



United Nations
Educational, Scientific and
Cultural Organization



World
Heritage
Convention

Safeguarding project of Hassan Fathy's New Gournia Village

A UNESCO Initiative

DOCUMENTATION:

2-Summary Record of the First Scientific Committee Meeting

compiled by Dalia Nabil, December 2010



in partnership with



Luxor Governorate

Summary Record of the First Scientific Committee Meeting

Luxor, Egypte, 2-3 Octobre 2010

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Day One

Opening session:

Governor of Luxor's Word

Samir Farag opens the conference by welcoming members of the scientific committee. He mentions that since he has become the Governor of Luxor, he tried hard to safeguard the village of Hassan Fathy. But it was not successful, until Francesco Bandarin promised that the UNESCO would help the Governorate. Today the dream comes true. Lots of visitors come to Luxor and New Gurna every year, which demonstrates the value of the site. The President and Prime Minister as well as the Luxor Governorate are giving all their support to the project. He points out that the local people of New Gurna will complain of their sufferings caused by the authorities because of their living in a heritage site, but he assures that the project will solve this problem. He thanks the committee and wishes them a successful discussion and a pleasant stay.

UNESCO Assistant Director-General for Culture

Francesco Bandarin thanks the Governor and refers that it was a year ago when they both agreed on starting this initiative that wouldn't have been possible without the Governor's support. He declares that we are all here to celebrate the memory of a great man, Hassan Fathy, to honor him and to fulfill his dream that he couldn't see in his life. This man saw the future before anybody else, a future that we are now ready to see, that future that he made concrete, so to speak, in this little village. He continues that the impetus is to make this project a flagship for Egypt, the UNESCO and the whole world. It is an initiative that will shine for the whole world showing new directions for facing the crises happening in the world regarding sustainability. It has been 60 years since New Gurna was built. He calls for a celebration for having the initiative for a restored New Gurna. He adds that they will continue to value the community, but also as a sign of modernity, they will install a new institution, derived from Hassan Fathy's vision, an international center for sustainable architecture. The center will provide training and research for Egyptian and international students so that the same humanistic principles and ideas of Hassan Fathy would be continued and projected into the future. He expresses how Hassan Fathy's book *Architecture for the Poor* interested him in his early career as an architect. Therefore, to launch this project and the Hassan Fathy center for Sustainable Architecture, is a deeply emotional intuitive. He assures that in the coming years they will make a major initiative that will reflect the vision of a new humanism that UNESCO is erecting, and the willingness of Egypt to contribute to the wellbeing of the world. He then calls upon members of the scientific committee to introduce themselves.

UNESCO Initiative Presentation by Lazare Eloundou-Assomo, World Heritage Center, Chief Africa Unit

Lazare Eloundou-Assomo states the reason why New Gurna is considered an excellent example of vernacular architecture; it's existence in a world heritage site of Ancient Thebes and its necropolis is recognized as a perfect approach to sustainable architecture and urban planning. Today the state of the village is seriously degraded and many of its buildings have already collapsed, moreover, there are many mutations happening due to development pressure, a situation which calls for urgent restoration of the original design and urban fabric, as well as the valorization of ideas that shaped such a prominent work, and reinforcing its relevance to sustainability.

He states four basic achievements of the project:

- to preserve New Gurna from further deterioration;
- to promote earthen architecture;
- to disseminate Hassan Fathy's principles and knowledge in architecture;
- to promote experience exchange among architects and heritage professionals.

He demonstrates that the conservation of the village will take place through pilot projects, and a master plan is to be realized for urban conservation, which will be shortly presented by Daniele Pini.

Also the establishment of the ICSA will be one of the major achievements of the project for continuing through education and promotion of sustainable architecture as well as raising the awareness regarding earthen architecture preservation.

He points out that today there are 135 sites on the World Heritage List of earthen architecture. The idea of the project had been discussed for many years; a couple of missions by ICOMOS and UNESCO put in place safeguarding measures. And in the Mediterra 2009 Conference, there was an international appeal to do something. He names some organizations that contribute to this initiative; the Save the Heritage of Hassan Fathy Association and the World Monuments Fund that took the initiative to add New Gourna to their list, and also the efforts made by the Governor of Luxor for issuing the decree by the Prime Minister declaring New Gourna as a heritage protectorate. Already there were missions of the UNESCO in March, April, May and July, in which the implementation phase was discussed and the physical and social surveys were launched with the efforts of the UNESCO experts and the World Monuments Fund. Also the UNESCO has conducted consultations with the International Center for Earthen Architecture, CRAterre, Save the Heritage of Hassan Fathy, and the Aga Khan Trust for Culture that all gave guidance and advice.

He concludes thanking the Governor for contributing to the realization of the project through close partnership. He refers to the important role of the scientific committee who will give advice for the implementation of strategy and also will promote the idea of sustainable architecture and heritage conservation.

SC Closed Session I:

Results of UNESCO Physical Survey and Draft Master Plan Presentation by Daniele Pini, UNESCO Consultant

Pini proposes some ideas for the motivations and means of safeguarding New Gourna. He explains that the project will have to incorporate a set of interrelated actions:

- not only the preservation of the remaining buildings of Hassan Fathy, but also the preservation of the village concept that was expressed in a special urban layout;
- the rehabilitation of housing blocks and improvement of housing conditions which is very poor;
- stretching the community core and upgrading of the community spaces;
- the socio-economic and physical development of the village needs to be taken seriously. He remarks that the rehabilitation of the village will possibly create a need for land to accommodate new facilities, such as land for ICSA.

Pini refers to the location of the village site which is both strategic and sensitive; its location on the main road leading to the ferry and the Valley of the Kings, a road that is important for tourists flow as well as being a main urban access road. Also the village's strategic situation within 800m from the Colossus of Memnon and 1.5km from Madinat Habu adds to its significance. So one can imagine the pressure of urban development on one hand and tourism development on the other hand.

For Hassan Fathy's plan and its implementation, he verifies that the village needs to be studied in depth and that the part which was implemented of the original plan is the crucial part of the whole project. The original plan and early sketches reveal of the focus on public spaces, the mosque and a set of spines leading to the two entrances to the village and main facilities, such as the school and handicrafts center. It is also worth noticing how Hassan Fathy defined the market as a main entrance to the village situated near the railway to facilitate agricultural products importation into the market. Such aspects of the urban layout are very important and are considered milestones of the urban structure; focal points that define the structural layout of the village are still there: the mosque, the khan, the theater, the market. He further stresses that these focal points can be the core of a larger urban area, because the community elements are already there.

It is important to see the very clear organization of the housing blocks how the houses are structured. It is difficult to find two identical houses; it was not a typological approach, but a morphological approach. That determined the plan and shape of each single house; shape of blocks, sequence, and that's why you have a variety of house setting: houses facing the streets, houses on the corner, houses around the road, houses placed with a courtyard... etc. They nevertheless reflect the same idea of domestic space.

He notes that twenty years later, Hassan Fathy tried to revive the project after realizing that it was not possible to complete the plan as it was laid out in the 40's. He proposed the Gournia Touristic Project in 1970, but it was never implemented, and it would be very disputed in many ways today. Pini points out that the Gournia Touristic Project was designed so as not to interfere with the initial village, and it was rather supposed to benefit the village. It was a proposal for a Mediterranean center for handicrafts, to gather people to make New Gournia a place of training, and experimentation.

It is important to try to understand how the plan of Hassan Fathy was implemented and the process of change that occurred in 60 years where the memory of a village changes. The community's sentiment evolved – it was important to understand how it has evolved. He reflects that today when you go to New Gournia, you are very disappointed, as you can hardly recognize the original setting that was published in the book. It looks like an almost ordinary urban area, but there are some elements, which stand out: The mosque, which is almost unchanged, also the square and the khan, even though the square has become a through-fare. The square is however a well articulated space, and is the entrance to the village. The corner of the khan suffers from an extension, but despite that it still serves its capacity of leading the village and dictating space. Also the theater and community hall, even if both have been heavily transformed. It is a place for community to organize social events.

Pini also points out other elements that are still extant, such as the layout of residential design. However the fabric has been heavily transformed with vertical and horizontal additions and insertion of concrete structures. Yet the street layout has not changed. The system of lanes and courtyards remains, a scheme replicated in all the housing blocks. He points out that this is the real legacy of Hassan Fathy that needs to be preserved and studied, the relation of public and private space. It is another lesson that can be learned for the future, for preservation, to make this village a reference.

He also mentions buildings that do not exist any longer, the lost heritage, such as the Boys' School that was located in the northwestern part of the village defining its edge with the countryside. It was demolished in the late 80's or early 90's and replaced by the School of Agriculture, an ugly building. It could have been a resource. Another building that is not extant is the Handicrafts School that was set next to the market. Hassan Fathy proposed to create a handicraft economy. Also the Handicraft Exhibition hall is lost and replaced by a horrible building, an apartment block. Also, the Girls' School was lost. He further points out to the largely disfigured urban landscape that is merging with new urbanization and transforming the village into an ordinary part of standard urbanization.

Pini explains that the market was conceived as a point of arrival where two pigeon towers used to mark its access, but are all completely gone. The layout of the market is still divided into two; today one is used for storage, and the other as a garage for municipality, and a building for a nursery. It is largely dilapidated and underused. Its vaults are partially collapsed, and the rest is generally in bad condition.

He refers to the mutations that happened to the urban fabric of the village stating that the main road has today merged with new development. And it has become difficult to perceive the presence of New Gournia, as the streetscape has totally changed in many places. It was difficult to identify the buildings in the photographs; for instance the place of the pigeon tower is now a different building.

Pini raises an important issue, which is of Hassan Fathy becoming a tourist attraction. He refers to two local initiatives in the village where two houses are known for that. One house is advertised to be the

“first house built” which has been heavily changed, whose owner tries to make money out of it. And the other is advertised to be the “house of Hassan Fathy” and the owner is waiting for assistance. He remarks that these are two different attitudes. He also mentions that there is also some cultural tourism, more of architecture tourists.

The physical survey took place between July and September 2010. And its aim is to:

- create a reliable and updated base map of the village
- identify the boundaries of the survey
- carry out a plot-by-plot survey for all buildings within the identified boundaries
- produce GIS maps summarizing the findings of the survey.

He shows a map that reveals very few buildings that reflect the authenticity of Hassan Fathy’s design and are still remaining; only a few houses in addition to the ‘focal points,’ and quite a few more houses that have significant elements are remaining, but the majority, do not.

Another map of ownership reflects that the majority of plots are privately owned. He remarks that it would be interesting to know if these owners really have complete ownership. If that were the case, our job would be easier. The maps also show the transformation of the public spaces into sequences of fences.

Another feature would be that lots of subdivisions happened where buildings only occupy parts of Hassan Fathy’s footprints. At some point these extensions have dramatically changed the original footprints. Some of the plots appear in initial plans but were not built by Hassan Fathy. Many modern constructions were made on the Hassan Fathy’s footprint. And this raises a question: do we consider this a distortion, or do we accept them as modern, which accommodated the original plan?

He warns of critical issues in the core rehabilitation: no matter plan and/or protection measures are taken in place and despite the existence of prime ministerial decree, there is a lack of planning framework, building guidelines and regulations, and efficient urban management mechanisms, which led to uncontrolled vertical and horizontal growth. He also remarks that the Gournis who now see groups of architects coming, and perhaps they know that something is going to happen, may even build faster before it becomes too late for them to build.

Also for the public buildings; the mosque requires valorization through appropriate landscaping of the surroundings. Today one cannot walk all around it, because a stupid wall has been erected. The khan should probably have the most urgent priority to be saved and reused. It needs immediate structural consolidation and interventions for adaptive use. The theater also needs maintenance and plans for continuous use.

There is diffused lack of maintenance and poor environment. What is needed is a clear ownership structure and efficient management. Also public structures have been destroyed, and now there are private structures in their place. For the housing, building plots and houses of Hassan Fathy have been split among families, which resulted into subdivision in several dwellings (1-8 on original footprints). It is worth noticing the increase in housing demand and densification of the original residential blocks where 174 households now occupy the original 77 plots. There is also diffused substitution of the original houses with modern inconsistent types of constructions.

In Pini’s opinion, Hassan Fathy’s plan had little potential for growth and little potential for adaptation, which is clearly visible in his architecture plan; his houses were designed in 1940s, new lifestyles have come, such as beds, TV’s and other modern facilities, which resulted in the inability of the houses to adapt to changing lifestyles. Heavy structural damages and deterioration of living conditions are evident in many of the houses. One of the relevant aspects is the reduction of the space in the courtyard and other parts of the house. Also on the level of public spaces and infrastructure, the inadequate sewage system (septic tanks) is another major cause for structural deterioration.

The **Master Plan Draft** aims to:

- revive concept of the village as a community
- make Hassan Fathy's public buildings anchors for future developments.
- rehabilitate housing blocks through diversifies types of interventions.
- regenerate and reuse the market
- reorganize and upgrade public facilities
- prove opportunities to for socio-economic development
- make the village of field of experience and the 'brand location' for the ICSA

Pini proposes to:

- reorganize the annexes of the School of Agriculture which are now spread out over the village.
- ICSA could be set in the system of blocks, consistent with Hassan Fathy's layout; it should be in the center adding definition to the square next to the mosque, reflecting the idea of Hassan Fathy. He also proposes to have guesthouses, next to, or part of ICSA.
- Possible, eco-tourism development (SW corner of the village). He refers to one of two proposals for an eco-village, where it is proposed to double the village, replicate the remaining village to the north. He stresses that tourism should be controlled, and it should be played very carefully, but it is evident that tourism cannot be the main motivation for safeguarding or for the development. It would disrupt a reality that is fragile. Whatever happens should not interfere with the existing village.

He concludes referring to priorities should be given to: 1) khan, 2) Hassan Fathy's house & the theater, reviving 3) market, an urban review of public space 4) empty and nearly ruined houses, which he suggests could be easily used as a field of experience, and can be used at the same time to relocate temporarily other families, as rehabilitation goes on, and three empty plots, where experiments in intervention could be done. First activity of center could be infill and restoration of these plots. These are urgent activities that can be as well an opportunity to provide temporary dwellings for families who will have their houses restored.

Preliminary Results of Socio-Economic Survey

Presentation by Erica Avrami & Gina Haney, World Monuments Fund

Avrami begins the presentation saying that the WMF has undertaken the Community Assessment. She points out that the team is just coming off the field shortly with a lot of raw and not yet processed data. And a full report will be available in one month. She calls the attention that vested interest in the legacy of Hassan Fathy of his architecture, another important, if not the stakeholder, is the community.

As they live and work and breathe the village, the safeguarding will have to be a collaborative effort. The survey comprises analysis of social and economic needs and conditions, factors of change, use of space, and attachment to place. She introduces the social survey team: Jeff Allen, Gina Haney, Heba Hosny, Eta' el-Hosseney, Sarah Badea

She mentions the tools they have used:

- literature review and field survey work; data form (English and Arabic, combination of qualitative and quantitative, related to quality of life – a lot based on Millennium development goals)
- interviews and focus groups (primary method of data collection, on average more than an hour spent with each person), house visits, and film.
- The use of triangulation method to incorporate lots on information and creating a more robust profile of their economic positions. She reveals that the people are very concerned with their houses crumbling, etc. they face these challenges tangibly. People are putting a lot of effort into maintaining these houses, but are facing many challenges.
- Production of a film that provides an alternate methodology. The data is filtered, but the aim is a method through which the community's voice could come through directly.
- Survey sample where 1/3 of the households in village core were surveyed. She confirms that nearly 90% of respondents live - currently or formally - in an original Hassan Fathy's dwelling.

Survey Scope:

66 respondents; 21 – 86, both in commercial and residential settings. The survey tried to focus on long-term residents of Hassan Fathy's houses. Interviews about 'households' reveal that several dwellings have mixed uses, such as small-scale, home-based industries. All the businesses, except for two, comprise services for the local community. The other two are a papyrus shop and a larger mini-mart. Inhabitants benefit from supplemental income of the rental of the ground floor as commercial spaces.

- Only 1 zīr existing in the village on the street.

- 20% of the population never occupied Hassan Fathy's buildings, 32% used to but now do not, and the rest currently occupy Hassan Fathy's buildings.

- Household size: statistics reveal 5% no response, 12% more than 9, 27% 2-5, 52% 6-9 members (sample size is 58)

- Education is seen as source of pride for residents of New Gournā: the schools are being in proximity. All of the school aged children go to school, they walk there, they are proud that they can go. Maybe it can be considered an intangible legacy of Hassan Fathy's intent.

- Economic profile: visual surveys of assets, liabilities, etc. very few private cars (the village is on a main micro-bus route). Agriculture and husbandry, small-scale industry. Everyone that was interviewed was enthusiastic about tourism being a bigger part of their lives. They can see the economic opportunities of it. But they stressed that tourism has to benefit them as a community based system.

Employment: men – 15 -25 have jobs outside of school, or several jobs, usually something related to tourism (working outside of Luxor after they finish their education). 25-40, employed in tourism, business related to the Government, or their own small-scale initiative (beekeeping, ironing, vegetable sales). Ministry of agriculture and national flower center maintain a presence in the core of New Gournā. 40-60, gov't, 60+ - retired. Two men benefit from maintaining house museums about Hassan Fathy. Women: under 25 are in school or working in the house, 25-40 wives and mothers, some of whom maintain small scale industries (sewing scarves for tourism market through middle men, processing agricultural products (sheep's milk, etc), only a few work outside, 40 + household activities.

- Access to services: generally the village benefits from good services from the Governorate; two hospitals, three schools, along major transport corridor, ferry is within walking distance, running water, garbage disposal, cell phone coverage, and the community is happy about it all. Quality of the schools in New Gournā is known in the surrounding area.

Everybody, however, complained about the sewage system. Formerly there were septic tanks that discharged into the ground. Only one still functioning, and that household is very aware about its water usage and cannot afford new system. Other use tanks, which don not function well. There is lack of maintenance due to rising water-table issues. They leak, overflow regularly. 2-3 water/sewage authority trucks that come around, and 4 private ones to whom individuals pay. Each day they can serve 7 households.

Water-table issues are huge, which is the primary cause of deterioration in the Hassan Fathy's buildings at the foundational level. There are urgent needs for proper hydrological study of New Gournā to find possible solutions.

- Health: people did not complain about health issues. Older generation seemed to maintain relative good health. Generally, children tend to suffer from sewage exposure. They complain of scorpions and snakes living in the earthen architecture. Also their fear of collapse in Hassan Fathy buildings. Health care units are not in the vacuity of New Gournā village (clinics, non-emergency care).

- Women and children: women having 3-7 children. They bake bread together, and collect flour together. Gama'yias, small loan centers are present and active. In evening, children seem to have the run of the place. The environment seems very safe. There still exists an intimacy in the urban environment – a real and visible asset.

- Changing environmental conditions – water table.

- Adapting the built environment; mud masons – 20-40 years old remembered making mud brick, but no one is making mud brick now. They make mud plaster – salvaging and reconstituting mud plaster. Reconstitution pits exist.

- Interior spaces are really refashioned. The trend in Gournia is for multiple sons to want to stay in the house or adjacent to the family home, which results in partitioned walls, enclosed courtyards, concrete high rises; all accommodating growing families.

- Attachment to place is strong. People would like to stay here and be comfortable. This might be a result of Hassan Fathy's vision. Mapped family trees from Old Gournia.

Displaying of the film produced by the WMF Team.

Questions and Comments

Zafarany comments that the question about economy in the social survey cannot be addressed directly, as no one here in Egypt will ever say how much he earns. But this can be figured out indirectly, for instance, from the presence of AC, computers and other facilities used in houses as well as from their number.

Concerning the origin of the Gournia, he points out that one must seek the history of three villages which are strongly related to each other; the Old Gournia which was decided in the 40s to be evacuated and for its inhabitants to be reallocated in the New Gournia. By then almost none has moved except only for a few number of families, while most people were moving to New Gournia mostly in the late 60s and early 70s. They were not the original candidates for whom the new village was planned to accommodate, but they were rather the second generation of the families that Hassan Fathy planned for them to live there, meanwhile the rest of the Gournis continued to live in the Old Gournia, until they were moved three years ago to a New New Gournia built 5km away in an area called al-Tarif. So the society is still interrelated between the three villages, and so in order to understand the society, you must extend the research to include the three villages.

It is also worth noticing that Gournia is officially considered a city and not a village. So we have to handle conflict for definition.

Haney replies that what was surprising is that most of the people in New Gournia even though they had not moved directly to the village in the 40s, had already lived there for many generations and are really authentic as being the descendants of the original Gournis for whom the village was originally planned.

Hurd warns that the issue of water table and its increasing level due to the use of septic tanks and absence of infrastructure is an urgent matter that should be addressed in the first priority.

And Bandarin responds that it is crucial, and a geological and hydrological study will be undertaken.

Tostões raises the question of whether people, who live today in apartment buildings, are willing to continue living in apartments or moving again to mud brick houses after being rehabilitated.

Pini answers that apartment blocks have been built not on the whole original plot but rather on only part of it.

And Zafarany explains that the conventional way in Egypt used to be that a family lives in a single house. And so these apartment buildings are somehow keeping the tradition of living in the same family house, yet each son lives in a separate apartment.

El-Wakil then remarks that while dealing on the urban setting of the village and its community, we should not forget that we are also dealing with beautiful architecture.

Siravo points out that the question of ownership is an important issue, which should be determined. He asks if there is any clue of the tenure issue.

Pini answers that according to the system in Egypt, the occupant of a house is formally considered to possess it.

SC Closed Session II:

Debates after site visit

The discussion after the visit reflects a kind of division between two groups; one is rather anticipating to break free from mud brick construction and to rather stick to the philosophy, and the other strongly defends mud brick architecture and promotes for continuing using it. Yet most of the two groups agreed on the urgent need to immediately save the surviving mud structures from collapsing through emergency interventions and consolidation works.

After the return from the site visit to New Gourn, Bandarin asks the participants to share their reflections on the shocking situation that the village reached and wonders if they have lost the faith.

Revedin verifies that the situation is not as bad as she expected. It is quite evident that the people are proud to live there and that the village is demographically growing. She then raises a question: what is there to preserve, materiality or the philosophy? it called her attention the remark that one of the inhabitants made in the documentary film approving on rebuilding the village again but not in mud.

Guillaud answers that one can separate between them to find a compromise in order to preserve. He asks: What can we do today to preserve the village? What can we do to improve the living conditions of the people because it is difficult? For him, sustainable architecture is not only technical.

He then advises that if one is to preserve the materiality, then one has to start immediately with stopping the deterioration of Hassan Fathy's buildings, because one can already see there is much more rapid deterioration that had took place only within a few months since the first visit. Immediate actions should take place and then one can go on with defining a plan, otherwise it would take two years just to define the plan.

Revedin redefines her question: Do you think the motif "earth" or "mud" is a life motif that we should stick to?

Guillaud answers: definitely not, we should look for local resources, local knowledge, and also it is a question of place where we can have mud for this project, is it possible? because they have problems on the legal level, on the political level, on the economical level. So mud is a difficult option.

Steele says that the issue of mud is brought to consciousness due to its connotation to *Architecture for the Poor*. But in philosophy, Fathy shifted to use other materials in his later projects, because the manufacture of mud brick was prohibited after the construction of the High Dam. So it's more about sustainability rather than mud, as long as you do not use concrete.

Another issue is the foundation where Fathy realized the problem of the soil and built stem walls. Even after the Government ran out of money, he continued the construction under his own expenses, and he had the idea all along.

King raises a crucial question: what is it that we are trying to conserve here? Is it Fathy's architecture? Is it earth? Is it the design? Is it the traditional construction technologies? Is it the urban planning that Pini talked about this morning? Or is it the attention to the people's needs and tailoring to individual households? Or is it a mixture of all this? Because if it is earth, we have some remaining earthen houses that can be saved through emergency interventions according to earthen architecture conservation, while for other things, the philosophy is more important in the urban planning, applying traditional construction technologies and meeting the needs of the people living there, because that what was important. We need to define what it is that we conserve. What are the guiding principles? Once we do that, we can find solutions; we would do emergency works where we need to do so, we can do consolidation where we need to consolidate, and we can apply new appropriate technology to meet future needs. The question is what would he want us to do?

Steele says that he thought of architects as facilitators who help people to help themselves. It is self-reliance and not mud.

King replies that there are still surviving mud houses that there is no reason not to conserve.

Hurd defends mud houses saying: there's nothing wrong with mud. Mud is fine, but it needs regular maintenance. He warns that there are wonderful mud houses that are in great danger; the next time it rains, they will be lost, and it is so easy to save them. If we go on with survey for another year, we will be losing more arches and houses, and we wouldn't be so clever to do so. The arches of the khan have some bricks missing, and they are very easy to save from collapsing by placing a block of wood in these places, which is reversible, temporary, and will keep the arches from falling down. We should teach people how to maintain and to use simple materials in doing so. Materials if used correctly will last much longer.

Revedin suggests a zone scheme where new architecture will be allowed to develop. She clarifies that people live in uncomfortable conditions and trying to maintain the houses since 30 years, yet they stick to the place. One should help them stay and creating opportunities for work.

One issue that is brought up by Steele is the diffusion of concrete/brick buildings in village that he described being a cancer spreading all over Egypt. He strongly believes that these should be demolished as they are an "imposition to the vision." He says that the government has the power to remove these buildings and give the people some place to go or a way to handle it.

However, this is described by King as being cruel, as the reason why the village first came to existence is for accommodating the people from Old Gurna. And now one will be kicking them out again because the village, being designed by a renowned architect, has become important. He stresses that whatever one comes up with should ensure the people to stay.

Benno points out that the legacy of the place is not the buildings or monuments, but rather the process. What one admires about the book of Hassan Fathy is the philosophy, the humanity aspects, rather than the drawings and plans. It is the idea, the process that needs to be saved. One needs to design the process. There are some mistakes in New Gurna that need to be analyzed and learned from.

Zafarany points out to the need of defining the values of the site in order not to be compromised. He also emphasizes the importance of documenting the history of the site; the process according to Hassan Fathy's vision, and the real history of the site, its evolution and the relationship of the society with it. While Hassan Fathy already documents the former throughout his life, the latter has not yet been documented. He suggests defining a road map; step 0 is stopping the deterioration of site and taking emergency actions to save existing buildings, and step 1 is documenting or re-documenting the site with Hassan Fathy's buildings and the new buildings in order to tell the whole story. The next step is drawing the plan of mid range or long range of what to be done in the light of economic value, the legal structure and ownership, the conservation law, and the impact of the different institutions involved or

those who have interest in the site; the Prime Minister, the Governor and the Minister of Culture. In that way certain building specifications can be determined concerning how to build so that the growth of the village can be planned and controlled through the legislation plan. The implementation part is in the long-term management and the institution that will manage the village.

Siravo also stresses on fundamental steps for the project: establishing a specific mechanism for housing rehabilitation and financing means, such as loans, mortgage, grants and other methods that make the rehabilitation possible; setting up an institutional framework.... the need for studying the legal structure and means that will allow everyday planning regulations put in action; concerning the infrastructure, it is essential to have specific arrangements with utilities companies by direct investment.

Avrami raises a question regarding her concern about ICSA being planned to be in the village and the probability of its need for expansion in a few years to accommodate its international scholars, and whether it would be appropriate to place it in a village, which is also vibrantly expanding as well.

Bandarin responds that ICSA will be planned to be big from the beginning, besides it is foreseen as having a double function; it will be creating work opportunities for the community and so promoting its economic resources, and its reason for existence is its link to the legacy of Hassan Fathy.

This is further confirmed by Tostões, as she perceives ICSA as an anchor for New Gournas and its development in the future when changes are more likely to happen. The rehabilitation of New Gournas should address the needs of the local people, to whom Hassan Fathy contributed all of his efforts.

Hurd further demonstrates Pini's idea of rehabilitating mud houses with adequate kitchens and bathrooms and having families moving there until their houses are restored in turn. This might be a chance to demonstrate for the people how wonderful mud houses can be after their rehabilitation, and then they would have the choice of continuing living in mud houses or building ugly houses.

The issue of underground water is then raised by el-Wakil and Hurd answers that this will be either of two methods; making a big ditch around the village and diverting the water somewhere else, or drilling a hole into the bank of the river.

Zafarany comments that dewatering is not a problem, as it was applied before in Luxor at the Karnak Temple. He also mentions another solution of changing the foundation of the mud houses stone by stone, as the local people have done before.

Hamid re-questions authenticity, and states that the architecture is authentic on its own, and so when we talk about sustainability here to emphasize the authenticity of the architecture, it is only mud brick and not any other material. It should stay in mud brick, unless we are building new things.

The Hassan Fathy architecture has been well studied, documented and researched. The village has now a life of its own that we must identify. He also suggests that statistics should take a curvilinear approach in questioning the inhabitants, as their answers to direct questions may contradict with their answers to the same question when asked indirectly.

He also tackles the problem of bonding with the site, with the community, and with job opportunities. He describes the Gournis as always being antipathetic to New Gournas. According to him, only two families from the original Gourni clans moved to New Gournas, while the rest of the inhabitants are squatters. The life in the village has become completely different from what it was meant to be; the houses were meant to accommodate people and cattle, but now one sees no cattle, but rather motorcycles. He talks about finding mechanisms that allow those who want to leave to leave. We should think of creating lifelines that open up job opportunities for those who stay, such as agriculture, tourism,...etc. He also points out that the people in Egypt or in the Middle East never had the choice to choose their

housing prototype whether the cancerous prototype or the Hassan Fathy one; “it was always out of dire necessity. If you were to give them the choice, the situation would change drastically.”

King responds justifying that he has never worked with a community that does not have contradictions within itself, as people strive to meet their needs, and also have their pride. Our role should be finding possible answers to their needs while respecting their culture at the same time; it is a challenge that we should take.

The ICSA can have a role in all of the ideas that have been generated so far; emergency measures, housing rehabilitation, financial systems, maintenance...etc. it should not be huge. He rather fears that the center could not maintain its financial sustainability and its focus on the conservation of the village, as is the case with other centers all over the world where people lose interest, and financing becomes a problem. He calls for being pragmatic regarding feasibility matters and things to be accomplished.

Steele comments that Hassan Fathy wished to establish a center for appropriate technology, a term that was used before the word sustainability has become prominent. But he warns of the generic meaning of sustainability that includes high tech and low tech, and that we should rather adopt appropriate technologies for the developing world.

Hamid insists on his idea that the people are totally unaware of their context and really do not care about mud brick or Hassan Fathy. They should be given the choice to go else where, if they cannot stick to the restrictions implied by their environment life style.

And King responds saying that if they are provided with a better life in their houses, they would choose to stay.

Revedin agrees with Steele’s fears, and she describes a horrible scenario where an extravagant center of high tech juxtaposes with the poor houses of the people who will be turned into a kind of an open zoo for the visitors of the center to see. She stresses that sustainability should be ensured with respect to the environment context where the center would provide services everywhere in New Gurna in the form of mobile workshops around the village.

Bandarin closes the session saying that there is a model, the heritage house, they have also a pluralistic approach which is multiple. Urgent actions should be taken towards emergency tasks and dealing with the water table, otherwise it will be a disaster. They have to set their priorities; defining the role of the center, where to build it and how, what agents are involved in the project...etc.

Day Two

SC Closed Session III:

Debates & Setting the Road Map

Bandarin opens the discussion stating that one needs to identify short, medium and long terms of the project. As it has already started as a joint initiative with the UNESCO, Aga Khan, he would like to keep it like this and to invite in more partners. The goal of this meeting is to draft a road map and a list of things to be done. They need to define their response towards philosophy, format that is what they need. They need to complete a number of ideas and refine them. The surveys identify some elements, the larger is the urban management context. They have to identify means of policies and strategy, how to address elements that are not on the table. They have to design the nature of ICSA, its role, who manages it? who pays for it? Who are the partners and participants? How big is it? The question of its design, implementation and construction..... all of these issues need to be defined within six months; they need to arrange for two or three activities to work on these things.

They need to discuss the philosophy of the project. It's clear that they must adopt a diversified approach; in some areas they demonstrate earthen architecture... that can be very innovative. The social survey identifies the need to communicate with the local community... it's not a museumification of the village, but it's rather a perception of a community that happened to exist in a place where an important architectural event happened. By bringing in a lot of technical expertise, they are changing the course of the place, and they become part of this transition... there is the conservation of surviving houses, the innovation through new ones, the improvement of the community life. Maybe some of the tall buildings can be torn down, however, this not the first priority.

He considers schools as key issue to the center to be related to the place. He suggests that the School of Agriculture to be as a possible local partner. But the center as an institution goes beyond being a service to the local community, as being international, the center is rather meant to have a very ambitious role; to be a message in a broader sense and ought to send people for research, teaching and training. It is meant to be one of the world's flagships in sustainable architecture. Hopefully there will be more partners and UNESCO member states will be contributing to this.

The center can be established now starting with a local office that manages the emergency conservation to take place. He remarks that it takes a longtime for organizations to get into actions. It's better to start with the legal aspects of the institution as soon as possible. He finally invites to begin discussing the philosophy of the project and then move to actions and come up with a list of activities to be done.

Pini states that a priority must be the studying of the legal structures and an absolute priority should be given to ownership and payments....etc.

Bandarin answers that the project is to launch a plan for that. Legal expertise and management specialists are needed.

Avrami adds that it also requires consulting with the community, as some families state that they have papers indicating ownership, but the survey team was asked not to mention this in the first study.

Siravo also raises the issue of building permits and advises that this must be discussed at the earliest, otherwise it will be very difficult to set a plan that responds to long term needs. He stresses that it's crucial to discuss the planning issue, the mechanism for housing rehabilitation and the legal system.

On that Zafarany states that it is very important to study the legal system will solve a lot of problems later on. There are a couple of new laws for urban and architectural heritage and there is an organization responsible for applying these laws. These handle the issue of outstanding values. It is a law that allows us to halt any action in this area without any additional authority. Also according to the prime minister decree, New Gournia is a protected heritage site. So they can define the appropriate regulations to legalize actions on the site. There is also a law that allows listing monuments less than a 100 years old, and so one can have the remaining buildings listed. The committee can encourage the Governor to help on the legal side.

Pini answers that we need to go beyond the listing of the buildings and to rather have a holistic approach. The listing of the buildings will let everything else fall apart. For urban rehabilitation/conservation, an approach to define rehabilitation zone is needed. This concept does not exist in Egypt either the culture or the tools for it. The local council has taken the decision to halt all construction activities, but how long will it last? This is a problem that needs to be addressed. The partial demolition and renovation of recent buildings is not only because they are ugly, but also because they destroy the urban and public spaces. Unless we have such an approach, they will end up restoring bits and pieces of the village.

El-Wakil asserts that we must preserve the whole village; New Gournia is a masterpiece, and one must give it the significance of a masterpiece, even if it has deteriorated. They should not be making too many compromises too early. She says, "I would be in favor of a strong position."

Zafarany confirms that it is not about singular buildings; the whole village is a monument. The two new laws allow defining the whole village as a monument. All one has to do is to define the core and the buffer zone with two levels of protection. It's almost done, since they have the maps. And he distributes copies of the two new laws.

Hurd raises two important issues; the first is the aesthetic aspect of the viewscape that needs to be protected from the high rises that interrupts the view. Also the human scale of the arch must retrieve. The second issue is a technical one regarding the increase of water table. He draws the attention to the fact that by the time Hassan Fathy built New Gournah, the road surface was porous allowing for the evaporation of water. Now the road surface being paved by asphalt is impermeable to water, and so the water ends being trapped underneath the houses, which exacerbates the situation.

Siravo again stresses on the inevitability of involving the planning authorities in the discussion and finding ways with them to practice day to day tasks. From his experience in Cairo, this did not happen and the whole process failed because of the institutional introduction. He clarifies that Gournah could be an ideal setting for a project of how to approach the issue in a different way on a national scale.

Zafarany comments that in Egypt it is rather personal and not institutional; if the Governor likes the idea, he will allow things to happen. And so, if the Governor would give us his legal support, they can organize a workshop for the administrative authorities, and they can be involved in the process and be part of the team.

Revedin talks about the local and global scale of the project; the global dimension in having scholars and students coming from all over the world to work in a unique masterpiece, and the local dimension in creating economic and professional opportunities to the local community, either through training them on the construction of earthen architecture or through various services needed for the center: cooking serving...etc.

This seems to be very inspiring to Steele, as he perceives this as "an economic stake in the community." He says, "I think it's a cultural issue of "western vs. non-western value systems. We are establishing these values."

Picone gives a presentation on Hassan Fathy. She talks of the need of understanding Hassan Fathy's vision and thinking process. Structural maintenance and housing rehabilitation, typology, administration, modern houses, ICSA and its role in the life of the village. She concludes with some questions: what is the value that we recognize in New Gournah? In her opinion "it's not the architect, nor the urban design, nor the houses, the value is the way of thinking... an educational value; the design process is the true heritage of Hassan Fathy, a way of building, a design process based on tradition and climatic aspects. Gournah was a failure, remains utopian. But that failure does not affect the deeper meaning of the work."

Tostões talks in terms that the village is vital and would be a core. She totally agrees with recognizing New Gournah a value in itself, a masterpiece to commemorate Hassan Fathy. She reflects on the pedagogic role that ICSA can play.

She also mentions challenges and thinking on a mid-global level; she draws the attention to the fact that it is very difficult to recognize the old New Gournah because of the new high rises surrounding it. She proposes controlling building process and demolishing some of the new as well as restoring collapsed prominent houses.

She further anticipates New Gournah to be a core for education and schools. She questions the means of dealing with this core in the middle of this territory, and finally she calls for discussing the committee's opinion regarding tourism development and the possibility of New Gournah of becoming a core next to Luxor.

Guillaud promotes for the idea of having a museum for sustainable architecture; “here is the right place to build this new kind of center. In the same place where stabilization was born, was born a new kind of light thinking for sustainable architecture.” But he also calls for including self-sustainable energy in the center, as the first solar plant in the world was built in 1905 near Alexandria. He urges for setting the tools for acting; “a procedure to stop all transformation, then we can do restoration, etc. employing different strategies, because we need to sow the seeds. Many tasks at once to get it growing.”

Pini comments on the issue of urban development that has become part of a larger urban development where the Hassan Fathy is the core; the old gymnasium behind the theater was knocked down and replaced by the new town hall, an important building with “the biggest concentration of facilities for the whole area,” and it creates a connection to the bigger area. It has the advantage of having the public facilities being fenced in one place. Regarding Hassan Fathy’s vision, we could consider building what were torn down of his buildings; the handicrafts exhibition and schools perhaps in new forms, new locations...

The second important issue raised is concerning tourism, Pini warns of the dangerous consequences of tourism at New Gournah, which will eventually lead to its museumification that would be the worst result. And that would also be the result that the authorities probably anticipate. He remarks that Hassan Fathy is becoming a tourist attraction, and all the people have suddenly become experts in Hassan Fathy, because they understand that it is a resource for tourism. It is worth considering some of the tourism initiatives proposed a few years ago, which would change New Gournah. He questions what kind of tourism would be compatible with its rehabilitation and not museumification? He clarifies that we don’t have to put any solution in the recommendations concerning this issue... just that if it’s to be conducted as a part of the rehabilitation or not.

Concerning education, he confirms that New Gournah has a significant educational value, yet from his experience, he thinks that professors and students are not always very useful except in specific conditions, and except if they come and go in a continual flow. He further anticipates establishing a structure that ensures a continual relationship with institutions. It needs a university network and even more.

Bandarin calls for focusing on the issue of tourism. He sees that a compatible tourism approach to New Gournah could support Hassan Fathy’s approach through enhancing the economic level of the community. He asks about Neamatallah’s proposal, which he thinks, is compatible; if it is not dominating and well integrated, it could be an important compeller to the project.

Steele adds that the public buildings were intended to serve for touristic use in a way to improve the economic income for the village. He suggests that one can work them again. Perpetuation of craft was part of Hassan Fathy’s spirit, not just the architecture. That could be one way in.

Avrami calls the attention towards the fact that the majority of the committee is in consensus about architecture, simply because all members come from the perspective of built environment and not from the community development perspective. From the architectural point of view, they call it a masterpiece, but from the social housing perspective they call it a failure. However, from the community perspective, it is a success; good education, good health services, good access to services... They have economic issues, yes, but as a village it is a success. Architecturally it is a failure. Unless they start from the community and their needs, they will find that they will not be engaged and will then be ostracized from their own community that is comfortable.

El-Wakil inquired about the reason why architects and scholars are not involved in the project. There should be more of them so that they would learn. She opposes to the fact that almost all of the participants are from the 1st World and not from the locals, which she describes as being a bit colonial.

Bandarin replies that it's rather international not colonial.

Zafarany reads the newly issued Egyptian law for heritage.

Hamid wonders if the village is a success and suggests extending the survey to be comparative. For tourism, he inquires if there are mechanisms defining how it should or would be. He also suggests to study Fathy's Gournis who are major components but suddenly become secondary to the center and tourism. The challenge is managing the urban planning, the society/local authorities interface, the center...etc. He opposes to the idea proposed earlier that the inhabitants can be waiters and cooks... in his opinion, they can be masons and craftsmen. This is what they yearned to be back in 1992. They can be professionals not waiters!

King points out that he does not see that they are all in agreement; he rather sees two groups, one interested in the architecture as a masterpiece, and the other interested in the society. He adds that it should be the nexus between these two approaches to have a flourishing village and also to guarantee success for the society. He remarks that Hassan Fathy himself dedicated his works to the poor... he himself was concerned by the community. "So we are dishonoring his legacy, if we don't take that into consideration.... That's why we're here."

Concerning the center, he points out that we've been talking about rather "a playground for architects from the Mediterranean" where they spend some time learning about earthen architecture. But again, Hassan Fathy's aim was local mechanisms, local masons, local savoir-faire. The center should be working with the community, beginning with master craftsmen, and architects as well, but the priority is to be given to master-craftsmen. He indicates Francesco's good point about the heritage house that not only should play a role in sustainable architecture, but also should have a role in the community in terms of advising maintenance, helping people to take care of their houses. There is need to such a dual role to carry all the way through. They have to be interlocked.

Regarding tourism, he does not actually recommend tourism development in the village. He explains that it already exists in one of the most important world heritage sites in the world where the Karnak and the Valley of the Kings are. If one can give the added value to a few architects to go there, one will get some, but most of the people who come here are coming for the Egyptian Archaeological relics. As a tourist attraction one needs to treat it as such.

Hamid comments that they can come for both.

And King replies back saying they could, but how many will? He then raises a very important question: you could build a hotel anywhere, is that really appropriate? is the question. You have to look at the community aspect and the heritage aspect.

Pini affirms King's points of view and warns that tourism projects are very dangerous. It would be dangerous to put tourism as a priority. The restoration of Hassan Fathy's work and the rehabilitation as an attraction, secondarily for tourism structures that would leave many because of their proximity to the Valley of the Kings. New Gourna is very important and enjoys a very valuable location; only 1 km from Colossus, Madinat Habu and the Valley of the Kings. He clarifies that he is not against tourism in principle, but it should be very clear, it needs to be compatible. He refers to the two proposed projects for a touristic village on site saying: it is not a matter of replicating Hassan Fathy's architecture. The two projects that conceived the rehabilitation of his buildings, and the expansion of the city for the sake of tourism development cannot happen. ICSA would attract people and provide accommodations for 50 persons – guest houses. The school of agriculture could make it possible to think about agricultural tourism. Linked, but still separate from the village. He warns that tourism can be beneficial but can also be intrusive to local lives and lifestyles. And he calls the committee to avoid tourism being the only reason they are talking.

Hamid refers to the 70s when Hassan Fathy wanted to build a village on an island. They wanted to keep

the Rive Gauche green. He says: “look at it now..... It’s not the same environment, if we don’t do it, someone else will. We can do it better.”

King explains that when talking about tourism, they need to think about two things; one is tourism attraction, to learn about Hassan Fathy through a museum of different things, and the other is tourism development. He says, “we do not need to build hotels in New Gurna, as it is not in a desert 5000 km away from anything and you have to build hotels there. It was surprising how close everything is.” He states that what they can do is to promote the niche tourism but avoid installing tourism infrastructure.

Tostões also affirms that they must prevent the tourism pressure. One does not want a museum on New Gurna.

Avrami clarifies that when talking about the potential benefits of tourism it doesn’t involve New Gurna physically, as the local people can benefit from tourism by expanding their existing industries and market to tourists not particularly in New Gurna; there can be positives that don’t involve infrastructure or even people going there.

On the other hand, Siravo warns of making the people dependant on tourism. That is a dangerous approach. He says, “the kind of model you want to avoid is the one we experienced near the temple and bazaar next to the temple – avoid this at all costs. Yes, it’s a niche tourism, but it would be successful, if the community was self-reliant and not dependent on tourism to New Gurna itself. I do have that same sensation in Gurna, let’s not put them into the viscous cycle of being dependant entirely on tourism.”

Cissé expresses his frustration to what he has seen in New Gurna; he verifies that the reason why the mosque is still intact is because it is still used by the people as in many Islamic countries. It is understandable why the people do not want to live there anymore... they are surrounded by higher buildings, they block the sun, etc. there’s nothing there anymore...Hassan Fathy’s idea was architecturally related... may be all of this must be reconstructed elsewhere. We can keep what is there as much as we can – meant as an investment for the future. I have the impression that Hassan Fathy was an example of his time - for constructing this sort of village, and he was full of hope for the people. One idea would be to adapt it to the needs of the people by adding kitchens, etc. Maybe my recommendations come late in the game, but Hassan Fathy has been an example of architect in the Third World, that can be applied in the Third World, to activate the examples. Regarding the training issue, he says that not all conditions are met, today, to be able to put it in place yet. Hassan Fathy had a lot of difficulties in forming the housing at New Gurna. As for tourism, may be it would be better to discuss it with the inhabitants, so as to be more integrated.

Nabil points out that there’s a big difference between the needs and the wants of people here in Egypt. Ecotourism in some regions in Egypt has promoted the economic conditions of local communities, but people continue to live - or to want to live - in concrete buildings. They continue to refuse living in their original earthen dwellings. And here comes the important role of raising the awareness of the local community in addressing the problem in the socio-cultural and perhaps in the psychological dimensions. Perhaps we should reconsider the motto ‘architecture for the poor,’ because the poor do not want to be called ‘poor,’ even if they are; they will strive to connect themselves with the rich copying the rich, imitating them as they perceive it. And this is what is actually happening with the horrible high rises; they want to live a civilized life, the same as other people living in Cairo or other capitals, and so this is civilization for them, this is how they see themselves being civilized. This is a problem that the project should tackle carefully.

Amer comments that now the rich are following Hassan Fathy.

Bandarin suggests calling it 'architecture for the rich.'

And Amer responds 'architecture for the elite.' He remarks that he builds a lot of houses for rich people... and as he built a house in the countryside, the peasants started to copy its style. "if we do some for the elite, it's a start."

Revedin confirms that the people in New Gournia do not want to be called the poor.

And Hamid clarifies that it wasn't Hassan Fathy's choice, but the publisher's. He preferred the title *A Tale of Two Villages*.

Revedin comments that next to the mosque there is now a tourism quartier, and she inquires about the aims of this man(?) and about who wants to build... she thinks he is a serious person, it is not about having a Las Vegas hotel scheme. She rather rejects his idea of replicating Hassan Fathy's architecture, this is wrong, because this is a copy... It stays a copy. We are living in the third modernity, the 21st century, and there is contemporary beauty. It is architecture that is planned for this climate, so why don't they tell this promoter to take pieces of New Gournia, and to develop a new, adequate architecture, as Hassan Fathy would have decided for his work. It is important not to rebuild these houses, because it makes no sense.

Pini responds that it is a matter of strategy and priority. If one starts with that, the rehabilitation of New Gournia will be neglected. If tourism is a focus, it will become a priority. The formula seems unacceptable, it should not replicate it, trying to capture the sense that you are being with Hassan Fathy... no it should be different. For him, these buildings should be strategic, and should be the anchor for the rehabilitation of the village.

Hamid asks to what limit. And Pini replies that it is the question.

El-Wakil comments that according to what Steele said, the plans exist, if you have to image it, you can, not by replicating it. She remarks that she does not know which charter we are following... the 64 is a standard. Then she asks if still these principles that dominate at this moment? She points out that we did not talk about principles and recommendations, and if we should have something in mind in the case of New Gournia.

Bandarin answers that it depends... If you want to restore Hassan Fathy's house, I will tell you Venice Charter.

And el-Wakil asks, what if it is something that has disappeared?

Bandarin answers that replication is not really practiced, it is open.

Zafarany comments that a development is trying to promote living in a primitive house in Hassan Fathy's architecture. This issue is marginal. Tourism should not be the anchor, but it should not be prevented either. One can allow things like that with conditions, so that it does not grow into a monster that eats everything else.

Tostões asks about where this place is.

And Zafarany answers its north of the mosque.

Pini explains that it is the natural extension of original plans – the duplication of the square, the replication of the existing village is his project. He raises a question if the existing village and Hassan Fathy's houses are to be restored or not. He clarifies that if yes, and the restoration becomes only the pre-condition of tourism development, he personally does not agree.

King says that he needs to see the project. And he questions how they are supposed to say no, or yes to something they have not seen!

Avrami inquires about the master plan and if the schools are required to be demolished and moved somewhere else.

Bandarin says that this should be further discussed and decided upon. He asks that we take a break before writing up the recommendation road-map in order to conclude the meeting.

Summary of Debates:

- The philosophy of the project should continue with Hassan Fathy's legacy of addressing the community issues as a top priority on socio-cultural, socio-economic levels. Hassan Fathy's interest in agricultural and local handicrafts development should also be the focus of the project's approach.
- Emergency interventions should start immediately to save the endangered buildings from collapsing.
- Legal study of ownership/tenure issues should be carried out as soon as possible to set the legal framework within which the project can operate efficiently.
- Workshops with representatives from the city planning and local council should be organized to find solutions for controlling the situation in the village and for ensuring their collaboration in the village rehabilitation and management process.
- The geo-hydraulic studies must be undertaken to find solutions for the increase in water table.
- Initiating ICSA activities should be starting at the earliest stage of the project for managing the building consolidation and restoration/rehabilitation of pilot projects in the village.
- Tourism development should be marginalized and controlled, and it must not be allowed to cause pressure on the urban development of New Gournia or on the nature of the community.

Press Conference

Bandarin announces that today they have accomplished what they wanted from the beginning, conveying that experts from Egypt and all over the world discussed the strategy and the potential of this project. They had some initial ideas that were presented during the meeting. At the end of meeting, they all agree on the issues discussed. They are all here to celebrate Hassan Fathy and his work, to conjecture the future and principles that he created and experimented, but also his work for the humanity. And he thinks this is also the most important thing in our project, it is humanity. They are not here to cause more problems or make the people suffer more.

They also see that the architecture in the village has greatly deteriorated and there are major problems with the sewage leakage and other problems. They are going to continue with the survey to help understand better the situation, and they are going to identify the legal principles for the approach. They also are going to work on the master plan that will indicate the different uses in the area. They will conduct it and produce it, they hope, with the Urban Harmony Organization. So they are going to work together to do whatever needs to be done, to protect the situation, to do planning, urban conservation, rehabilitation of houses. And they are also planning to establish the International Center for Sustainable architecture. There are major issues for the stabilization of the houses, and in the coming weeks they have to set a team to identify the structures that are structurally too dangerous.

So as you see they have set the road map for next year for the implementation of the project. They would like to achieve the restoration of the houses of Hassan Fathy and the improvement of the life in the village and the creation of the International Center for Sustainable architecture. He thinks they have now all the tools, and they have actually started. So this is what they have done in our meeting, and if you have any questions, he will be here to answer them.

Questions

Q1: Is there a relation of this project the conversation that you might say for people to live in the village?

A1: the activities that we are going to do in this phase, the short term.... And so we will then have a better idea at the end of the short term. We have to identify a kind of policy to be applied.

Zaki gives a summary of the road map and the recommendations made on the short term and mid term to the press in Arabic. And she invites the press to ask even in Arabic.

Q2: What are the main problems that the working team will deal with in the restoration? Would these problems be related to structural stress, or the Hassan Fathy houses or environmental factors? What are the procedures that the working team will take to prevent any further deterioration, or if there will be a maintenance system or maintenance focal points? What is the role of the Aga Khan in the project? And what is the budget for the over all conservation project? And if 18 months will be enough to fulfill the project's objectives?

A2: There are so many problems and it's so much complicated. I think we stick to address these problems, to analyze them and to find solutions together with the local authorities. We need to do this with the local people. Procedures: as I said earlier we have to have the plans approved, and so we have to do the plans, and of course it will take some time to be able to have the permission. ICSA will be created in the short term. There will be conservation activities and urban regeneration. Of course we have partners in the project; the Aga Khan is interested about the rehabilitation of the houses. We also have our big partners, the team from the World Monuments Fund who is conducting the social survey. We also have CRAterre, which is a French organization for earthen architecture.

Q3 (in Arabic): About ICSA, is this part of the project that will take place in the duration of the project

or will it continue to exist even after the project? And will be managing the center afterwards, the UNESCO, the Ministry of Culture, or the Urban Harmony Organization?

A3: The project is launched in partnership between the UNESCO and the Ministry of Culture within a limited time. As for ICSA, this has been decided by the committee to be an international center in which international scholars from all over the world will come for research and training. The center will also include a guesthouse for them. And the site for the center has not been decided yet. That will take place in the mid-term.

Q4 (in Arabic): On what basis were the members of the scientific committee chosen? Did they do any kind of research related to this topic? And how did the discussions go? Did they fully agree on discussed issues, or did they have different visions?

A4: The scientific committee has been chosen by the UNESCO since three months. Each member is related in a special way to the topic either on artistic basis, or experience, or an organization such as prof. Leila el-Wakil, or a book such as prof. James Steele. There is a booklet that contains a biography of each member, of which you can have a copy. They are all linked to the topic in one way or another.

Q5: Did their presence in Egypt give them the chance to see other means of possible interactions? Did they find other projects of similar interest to Hassan Fathy else where in Egypt?

A5: I have to say that the time has been very little for the members, some of them have already left and the rest will leave in an hour. They are here for a very specific mission that is to establish the idea of ICSA on the Western Bank in Luxor. And that is an achievement that we as Egyptians are very proud of, because it could have been established elsewhere in Africa, but it was decided to be built here in Luxor, a place that was close to the heart of Hassan Fathy, and the place that witnessed his initiative in earthen architecture. We hope that there would be more initiatives and programs by the UNESCO here in Luxor.

Q6: What will be the situation of the inhabitants of the village after the project? Is it decided whether they will remain in their houses, or will they be moved out, and if so, will they be compensated? What are the decisions made concerning the recent buildings that were built in the village?

A6: the situation of the inhabitants has been given the top priority in the discussions during the past two days. The people will not be moved out of their houses except only a temporary basis, and they will be returned back, after their houses become rehabilitated and supplied with proper sewage and water supplies compatible to the 21st century. As for the slum houses in the village, this is something that the committee is concerned about, and it will be further discussed in the short-term phase where suggestions for possible solutions to deal with this problem will be eventually made. The infrastructure will be built, and the Egyptian government will be responsible for the upgrading the life of the community according to the 21st century standards of living. Also the houses will be consolidated in the short-term phase, and eventually restored and rehabilitated.

Bandarin thanks the press and closes the conference.

List of Participants

Egyptian Institutions

Mr. Samir Farag	Governor of Luxor
Mr. Abbas el-Zafarany	Ministry of Culture
Ms. Sohair Zaki	Ministry of Culture

List of Members of Scientific Committee

Mr. Benno Albrecht	Venice University's Institute of Architecture
Mr. Gamal Amer	Ministry of Culture – Egypt
Ms. Erica Avrami	World Monuments Fund
Mr. Baba Alpha Ismail Cissé	Bureau d'Etudes d'Architecture et d'Urbanisme
Ms. Leila el-Wakil	University of Geneva
Mr. Hubert Guillaud	CRAtterre-ENSAG
Mr. Ahmad Hamid	Ahmad Hamid ARCHITECTS
Mr. John Hurd	ICOMOS
Mr. Joseph King	ICCROM
Ms. Adelina Picone	Federico II University of Naples
Ms. Jana Revedin	Jana Revedin Architects
Mr. James Steele	University of Southern California
Ms Ana Tostões	DOCOMOMO
Ms. Gihane Zaki	Ministry of Culture – Egypt

Experts

Ms. Nevine George Hanna Akl	Consultant, Survey Team
Ms. Gina Haney	Consultant, Survey Team
Mr. Mahmoud Ahmed Qutb	Consultant, Survey Team
Ms. Dalia Nabil	Consultant, Documentation Research
Mr. Daniele Pini	Consultant, Scientific Supervisor
Mr. Francesco Siravo	Aga Khan Trust for Culture

UNESCO Staff

Mr. Francesco Bandarin	Assistant Director-General, Culture Sector
Mr. Lazare Eloundou-Assomo	World Heritage Center, Chief Africa Unit
Ms. Franca Miglioli	World Heritage Center, Program Specialist

PROJECT ROAD MAP

PHILOSOPHY

- A. The preservation and valorisation of Hassan Fathy's Heritage, consisting of:
- design process,
 - outstanding architecture of the few public buildings and houses which remain intact,
 - village concept,
 - urban layout and the spatial texture of the residential blocks,
 - technology,
 - material
 - community

ROAD MAP

Short term actions (first year):

- A. Knowledge of the current situation:
- Completion and extension of the surveys
 - Hydro-geological assessment
 - Legal aspects (institutional level, tenure issue, legal system for effective planning measures)
 - Infrastructural assessment – sewage, roads, networks
 - Documentation of history of the village (on-going) – including chronology of deterioration
- B. Finalization of the Master Plan
- 1) Submission to the Organization of Urban Harmony and the Supreme Council of Urban Planning (June 2011?)
 - 2) Start up of the management plan
 - 3) Creation of local Task Force
- C. Emergency stabilization
- 1) Empty houses
 - 2) Khan
 - 3) Hassan Fathy's house
 - 4) Market
- D. Listing of the buildings of Hassan Fathy
- E. ICOSA
- 1) Feasibility study to define scope and purpose
 - 2) Legal study and establishment
 - 3) Initial staff and structure (monitoring team)
 - 4) Temporary offices
 - 5) Terms of reference for the invited competition for the ICOSA design
 - 6) Studying climate engineering and local resources
- F. Participation and Communication Strategy
- 1) Identification of community focal points
 - 2) Identification of stake-holders
 - 3) Continual dissemination of information and consultation with the community

Mid-term (1-3 years):

- A. Architectural Design of ICSA (through invited competition)
- B. The rehabilitation of the residential blocks designed by Hassan Fathy through different types of intervention, ranging from restoration to the demolition, to reduce the housing density and recover the original texture;
- C. The construction of ICSA. This would include guest houses for teachers, scholars and students;
- D. Design of other elements
- E. Implementation of environmental remedial action
- F. Sewage and other network and infrastructural systems