chosen to play the role of the ancient Egyptian queen in the historical series "Queen Cleopatra" infuriated many Egyptians who accused Netflix of "deliberately erasing and reinterpreting history" and "spreading misinformation".¹⁹ BNN Breaking's interview with the prominent archaeologist, Dr. Zahi Hawas, insisted that Cleopatra was not black nor of African descent. He argued that she was "of Greek descent" and "resembled the queens and princesses of Macedonia." In an episode of Piers Morgan Uncensored, he called the decision "cultural appropriation", "falsification of history" and "identity theft."²⁰ Ultimately Netflix was seen to have exploited and offended Egyptian culture by their misrepresentation of their historical culture, causing a sense of identity loss amongst Egyptians.

The 1978 song "King Tut" by comedian Steve Martin, was created around the same time the "Treasures of Tutankhamun" exhibit was travelling. The song's background is on tourism and how the exhibit glazed over the commercialism of history as well as satirising the popularity of the exhibit. Ultimately it satirises the commercialisation of America's experience with "Egyptomania"²¹ Critics from Reed University argue that the performance adds to the commercialisation that the exhibit was originally doing and mocks Egyptian culture. And the "exaggerated costumes, dancing, and comedic tone may reinforce stereotypes and reduce a rich and ancient culture to a series of jokes."²² A student from a member of a racists activism group went as far as explaining "That's like somebody...making a song just littered with the n-word everywhere...The gold face of the saxophone dancer leaving its tomb is an exhibition of blackface."²³

An aspect of accidental cultural appropriation is found in the 2006 film "*The Curse of King Tut's Tomb*", as it's a exploitation of Egyptian culture for profit, whilst also making ancient

¹⁹T. Johnson, 'Netflix's Queen Cleopatra: Cultural Appropriation?', ScreenHub, <https://www.screenhub.com.au/news/opinions-analysis/netflix-queen-cleopatra-cultural-appropriation-2614894/> [accessed 17 June 2024]

²⁰S. Bond, 'Is Netflix's "Queen Cleopatra" Cultural Appreciation or Cultural Appropriation?', The Conversation, <https://theconversation.com/is-netflixs-queen-cleopatra-cultural-appreciation-or-cultural-appropriation-205198> [accessed 18 June 2024]

²¹ Primary Research, Content analysis

²²Steve Martin's "King Tut" Sketch Is Causing Controversy on One College Campus', Newsweek, <https://www.newsweek.com/steve-martins-king-tut-sketch-causing-controversy-one-college-campus-717418> [accessed 18 June 2024]

²³C. Williams, 'Hands Off My Tut's: Funky Tut and Cultural Sensitivity', Medium, <https://medium.com/@carowil3/hands-off-my-tuts-funky-tut-and-cultural-sensitivity-428202d906be> [accessed 19 June 2024]

Egyptians look like they are out for “vengeance” coming with the curse of Ancient Egypt²⁴. The movie, which frequently presents no significant or authentic depiction of the culture, draws viewers in and makes money by capitalising on the enchantment and mystique of ancient Egypt.²⁵ Furthermore, King Tutankhamun has developed into a type of contemporary mythology that combines reality and fantasy to tell an engrossing tale that captures the attention of the general people. This phenomena is typified by the so-called "Curse of the Pharaohs," which was made popular by the media in the early 20th century. Legends of a magical curse were stoked by reports of unexplained deaths among those who entered Tutankhamun's tomb, even if scientific evidence refuted these assertions.²⁶ King Tut becomes a legendary icon as a result of this mythologizing process, which gives him a story that goes beyond his real life and reign. King Tut has become a symbol of mystery and adventure from antiquity thanks to the novels, documentaries, and even Halloween costumes that perpetuate this modern mythology.²⁷

Frequently, the commodification of King Tut incorporates clichés that oversimplify and misrepresent the civilisation of ancient Egypt. This rich and sophisticated civilisation is often reduced in media representations to a litany of clichés. King Tut and other Egyptian symbols are frequently depicted as belonging to a magical and enigmatic past, casting doubt on the actual historical and cultural significance of ancient Egypt. This kind of stereotyping is known as cultural appropriation, in which elements of Egyptian culture are appropriated and used in ways that are not true to or respectful to their original sources. This contributes to a misunderstanding of a very influential culture in addition to misleading viewers.²⁸

Ultimately rather than focusing on historical truth, this commercialisation of ancient Egypt highlights its mystique and exoticism, appealing to Western fancies. These commodifications can lead to the culture not being taken seriously. This is harmful to the culture as this cultural appropriation.

²⁴ Primary research, Content analysis

²⁵ Primary research, Content analysis

²⁶ Primary research, Content analysis

²⁷ C. Wilkinson, 'Hands Off My Tut's: Funky Tut and Cultural Sensitivity', Medium, <https://medium.com/@carowil3/hands-off-my-tuts-funky-tut-and-cultural-sensitivity-428202d906be>. [accessed 19 June 2024]

²⁸ S. Reiff, 'What Is Cultural Appropriation?', Health, <https://www.health.com/mind-body/health-diversity-inclusion/what-is-cultural-appropriation> [accessed 19 June 2024]

Chapter 3

Ethical display, is it possible?

It has long been suggested that many museums might be viewed as places where history and culture are commodified and offered for tourists to purchase. It is suggested that while sign value is a useful concept for understanding commodity consumption, utility and exchange value are better described as cultural conditions rather than economic ones, and that a clear distinction between use value, exchange value, and sign value is impractical in practice. Are museums representing ancient Egyptian mummies as people or as objects? As Dr Pitkin, the senior curator of the Nicholson Collection at the Chau Chak Wing says, "For hundreds of years body parts in museum collections have been treated as objects".²⁹ The commodification of Egyptian artefacts, especially Egyptian preserved mummies, has raised many ethical questions as Egyptian mummies for centuries have been a fascination. In the 12th century the product of "Mumia", which was created from mummified bodies, was a medicinal substance consumed for centuries by rich and poor, created from the remains of mummies brought from Egyptian tombs back into Europe. This was essentially ground up mummies for their otherworldly medicinal properties. Egyptian mummies were a prescribed medicine for diseases from the plague to a common cold for the next 500 years. As well as this mummy wrapping parties were popular by the early 19th century, mummies were no longer used as medicine but Victorians were hosting "unwrapping parties" where Egyptian corpses would be unwrapped for entertainment at private parties.³⁰ Later in 2016 an Egyptologist by the name John J. Johnston hosted the first public unwrapping of a mummy since 1908,³¹ an immerse reconstruction of what a common victorian mummy wrapping party would have been like. This was seen as tasteless and inappropriate, making a mockery of not only the dead but the culture as well.³²

The removal of these items from their country they were from, often without the consent of local authorities, has led to calls for repatriation.³³ The debate over who rightfully owns these artefacts continues, with many arguing that they should be returned to Egypt in order for the

²⁹ Primary Research, Content analysis

³⁰ 'Why Did People Start Eating Mummies?', Yahoo News Australia, <https://au.news.yahoo.com/why-did-people-start-eating-023011768.html>. [accessed 25 June 2024]

³¹ A. Liszewski, 'Once Upon a Time, People Ate Egyptian Mummies', Gizmodo Australia, 14 June 2022, <https://gizmodo.com.au/2022/06/once-upon-a-time-people-ate-egyptian-mummies/#:~:text=Modern%20mummies,present%20at%20a%20Victorian%20unwrapping>. [accessed 24 June 2024]

³² Primary Research, Content analysis

³³ J. Kim, 'Egypt Calls for the Return of the Rosetta Stone and Other Ancient Artifacts', NPR, 12 October 2022, <https://www.npr.org/2022/10/12/1128288196/egypt-calls-for-the-return-of-the-rosetta-stone-and-other-ancient-artifacts>. [accessed 26 June 2024]

country to reclaim its cultural heritage.³⁴ International media has responded in recent weeks to the growing effort by museums to reframe "mummies" as actual ancient people rather than as objects of display.³⁵ Among the key changes in this repositioning is the removal of the slang term "mummy" in favour of a more compassionate term like "mummified individual" or "mummified" human remains.³⁶ In addition to this, there is criticism around the handling and display of mummies as showpieces rather than human remains deserving of respect and dignity, underscoring the necessity of ethical norms in the curation of such shows. In Dr Pinken talks about this again where she says explains how "We have become so accustomed to seeing them on show that we often forget they once belonged to living people."³⁷

Mummifying one's body was exceptionally important in Ancient Egypt as it was a way to "preserve the body" into the afterlife, which was an important aspect to the religious part of the culture. Museums often do not expand on the cultural significance of mummifying which can often lead to these mummies represented as just an "object", in Interview by Meg Swaney At Johns Hopkins University with Isabel Stuenkel at the Metropolitan Museum of Art, New York, she explains how she also displays the same concerns as she says "the mummies are not just art objects; they are used to explain their cultural context". However, as none of the Egyptian galleries comprehensively discusses how or why the Egyptians mummified their dead and information toward the ancient cultural aspects of this, many visitors do not make this connection."³⁸

The idea that there is a lack of respect for the deceased is one of the main objections to the display of mummies.³⁹ The display of mummies can be seen as a breach of their privacy and can be devaluing their significance and importance to the country it originated from. Since they were once real people with cultural value. In societies where the deceased are revered

³⁴ Primary Research, Personal reflection

³⁵ "The Least Problematic Human Remains," Mummy Stories, 20 June 2023, <https://www.mummystories.com/single-post/the-least-problematic-human-remains>. [accessed 27 June 2024]

³⁶ E. Khalil, 'Ancient Egyptian Science', in Helaine Selin (ed.), *Encyclopedia of the History of Science and Technology in Non-Western Cultures*, 3rd edn. (Springer, 2021), https://link.springer.com/referenceworkentry/10.1007/978-981-15-3354-9_4. [accessed 26 June 2024]

³⁷ 'Museum Removes Ancient Body Parts from Display', University of Sydney News, 4 April 2024, <https://www.sydney.edu.au/news-opinion/news/2024/04/04/museum-removes-ancient-body-parts-from-display.html> [accessed 28 June 2024]

³⁸ M. Maitland, 'Give Ancient Egyptians the Respect They Deserve', Museums Association, July 2023, <https://www.museumsassociation.org/museums-journal/opinion/2023/07/give-ancient-egyptians-the-respect-the-y-deserve/>. [accessed 27 June 2024]

³⁹ Primary Research, Personal reflection

and honoured, like ancient Egypt, this is especially important.⁴⁰ For Heba Abd el Gawad, an Egyptologist in Cairo, the idea of displaying human remains is “disturbing.” Some critics called the display of mummified Egyptians on display as disrespectful, or even seen as offensive. In 2016, the Rhode Island School of Design Museum in Providence museum held a public discussion. In this one researcher with Egyptian roots said she was “struck at having to see one of my ancestors on display this way.” She offered moments of silence and feelings of grief, and said she “wanted to bring flowers” to the old mummy.⁴¹ Thus, displaying how without accurate knowledge on the cultural reasons behind why Egyptians mummified the dead and proper considerations surrounding the display on the remains, it can devalue the culture by oversimplifying it.

Furthermore, it may, on the other hand, spark people's curiosity about and respect for historical periods of civilisation. Exhibitions and educational programmes can encourage cross-cultural learning and learning. Profit-driven thinking, meanwhile, can also contribute to a distorted perception of Egyptian culture, reducing it to a collection of dehumanised and foreign artefacts, as studies have shown that “displaying human remains can have an educational benefit,” and that “these, when appropriately labelled, provided the opportunity for learning.”⁴² . Furthermore, the emphasis on money might obscure museums' educational goals by placing more emphasis on generating income than on scholarly inquiry and public instruction. The significant role that museums play in order to educate and preserve and conserve cultural heritage can be debatable. A complex interaction of historical, ethical, and economic considerations is reflected in the commodification of Egyptian artefacts and mummies displayed in the museums. The public's interest in ancient Egypt could be increased by Museums, but there are also a number of drawbacks, such as the moral ramifications of possessing artefacts and the influence of profit-driven interests on the integrity of museum displays.⁴³

⁴⁰ “Mummified Bodies: Museum Displays Questioned,” ABC News, 24 June 2024, <https://www.abc.net.au/news/2024-06-24/mummified-bodies-museum-displays-questioned/103991842> [accessed 29 June 2024]

⁴¹ S. Haigney, ‘The Thorny Ethics of Displaying Egyptian Mummies’, Undark, 23 June 2021, <https://undark.org/2021/06/23/thorny-ethics-displaying-egyptian-mummies/>. [accessed 29 June 2024]

⁴² M. Brooks and C. Ramsey, ‘The Body in the Museum’, in Vicki Cassman, Nancy Odegaard and Joseph Powell (eds.), *Human Remains: Guide for Museums and Academic Institutions* (Lanham, USA: AltaMira Press, 2006), pp. 261-289

⁴³ Primary Research, Personal Reflection

Conclusion

Through my research that was used to create my Personal Interest Project, I have learnt how the process of commodifying off a culture as well as widespread interest in countries past can although lead to wider education as well as an acknowledgment to the culture and country, which can have positive impacts, it can also cause harmful effects on Egyptian identity and modern culture as it can lead to a misrepresentation of the culture and ultimately leads to the devaluation of the significance of the culture.

My PIP has been important to me as it lets me see the impact of Western Commodification as someone coming from a Western culture, and to see the impact that it can create on one's cultural identity and to see how people's views on appropriation vs appreciation are continuously changing over time. As a consequence of my PIP investigation, I can say in conclusion to my hypothesis of “ To what extent has Western commodification of Ancient Egyptian artefacts and the creation of 'Egyptmania' identity for collectors devalued the cultural identity of Egyptians? “ Western commodification and the creation of Egyptomania can and has devalued the cultural importance of ancient Egypt. As it can cause stereotypes and misconceptions leading to misrepresentation.

Throughout my PIP I used primary methods such as Interviews, content analysis and personal reflection, all my methods ended up being extremely significant in the outcome of my PIP. The interviews that I conducted in order to gain research on my questions surrounding my topic from a cross cultural perspective allowed for more accurate first hand experiences. As well as this my content analysis on multiple movies seen as a “commodification” of Egypt and the interview with the Chau Chak Wing museum archaeologist were very useful for research as it gave insight into real instances. But ultimately, if I was to undertake this research again I would want to interview more people, especially more than one person that came from an Egyptian background.

Furthermore, my PIP has enhanced my social literacy and view on the macro world as it allowed me to learn more about a topic I'm interested in history as well as learning more

about other cultures. As well as this, my journey of creating my PIP over the last eight or so months has allowed me to see different perspectives on “appropriating and appreciating culture” and the differences between them. Most importantly, it allowed me to observe the impact of Westernisation and how harmful it can be on one's cultural identity. I now can acknowledge how commodification can devalue one's cultural identity and sense of cultural self.

Resource List

Content analysis

The content analysis of the 2006 Hollywood movie "*The Curse of King Tut's Tomb*" and the content analysis on the 1978 song "*King Tut*" by Steep Canyon Rangers and Steve Martin allowed for a visual representation of some popular commodities on Egyptian culture. The analysis conducted on the 2006 film "*The Curse of King Tut's Tomb*" displayed the popular Western myth surrounding a curse that came with discovering a mummy, through a story telling way, whilst at the same time spreading misinformation on the ancient culture. "*King Tut*" by Steep Canyon Rangers and Steve Martin, a satire skit appearing on SNL in 1978 refers to the commodification of Egyptian artefacts due to the "*Egyptomania*" that was growing popular in America at the time. These were extremely valuable as not only did they provide a source on commodities but they also allowed for further research on what the media had to say about both the movie and song. Limitations to my content analysis could be that the song "*King Tut*" is controversial as people see it to be making fun of the commodification of Egyptian artefacts whilst some think it adds to devaluing the Culture and the stereotypes even if it was the opposite intent. Nonetheless, both these content analysis provided important detail into what misconceptions can be made around the culture leading to oversimplification.

Interviews Conducted

Two Interviews with two historians, one with an Egyptian background one with a Western background, 15th of March 2024, 12th of April 2024

Two interviews, combining 20 both closed ended and open ended questions were used to gain qualitative research to assess the thoughts on their opinions on if the fascination with Egypt and formation of "Egyptomania " and the Western commodification and if it had impacted Egyptian identity. The first interview with a teacher with an Egyptian background allowed for an Egyptian perspective and what experiences they have had with Westernisation of their culture. This allowed for a personal scope into my topic. The second interview conducted was with a historian with a Dr in Egyptian history, who has come from a Western background. The interviews were particularly focused on the societal attitudes towards the cultural value of Egyptian artefacts within Western societies. The historian allowed for extensive knowledge into the culture and what Commodifications have been made towards it and the impact of it. The interview is relatively accurate and credible as it was conducted one on one with people that have knowledge in the chosen PIP topic. Furthermore, this research method was mostly effective as it allowed a primary Western and Egyptian perspective on the impacts of "Egyptomania" and how Western commodification can cause Egyptian identity to be devalued.

Personal reflection

Due to my cross cultural focus on my PIP, a personal reflection was useful in recognising my own Western perspective. While it is common to include bias in personal reflection I made sure to do research on both sides and conduct my interviews first so it would limit my bias. Through the use of my personal reflection I was able to combine all the prior secondary research I have done, and form my own opinions. Ultimately, allowing me to not only get a better understanding of the research I had done but as someone who has researched on different commodities and researched the impacts. However, due to where my perspective stands I can not display a universal experience, or an experience from someone with an Egyptian background. Thus, my personal reflection is a moderately useful primary research method in addressing all my research I have conducted, but however alone, it is inadequate as an Egyptian primary perspective is needed.

Secondary Research Annotations

British Museum, Tutankhamun: Ancient and Modern Perspectives, British Museum, <https://www.britishmuseum.org/visit/object-trails/tutankhamun-ancient-and-modern-perspectives>. [accessed 17 June 2024]

This secondary research article by The British museums provides insight on what Ancient Egyptian remains are displayed at this museum. s This is only somewhat useful in my PIP as it comes from someone with a lot of knowledge on what is displayed in museums and what is not. However, the source lacks credibility and could also be a source with alot of bias. Furthermore, it is still a relatively good website for gaining secondary research on people's opinions on human remains on display.

Brooks M. and Ramsey C, 'The Body in the Museum', in V. Cassman, N. Odegaard and J. Powell (eds.), Human Remains: Guide for Museums and Academic Institutions (Lanham, USA: AltaMira Press, 2006), pp. 261-289.

This book by “Marys brooks” and “Claire Ramsey” was useful in collecting information on remains being displayed in museums and whether it can be seen as ethical or not (chapter 3). Although this book was informative on ethical or unethical display it wasn't needed as much in my PIP as my other resources were due to lack of detail. Nonetheless, this resource was still useful in gaining information for my chapter 3.

Coughlin. S, The Rise and Fall of Egyptian Civilization, Live Science, 25 July 2016, <https://www.livescience.com/55578-egyptian-civilization.html>. [accessed 17 May 2024]

This source by “Live Science” on the different practises of the ancient Egyptians, as well as their practising religion at the time. This source was not as useful in my PIP as it did not allow for much on my topic other than the reasoning behind mummification and the importance it had on the culture at the time in order to go to the afterlife. Nonetheless, this source was moderately useful in my understanding of the historical context and practices of

ancient Egyptians civilization, thus, contributing to a broader understanding of the culture that informed other parts of my research.

Cultural Atlas, Egyptian Culture: Do's and Don'ts, Cultural Atlas, accessed 29 July 2024, <https://culturalatlas.sbs.com.au/egyptian-culture/egyptian-culture-do-s-and-don-ts> [accessed 12 June 2024]

This source on the “Do's and don'ts” in Egypt was used in my PIP to gather knowledge on the culture. The Cultural Atlas offers a comprehensive overview of social norms, traditions, and etiquette that are important in Egyptian society, which allowed me to contextualise my research on contemporary Egyptian cultural practices. It was successful in providing information about Modern culture and the practices today. However, this source did lack a lot of information that was needed in my cross cultural aspect in my PIP that I wanted.. Ultimately, it was still useful in learning about modern Egyptian practices.

Davis J., How to Avoid the Commodification of Culture: A Challenge of Authenticity, The Choice, 15 July 2024, <https://thechoice.escp.eu/tomorrow-choices/how-to-avoid-the-commodification-of-culture-a-challenge-of-authenticity/>. [accessed 1 June 2024]

This secondary resource on Commodifications on cultures and what it means for society, the impact it can have. This source is highly valuable to my PIP as it not only gave insight into what communication is but it also displayed the impacts commodification can have on a culture. However, limitations to the source can be that it is not based on Egyptian culture so it can have some inaccurate information as it's not based on the culture in my PIP. Nonetheless, this source was still valuable in displaying the impact of Commodification on society.

Dergisi F İ,'The relationship between tourism and commodification: A conceptual approach'. 18(2), 2017, pp. 265-282.

This book by “İşletme Fakültesi Dergis” was somewhat useful in collecting information on how commodification can spark tourism whilst also causing issues, like devaluing cultural identity. Although this book was informative it was a bit difficult to decipher the information as a lot of it was in German. Nonetheless, this resource was still useful in gaining information for my chapters as it had relevant detail on my topic.

Doug, S. 'The Thorny Ethics of Displaying Egyptian Mummies', Undark, 23 June 2021, <https://undark.org/2021/06/23/thorny-ethics-displaying-egyptian-mummies/>. [accessed 29 June 2024]

This article by Doug Struck was very valuable to my PIP especially my chapter 3 as it allowed detailed information that draws the line between ethical and unethical display of human remains. In this secondary source, Struck explores the nuanced debate over what constitutes ethical versus unethical displays of human remains in museums, offering a very comprehensive overview of the arguments from various stakeholders, including museum professionals, ethicists, and representatives of descendant communities. This source does however lack perspectives though, but due to my other research on this this wasn't a problem. Furthermore, this article allowed for important research that was needed for my PIP.

Greps. C, Why King Tut Is Still Fascinating, The New Yorker, 14 February 2022, [https://www.newyorker.com/magazine/2022/02/14/why-king-tut-is-still-fascinating#:~:text=The%20value%20of%20Tutankhamun's%20riches,everything%20inside%20an%20unviolated%20tomb](https://www.newyorker.com/magazine/2022/02/14/why-king-tut-is-still-fascinating#:~:text=The%20value%20of%20Tutankhamun's%20riches,everything%20inside%20an%20unviolated%20tomb.). [accessed 20 June 2024]

Casey Greps, 'Why King Tut Is Still Fascinating' is one of the most valuable sources in my annotations as it depicts exactly why society is so intrigued by Egyptian culture as well as explaining the different ways Western society has been educated and has appreciated Egyptian culture. This source gives information into “Egyptomania” and the fascination with King Tut but also the different movies that have come out during this time about ancient

Egyptian culture, which I later on used in my content analysis. Ultimately this source is extremely valuable to my PIP as it hits every aspect I wanted to talk about in my research essay.

Johnson A, Egyptomania: Appropriation or Appreciation?, Medium, 18 May 2024, <https://medium.com/cma-thinker/egyptomania-appropriation-or-appreciation-3306154f19c5>. [accessed 8 June 2024]

This secondary resource is moderately effective as it reflects upon what “Egyptomania” is and how it contributes in society, in influencing fashion, music and many forms of Pop Culture. However, this resource mainly focuses on the clothing inspired by Ancient Egypt used on the red carpet and in fashion shows. Furthermore, this resource was still useful in my PIP as it gave relatively good information upon the ways “Egyptmanaia” can influence society.

Johnson L, The Least Problematic Human Remains, Mummy Stories, 10 April 2024, <https://www.mummystories.com/single-post/the-least-problematic-human-remains> [accessed 27 June 2024]

This secondary research article by “Mummy stories' ' provides insight on their perspective on displaying human remains and what draws the line depicting whether it's ethical or not. This is moderately useful in my PIP as it comes from someone with a lot of knowledge on what is displayed in museums and what is not. However, the source lacks credibility and could also be a source with a lot of bias. Furthermore, it is still a relatively good website for gaining secondary research on people's opinions on human remains on display.

Khalil. E. L., 'Ancient Egyptian Science', in Selin, H. (ed.), Encyclopedia of the History of Science and Technology in Non-Western Cultures, 3rd edn, Springer, 2021, https://link.springer.com/referenceworkentry/10.1007/978-981-15-3354-9_4. [accessed 26 June 2024]

This journal article by the “Encyclopedia of the History of Science and Technology in Non-Western Cultures” offers a detailed examination into the ethics of displaying human remains. In this source Khalil explores the scientific aspects of ancient Egypt, covering areas such as medicine, mathematics, and engineering, and then ties these advancements to the broader cultural and ethical context of the time. However, this source has its limitations as it is an older source. Ultimately this secondary source was still valuable to my PIP due to its detailed information it provided.

Kim, J., 'Egypt Calls for the Return of the Rosetta Stone and Other Ancient Artifacts', NPR, 12 October 2022, <https://www.npr.org/2022/10/12/1128288196/egypt-calls-for-the-return-of-the-rosetta-stone-and-other-ancient-artifacts>. [accessed 26 June 2024]

In this source, the author explains how the Egyptian government for decades has been calling for the return of their Ancient artefacts significant to them as they are a central part in the discoveries surrounding their cultural past. Kim provides a immensely detailed report of the historical and ongoing efforts made by Egypt to reclaim the Rosetta Stone and other key artefacts, emphasising the importance of these items to Egyptian national identity and cultural heritage. Furthermore, this source was very valuable in my PIP as it displays the ways the Western world has stolen artefacts due to “Egyptomania”.

Liszewski, A , 'Once Upon a Time, People Ate Egyptian Mummies', Gizmodo Australia, 14 June 2022,
[https://gizmodo.com.au/2022/06/once-upon-a-time-people-ate-egyptian-mummies/#:~:te
xt=Modern%20mummies,present%20at%20a%20Victorian%20unwrapping.](https://gizmodo.com.au/2022/06/once-upon-a-time-people-ate-egyptian-mummies/#:~:text=Modern%20mummies,present%20at%20a%20Victorian%20unwrapping.)
[accessed 24 June 2024]

This secondary research article devolved into the key aspects of the history of Egyptian Mummies, displaying how people have been fascinated for centuries by the mummification process. However, limitations to this source include its lack of detail it provides. Furthermore, this resource was still valuable to my PIP as it gave historical knowledge into society's perspectives on ancient Egyptian culture.

Maker M., Netflix's Queen Cleopatra: Cultural Appropriation or Historical Accuracy?, Screen Hub, 15 May 2023,
<https://www.screenhub.com.au/news/opinions-analysis/netflix-queen-cleopatra-cultural-appropriation-2614894/>. [accessed 17 June 2024]

Marian Makers “Netflix’s Queen Cleopatra: Cultural Appropriation?” is also a very valuable source to my PIP as it gives many different opinions and perspectives to think about when justifying if the Netflix show is a case of appropriating or appreciating. Limitations to this source however include that it lacks detail in the reasons why it is seen the way it is. Nonetheless, this source is very valuable in my PIP as I try to get as many opinions and perspectives on different up to date instances surrounding my topic.

Maitland, M., 'Give Ancient Egyptians the Respect They Deserve', Museums Association, July 2023, [accessed 27 June 2024]
<https://www.museumsassociation.org/museums-journal/opinion/2023/07/give-ancient-egyptians-the-respect-they-deserve/>.

This article by Margaret Maitland was extremely significant to my PIP, especially my chapter 3 as it allowed for all different perspectives, ultimately removing the amount of bias that this source could come with. This source does, though, enforce my idea of museums lacking ethical display due to their lack of education being shown on why the bodies were

mummified and their importance to the culture. Furthermore, this article was highly valuable and had immense amounts of accurate information that I needed for my PIP.

Meyer. A.C, King Tut: The Classic Blockbuster Museum Exhibition That Began Diplomatic Relations, Humanities, September/October 2015, [accessed 15 June 2024] <https://www.neh.gov/humanities/2015/septemberoctober/feature/king-tut-classic-blockbuster-museum-exhibition-began-diplom>.

This source by the National Endowment for the Humanitie is highly valuable as it is very reliable due to its credibility being a government run website. This website talks about the “Treasures of Tutankhamun” exhibit that toured America in the 70s, which led to another wave of “Egyptomania” in Western society. This website also talks about the impacts on this and what commodities came about because of it. Furthermore, this source is extremely useful to my PIP as it is highly accurate and gives detail into exhibits that there aren't many resources on.

Miller. J., What Is Cultural Appropriation?, Verywell Mind, 12 April 2024, <https://www.verywellmind.com/what-is-cultural-appropriation-5070458>. [accessed 15 June 2024]

This source on “What is Cultural Appropriation” is somewhat mostly as it underscores the differences people can establish between appropriation and culture and appreciating one. In this Miller talks about how appropriation can be distinguished by ”stereotypes or contributes to oppression and doesn't respect their original meaning or give credit to their source.” and how appreciating is just educating about one's culture with educational knowledge. I agree with her statements on this which was important in my PIP. However, this is only talked about in a small section of the website leading to a lot of it not being needed in my PIP. Thus, this resource was good in gaining knowledge on the differences between appreciating one's culture and appropriating.

Nile Scribes, Common Misconceptions about Egypt, Nile Scribes, 13 April 2019, <https://nilescribes.org/2019/04/13/common-misconceptions-egypt/>. [accessed 8 June 2024]

This secondary research source on the common misconceptions surrounding modern culture was definitely not as significant as my other secondary resources. This was due to it being very similar to what I had learnt from my interview with the person with the Egyptian background as well as it being quite vague and doesn't have much detail on the research I need. Ultimately this source had more limitations than success, especially compared to my other secondary and primary sources.

Patel. R, Steve Martin's King Tut SNL Skit Controversy Explained: 1978 Clip Resurfaces Online, Sportskeeda, 27 June 2024, <https://www.sportskeeda.com/pop-culture/steve-martin-king-tut-snl-skit-controversy-explained-1978-clip-resurfaces-online>. [accessed 16 March 2024]

This source was very useful in my second chapter when talking about the King Tut song on SNL as seen as being “culturally insensitive”. This secondary source talks about the backlash that this song received and the effects it had on the people then and compared to now. Furthermore, this resource was in my PIP in getting many opinions on one of the most famous commodities surrounding Ancient Egyptian culture.

Pequot Library, Egyptomania: Lesson Plan, Pequot Library, accessed 29 July 2024, https://www.pequotlibrary.org/wp-content/uploads/2020/04/Egyptomania_Lesson-compress-compressed.pdf. [accessed 25 May 2024]

This secondary research article by Pequot Library provides insight on what Egyptmania is and how Western societies have been fascinated by Egyptian culture for centuries. This is very useful in my PIP as it shows the timelines of the eras where the fascination of Egypt can

be seen in the Western world. However, limitations to this source however are that it doesn't have much information and lacks credibility. Ultimately, still a good website into gaining research around "Egyptomania"

Reiff. S, What Is Cultural Appropriation?, Health, 1 August 2023, <https://www.health.com/mind-body/health-diversity-inclusion/what-is-cultural-appropriation#:~:text=The%20definition%20of%20cultural%20appropriation,forms%20without%20permission%20or%20credit>. [accessed 19 June 2024]

This source by "Health" on cultural appropriation isn't very important in my PIP as it wasn't nearly as descriptive as some of my other sources. It provided a generalised definition of cultural appropriation and discussed its potential societal impacts but ultimately lacked depth in exploring how cultural appropriation specifically affects individual cultural identities. This secondary article highlighted the basic concept and examples of cultural appropriation, examining how it involves the use of cultural elements from one group by another, often without permission or proper credit. Ultimately, this source was not as reliable and significant as my others.

Smith. J, Mummified Bodies in Museum Displays Questioned, ABC News, 24 June 2024, <https://www.abc.net.au/news/2024-06-24/mummified-bodies-museum-displays-questioned/103991842>. [accessed 29 June 2024]

This article by ABC news is highly credible and valuable as it is very recent being only a month old, so the information is very up to date. This article talks about how museums are changing their minds on the display of human remains and whether or not it is ethical. As well as this, the source also referencing how seeing human remains can affect people, especially young kids. As well as this it mentions how a lot of museums don't have enough on the reasons behind mummifying and why the Egyptians did it and why it was embedded into their culture, ultimately meaning there has been a lack of education surrounding the display

on mummies. Furthermore, this source is very useful in my PIP in my chapter 3 about the debate surrounding the display of mummies in museums.

University of Sydney, Museum Removes Ancient Body Parts from Display, University of Sydney News, 4 April 2024, <https://www.sydney.edu.au/news-opinion/news/2024/04/04/museum-removes-ancient-body-parts-from-display.html>. [accessed 28 June 2024]

This source by the University of Sydney is also very valuable to my PIP as it is very reliable coming from a museum at a University in Sydney. This reliable article discusses the museum located at the University's decision to remove ancient human remains from display, reflecting the ongoing societal debate about the ethics of such displays. As well as this, it provides insight into the shifting perspectives on the appropriateness of exhibiting human remains over time, especially in terms of respecting the cultural and spiritual beliefs of the cultures from which these remains originate. The source also highlights the growing awareness and sensitivity towards the descendants of these ancient cultures, emphasising the importance of ethical considerations in museum practices. Ultimately, I have found this source to be very valuable and reliable about the ongoing debate.

Williams. C, Hands Off My Tut's Funky: Tut and Cultural Sensitivity, Medium, 22 March 2024, <https://medium.com/@carowil3/hands-off-my-tuts-funky-tut-and-cultural-sensitivity-428202d906be>. [accessed 19 June 2024]

This secondary resource on cultural sensitivity towards and commodities of Egyptian culture was extremely significant to my PIP as it allowed me to gather instances which I used for my culture analysis. It talks on the backlash the song "King Tut" received and how it was seen as culturally "insensitive" whilst also talking about how this was not meant to be the case. Ultimately, It was also extremely useful as it provided immense detail on today's meaning of cultural appropriation and how it's seen throughout Egyptian representation today.

Yahoo News, Why Did People Start Eating Insects?, Yahoo News, 20 March 2023, <https://au.news.yahoo.com/why-did-people-start-eating-023011768.html>. [accessed 25 June 2024]

This secondary research article by Yahoo news Australia provides insight on the historical reasoning for people using mummies as medicine and historical information of victorian era mummy unwrapping parties. This is very useful in my PIP as it shows the first eras where the fascination of Egypt can be seen in the Western world. Limitations to this source however are that it doesn't say the impacts this had and how these were seen by Egyptians. Furthermore, this article was still useful in the historical backgrounds of Western fascination of the culture.

Zazzali M. M., Cultural Appropriation and Cultural Rights: How to Get Beyond the Cultural Divide, Journal of Technology Law & Policy, 2024, <https://scholarship.law.ufl.edu/cgi/viewcontent.cgi?article=1054&context=jtlp>. [accessed 12 June 2024]

This journal article was important for the secondary research in my PIP to a significant extent as it spoke about the ways in which the oversimplification of Ancient Egyptian culture can lead to misrepresentations and ultimately lead to the modern culture of Egypt not being as recognised. However, this resource was very limited as it did not speak much on why this was harmful to society or what this could mean for Egyptian identity. Nonetheless this resource was still useful to my PIP as it gave me more detail about misrepresentations among the culture.