

New Gournia Village Conservation and Community



in cooperation with



Luxor Governorate

New Gournia Village: Conservation and Community



March 2011

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An accompanying film was produced by WMF in collaboration with Community Consortium, directed by Oliver Wilkins and with interviews and translations by Mostafa Naguib. The film, *Hassan Fathy's New Gourni Village: Past, Present and Future*, is available at <http://www.wmf.org/project/new-gourni-village>

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Since 1965, World Monuments Fund has worked with local communities, governments, and affinity organizations to preserve cultural heritage around the globe. WMF has engaged in over 600 projects in more than 90 countries. Through five core programs: Cultural Legacy, Capacity Building, Advocacy, Education and Training, and Disaster Recovery, WMF seeks to advance innovation in the field and to ensure sustainable stewardship of the world's most treasured places. For additional information about WMF and its programs, please visit www.wmf.org

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View of New Gourna's mosque in the evening

EXECUTIVE SUMMARY

In 1948, Egyptian architect Hassan Fathy ceased work on New Gourna. Built to house residents of Old Gourna who lived amid the Theban Necropolis, New Gourna was a novel community commissioned by the Egyptian Department of Antiquities in the sugarcane fields below the concentration of tombs.

At New Gourna, Fathy pedestaled his vision of vernacular building traditions and promoted precise forms and materials he had seen utilized in rural Egypt. Intended as a model public housing project and perhaps the codification of a national style, the mud brick, domed dwellings gained international attention and are today considered early experiments with appropriate technology and sustainable architectural systems. Fathy also insisted on the construction of schools—one for boys and one for girls—as well as a mosque, a khan, and a souk within the village. Although the boys school no longer exists in its original form (the girls school was never built), New Gourna remains a place strongly rooted in the social principles set forth in Fathy's plan: access to education, commerce, religion.

This small, experimental village remains a focus of global interest. New Gourna was nominated to the World Monuments Watch in 2010, just as UNESCO spearheaded an initiative to safeguard the village. In collaboration with UNESCO and the Luxor Governorate, World Monuments Fund undertook this study to understand the relationship between the people and place of New Gourna, to identify the needs of the community, and to engage residents in conservation efforts. Key findings of the study include the following:

- True to Fathy's vision, education remains a vital element of village life and a source of pride. Preservation of local schools should serve as a central element in the future of New Gourna.
- Residents of the village have formed robust networks of communication and sharing, resulting in strong social bonds. These are reinforced by familial connections to Old Gourna.
- The tranquility and safety of the village are palpable; children roam and play throughout and on hot evenings many residents sleep outdoors.
- New Gourna is a stable community, though one that would greatly benefit from enhanced employment and economic development opportunities.
- Improved housing conditions are a primary concern of the community. Public services are

well provided, with the exception of sewage management, which is also a priority.

- Changes in groundwater conditions have contributed to the deterioration of the built fabric of New Gournia. These must be addressed before pursuing any conservation efforts.
- Social dynamics have placed additional strains on the built environment of the village. Family members tend to stay in New Gournia after marriage and across generations. The original houses cannot accommodate these growing families.
- Attachment to place is very strong and residents feel proud of the community and its association with Fathy. While many modifications have been made by residents to the original fabric, these have been borne out of necessity with the best of intentions, and with limited financial and information resources.

Though many individual Fathy buildings have been replaced and renovated in response to social and environmental conditions, the assessment findings support the idea that the cultural landscape of New Gournia today is very much a product of Hassan Fathy and his concern for, and puzzlement over, intangible forces that serve to shape and re-shape tangible spaces. As one looks upon the vestiges of Fathy's 65-year old experiment, with its graceful architecture and social idealism, it is difficult not to wish it whole again, if only out of reverence to the man and his legacy. However, New Gournia has changed, and it is precisely that process of evolution that validates and perpetuates Fathy's principles of community empowerment and sustainability.

The conservation of New Gournia is thus a complicated enterprise that requires the balancing of varied interests and the participation of many stakeholders. However, as the primary stewards of New Gournia, residents are the linchpin to preserving the core values of New Gournia, which extend far beyond design and fabric. That the village remains a vibrant, closely knit community is testament to the endurance of Fathy's ideals. He gave dimension to notions of urban intimacy, access to education, and community engagement, all of which were codified in his innovative, mixed use plan. These elements remain as cornerstones of New Gournia's physical and social foundation, and likewise can serve as tools for forging common ground for its future.



An original Fathy structure in New Gournia

INTRODUCTION

History

In 1945, the Egyptian Department of Antiquities commissioned the renowned architect Hassan Fathy to design and construct a new settlement to which the inhabitants of Old Gournawi were to be relocated, in an effort to curtail looting at the nearby Pharaonic sites and facilitate tourism development. This misfortune of the Gournawi provided Fathy with an opportunity to create a model village, which he hoped would provide a basis for changing the living conditions of all of Egypt's rural poor. Fifty acres of agricultural land were purchased as a site for the new village to which seven thousand Gournawis were to be relocated. In the course of preparing his design, Fathy consulted extensively with the villagers themselves, studying their habits and the social and physical organization of Old Gournawi. Valorizing the humanity of the rural poor, Fathy designed each house individually and sought to infuse the village with "Egyptian" culture, both in terms of stylistic form, which he based on an amalgam of historical buildings found within the territorial boundaries of Egypt, as well as in terms of their intended use. Over the course of three seasons from 1945-1948, Fathy and his team of local workmen and Nubian master masons completed roughly one third of the village as designed.

Fathy's philosophy and vision derived from humanistic values about the connections between people and places and the use of traditional knowledge and resources in designing the built environment. However, New Gournia was at once his greatest achievement and most profound disappointment. Though Fathy's project was ultimately meant to shelter up to 20,000 inhabitants, only part of the plan was realized due to political and financial complications and opposition on the part of the residents to relocation.

Fathy inspired a new generation of architects and planners worldwide through his integration of traditional materials with modern architectural principles. He is largely credited as a pioneer of sustainable architecture. Fathy also championed the inclusion and empowerment of society's less fortunate through participation in design and building processes, a signature theme in his seminal publication, *Architecture for the Poor: An Experiment in Rural Egypt* (see appendix C). His innovative mixed-use plan for New Gournā, incorporating schools and other public buildings, remains a powerful and well preserved element of the village; however, nearly 40 percent of the original buildings have been lost.



New Gourna and its environs

A village society takes long to measure and needs more subtle instruments than a tape measure.

—Hassan Fathy, *Architecture for the Poor*, 51



Opening of the UNESCO meeting, October 2010

Project Development

New Gourni is situated within the boundaries of the *Ancient Thebes with its Necropolis* World Heritage Site. The 1979 inscription focused on the significance of Thebes in antiquity; the value of the village as an important element in modern Egyptian history was not yet fully recognized. Increasingly over the past decade, the international community has focused attention on the legacy of Hassan Fathy and, in particular, on New Gourni. In response to concern over the condition of the village, UNESCO sponsored a mission in May 2009, after which it was declared a Heritage Protectorate by Egyptian Prime Ministry Decree. UNESCO then initiated a Safeguarding Project of Hassan Fathy's New Gourni Village to develop a conservation master plan for the community.

After New Gourni was included on the 2010 World Monuments Watch, WMF joined forces with UNESCO to assess current conditions as part of the planning process. A preliminary on-site meeting was organized by UNESCO in April 2010, with WMF participation, to identify initial steps and forge cooperation. In late summer and early fall, UNESCO undertook a physical survey; WMF complemented these efforts with a community assessment to integrate social and economic concerns into decision-making about the future of the village. The preliminary findings of the assessment were presented at a UNESCO Scientific Committee meeting in Luxor in October 2010, which brought together international and Egyptian experts to inform project development. This report and an ancillary film, *Hassan Fathy's New Gourni Village: Past, Present and Future*, constitute the final outcomes of the community assessment efforts. World Monuments Fund hopes that these community-based and value-driven outputs will serve to better inform future planning initiatives at New Gourni.



ASSESSMENT AIMS AND METHODOLOGY

One of the most poignant lessons learned by Hassan Fathy in the experiment of New Gournia is that community participation is critical. To design or conserve a built environment requires understanding of its inhabitants—the ways in which they use and re-shape space, their quality of life, their values. The residents of New Gournia are its primary stewards. The safeguarding and sustainability of the village hinge on effectively incorporating the concerns of the community into planning efforts. With this in mind, the aims of this assessment included the following:

- Analyze social conditions
- Analyze economic conditions
- Identify factors of change within the community and environment
- Study use of space and adaptation patterns
- Examine the community's attachment to place and concerns for its future

To achieve these aims, a number of tools were employed to assess the New Gournia community, namely:

- A Literature Review
- A Community Survey, incorporating quantitative data collection as well as qualitative interviews
- Data mapping and analysis assisted by the application of geographic information systems (GIS) software
- Production of a Community Film

World Monuments Fund consultant William Raynolds undertook the literature review, focusing on analyses of the experiment of New Gournia and Fathy's legacy. Findings are discussed in the *Stakeholders and Significance* section that follows, and an annotated bibliography is included in *Appendix C*.

The literature review informed the development of the Community Survey and the data to be collected, as did other social science surveys and the United Nations Millennium Development Goals, which Egypt endorsed in 2000.



Assessment team interviews

The Koran says that things you dislike are often good for you, and certainly a direct consequence of my disappointment at Gournā has been a great deepening of my understanding of the problems of rural housing. For the problem is concerned with more than just the technical or economic; it is primarily human, embracing systems and people, professionals as well as peasants.

—Hassan Fathy, *Architecture for the Poor*, 193

A field team from Community Consortium undertook on-site data collection, which began on September 14, 2010. The team included Jeff Allen (a project planner based in Egypt), Sara Badea (a social development professional focusing on women and children), Eta el-Hosseiny (a civil engineer specializing in fresh water and sewage management), Gina Haney (a heritage management practitioner focusing on community engagement), and Heba Mohammed Hosny (an architect and GIS specialist who was also a member of the UNESCO physical survey team).

The team surveyed and interviewed more than a third of New Gournā's 174 households. Members of the survey team spent an average of 90 to 120 minutes with each respondent, who provided information about their household, workplace, or self-owned business. Surveys were conducted throughout the day to reach a wider spectrum of community members. Formal interviews were conducted using a survey form of previously determined questions, allowing for both multiple-choice and open-ended answers (see *Appendix A*). Numerous informal interviews were also conducted and enlightened the qualitative analysis. In parallel, while visiting the various state agencies governing the village, the management context for New Gournā was clarified and outlined.

The social-economic data was compiled into Arcview attribute tables. This application of GIS made possible the geographic visualization and analysis of descriptive statistical information, and moreover, methodical geoprocessing that derived new information from existing datasets.

Significantly, the survey did not just look at the issues of this assignment, but beyond to developing future implementation strategies for New Gournā. In cooperation with the UNESCO physical survey team that completed its work prior to the commencement of this survey, World Monuments Fund collaborated to assemble a combined comprehensive geodatabase that can be utilized by potential project planners.

Socio-economic data collection was accompanied by a series of mapping exercises partly informed by the earlier UNESCO physical survey. These maps focused on character-defining features that are often transitory parts of the New Gournā landscape, such as street furniture and livestock tending. Views and vistas from New Gournā's cultural landscape were documented, and the programming and deprogramming of public, private, and interstitial space was noted. In addition, existing ground floor plans were compared to those completed by Fathy in 1948 and a general description of common modifications can be found in the section entitled *Adaptation of the Built Environment*.

Finally, a short film directed by Oliver Wilkins and produced by WMF and Community Consortium serves as a key component of the assessment. Taped during the course of the survey, the film provided a vehicle through which the residents of New Gournā could give direct testimony to those engaged in New Gournā's future. While the literature review, survey, and mapping provide vital information on New Gournā as it exists today, the film offers context and nuance, while giving the community both a face and a voice.



Assessment team interviews



Assessment team interviews



New Gournia resident with the abandoned community well of the khan behind

STAKEHOLDERS AND SIGNIFICANCE

The legacies of Hassan Fathy and of New Gournia in particular make for a very complex constituency of stakeholders. Various groups, from the local to the international level, have vested interests in the village.

Government Entities

Until recently the West Bank and city of Luxor were part of the Qena Governorate, a far-reaching area that included the regional cities of Qena, Esna, and Luxor. In 1989, owing to its significant economic and historical importance, Luxor (including New Gournia and other portions of the West Bank) was recognized in a presidential decree as a city with special character, providing preferred economic treatment. This afforded certain special privileges and status within the Qena Governorate and within the Egyptian national government, too.

In 2009 the cities of Luxor, Esna, and their surrounding areas were partitioned to create the new Luxor Governorate. The post of Mayor of Luxor was elevated to that of Governor of Luxor. Former army General and Mayor of Luxor Samir Farag was presidentially-appointed as head officer of the Governorate, reporting directly to the capital. Governor Farag, along with UNESCO representatives, initiated the current studies of New Gournia. With the events of February 2011 in Egypt and the resignation of President Mubarak, any number of political transformations may occur throughout the country. However, at the writing of this report the governance structure in Luxor has not changed.

As a newfound governorate, for managerial purposes Luxor was subdivided into several *markaz*, translated literally as center, but more administratively in line with the term provincial districts. New Gournna and several nearby West Bank communities were consolidated into the Qurna Markaz (n.b. the term “Gournna” is a *Saïdi* or Upper Egypt adaptation of the Arabic word *Qurna*). The move elevated New Gournna’s status from village to municipality. With this the Luxor Governorate initiated construction of the Qurna City Council offices, a purpose-built government administration center, which were under construction in October 2010 on al-Temsalyn Street behind Hassan Fathy’s amphitheater.

Today New Gournna is governed by an elected local council whose head, an appointed official named Mohamed Metwaly, reports directly to the Qurna City Council offices. In turn, the New Gournna city administration, including Mr. Metwaly, reports directly to the Governorate of Luxor located on the East Bank.

New Gournna is located on property administered by the Supreme Council for Antiquities (SCA), a branch of national government within the Ministry of Culture. As the village is within the World Heritage boundaries of *Ancient Thebes and its Necropolis* (the ancient royal cemetery comprising the Valleys of the Kings and Queens and the ruins of several important funerary temples), the SCA has influential authority on the West Bank of Luxor and has halted some infrastructure development plans in the past. Land tenure of New Gournna residents has yet to be clarified, though many have papers claiming property title.



The recently-constructed Qurna (Gournna) City Council offices

Local Networks and Residents

Traditional tribal or familial systems with their village elder courts once governed Old Gournā; Hassan Fathy based his planning for New Gournā on this community-oriented system. Although they have lost political power to centralized government in recent decades, tribal hierarchies and tribal courts still carry social importance in Upper Egypt. For instance, West Bank politics are dominated by tribal system affiliations, and the al-Tayyeb family acts as arbitrator during some civil disputes; tribal mediation is often a preferred alternative to government intervention.

There are an estimated 1,800 residents in New Gournā today. The community includes a number of extended families, similar to those recognized by Mr. Fathy in the 1940s, and dominated by al-Horobat. This family traces its origins back hundreds of years and is considered the ancestor to many of today's families. The al-Rasayla descends from this family; it is from al-Rasayla that the village mayor was once appointed. Family power and wealth in New Gournā is perceivably held by the Abu al-Haggag family, the largest family and descended from al-Horobat. The al-Hassasna family is also influential. New Gournā contains several other smaller families.

Of significant note is the fact that many residents of New Gournā today, including several surveyed as part of this assessment, trace their family origins to Old Gournā. This information contradicts claims that residents of Old Gournā did not actually relocate to New Gournā and that the new village was occupied primarily by squatters. Although additional research is needed, it does seem as though migration from Old to New Gournā was a slow but deliberate process. Family charts (Abu Haggag, Bairat-Dally and Kinawy families) and an accompanying distribution map in *Appendix C* track a few of these family histories and support these findings.

International Community

In addition to its association with Fathy, New Gournā is located within the *Ancient Thebes and its Necropolis* World Heritage Site and is thus a subject of UNESCO interest as well as that of other international organizations, such as ICOMOS, ICCROM, DOCOMOMO, CRAterre-ENSAG, World Monuments Fund, and others. The work of Hassan Fathy influenced generations of students and professionals, especially in architecture, planning, earthen construction, traditional settlements, and green design. The growing discourses surrounding social equity, participatory planning, appropriate technology, and environmental sustainability have made his legacy even more relevant in recent years. Thus, professional and academic communities well beyond the borders of Egypt have a vested stake in the future of New Gournā and the lessons to be learned from this sixty-year old experiment on the West Bank of the Nile.



UNESCO International Scientific Committee visit, October 2010

(S. Samar Damluji: Doesn't the concept of intimacy apply not only to interior architectural space, but to town-planning as well?)

(Hassan) Fathy: Of course. When you walk in a hara (alley) it is intimate. Children play and people meet, and the relationship between them is different from when you have a large street—what you call a Boulevard—where you have cars and where people don't meet.

—S. Samar Damluji, “On the Politics of Space Interview with Engineer Hassan Fathy,” 69-70

A Diversity Of Values

In many respects, New Gournia Village is a testament to how the relationship between heritage and society is often fraught with multiple meanings and conflicting values. The various stakeholders noted above bring diverse interests to the dialogue about New Gournia's significance and its future. Some are focused on the village as a Fathy opus to be preserved, rebuilt, or even expanded to complete the original plan. Others see its proximity to major tourist destinations as an added value on which the community might capitalize. And many simply treasure the village as a home and mixed-use neighborhood, where their children can walk to school and play freely in the streets.

Understanding this multiplicity of values is critical to informed and responsible decision-making about the future of New Gournia. A robust and participatory analysis of cultural significance was not a component of this particular assessment effort. However, review of the literature reveals many of the values ascribed to New Gournia by the international, professional, and academic communities, and serves as an important touchstone for the planning process. The following provides a concise discussion of the scholarly literature, correlating to the annotated bibliography included in *Appendix C*.

Throughout the scholarship on New Gournia, the story of the creation of the village itself is often summarized and repeated in a manner that is remarkably consistent with the way in which Fathy describes it in *Gournia: A Tale of Two Villages*. However, accounts diverge as to how and why New Gournia was never completed, and what its value has been over time. Fathy himself maintains that, faced with the reluctance of the villagers themselves and the intractable bureaucracy of the Department of Antiquities, he was unable to continue and had to accept that the model village had failed. Others claim that New Gournia failed for alternate or additional reasons: inappropriate use of symbolic architectural forms (Hassan and Plimpton, Mitchell), poor application of an industrial supply system to inherently non-industrial craft building techniques (Pyla, Safdie), and Fathy's fundamental inability to understand the world view of the villagers he was working with (Mitchell, Taragan). Moreover, a consensus has emerged that Fathy's “model” village could never provide a true model for a rural society that, as the bricks were being laid for New Gournia, was migrating en masse to urban centers, a trend that has continued until present day (Serageldin, Abd el Wahed el Wakil, Safdie, Hassan and Plimpton, Steele).

Yet, beyond investigations into the causes of its perceived failure, New Gourná has also been the focal point of what amounts to a posthumous struggle for the architect's soul. Scholarship on Fathy has been chiefly preoccupied with investigating two great tensions in his character: to what extent did Hassan Fathy adopt the tenets of Modernism/the International architectural establishment and to what extent did he reject them? In the setting of post-colonial Egypt, to what extent was his work that of a thoroughly colonized elite and to what extent did his work reject the values of the West outright? Based on his own writings, Fathy saw himself as an artist struggling to define a regional architecture grounded in tradition and appropriate technology against a backdrop of international modernism. At the same time, in his desire to systematically alleviate the condition of the working class, scholars (Richards, Steele) place him soundly in the Modernist canon, to the extent that Leila el Wakil's appeal to save New Gourná appeared in the *DOCOMOMO Journal*. The second question is more complex and indeed significant to the reception of Fathy's work, and the responses have been varied. While even supporters like Steele concede that Fathy was part of the "Third Class" of Egyptian elites who were conversant with both Egyptian and Western values, he is valued as an innovative nationalist. Detractors such as Mitchell see Fathy as directly complicit in a plot of the Egyptian government to subdue and control the population of Gourná, and express concern that his planning techniques have been co-opted in a bastardized form by both the Egyptian government and international experts, entities that continue to inflict trauma through their efforts to relocate the community of Gourná. Taragan is more ambiguous, finding that whatever Fathy's sins might be, he is justified as an artist.



A modified Fathy structure



New Gournia resident and contemporary *maziara*

In any case, it is in the omissions of these discourses that one may find the most fruitful paths of inquiry in defining its significance and preparing for conservation work at New Gournia. Foremost amongst these, a clear understanding is needed of *who* is living in New Gournia now, and how and why they came to be there. Following the cessation of works at New Gournia in 1948, there is no readily accessible record of what happened in the village until Fathy returned thirteen years later, at which point he mentions that there were “squatters” living in some of the houses. Who are these individuals? Why did they accept to live in the houses that the residents of Gournia had refused, or were these indeed families that had slowly migrated from Gournia? Fathy was uninterested in such questions, even though, by the fact that his houses were populated, his village started to enjoy a certain measure of success. By the time Hassan and Plimpton conducted their study in 1985, the community inhabiting New Gournia seems to have been quite well established, and they take the answers to these questions for granted, focusing instead on how the residents had modified Fathy’s original designs. The work of Kees van der Spek provides a good beginning toward understanding the history and current conditions of the greater Gournia community, but more research is needed to fully understand the societal links among Old Gournia, New Gournia, and Taref, a planned community to which some of the last remaining residents of Old Gournia have been resettled. Recently constructed several kilometers north of New Gournia, the Taref development is designed to expand and accommodate a much larger population.

Most importantly, an intensive study of the New Gournia community itself is necessary to understand the relationship between these people and the place in which they live. Such information should fundamentally inform the nature of planning and physical conservation works to be conducted in their community. Such work runs a substantial risk of contributing to the “rule of experts” presaged by Mitchell, by imposing an international lens and set of values on the local landscape and community of New Gournia. However, it likewise has the potential to more fully realize, preserve, and present the vision of Hassan Fathy and the vibrancy of the Gournawi. With these concerns and intentions in mind, this assessment effort was undertaken by WMF.



Principal street, New Gournia

DEFINING THE COMMUNITY

To better understand the relationship between the people and place of New Gournia, it was necessary first to define each – the landscape and the resident population – then to examine how the dynamic between the two characterizes the community.

The Surveyed Landscape

Wide side streets, intimate gathering spaces and public courtyards uniquely characterize Fathy's New Gournia Village. This 'open space' aspect of Hassan Fathy's legacy is steadfastly preserved and appreciated by New Gournia's residents. The core area offers a relaxed, organized atmosphere where traffic and commerce are practically non-existent. People spend their early evenings resting and socializing, enjoying a residential experience rare in rural Egypt.

In contrast, the main street bordering New Gournia to the south (al-Temsalyn Street) hosts a variety of businesses including internet cafés, mobile phone sales and support, mini-marts, women's clothing shops, and wedding photography studios. Although also serving the surrounding villages, New Gournia residents benefit from proximity to commercial businesses that cater to their needs and interests. Only two businesses, a restaurant and a papyrus shop, seem to target tourists. Both are on the perimeter of the village, outside the historic core.

New Gournia owners of the newer buildings along al-Temsalyn benefit from incomes generated by street-front shops. Rent along the northern side of the street is almost double that on the southern side. This is partly due to the unstable nature of the southern side where many businesses operate without licenses under the separate village governance of Bairat. There is a longstanding order to demolish these buildings and widen al-Temsalyn into a major thorough-

Only two things flourish. One is the trees I planted, now grown thick and strong, perhaps because they were not subject to the administration, and the other is the forty-six masons we trained, every one of whom is working in the district, using skills he learned at Gournā—proof of the value of training local craftsmen.

—Hassan Fathy, *Architecture for the Poor*, 192



Internet café, al-Temsalyn Street



Street sign marking New Gournā Village along al-Temsalyn Street

fare/boulevard, like its adjoining section running between New Gournā and Gezira Village near the Nile ferry dock.

Meanwhile, the taller buildings facing al-Temsalyn serve to shelter New Gournā's interior from noise and traffic. New Gournā is hidden from view, marked only by a road sign reading 'El Mohandes H. Fathi St.' and New Gournā residents—especially children—enjoy an intimate and relatively safe environment.

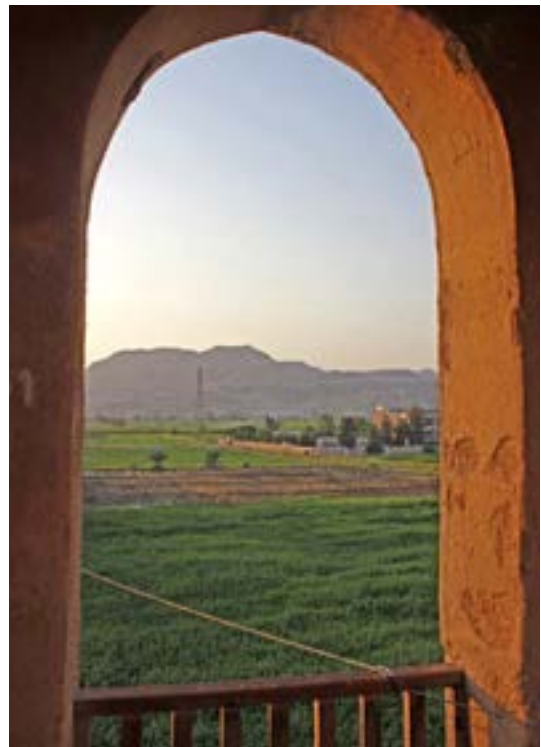
Agricultural lands primarily north of New Gournā and directly behind the Fathy-designed mosque remain a remarkable feature. Perhaps partly because it was never completed, the north side of the village lacks a formalized boundary and seems entirely integrated with the green areas. Lands to the northeast are mainly orchards while those to the north and northwest are fields supporting various crops. Residents use them as a communal backyard, where fruit is picked, bread is baked, and buffalo are grazed. Views from the northwestern field provide a visual connection to the Colossi of Memnon, the site of Old Gournā and the Theban necropolis beyond.

During the assessment process, both the WMF and UNESCO survey teams considered and mapped several character-defining features. These transitory, at times temporal, features consist of the ubiquitous Upper Egypt sleeping benches (*mastabas*), informal washing and drying areas, country bread ovens and poultry pens to name a few. Only one *maziara* (a structure for holding public water jars) exists in New Gournā. It is a modern construction and differs greatly from New Gournā's Fathy-era *maziara*, as represented in *Architecture for the Poor*.

Both survey teams also recorded mature palms and younger trees. Smaller landscaped features as well as sleeping benches are often found under mature trees. A number of younger trees are recent additions to the open areas within the souk.



Tree-lined street in New Gournā



View to the east showing the Agricultural School and necropolis hills from Fathy's mosque



A shaded New Gournia streetscape



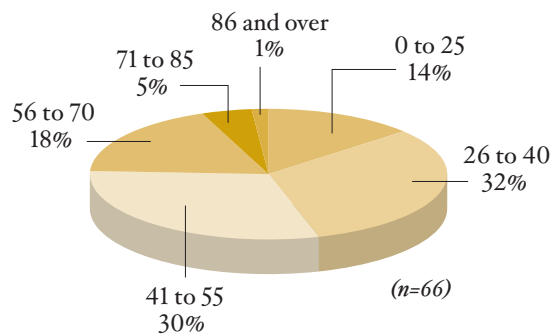
Mastabas made from palm trees in a New Gournia yard

The Survey Respondent Group

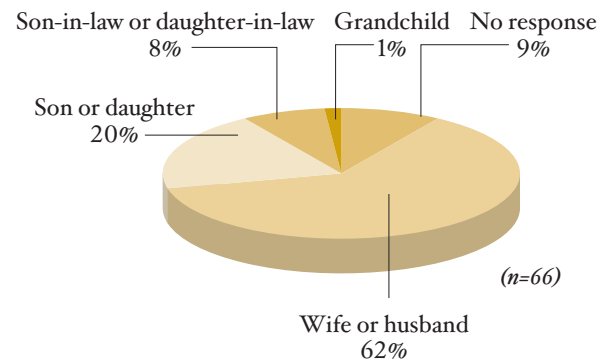
Sixty-six respondents (aged 21 to 86) participated in the survey; forty-three males and twenty-three females. While 71% live in residential dwellings in New Gournā, 29% work in or own commercial properties within or adjacent to the core area. This core area, documented in an earlier physical survey by UNESCO, covers the portion of New Gournā that was designed and built by Hassan Fathy. The respondent group included approximately one third of those households, thus serving as a statistically representative sample.

Of the respondent pool, 80% formerly occupied or currently live in a Hassan Fathy building. Among those, 48% currently occupy a Fathy building, and 32% formerly lived in a Fathy building but now occupy a newer, replacement building. Only 20% of respondents never occupied a Fathy building. More than 60% of the survey respondents have lived in New Gournā for over 30 years, and nearly three-quarters reported that their previous home was in Old Gournā. The following charts illustrate the profile of full respondent group (66) and of the subset of 54 New Gournā residents within the respondent group. These respondent statistics are illustrated in the map and charts that follow.

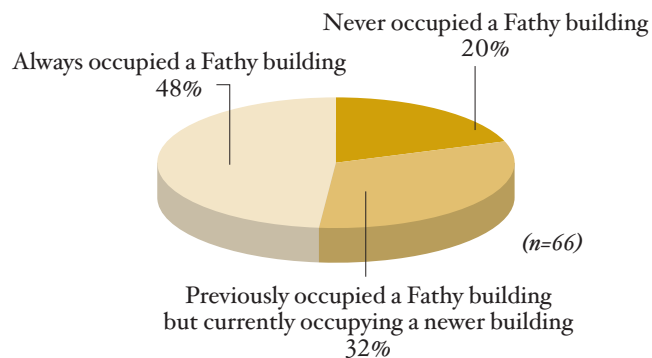
AGE OF RESPONDENT



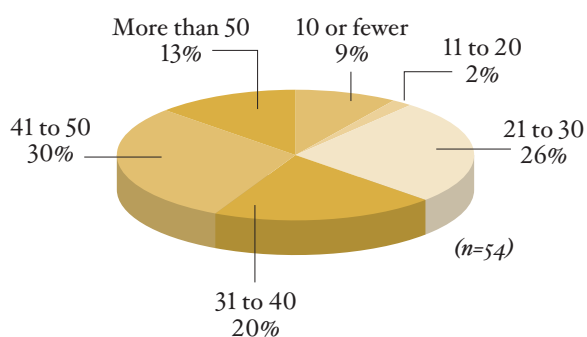
RESPONDENT'S POSITION IN HOUSEHOLD



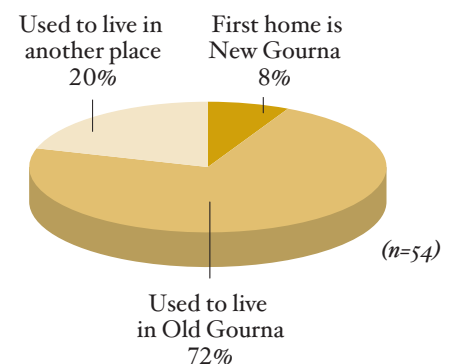
RESPONDENT TYPOLOGY

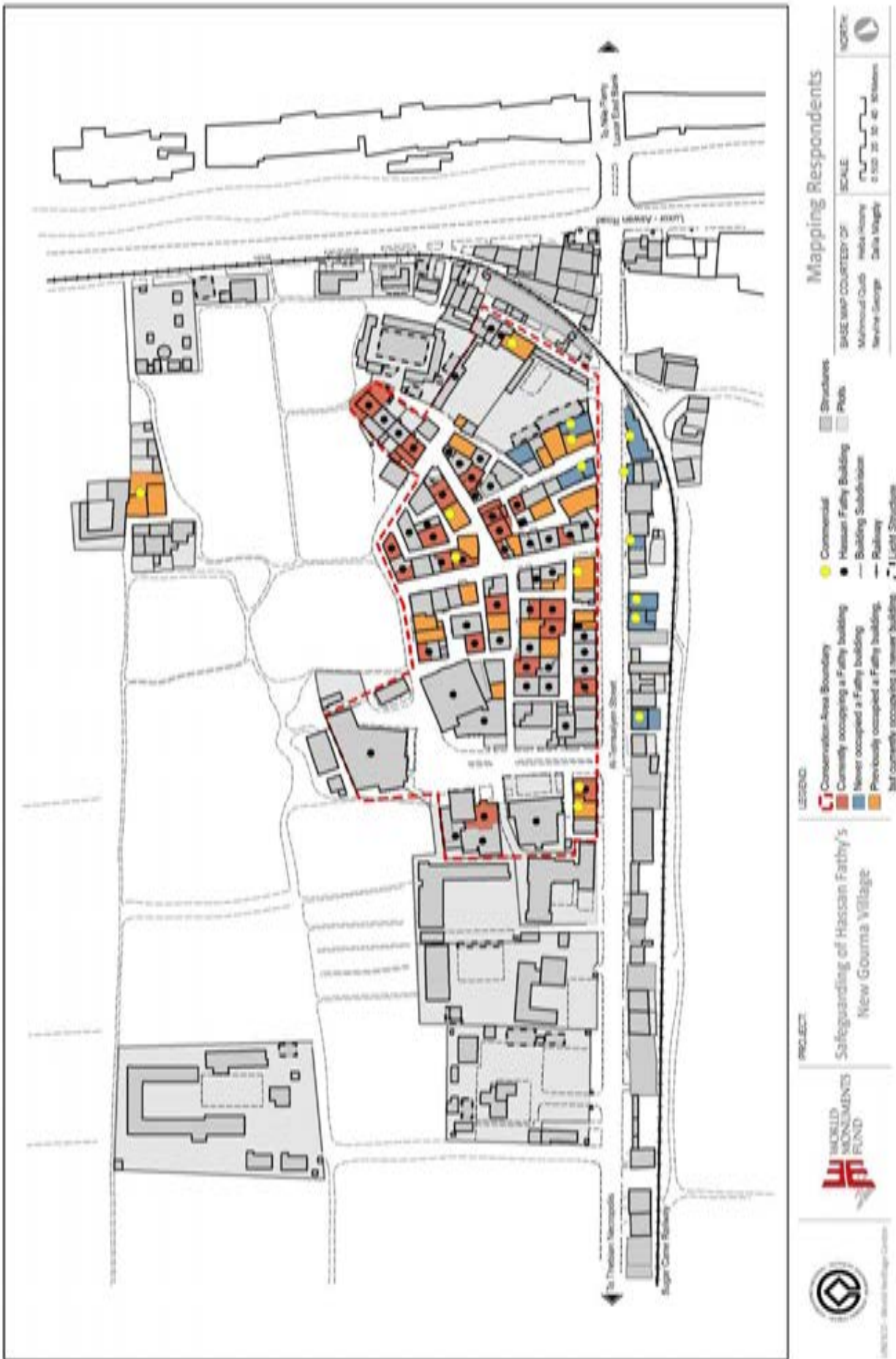


TOTAL YEARS OF RESIDENCE IN NEW GOURNĀ



LOCATION OF HOME PRIOR TO NEW GOURNĀ







New Gourna family

SOCIAL AND ECONOMIC CONDITIONS

Household Profile

From a social perspective several overarching patterns emerged in the course of the survey, one of which relates to household size. Among surveyed households, more than half (52%) contain six to nine members; 27% contain from two to five members, and 12% contain more than nine members. Nearly all (90%) of those interviewed are married and most often live in households with an average of 6 members. The relatively large household size within New Gourna can be attributed to three main factors:

- The most significant factor influencing large household size is the tradition of married sons raising their families close to their parents' home. This allows commodities and tasks to be shared and provides support for aging parents. As it is not possible to expand the footprint of buildings or to acquire adjacent land, many married sons live in the same dwelling as their parents, often on floors above.
- Some men take two or more wives. Custom requires them to provide housing for all wives equally. In several cases, Fathy homes have been split in half to accommodate two households; depending on available space this can mean two kitchens and two bathrooms.
- In New Gourna daughters remain in their parents' home until marriage. The costs associated with marriage in Egypt have climbed dramatically in recent decades and young people are consequently staying home longer and marrying at a later age.

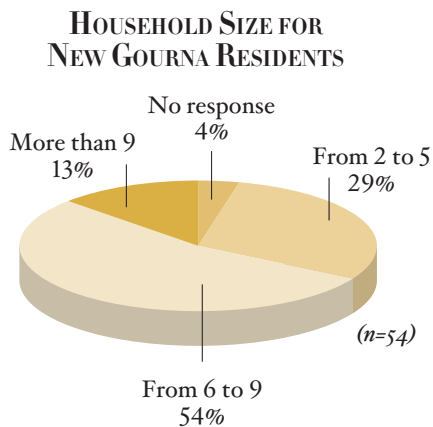
These factors engender renovations and the need for modification of Hassan Fathy-era floor plans (see the *Adaptation of the Built Environment* section of this report).

Indeed, we should really have subjected the village to a thorough socio-ethnographic and economic investigation, conducted with the utmost scientific rigor, since we wished for reliable information on which to base our planning.

—Hassan Fathy, *Architecture for the Poor*, 53

The typical family here used to be two or three, now it's 16 to 40 in an extended family. So these small-sized Hassan Fathy houses do not take into account the population growth... This is a tribal society, based on families.

—Abdel Fattah Hassan, New Gournia resident



New Gournia children



Sheep and goat pen with country bread oven

Household Income and Expenditures

The survey contained questions pertaining to income that respondents proved reluctant to answer. Although the community was generally welcoming and people generous with their time, a few business owners refused to be interviewed.

Money-matters are difficult to appraise, partly because undeclared income is often involved in the household finances. There is also the assumption that the more needy people appear, the more benefits they may receive, resulting in the inclination to portray incomes as lower than they really are. The matter of estimating household incomes can, however, be approached from other angles, specifically through an analysis of household budgets and expenditures.

First, income estimates were informed by responses about household food costs. A large portion of monthly household income is spent on dry goods and meat. Since 83% of respondents benefit from government food subsidy programs, analysis takes these reduced costs into consideration. Additionally, many respondents augment meat consumption by raising their own livestock, especially chickens, which are inexpensive to keep.

Quantitative measures were also compared with qualitative observations on household wealth. For instance, the type of television, its age, and whether or not it is connected to a large satellite dish, provides more information about a household's flexible savings. The presence and condition of other household appliances, including air coolers or air conditioners, clothes washing machines, refrigerators, and the like, are all economic indicators.

Similarly, the survey team looked for indicators of quality of life status beyond the house. An evening, post-workday survey indicated that there are few privately owned vehicles in New Gournā. This may arise from New Gournā's convenient location along a major microbus route or it may indicate that people simply cannot afford one.

In general, it seems that most New Gournā residents who buy expensive items, pay education tuition, and contract basic home maintenance work, do so on credit. Cash pools (*gam'iyyas*) are popular informal systems for loaning money amongst neighbors and relatives, but most respondents said they owe directly to service providers (installment plan payments). Larger expenditures are paid off slowly, while respondents seem to have financial control of monthly expenses (food, utilities, mobile phone bills for the young, etc). Several respondents said they carry monthly load debts exceeding LE100 (USD 17).

Income estimates are further based on employment status and funds generated by small-scale industries (animal husbandry and agriculture). More than two-thirds of resident respondents are either augmenting their income or feeding their households by raising animals, including poultry, sheep, donkeys, cows, horses and water buffalo. Most of these animals are kept in pens, but about a third are raised on rooftops. For those without bank accounts, raising sheep is equivalent to having a savings fund, and selling one to a butcher is like a cash withdrawal.

When asked: "What is your monthly household income?" only 30% of respondents answered directly, supplying an average of approximately LE300-550 (USD 53) per month. Given all of the above, and cross-referencing the collected data, it appears that the amount of household income claimed is less than expenditures. A truer income estimate is a third more or higher than those claimed. Nonetheless, the average family living in a Fathy house still spends at least 50% of its income on food.

Based on responses, 73% of those surveyed own nearby agricultural land. Although residents seem to own less than one *feddan* (1.038 acres), this pattern demonstrates strong ties to agricultural practices that provide a reliable source of fresh food or feed for animals. Like rais-



New Gournā resident with television in front room

ing animals, basic farming also suits people who mistrust banks and/or are unable to maintain a savings account.

Significantly, and contrary to nationwide averages, more than 90% of respondents claim to own the houses in which they live—a result of their historic relocation from Old Gournah. The issues of ownership and land tenure were not confirmed, nevertheless, they do not pay rent. Household ownership represents equity capital, eliminates rent, and allows more money to be allocated for food and basic expenditures.

As mentioned previously, the survey focused on owners of extant Hassan Fathy houses. Statistically and observationally speaking, these respondents tend to have fewer financial resources than New Gournah residents who own a modern house. Those living in Fathy houses are often retired from government employment, on fixed-incomes, illiterate and less likely to have additional moneymakers in the family. They also possess fewer expensive commodities such as air conditioners and vehicles than their neighbors in modern dwellings.

Those living in modern buildings, whether built to replace Fathy houses or new constructions, have higher incomes than those still occupying Fathy houses. This corresponds to a geographic pattern. Generally, those living on al-Temsalyn Street, where there is a higher density of new constructions, have more financial resources. This finding is reinforced by automobile ownership as well: 28% of those occupying new constructions own cars, whereas less than 7% of those occupying Fathy houses own cars.

The most significant aspect of the household income and expenditures analysis is the fact that people still living in Hassan Fathy houses remain there largely because they cannot afford an alternative. Thus, this segment of the population is an important target group for any assistance efforts in New Gournah—social, economic, and/or physical.



Pigeon nook



The Upper Egypt Flour Mills company now utilizes Fathy's souk for flour distribution, but employs few New Gournia residents

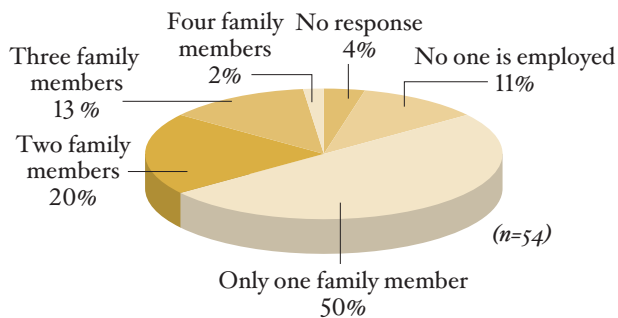
Employment

A majority of respondents indicated that only a single household member was employed. About a third (36%) of respondents claimed two to four employed household members. Employment circumstances varied, but 32% are self-employed. A small number (8%) of respondents claim to work in the City of Luxor. Job-holding New Gournia respondents generally walk, ride an animal, or use public transportation systems to reach work. Only 17% use private cars, which may be self-owned or a ride provided by an associate.

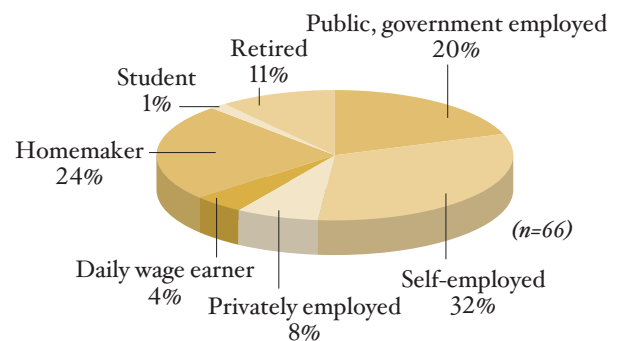
MALE EMPLOYMENT

The Ministry of Agriculture, the New Gournia municipality, as well as the Upper Egypt Flour Mills, now located in Fathy's souk, maintain a presence in New Gournia but do not employ large numbers of New Gournia residents. However, most men from the ages of 50 to 65 and those retired are or were civil servants. Many worked for the Supreme Council of Antiquities as site guards, a family holdover possession from their ties to Old Gournia. This longstanding tie to tourism explains, in part, a higher level of comprehension and knowledge of the English language in New Gournia.

EMPLOYMENT OF HOUSEHOLD MEMBERS



RESPONDENT EMPLOYMENT TYPE





New Gournia residents grazing animals in adjacent agricultural fields, with a view of the Theban necropolis in the distance



Night employment within dwelling

In contrast, younger men tend to seek employment in the private sector and several stated they believe up to 50% work in the tourism industry. As youths, many go to the Red Sea tourist resort of Hurghada for jobs in hotels, restaurants, hotel security and other tourism-related services. A place populated early on by migrants from the Luxor vicinity, this number increased after the 1997 terrorism act at nearby Hatshepsut's Temple.

As they mature and set up families, most migrate back to New Gournia and the Luxor-based tourism industry. Local tourism employment opportunities are comparable, but also include working on Nile cruise boats, serving as tour guides for national and international companies, and tending hot air sightseeing balloons. Of note, two men, one retired and one casual worker, benefit from maintaining New Gournia houses serving as informal museums related to Hassan Fathy.

For the future, residents (including the elderly and those least likely to be in contact with visitors) envisage benefits to New Gournia from community-based tourism planning. Many see the relationship amongst tourism, employment, and increased economic opportunity, especially those with some form of higher education. Of those respondents with a university or technical school certificate, the majority would like to see tourism opportunities developed that benefit the community.

FEMALE EMPLOYMENT

Women above the age of 40 are chiefly engaged in household activities. From the ages of 25 to 40 they are wives and mothers. Some of these women maintain small-scale home-based industries such as sewing (some for the tourism market) and the processing of agricultural and animal products. The dynamic employment scenarios found in large cities in the Delta and Cairo are rare in Upper Egypt, and tradition discourages working women. In this respect, only a few work outside of New Gournia. Most New Gournia women under the age of 25 attend school or work at home.

I wish they would develop a workshop where I could find employment

—Fatima al Jalan Ali, New Gournia resident

Women And Children

Women of New Gournia typically have from three to seven children. Nearly three quarters (74%) of respondents said their children attend public school. Most children walk to school. Primary school begins at age six. Most preschool children remain home with their mothers, but a few attend a nearby privately owned kindergarten.

New Gournia parents are proud of their children's access to education. Several respondents allow their older daughters to attend school in Cairo—a recent trend worth note as rural girls usually do not travel for schooling.

Children of all ages were observed playing in the streets of New Gournia during various times of the day and 92% of respondents said this was their primary recreational space. During the evening there is a palpable tranquility and security in the village; children roam (there is little traffic), and on hot nights many people sleep outdoors.

Privately owned bakeries are a fixture in urban Egyptian environments, but are less common in rural areas. A government-run bakery near New Gournia produces subsidized (small, thin) round loaves, but locals tend to prefer the homemade sun bread (*aish shamsi*), a thick round loaf made of bleached and whole wheat flours. According to a longstanding tradition, women engage in communal bread baking sessions that begin in early morning, when the dough is mixed, kneaded, shaped, and left to rise outdoors on clay plates (*mugrassa*).

Households that own ovens host the baking session on a rotation basis. Both traditional, dome-shaped, mud brick country ovens and modern, gas-fueled ones are used. Extended families often pool their government flour rations to produce larger quantities of bread. During a baking session, enough bread is produced to supply several households for at least a week.

In addition, women in New Gournia engage in childrearing, animal tending, and household chores such as cooking and washing clothes. Women also support their small-scale industries which are usually based in the home.

See *Income and Household Expenditures* for further information regarding women and small-scale industry.



New Gournia resident on her way home from a private tutor



While many are not formally employed, women care for children, tend animals, bake bread, and manage households

In the school it is the children's souls that will grow, and the building must invite them to fly... With a few fateful lines on his drawing board, the architect decrees the boundaries of imagination, the peace of mind, the human stature of generations to come.

—Hassan Fathy, *Architecture for the Poor*, 83

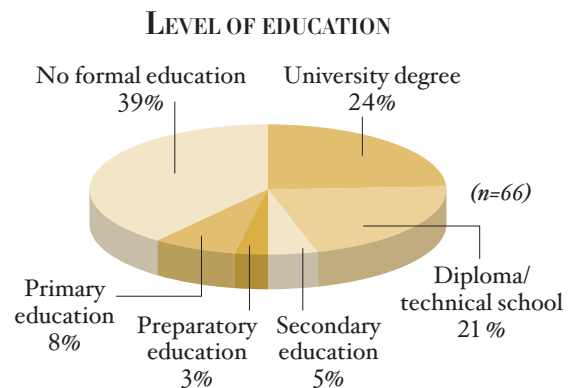
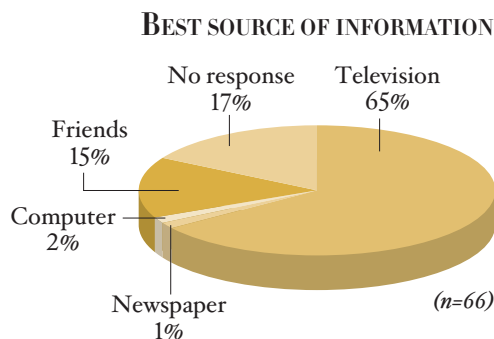
Education

Hassan Fathy sought to furnish New Gournia with facilities for important services, education being paramount. The New Gournia master plan, which was never fully realized, included separate schools for girls and boys. The girls' school was never built; the boys' school was built but demolished in 1998. Yet Fathy's vision of accessible education perseveres, and several now mixed-gender schools are located either within or in close proximity to New Gournia. They include: Qurna (Gournia) Secondary School, Qurna Preparatory School, Qurna Agricultural Secondary School. A private kindergarten is also located on the south side of al-Temsalyn Street.

A total of 45% of respondents received some formal advanced education, such as a university degree, diploma, and/or training from a technical school. Among the 39% of respondents who had no formal education whatsoever, 81% are illiterate, while 19% read and write. Consistent with national averages, illiteracy is concentrated in the elderly, and most in the category with no formal education were of a mature age. This confirms similar employment findings suggesting that many older male residents worked for the government as site/antiquities guards, for which literacy was not a requirement.

A majority of elderly respondents cited television as their main source of information. Several residents noted that a portable public announcement system (mounted on a car or truck) was frequently used to circulate news of deaths/funerals or special events.

New Gournia is known region-wide as a center for education, and many residents take pride in the quality of local schools. A tour of the schools found well-operated facilities that include clean classrooms, libraries, and a computer lab. There is also a local charity that provides financial assistance to needy students to cover the costs of attendance.





Assessment team in Qurna (Gourna) Preparatory School

Health

The Egyptian national health system maintains a two-level strategy for dispensing services in rural areas: hospitals and healthcare units. Hospitals are larger institutions serving districts and set up for surgery and long-term treatments. Healthcare units provide basic assistance on an individual community level, and channel patients to hospitals when necessary.

On the West Bank, while Qurna (Gourna) Central Hospital serves its general vicinity, there is a shortage of health care units, obliging New Gourna residents to visit the hospital for basic medical care, a situation that many residents (41 %) consider inadequate. The hospital is also underequipped, so that people with serious medical problems must go to facilities on Luxor's East Bank for proper treatment.

To augment the shortage of quality healthcare, an Egyptian NGO sends physicians from Cairo to Qurna (Gourna) Central Hospital on a bi-monthly basis. These doctors announce visiting hours via mobile public announcement systems that drive through the area.

While members of New Gourna's older generations appear to be in relatively good health (based on informal interviews and observation), children frequently suffer from illnesses that may relate to open sewage and poorly sealed septic tanks. Many parents mentioned dangers to children that they associate with earthen architecture, such as the presence of scorpions and snakes in cracks and crevices.

Based on the survey team's observations, health education would greatly benefit New Gourna residents, especially the children and young mothers. Information on preventive care and environmental safety, via healthcare units, may help to reduce health problems and improve wellbeing.



Members of the Amun Company, a private contractor hired by the Luxor Governorate to collect garbage at New Gourtna

Public Services and Infrastructure

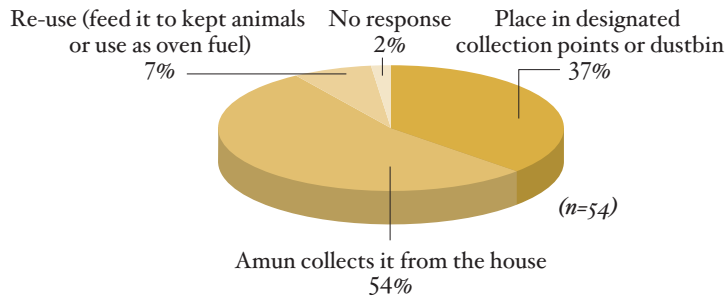
New Gourna benefits from external services established by the Luxor Governorate, such as the nearby West Bank Qurna (Gourna) Central Hospital. An emergency ambulance is based in the village as are fire and police stations. Security forces stationed at New Gourna answer to the Ministry of Interior, a national entity headquartered in Cairo. Governmental bodies in the area of New Gourna include civil defense and police authorities, water and wastewater, electricity and power authorities, and the Ministry of Awqaf (Office of Islamic Affairs). Mobile phone coverage is reliable and provides G3 internet access.

TRANSPORTATION

Hassan Fathy also considered proximity to transportation routes as a key asset of New Gourna. He situated the New Gourna marketplace (*souk*, now the Upper Egypt Flour Mills distribution center) beside the small railroad that services sugarcane plantations north and south of the village. Fathy's idea was to facilitate New Gourna residents' access to transportation carrying their agricultural produce to larger markets.

While there is no evidence that the proximity to the railroad was utilized, the present-day location of the village along a principal east-west microbus route on al-Temsalyn Street connects to the Luxor ferry 1.5 kilometers away and beyond that the railway station and an international airport. Likewise the village rests where al-Temsalyn Street junctions with the main north-south west bank highway connecting to cities further field and the modern Nile bridge 7 kilometers to the south. The transportation network puts New Gourna squarely at the center of West Bank tourism.

GARBAGE DISPOSAL/REUSE



Collection dustbin

GARBAGE COLLECTION

Garbage collection and disposal is competently handled by a private contractor (Amun Company) for the Luxor Governorate. Amun employees collect garbage from designated bins or, more commonly because of the wide streets, move from building to building collecting waste left by doorsteps and transferring it to garbage trucks. Residents pay a small fee for the door-to-door service. Very few complain about the service, which is indeed more efficient than similar ones operating in Egypt's larger cities.

SEWAGE DISPOSAL

All respondents noted the lack of an integrated and updated sewage system. Residents recognize that better sewage disposal could resolve many health-related concerns, especially among children. It would also improve the local environment and mitigate groundwater conditions that are contributing to the deterioration of Hassan Fathy's earthen architecture.

Like most of the West Bank, New Gournia is not equipped with a centralized sewage network. Formerly, dwellings had individual septic tanks that discharged directly into the ground, via a primitive filtration system. Whether due to lack of maintenance or groundwater issues affecting New Gournia and other West Bank areas (see *Environmental and Building Conditions*), most of these tanks are now dysfunctional. Older tanks have generally been replaced by larger communal holding containers (*ghorfa taftish*) made of brick and lined with cement and sometimes shared by a number of dwellings. These new chambers, many of which leak and overflow frequently, do not discharge directly and require regular emptying. The steps for disposal are as follows:



Sewage collection truck and overflowing septic tank

1. Typically, poorer residents react when they find sewage backing up into household spaces; the house with the lower floor drain will encounter the problem of rising slurry (*mai'a sarf*). Poorer residents throw waste water from dishwashing, laundry and showers into the streets to save on septic tank emptying costs. In contrast, better-off residents avoid overflow by scheduling regular septic tank collection. Some tanks require weekly service.
2. Residents call one of the 2–3 water and sewage authority (Luxor Governorate) trucks, or four privately-owned sewage retrieval trucks that service the entire West Bank. On a given day, a truck can serve approximately seven houses. Government authorities charge LE11 plus a LE5 tip for service while private trucks charge LE15–20 pounds, plus a LE5 tip. (LE5 = USD1).
3. On-site collection is simple. Trucks position near the septic tank, the hatch is removed and a hose dropped inside, the vacuum pump is turned on and depending on the size of the tank, it is emptied within a half an hour into a container on the back of the truck.
4. The waste is transported to a central collection point north of Taref where it is pumped inland to a regional water sanitation center at the cost of LE3 per truckload. After raising fines for illegal dumping, trucks surreptitiously parked at irrigation canals are less common. Nonetheless, given the thousands of households on the West Bank, total control remains a problem. The Luxor Governorate probably foresees a day when it can reduce the number of West Bank residents using septic tanks. The underutilized infrastructure grid at Taref and the built-in, over-capacity of the nearby central collection point suggests they have plans for extending the sewage network to select areas on the West Bank.



Paved roads create impervious surfaces, exacerbating ground water conditions



New Gournia resident showing effects of rising damp

ENVIRONMENTAL AND BUILDING CONDITIONS

Groundwater

Older residents who participated in New Gournia's construction maintain that the water table was approximately 3.5 meters below ground level sixty years ago and has now risen to approximately 40-50 cm below ground level. This may be attributed to a number of factors:

As noted above, uncollected sewage is a significant problem that is potentially contributing to groundwater accumulation. Informal interviews conducted at the Egyptian Water and Waste Water Authority indicate that fresh water delivered through the West Bank piping network for domestic use amounts to around 400,000 m³ per month, while the collected sewage water is 40,000 m³ per month—a shortfall of 90%.

Local agricultural irrigation and run off, and recent regional irrigation projects and barrages (including the Aswan High Dam) are likely contributing factors to the rise of the water table.

The increase in impervious surfaces within the village, including the paving of roads (near the mosque) and the use of concrete and fired brick in construction, have changed the patterns of groundwater percolation, surface evaporation, and run off. If the groundwater issues are not addressed at New Gournia, there is little point in rehabilitating Hassan Fathy's earthen structures. WMF recommends a geotechnical study drawing on state-compiled water-usage data as a background for further study of localized water-table related problems, their causes and possible solutions. Furthermore, WMF has been involved in groundwater mitigation efforts at the Mortuary Temple of Amenhotep III nearby in Luxor, and a major USAID project was recently undertaken to drain a large swath of the West Bank from the Ramesseum to Medinet Habu Temple. Therefore, data exist and are being acted upon albeit with the monuments in mind. The remaining householders near those monuments are, however, benefiting too.

The experiment back then was unique, beautiful, and comfortable...but now there are negatives. The architecture is falling apart because of the increase in groundwater, the lack of a sewage system, and absence of a proper drainage system for agricultural lands.

—Abdel Fattah Hassan, New Gournia resident

Building Pathologies

A survey of building conditions was not within the purview of this assessment. However, observations and initial analyses are provided so as to characterize socio-economic issues that may be factors in the maintenance and modification of the built environment.

Most Hassan Fathy buildings have ashlar limestone foundations that support the mud brick walls. The groundwater conditions discussed above increase the capillary rise of moisture and salt migration, contributing to the disaggregation of limestone within foundations and the de-cohesion of mud bricks. In walls, this results in significant basal erosion, destroying the outer wythes of earthen bricks. The lower courses show efflorescence, and the failure of the physical-chemical matrix forms deepening concave features at the wall base. The degradation compromises structural integrity, thereby reducing the load bearing capacity of foundations and lower story walls.

In New Gournia, the destruction or renovation of two-story structures, especially those with vertical voids, archways and domes, seems to precede that of single-story structures. This may be attributable to varying deterioration patterns..

Structural cracking is observed in buildings with domes where weight distribution is uneven, especially around voids such as windows and doors. The lower profile domes found in the khan portico and many houses are more likely to fail. Of note is the large dome in the former mayor's house, which exhibits minimal cracking. Its supporting walls, especially in the corners, appear thicker.

Several respondents expressed fear, having observed the collapse of neighboring houses, regarding their own homes. Some have consequently abandoned rooms or else use them for storage. They also shift their sleeping quarters to other parts of buildings, add rooms in the adjoining open spaces, or sleep in the street.



New Gournia resident and collapse of two-story dwelling

Maintenance and Repair

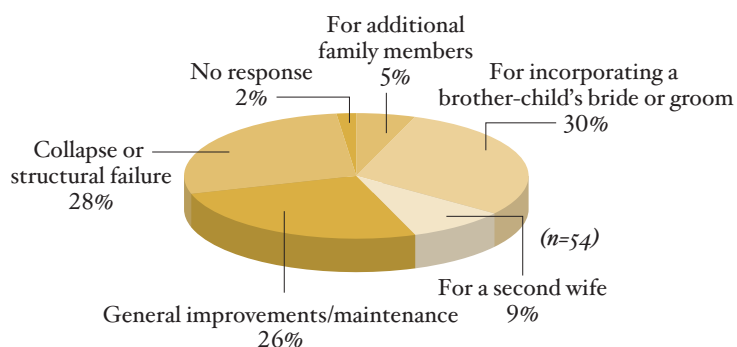
All respondents living in Hassan Fathy-designed houses report their attempts to repair damage caused by rising damp. Typically, these efforts are cosmetic. Some repair techniques only worsen the problem, like applying a layer of cement plaster on the base of decayed walls or capping flooring with cement that limits evaporation. However, in other cases residents remove the affected area, substitute it with a masonry infill of fired bricks, and apply cement plaster to the area.

Only a few residents re-plastered their infill fired brick with an earth render. There is no indication that residents use new mud bricks for infill repairs, but one respondent reported scavenging mud bricks from a nearby collapsed Fathy building. This was done purely out of economic necessity, when the house was split into two households because her husband took a second wife. More often than not, residents paid workers to make house improvements instead of attempting do-it-yourself repairs, a foreign concept in Egypt.

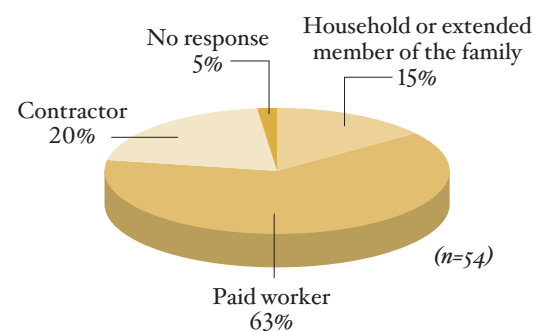


Wall repair by New Gournia resident

REASONS FOR ADDITIONS/IMPROVEMENTS



PARTIES RESPONSIBLE FOR ADDITIONS/IMPROVEMENTS



Thus a village, after many generations have lived in it, comes not only to fit its inhabitants' routine of work and recreation, but grows to reflect the oddities of its community, bricks and mortar growing into a living whole with harvest and planting, with weddings and funerals, with buying and selling, with craft, with trade, with the feelings of family for family and class for class. The buildings take on the many-dimensioned shape of the society, as an old shoe takes the peculiar shape of one man's foot, or rather as some growing plant constantly adapts itself to its environment.

—Hassan Fathy, *Architecture for the Poor*, 51

ADAPTATION OF THE BUILT ENVIRONMENT

As explained in the Household Profile section above, there are three primary factors in habitation patterns that are spurring modification, or in some cases replacement of the original Fathy buildings:

- Married sons are expected to raise their families close to or in their parents' home.
- Many men take multiple wives, requiring them to maintain equitable living spaces for each.
- Daughters remain in the parents' home until marriage, and marriage age is tracking higher in recent years.

The above factors, combined with the limited footprint of the New Gournia plan, engender renovations of Fathy-era structures. Particular household profiles further illustrate this tendency, alongside the wish to relocate. A few examples:

- A vegetable-seller lives in a deteriorated Hassan Fathy house with his ailing mother, sister, his pregnant wife, four children (three girls and one boy) and assorted livestock. Their household income relies on his ability to deliver produce daily, by donkey, to several populated areas near New Gournia. Despite the convenient proximity of his clients, and the fact that his donkey grazes on adjoining agricultural land, he still only manages LE50 (USD10) a month in savings. The house, previously expanded on the top floor, is now collapsing. As a safety precaution, the family abandoned the upstairs and parts of the ground floor, and now lives crowded into two ground floor rooms. The vegetable-seller insists on staying in New Gournia, whose location facilitates his livelihood. But he believes his house is beyond saving, and that replacing it with a cement and fired brick structure, which would allow him to later add floors to house his sons, is the best solution to his problem.

- According to another New Gournia resident, he and his three wives and grown children would gladly move to Taref as he would receive one house per household there—a total of three units. This would relieve the crowding in his current home, an older, Fathy dwelling, and provide property for his sons after his death.
- A divorced woman, her mother and young son, live in a Hassan Fathy house that was split in half to accommodate her brother and his wife, who built rooms on the upper floor to create more space. Although they have recently invested in repairs to the eroding walls, they understand that the rising water table means this solution is only temporary. The inhabitants of this dwelling do not have the immediate pressures of a growing family; as they are older and have fixed incomes, they are content with the size of their home and wish only for stability. In their eyes, the best long-term means of achieving stability, maximizing their resources and leaving an inheritance, would be to replace the earthen Hassan Fathy building with a fired brick and cement house.
- Four brothers, several of whom have tourism-related jobs, inherited their uncle's property, located directly across the street from their childhood home, a Fathy house where their father still lives. The Fathy house on the inherited plot collapsed. In its place the brothers built a modern five-story building with apartments on each floor for each brother. (Their sisters married and moved elsewhere on the West Bank). They are happy to have a house in New Gournia that is safe, clean, structurally sound and located near their cousins and elderly father, who was one of the original New Gournia settlers.



A second story added to a Fathy building and prepared as a household for a son's marriage

Why do people want to build in concrete when the temperature is higher inside? Because they are tired of restoring their mud houses and they pay a lot of money to do that.

—Abdel Fattah Hassan, New Gournia resident

Hassan Fathy built for small families. People marry. The whole family living together is very important here—to have my son and grandson around me.

—Mahmoud Ali Sayed, New Gournia resident

- The occupation history of a small cluster of buildings in north New Gournia is also noteworthy. Although located outside of the defined Fathy core, the original buildings served as experimental construction workshops for Hassan Fathy's builders (1940s) and were abandoned when work at New Gournia ceased. These buildings were occupied on a more permanent basis in 1974, when a family moved from Old Gournia to New Gournia and retrofitted the buildings into residences. When these buildings collapsed in 1993, they were replaced by a series of new dwellings. Since space was available, each of the original patriarch's sons expanded horizontally and built his own adjacent home. One of the small-scale industries within this cluster is 'Valley of the Queens,' a bee-keeping business. In 1989 a demolition order was issued against these new buildings, but the family had it rescinded by legal judgment in 1998 thus affirming the legitimacy of their tenure.



Bee keeping in New Gournia



Infilled Fathy arches and addition to second story



Infilled door



Infilled arch



Semi-enclosed archway

Building Modifications

For the most part, interior spaces have been refashioned to accommodate multiple households in dwellings intended for a single family's use. Some families include multiple wives and their children, with each wife maintaining a separate household. Residents also seek ways to accommodate their sons' families, re-shaping Hassan Fathy's signature sculpted rooflines and pushing the buildings' capacity-carrying limits to the maximum to obtain new space. The following are typical:

- Most archways, doorways, and window openings have been modified to accommodate changing households. Retrofitted doors and window components tend to be rectangular and smaller than the original opening. The voids are filled, substituted, or partially covered with cardboard or sheets of wood.
- In all houses, Fathy's exterior open porches have been transformed into rooms, often small reception areas.
- Nearly all front rooms constitute the living or most public room (Fathy's intended use) and often double as sleeping quarters. These rooms are now entered from the street through a rectangular doorframe. In many cases, Fathy's original arched entrances can be seen from the inside and as masonry traces on facades.
- Almost all open loggias have been roofed and domes demolished to accommodate more rooms on the second floor. Many residents feel unsafe under Fathy's domes, but they also see them as impractical encroachments on usable space.

- Original open staircases have either been enclosed and/or have had balustrades added to accommodate changes in upper floor usage. Residents cite safety concerns for the elderly and children.
- Almost every Fathy household has a cooking area and toilets. Many residents devote a room to stabling animals. When the house is divided to create a household for a married son or second wife, the second floor or second half of the house may lack these facilities. Despite modifications, primary cooking areas are generally located on the ground floor and 87% of respondents claimed separate rooms for kitchens.

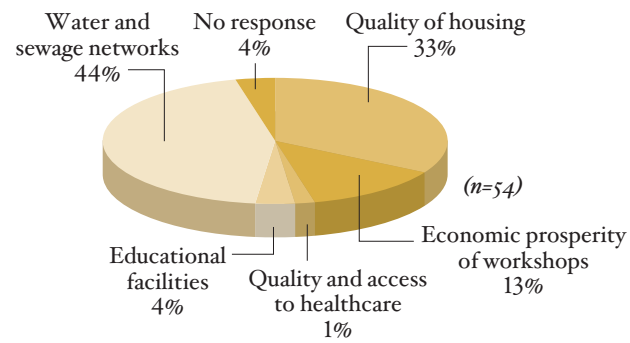
Respondents were asked to prioritize household improvements. Among them, 27% desired a complete reconstruction to improve the dwelling. Many stated they want new buildings to look like their “Hassan Fathy” houses, yet this remark is based on considerably altered versions of the original structures.

However, in prioritizing improvements, there is unanimous recognition that structural problems will only be resolved by finding a solution to sewage disposal and other groundwater issues. It is widely considered that installing a sewage system would bring many social, health, and overall lifestyle benefits to New Gouna.

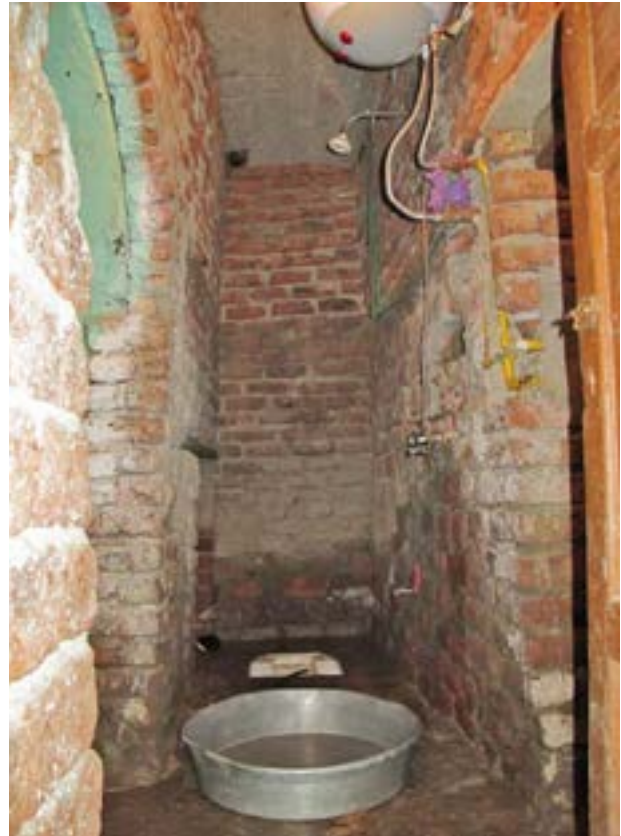


A former entrance passage in a dwelling, now enclosed and converted to a geese pen

PRIORITY IMPROVEMENTS TO NEW GOURNA VILLAGE



Modified household kitchen



Bathroom added with the introduction of fired brick partitions in the middle of the earthen masonry ground floor

Reconstructions

Within the village, three significant restorations seeking a Fathy-like style were in various stages of completion at the time of this survey. All demonstrate interventions beyond the financial means and technical capacity of the average respondent. Two are being financed by outside individuals who have recently obtained property in New Gournah; the third is being undertaken by a long-time resident supported by outside assistance. Beyond the financing issue, they are a noteworthy barometer of how people perceive the Fathy legacy.

In the first case, the owner, a relative of the previous owner, is upgrading an existing Hassan Fathy building partly through traditional means of earthen masonry. Evidence suggests construction materials are being salvaged from a recently collapsed building nearby and reused to restore failed sections of this project.

In the second case, the owner expanded his Fathy building through provocation, some say, by appropriating public open space and later vertically adding a second floor. Some of the additions include earthen materials, but generally they are limited to fired brick with an earth render. The original building, which most claim to be the first built at New Gournah, is now a rambling pastiche sold to the odd passing tourist as authentic Hassan Fathy.

Lastly, land with a collapsing building was purchased by an outside individual and admirer of Hassan Fathy. In this case most of the original building was removed except for the already altered exterior walls. The foundations and remaining structure were shored, portions of the walls were rebuilt in fired brick, and the reconstruction was topped with a dome and other Fathy-like ornamentations. At the time of this assessment the project remains incomplete.



Reconstruction in Fathy style reusing ground floor earthen materials and fired brick above



Mudbrick fabrication in the yard of a Fathy building now under renovation



While most of the khan lies derelict, local residents utilize a few government agencies with offices in the front section

In short, I wanted in the public buildings of Gournā to provide for all the communal needs of the villagers—for their work and trade, for their education, for their amusement, and for their worship.

—Hassan Fathy, *Architecture for the Poor*, 67

Public Spaces

The public spaces that Fathy included in his plan for New Gournā have evolved, some to meet the evolving needs and demands of the community and some in response to change in the Qurnā district. Some public structures have been retained, stabilized, and restored, while others have been reclaimed and adaptively reused.

A testimony to Fathy's enduring legacy, the mosque in New Gournā remains an intact and iconic centerpiece. Still today, New Gournā contains no other place for collective spiritual thought, and the landmark continues to form the moral fiber of community identity. It is also now home to a regional office of Awkaf property management. The public square in front of the mosque, now paved, remains as a public gathering space for residents as does the khan. Often dusty and vacant during the week, this open space comes to life to accommodate Friday prayer attendees, funerals, and other community events.

Regarding the souk, there used to be a functioning one here, but it was moved. Now I have to pay for transportation to shop.

—Abdel Fattah Hassan, New Gournia resident

Adjacent to the mosque and square is the community center or “village hall” as Fathy referred to it, which was part of the original 1940s master plan. Today, a modern concrete building replaces Fathy’s hall and holds a variety of community events, including weddings and funerals. Whenever possible, community members contribute small sums to maintain and clean the facility as it continues to be an important piece of the social and physical fabric of New Gournia. A community member noted that if families prefer to hold celebrations at home or in the public space, the community hall lends its wooden benches (*mastaba*) at no cost.

Just south of the mosque is the theater. Conceived and constructed as part Fathy’s plan for New Gournia, the theater is a virtually unused space today despite recent rehabilitation efforts. Presumably the theater fell into disuse rather quickly; in Fathy’s account of his 1961 visit to New Gournia, he noted that the theater was “deserted.”⁷ Built as a place for public art highlighting peasant life, Fathy recognized the theater as an anomaly but believed that it might provide a needed cultural venue for visitors and residents alike.

Nearby the concentration of public buildings a number of schools can be found. Fathy insisted on the construction of schools as part of the integrated plan for New Gournia. The original plan specified that two schools, one for boys and one for girls, were to be constructed. Although the boys school no longer exists in its original form and the girls school was never built, New Gournia remains a place strongly tied to and proud of its history of accessible education. Today, a number of operating, mixed-gender schools are located in the immediate vicinity.



Modern village hall



Khan used for vehicle parking



Souk now used by the Upper Egypt Flour Mills for storage



Lime pickers taking a break in the orchard



The theater in New Gournia

As previously mentioned, many businesses servicing New Gournia residents are currently located along al-Temsalyn Street. The creation of this street and the likely migration of business to it presumably affected the plans for commercial opportunities embodied in Fathy's original plan for New Gournia. Envisioned as a place bustling with local merchants, Fathy's souk was, by 1961, an underused space. The former souk now houses the Upper Egypt Flour Mills storage area and distribution point; while the company conveniently services New Gournia bakers it is the sole enterprise in the former souk.

The continued use of interstitial space, a component of Fathy's overall vision for New Gournia, is an important component of the public landscape. Contemporary streetscapes containing sleeping benches (*mastabas*), alcoves for water jars (*maziara*), makeshift stables, and plantings all reflect Fathy's plan now and when New Gournia was first occupied." Outlying agricultural lands have been continually used by residents of New Gournia for grazing, planting, and harvesting and many of Fathy's original planting still exist and are utilized.

New Gournia continues to uphold the vision first employed by Hassan Fathy because unifying elements, mosque and *maziara* alike, endure and change. The social principles of access to education, commerce, religion, and community, probably the most important set forth in Fathy's plan, are still manifest in the New Gournia of today.



There is an expression we say, “Rebuild with the spirit of Hassan Fathy, but not with the mud of Hassan Fathy.”

— Mahmoud Ali Sayed, New Gournia resident

CONSERVATION CHALLENGES AND OPPORTUNITIES

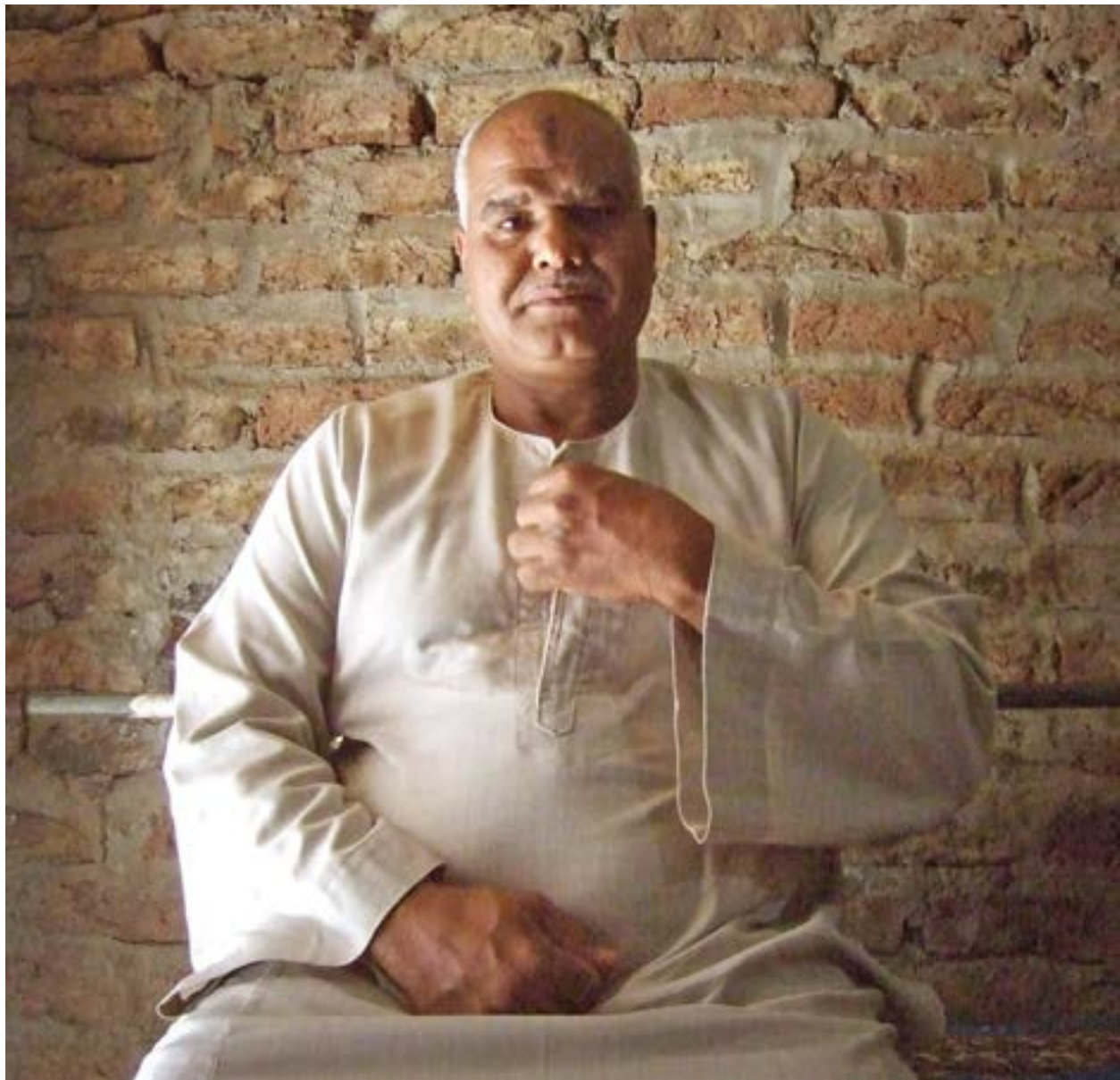
That New Gournia is a treasured place of great importance is not disputed by the various stakeholders associated with this architectural heritage and the Fathy tradition, from local residents to international scholars. However, there is less agreement with regard to the elements and values – tangible and intangible – that constitute its cultural significance. Therein lies a fundamental tension regarding how New Gournia should be preserved. The conservation community has traditionally focused on original design and fabric. Scholarship in the field and shifting paradigms have engendered greater recognition of the evolution of the built environment over time. Yet New Gournia, as a planned community created during a distinct moment in history, seems to defy that notion. As Fathy’s greatest opus and most profound disappointment, the fact that the village and its design are an ever evolving construct is often lost, in reverence to the man and his legacy. As one looks upon the vestiges of this 65-year old experiment, with its graceful architecture and social idealism, it is difficult not to wish it whole again.

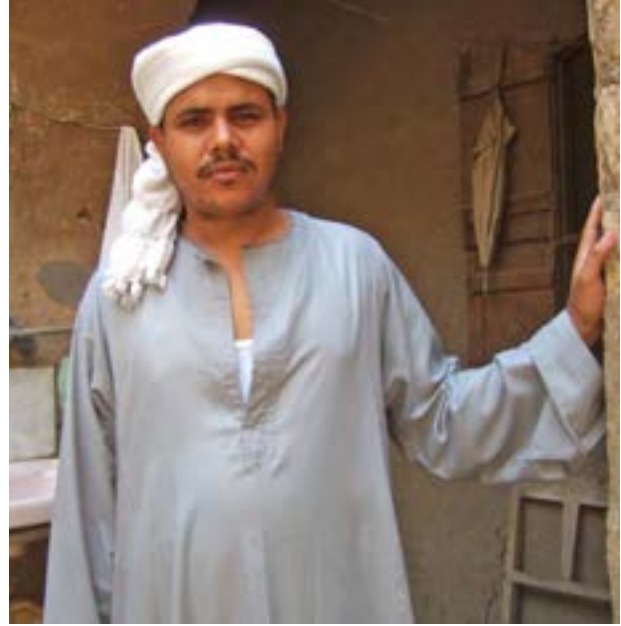
The reality, however, is that New Gournia has changed. As Fathy himself foresaw, “... a village, after many generations have lived in it, comes not only to fit its inhabitants’ routine of work and recreation, but grows to reflect the oddities of its community... The buildings take on the many-dimensional shape of the society, as an old shoe takes the peculiar shape of one man’s foot, or rather as some growing plant constantly adapts itself to its environment.” The village of New Gournia has indeed grown and adapted. Buildings have been modified, expanded, and replaced in response to evolving social, economic, and environmental factors. These same factors have spurred a common trend within the village to abandon the use of

earthen materials in such alterations. This dynamic puts conservation interests, which champion Fathy's application of sustainable materials and vernacular forms, potentially at odds with those of local inhabitants.

However, as the primary stewards of New Gournā, residents are critical stakeholders in the conservation process. Living and working in the historic landscape, they are the linchpin to preserving the core values of New Gournā, which extend far beyond design and fabric. That the village remains a vibrant, closely knit community is testament to the endurance of Fathy's ideals. He gave dimension to notions of urban intimacy, access to education, and community engagement, all of which were codified in his innovative, mixed use plan. These elements remain as cornerstones of New Gournā's physical and social foundation, and likewise can serve as tools for forging common ground amongst the varied interests engaged in planning for its future.

The institutions involved in safeguarding the village must balance these sometimes conflicting values regarding the significance and conservation of New Gournā, but they have a tremendous resource and precedent in the community. The Fathy legacy is as much about participatory design as it is about the forms resulting from it. Capitalizing on this history by engaging the community in cooperative planning would tap a critical resource. It would enable a sharing of knowledge and inform a more robust program of revitalization, one that serves community needs as well as heritage interests.





I cannot imagine moving any other place, and everyone else thinks the same. I was born here and have lived here all my life. My father also found himself here too. Where shall we go—to the mountains of somewhere just because an outside investor is coming here?

—Mohamed al-Tayeb, New Gournia resident

Attachment to Place

The decisions residents have taken to remain in, manage, and maintain New Gournia derive from a host of factors. However, the modification of this historic cultural landscape should not be readily dismissed as a lack of respect for Fathy's legacy. On the contrary, New Gournia holds significant meaning for its residents, with 78% wanting to remain in the village, and a large percentage wanting to remain in Fathy dwellings.

Discerning why residents wish to remain in New Gournia is complicated. This initial assessment reveals that a number of families trace their lineage to Old Gournia, and the resettlement to New Gournia serves as a significant moment in family histories. Ancestral mapping of three significant New Gournia families illustrates how this movement gave rise, over time, to extended households settling in the immediate vicinity. This may contribute to the fact that 63% of interviewed residents would like to remain in New Gournia because it feels like home. This sense of grounding is accompanied by the realization of the significance of Fathy's work. Over half of interviewed residents believe that Hassan Fathy and the model he created at New Gournia are of great import. This notion includes the recognition of Fathy's building style as good, though not appropriate to current environmental conditions. Residents appreciate the temperature regulation of the earthen brick as well as the strategic location, scale, and availability of services found in the village.

In sum, attachment to place is strong within the community and ranges from families whose lineage can be traced to Old Gournia as well as more recent residents. It will be critical to consider this element when examining safeguarding initiatives. The cohesiveness that exists in New Gournia should be seen as an opportunity for innovative and historically sensitive urban planning and community development.

Every day committees visit and we hear we will stay, move, higher houses will be demolished. We want to hear a convincing clear statement on these rumors, it just makes people worry. So if you move the top floor from my house (a concrete one) where will these people go?

—Abdel Fattah Hassan, New Gournia resident

The Prospect of Change and Community Engagement

The prospect of change has loomed large in the minds of New Gournia residents since the inception and construction of the village. Today, rumors swirling within the community have renewed fears regarding tenure and resettlement. Plans to widen al-Temsalyn Street, the relocation of community schools, and the construction of a tourist hotel are a few of the stories feeding the worries of residents. The press conferences associated with the UNESCO meeting in October 2010 reinforced such fears, giving rise to additional reports that indeed New Gournia residents were to be relocated and the village to become another attraction for visitors and researchers in Luxor.

Soon after the closing press conference in October, residents of New Gournia met in the community center to discuss televised reports of the UNESCO event and to share concerns regarding the future of the community. Fearing a demonstration, local police were in attendance. But this was as much a proactive as reactive gathering. The people of the village want not only to stay in New Gournia, but also to contribute to its improvement. Nearly half (45%) of interviewed residents envision New Gournia as a place where residential use and tourism, in its many forms, can co-exist with mutual benefits. These views underscore the opportunities for a collaborative planning process that addresses social needs, infrastructure issues, economic development, and conservation.

The recent elevation of New Gournia to a municipality within the newly designated governorate of Luxor gives political stature to the village. The new city hall, under construction in October 2010 and located directly behind the Fathy theater, is testimony to this change. Thus, there is a governance infrastructure and willingness on the part of the community, both of which could facilitate an inclusive dialogue. Involving the community in a participatory planning process in which residents feel ownership over the future plans for New Gournia and are empowered to help manage change is imperative. WMF found New Gournia residents open to discussion about their past, present, and future—an opportunity for the creation of a sustainable, values-based, long-term vision for New Gournia.





People must be involved in the decision. My opinion alone does not work...we should all have a voice in order to take the right decision.

— Mohamed al-Tayeb, New Gournia resident

CONCLUSIONS

New Gournia has survived 65 years and is regarded as one of the most remarkable architectural achievements of the twentieth century. In turn, Hassan Fathy is widely respected as a pioneer of sustainable architecture and participatory design. Much scholarship exists on New Gournia and on Hassan Fathy, one of the more significant being *Architecture for the Poor* in which Fathy himself explains his close attention to details affecting both the physicality and social aspects of constructing and planning New Gournia. It is upon this work that this assessment builds.

Key Findings

Economic Conditions: The community is varied in terms of income and financial resources. The large majority of households (83%) receive some form of government food subsidy and on average more than 50% of household income is spent on food. However, through credit arrangements, many families are able to afford household amenities and to pay education tuition, and a few own vehicles. On the whole, the survey results indicated that income exceeds expenditures. That said, most respondents articulated a desire to enhance employment and economic development opportunities for the village and its residents, particularly through small-scale industries and tourism.

Public Services and Infrastructure: Improved housing conditions are a clear priority for the community, and one that will need to be integrated with conservation efforts. New Gournā's location on a major thoroughfare facilitates access to public services. Transportation, communication, power, water, and garbage collection systems all seem to meet the primary needs of the community. An area in need of improvement is that of access to healthcare. The Qurna (Gournā) Central Hospital is nearby for emergency care and the treatment of major illnesses. However, there is no local healthcare unit in the area to provide basic treatment, preventive care, and health education. This appears to most significantly impact the children of New Gournā. A major problem in New Gournā is the lack of an adequate sewage and wastewater disposal system. This is a primary concern and need of the community. The absence of effective sewage disposal appears to contribute to health issues as well as to groundwater problems that are affecting the built environment.

Environmental Issues: Groundwater is a critical issue in New Gournā. Problems appear to be influenced by several factors, including uncollected sewage, agricultural irrigation and run off, barrage construction (including the Aswan High Dam), and the increase of impervious surfaces within and around the village. Some or all of these are negatively impacting patterns of groundwater accumulation, percolation, surface evaporation, and run off. This, in turn, is causing deterioration of building foundations and materials (leading to structural problems) and contributing to a general dissatisfaction with Hassan Fathy's earthen structures. Opinions were nearly unanimous that the original houses are no longer compatible with the current environment or lifestyle needs of the respondents.

Education: Access to education was a core principle in Fathy's design of New Gournā and has remained an enduring and central element in the life of the village as well as a source of pride for the community. More than 70% of residents have some formal education, with that number increasing among younger inhabitants. The close proximity of education facilities and the peaceful safety of the village, both of which allow children to walk to school, are clearly incentives for families to enroll their children. Rumors regarding the potential relocation of the New Gournā schools have thus created a great deal of anxiety amongst residents. School relocation would have a profoundly negative impact on New Gournā.



Qurna (Gournā) Preparatory School



Social Conditions and Factors of Change: New Gournia is very much a close knit community in which residents have formed strong networks of communication and sharing, from bread-baking to money-lending. The tranquility and safety of the village are palpable; children roam and play throughout and on hot evenings many residents sleep outdoors. This community cohesion is due in part to the trend of extended family members remaining within the village after marriage and across generations. Shared connections to Old Gournia may also be a contributing factor. These findings are supported by sample genealogies undertaken as part of this assessment. While these conditions have made for a resilient social fabric, they have likewise had a profound impact on the built fabric of New Gournia. With daughters marrying later and remaining home until marriage, men taking multiple wives, and married sons raising their families in or near their parents' home, housing needs are constantly increasing within the village. The original residential structures cannot accommodate these growing families.

Adaptation of the Built Environment and Conservation Challenges: The aforementioned social dynamics and associated population growth, as well as the environmental issues affecting structures, place a great burden on the built environment. At the time construction was halted on New Gournia, the completed structures were intended to house 77 households. Those same building plots now house 174 households. To accommodate these evolving needs, original buildings have been subdivided, enlarged, and in some cases replaced. However, Fathy's original plan has endured such that the new buildings generally do not extend beyond the established footprints. The end result is the densification of New Gournia. Such increases in density are the most sustainable way to manage urban growth and prevent sprawl around cities. Thus, in its evolution, New Gournia has ironically maintained Fathy's principles of sustainability writ large through such densification. However, this phenomenon is in potential conflict with heritage conservation, which emphasizes the traditional form and fabric of the cultural landscape. A primary challenge of any safeguarding efforts at New Gournia will be to resolve these tensions through conservation approaches that meet the full range of stakeholder interests.

I do not want to go anywhere else. If there are projects we welcome that because there are many unemployed young people...we will be the first to join in.

— Mohamed al-Tayeb, New Gournia resident

Attachment to Place, Values, and Community Engagement: Intimate and safe *harwaari* (residential enclaves/alleyways), extended families spanning several generations, and visual and physical connection to Greater Luxor have given rise to a community with a strong sense of and attachment to place. This attachment to place is codified by residents who do care about building fabric and frequently extend limited family resources to make repairs and renovations. In the eyes of some conservation professionals, the community has destroyed Fathy's masterpiece through such modifications. However, this assessment found a great deal of respect for the history and heritage of New Gournia among residents. Given the evolving social dynamics and the problems caused by changing environmental conditions, their actions are borne out of necessity. They are taken with the best of intentions, and with limited financial and information resources. Their stewardship of New Gournia should not be judged by the loss of original fabric, but rather through their perpetuation of Fathy's principles of community empowerment and sustainability.

While many individual Fathy buildings have been replaced and renovated, the findings of this assessment support the idea that the cultural landscape of New Gournia today is very much a product of Hassan Fathy. In this respect, the value of this place and of Fathy's legacy is not simply that of mud brick and plaster. It is not even that of domed dwellings and open loggias. However, it is that of the place-based social fabric that serves to knit together this community. The unifying, somewhat intangible, elements of this plan concern education, religion, and economy—all of which remain intact in New Gournia.

The fact that more than three-quarters of New Gournia residents envision remaining in this place should be regarded as an asset and an opportunity. The community is a vested group of passionate stakeholders; preservation is half won if residents are successfully tapped as a resource. If provided a formal means of participation, thoughtful capacity building, and development assistance—long missing in the dialogue with villagers—they can be the best solution to safeguarding New Gournia Village—the logical, sustaining energy to advancing Hassan Fathy's experiment.



There is much more to this approach than the purely technical matters that concern the architect. There are social and cultural questions of great complexity and delicacy, there is the economic question, there is the question of the project's relations with the government, and so on. None of these questions can be left out of consideration, for each has a bearing on the others, and the total picture would be distorted by any omission.

— Hassan Fathy, *Architecture for the Poor*, xv

Recommendations

One of Fathy's greatest contributions to architectural scholarship and practice was his profound understanding of the inextricable link between people and places. Thus, conservation of the built environment of New Gournā should go hand in hand with community development. Effectively integrating heritage protection into a broader program of infrastructure and service improvements, education, and economic development will forge a strong foundation for sustainable preservation of Fathy's legacy and improved quality of life within the village.

Several initial steps can be taken to advance these aims and build the framework for value-driven planning:

Vehicle for Community Participation: A fundamental first step in safeguarding New Gournā and engaging its residents is the establishment of a structured vehicle for community participation. Open, public meetings involving government officials and others engaged in the UNESCO project will be a critical element, providing a regular forum for gathering and sharing information. Such communication will dispel the rumors that prompt anxiety and mistrust on the part of local residents. The community may also wish to identify key representatives through whom project information might be channeled for broader communication to the village between meetings. Ultimately, a structured vehicle for participatory planning will build mutual respect and trust amongst the various stakeholders and entities involved in the project.

Land Tenure Analysis: As noted previously, there are questions regarding home ownership in New Gournā and overall land tenure. New Gournā is located on property administered by the Supreme Council for Antiquities (SCA), but many residents have papers pertaining to ownership/occupancy of dwellings. An investigation encompassing these issues would be a next logical step in the planning process. Such information should be gathered and assessed so that any resettlement, conservation, or reclamation initiatives are framed by a clear understanding of ownership/occupancy within the context of Egyptian law. The Aga Khan Trust for Culture initiatives in Cairo's al-Darb-al-Ahmar area present a good model of how this can be done. Such an analysis would also create the opportunity to further engage the community, beyond meetings and outreach.

Geotechnical Study: A critical initial step in project planning is a thorough geotechnical study. As noted above, groundwater issues are extremely problematic and an apparent cause of significant deterioration of building materials. Such a study should assess hydrology, soil, and foundation conditions so as to inform any repairs or program of conservation.

History of Interventions and Occupation Patterns: Through the work of this assessment, it became apparent that there is a significant amount of unpublished and disparate information regarding the physical and social evolution of New Gournia over the past 65 years. The published literature fails to provide a complete record as well. Contemporary critique and investigation of the village tends to focus on the original design and conditions today. There is little detailed analysis of how, when, why, or where change occurred in the period between and how certain physical and social occupation patterns began to emerge over time. Mapping the evolutionary transformation of Fathy's architecture and correlating it to social dynamics would provide extremely useful data for defining a practical strategy for preservation and informing overall planning.

New Gournia is the icon of Fathy's legacy. The ideas he engendered are made manifest through social housing, public facilities, urban design, and the evolution of this community. New Gournia remains a dynamic living settlement. Its sense of place derives from tangible and intangible assets envisioned and executed by Hassan Fathy. This study provides a broader view of New Gournia, demonstrating how and why residents have changed the built fabric, but also maintained Fathy's ideals. There is an inextricable link between the place and its people, and Fathy's vision of community participation remains a powerful tool in the preservation of New Gournia and his legacy.



Appendix A

SURVEY FORMS

New Gournia Village, Socio-Economic Survey, 2010 Community Assessment

World Monuments Fund

Hello, my name is _____ and I am from the World Monuments Fund and we are working with UNESCO. We are conducting a survey of the people living in your area and of the historic village of New Gournia. The findings from this survey will be presented to the Governor of Luxor in order to better understand the conditions of New Gournia. Participation in the survey is voluntary. Your responses will be kept confidential and will be used for planning purposes only. We hope that you will participate in the survey. Your response is important and very much appreciated.

Inventory number

Numerical identification based on base map

Interviewer(s)

Date

Indicate the day, month and year

Start time

Finish time

General Data (GD) (for all respondents)

GD01 / Name of respondent

Name in Arabic and English

GD02 / Building address

If available in Arabic and English

GD03 / Gender

1. *Male*
2. *Female*

GD04 / Age or approximate age

Specify number of _____ years

GD05 / Landline and mobile phone number(s)

Specify _____ numbers

GD06 / Marital status

1. *Married (indicate wife number)*
2. *Married, separated*
3. *Divorced*
4. *Widowed*
5. *Unmarried, engaged*
6. *Unmarried*

GD07 / Who is the head of the household?

Name in Arabic and English

GD08 / What is your position in the household (relation to head of house)?

1. *Wife or Husband*
2. *Son or Daughter*
3. *Son-in-law or Daughter-in-law*
4. *Grand child*
5. *Parent*
6. *Wife's relative*
7. *Brother or Sister*
8. *Niece or Nephew*
9. *Not related*
10. *Other, specify* _____

Education (ED) (for all respondents)

ED01 / What is your highest educational attainment?

1. *University degree*
2. *Diploma/technical school*
3. *Secondary education*
4. *Preparatory education*
5. *Primary education*
6. *No formal education (see ED02)*

ED02 / Can you functionally read and write?

1. *Yes (literate)*
2. *No (illiterate)*

ED03 / How do you receive most of your information?

(Interviewer: the answer may only be one)

1. *Television*
2. *Radio*
3. *Newspaper*
4. *Computer*
5. *Friends*
6. *Other, specify* _____

General Employment (EM) (for all respondents)

EM01 / How many people in your family work?

Specify number of _____ people

EM02 / What are your employment circumstances?

1. *Government*
2. *Police and defense personnel*
3. *Self-employed*
4. *Private*
5. *NGO or civil society organization*
6. *Daily wage earner*
7. *Home maker*
8. *Student*
9. *Retired*
10. *Un-employed (between 18-65 years old)*
11. *Unable to work due to chronic illness*
12. *Unable to work as physically impaired*
13. *Other, specify* _____

EM03 / If you are self-employed, do you own a business in New Gournna?

1. Yes (Continue with GB01)
2. No (Skip the next section on NG business owners to EM04)

If answered YES, continue with this section, if NO skip down to ‘General employment continued’ and EM04

New Gournna business owners only (GB)

GB01 / What kind of business(es) do you own in New Gournna?

Specify _____
Specify _____

GB02 / Business address(es) of respondent:

Specify addresse(s) _____ inventory code(s) _____

GB03 / How many years have you owned your business(es) in New Gournna?

Specify number of _____ years

GB04 / Do you see New Gournna as a good location for your business?

1. Yes
2. No

GB05 / What are the advantages?

Specify _____

GB06 / What are the disadvantages?

Specify _____

GB07 / Do you have a partnership in the business?

1. Yes
2. No (Skip GB08)

GB08 / If yes, how many partners?

Specify number of _____ partners

GB09 / How many people work at your business?

Specify number of _____ people

GB10 / Where are most of your workers from?

(Interviewer: only one answer)

1. New Gournna village
2. From the surrounding West Bank villages
3. Luxor and the surrounding East Bank
4. Outside of the Luxor Governorate

GB11 / Who is the owner of the building where your business is located?

1. You (Skip GB12)
2. Your parents
3. One of your relatives
4. Other

GB12 / If it is not you, where does the building owner live?

1. *New Gournā*
2. *Outside of New Gournā*

GB13 / What is the approximate square meter area?

Specify _____ m^2

GB14 / Where do most of your customers come from?

(Interviewer: only one answer)

1. *New Gournā village*
2. *From the surrounding West Bank villages*
3. *Luxor and the surrounding East Bank*
4. *Outside of the Luxor Governorate*
5. *International*

GB15 / Has your business grown in the last five years?

1. *Yes*
2. *No*

GB16 / If yes or no, specify why?

Specify _____

General employment (EM) continued

EM04 / The number of years at this place of employment

Specify number of _____ *years*

EM05 / What is your work location?

Specify village or city _____

EM06 / How many kilometers commute one way to your place of work?

Specify number of _____ *kms*

EM07 / How do you get to work?

(Interviewer: the answer may be a combination of two or more)

1. *Walk*
2. *Bicycle*
3. *Animal*
4. *Fixed route public transport (West Delta Bus Co., licensed route microbus or pick up)*
5. *Non-fixed route transport (tuk-tuk or motorcycle hire)*
6. *Taxi*
7. *Ferry*
8. *Private vehicle*
9. *Company vehicle*
10. *Other, specify* _____

EM08 / Are there family members working outside of the Luxor area?

1. *Yes*
2. *No (Skip EM09)*

EM09 / If yes, where are they working?

Specify _____

Residence (RE)

RE01 / Are you a resident of New Gournat?

1. *Yes*
2. *No*

If answered YES, continue with this section, if NO skip down to Tourism and Fathy (TF)

RE02 / How many years in residence at this address?

Specify number of _____ years

RE03 / What is the basis for occupancy in the present dwelling?

1. *Sole owner, residential building/family dwelling*
2. *Partial owner, residential building/family dwelling*
3. *Tenant, new lease*
4. *Tenant, old lease*
5. *Informal agreement*
6. *Other, specify _____*

RE04 / If you pay or collect rent, how much is it each month?

Specify _____ EGP

RE05 / Where did your family previously live?

1. *This is our first home*
2. *New Gournat (if yes, ask the next two questions)*
3. *Old Gournat (if yes, skip to the third question below)*
4. *Another place (if yes, skip to the fourth question below)*

RE06 / If New Gournat, where was the previous home located?

Specify address _____ inventory code _____

RE07 / How many years in that residence at this address?

Specify number of _____ years

RE08 / How many years of total residence in New Gournat?

Specify number of _____ years

If the total years exceed the two previous addresses then repeat the two questions again

RE09 / If you previously lived in another place outside of New Gournat where was it?

Specify _____ place

RE10 / If you lived in Old Gournat, how many properties did you own?

Specify number of _____ properties

For compensation history, take notes on the tenure of these properties regarding single or joint ownership.

RE11 / Do you have papers addressing your ownership/tenure in the present property?

1. *Yes*
2. *No (Skip RE12)*

RE12 / If yes, what type of paperwork do you have as evidence?

Specify _____

Children of the Household (CH)

CH01 / How many children (below secondary school) still live in the household?

Specify number of _____ children

Note if it is an extended family and children belong to many nuclear families, identify the generations.

CH02 / Where do your children play?

Specify _____

Depending on early answers, we may try to later quantify these.

CH03 / Where do school aged children go for education?

(Interviewer: only one answer)

1. Public school
2. Private kindergarten/school
3. Do not attend
4. Other, specify _____

CH04 / How do they get to school?

(Interviewer: the answer may be a combination of two or more)

1. Walk
2. Bicycle
3. School transport
4. Fixed route public transport (West Delta Bus Co., licensed route microbus or pick up)
5. Non-fixed route transport (tuk-tuk or motorcycle hire)
6. Group-hire private transport
7. Ferry
8. Private vehicle
9. Group shared transportation
10. Other, specify _____

Household Attributes and Facilities (HA)

Indicators to determine wealth, look for:

- Television (note the type)
- Satellite dish (shared or not)
- Computer
- Internet line (shared or not)
- Generator (suggests electrical shortages)
- Refrigerator
- Automatic clothes washer (open top drum, semi- or full automatic)
- Air cooler
- Air conditioner
- Dishwasher
- Automobile

Use the section on physical modifications to explore the house for these purchases and the other following attributes

Interviewer remarks: _____

HA01 / Number of rooms in the household:

Specify number of _____ rooms

HA02 / What is the number of people living in the household?

Specify number of _____ people

Household physical modifications (HM)

Indicators to look for:

- Wall cracks
- Sloping floors
- Wall stains
- New wall paint
- Plastering
- Plumbing leaks
- Brick erosion

Interviewer remarks: _____

HM01 / Do you have problems in your household or building?

1. Yes
2. No (Skip HM02)

HM02 / If yes, what kind of problems?

1. Structural (walls, roof, floors, stairs)
2. Plumbing
3. Other, specify _____

HM03 / Did you try to solve structural problems in the past?

1. Yes
2. No

HM04 / If yes, how?

1. Plastered walls
2. Brick replacement for walls
3. Added a layer of cement or concrete to the ground floor
4. Modified the ceiling or roof
5. Partially or totally rebuilt the house

HM05 / Have there been additions/improvements to the living spaces?

1. Yes
2. No (Skip HM06 and HM07)

HM06 / If yes, why were they made?

(Interviewer: the answer may be a combination of two or more)

1. For additional family members
2. For incorporating a brother, child's bride or groom
3. For a second wife
4. General maintenance improvements
5. Fearing of collapse
6. Other, specify _____

HM07 / Who made them?

(Interviewer: the answer may be a combination of two or more)

1. Household or extended member of the family
2. Paid worker
3. Contractor
4. Other, specify _____

HM08 / Do you perform regular maintenance to your house?

1. Yes
2. No

HM09 / If yes, what is the usual interval?

Specify number of _____ months

Household food and cooking (HF)

Indicators, look for:

- Bread ovens
- Number of bread baking plates (do a rough count)
- Stove type

Interviewer remarks: _____

HF01 / Do you have a separate room for the kitchen?

1. Yes
2. No

HF02 / What type of fuel is mainly used for cooking?

1. Line-fed gas
2. Bottled gas (*imbouba*)
3. Kerosene Stove (*bagour*)
4. Coal
5. Wood
6. Other, specify _____

HF03 / What is your monthly expenditure on food?

1. Meat and poultry _____ EGP or _____ Kilograms
2. Fish _____ EGP
3. Dry goods _____ EGP

HF04 / Are you enrolled in the government subsidized system?

1. Yes
2. No

Household fresh water (HW)

Indicators to look for:

- Buckets full of water
- Containers full of water
- Long water hoses

Interviewer remarks: _____

HW01 / Do you have piped water running into the house?

1. Yes
2. No (*skip HW02*)

HW02 / Do you have a water meter?

1. Yes
2. No (*Skip HW03 to HW06*)

HW03 / If yes, how much do you pay per month for water?

Specify _____ EGP

HW04 / Does the authorized supplied water periodically go off?

1. Yes
2. No (Skip HW05 and HW06)
3. Sometimes (usually when the authority is making system repairs)

HW05 / If yes, how often does it happen?

1. Daily
2. Weekly
3. Monthly
4. Seasonally

HW06 / What is the duration of the disconnection?

1. Part of a day
2. A day
3. More than a day

HW07 / If no authorized piped water, what is the main source of water for the household?

1. Makeshift, piped into residence
2. Public communal tap
3. Neighbor's house tap
4. Ground well
5. Bottled water
6. Other, specify _____

HW08 / How frequently must the water be resupplied?

1. Never (if piped water)
2. Every day
3. Every 1 to 2 days
4. Every 3 to 4 days
5. Every 5 to 6 days

Household electricity (HE)

HE01 / Do you have authority-metered electricity?

Yes (Skip to HE03)

No

HE02 / How much do you pay per month for electricity?

Specify _____ EGP

HE03 / Who is the person responsible for metered electricity?

1. Occupying family member
2. Non-occupying family member (deceased or not a resident)
3. Landlord
4. Other, specify _____

HE04 / Are there frequent power outages?

1. Yes
2. No (Skip HE06 and HE07)
3. Sometimes (usually when the authority is making system repairs)

HE06 / If yes, how often does it happen?

1. Daily
2. Weekly
3. Monthly
4. Seasonally

HE07 / What is the duration of the disconnection?

1. *Part of a day*
2. *A day*
3. *More than a day*

Sewage and waste (HS)

Indicators to look for:

- Water stains
- Rising damp
- Recent plastering on the lower walls
- Plumbing problems
- Inspection chamber
- Flies and insects
- Vacuum trucks

Interviewer remarks: _____

HS01 / Do you have a bathroom inside the house?

1. *Yes (Skip HS02 and HS03)*
2. *No (Ask the next two questions)*

HS02 / If no, where does the household usually wash?

(Interviewer: only one answer)

1. *Public bathroom facility*
2. *Use neighbors/relative's*
3. *Arrange a space inside the house*
4. *Other, specify _____*

HS03 / If no, where does the household go for a toilet?

(Interviewer: only one answer)

1. *Public bathroom facility*
2. *Use neighbors/relative's*
3. *Arrange a space inside the house*
4. *Other, specify _____*

HS04 / Do you have a septic tank?

1. *Yes*
2. *No (Skip HS05 and HS06)*

HS05 / If yes, how do you empty it?

1. *By myself*
2. *Authority vehicle*
3. *Contracted vehicle*
4. *Embedded disposal system*
5. *Other, specify _____*

HS06 / What problems do you have with this system?

(Interviewer: the answer may be a combination of two or more)

1. *Floods inside the house*
2. *Floods outside the house*
3. *The truck does not come to empty it*
4. *Expensive*
5. *Authority notification system to order service*
6. *Other, specify _____*

HS07 / Where does the household dispose of garbage and waste?

(Interviewer: the answer may be a combination of two or more)

1. *On open ground/throw it outside*
2. *Outside of the neighborhood*
3. *In designated collection points/dustbin*
4. *Garbage man collects it from the house (authorities)*
5. *Garbage man you pay collects it from the house (Zabal)*
6. *Private company collects it*
7. *Re-use (feed it to kept animals, oven fuel)*
8. *Other, specify _____*

HS08 / Do you have problems with the garbage collection system?

Specify _____

HA03 / After this discussion, if you could choose, what one improvement would you make to your house?

1. *Nothing specific*
2. *Plastering and finishing*
3. *Septic tanks and plumbing improvement*
4. *Rehabilitation*
5. *Restoration*
6. *Expansion*
7. *Rebuilt*
8. *Buy another apartment*

Note, the question was left open ended and the above are respondent answers later quantified.

Household rural activities (HR)

Indicators to look for:

- *Animal pens*
- *Odors connected to animals*
- *Feed stacks*
- *Increase in flies*
- *Waste piles in front of houses*

Interviewer remarks: _____

HR01 / Do you raise animals in New Gourna?

1. *Yes*
2. *No (Skip HR02)*

Typically families will take their animals to nearby fields during the day. Fridays and evenings is more likely when to find them at the houses.

HR02 / If yes, what kind of animals?

1. *Poultry*
2. *Goat*
3. *Sheep*
4. *Cow or buffalo*
5. *Donkey*
6. *Horse*
7. *Others, specify _____*

HR03 / Where do you keep them?

(Interviewer: the answer may be a combination of two or more)

1. *Within the house (primarily reuse of Fathy courtyards)*
2. *On roof*
3. *In pens*
4. *Free roaming on the street*
5. *In a ruin house near my house*
6. *Outside New Gourna*
7. *Other, specify* _____

HR04 / Do you own nearby agricultural land?

1. *Yes*
2. *No (Skip HR06 and HR07)*

HR05 / If yes, is it in New Gourna?

1. *Yes*
2. *No*

HR06 / What is the area in feddans?

Specify _____ *feddans*

Household environment (HV)

HV01 / Would you consider working with your neighbors or other community members to improve New Gourna?

1. *Yes*
2. *No*

HV02 / Do you have problems with neighbors or other community members?

1. *Yes*
2. *No*

HV03 / To which organizations, clubs and religious events do you participate?

Specify types and locations _____

HV04 / Do you own other property in NGV?

1. *Yes*
2. *No (Skip HE05)*

HV05 / If yes, specify where?

Addresses _____ *inventory code(s)* _____

HV06 / What is your opinion of the medical services in the immediate area of your household?

(Interviewer: only one answer)

1. *Available and good*
2. *Available, but bad*
3. *Good, but insufficient*
4. *Bad and insufficient*
5. *Specify* _____

HV07 / Does anyone in your family suffer a chronic health problem?

Specify _____

HV08 / Please rank three priorities from this list you would like to see improve in New Gouna:

- *Quality of housing*
- *Economic prosperity of workshops*
- *Quality and access to healthcare*
- *Educational facilities*
- *Security*
- *Cleanliness*
- *Water and sewage networks*
- *Access to fresh produce markets*
- *Transportation*
- *Communication*

HV09 / Do you want to continue living in this locality in the future?

1. *Yes (Skip HE10)*
2. *No*

HV10 / If no, why?

Specify _____

Household finances (HN)

HN01 / What is your monthly expenditure on healthcare?

Specify _____ *EGP*

HN02 / What is your monthly expenditure on food?

Specify _____ *EGP*

HN03 / What is your monthly household income?

Specify _____ *EGP*

Note that many original settlement dwellers living in Hassan Fathy houses are pensioners thus on fixed incomes.

HN04 / Do you have any debts?

If yes, learn about the types _____

Tourism and Fathy (TF)

TF01 / Do you know who Hassan Fathy was?

1. Yes
2. No (continue directly with TF05)

TF02 / Why do you think he was important?

1. *Except for the foundations, he built a good quality model village and building style*
2. *He was interested in helping people by providing improved services and housing*
3. *He did his best to design the village*
4. *He is a well-known architect and famous for other work outside of NGV*
5. *He wanted to help the community and preserve monuments*

Note, the question was left open ended and the above are respondent answers later quantified.

TF03 / What do you like about Hassan Fathy's work in New Gournah?

1. *His good architectural aesthetic*
2. *The public buildings like the khan, mosque and amphitheatre*
3. *Appropriate seasonal climate control systems for interior spaces*
4. *Large internal spaces*
5. *The street and open space designs between buildings*
6. *The strategic location on the West Bank (Qurna center)*

Note, the question was left open ended and the above are respondent answers later quantified.

TF04 / What do you not like about the Hassan Fathy built houses at New Gournah?

1. *The building foundations are weak and insufficient for the environment*
2. *They are not appropriate for today's modern life style*
3. *After modifications were made they do not provide enough privacy*
4. *Poor choice of construction material*
5. *Difficult to keep clean of dirt and pests*
6. *They were provided with a primitive sewage system*
7. *The rising water table affects the building depositing salts on the walls*
8. *The materials limit expansion upwards and the urban plan restricts horizontal extension*
9. *The thick walls decrease residential living space*

Note, the question was left open ended and the above are respondent answers later quantified.

TF05 / Have you noticed an increase in visitors at New Gournah?

1. Yes
2. No

TF06 / What types of visitors do you see in New Gournah?

Specify _____

TF07 / Would you like to see more visitors to New Gournah?

1. Yes
2. No

TF08 / If yes or no, why?

1. *For the general benefits it will provide all of the community*
2. *For the increased income/job opportunities associated with tourism*
3. *For the recognition it will bring to the village*
4. *Would encourage an overall improvement and upgrading in the village*
5. *It would not make a difference*
6. *Increased tourism might not respect local community traditions*
7. *Tourist will not find interesting architecture to visit*

Note, the question was left open ended and the above are respondent answers later quantified.

TF09 / Are you interested in tourism employment in New Gournah?

1. *Yes*
2. *No*

Sense of Place and Future (PF)

PF01 / In your opinion, what is important at New Gournah?

1. *Significant public buildings like the mosque, khan and amphitheatre*
2. *Its distinguished physical design and village plan*
3. *Its strategic location on the West Bank (Qurna center)*
4. *The village's strong sense of community identity and association*
5. *Good, nearby public services*

Note, the question was left open ended and the above are answers provided by respondents

PF02 / How do you view New Gournah in the next 25 years?

(Interviewer: only one answer)

1. *A place for living*
2. *A place for earthen architecture research*
3. *A place for tourism*
4. *A place for business*

PF03 / If there was a plan to improve the village based around Hassan Fathy's architecture would you want to continue to live or work in New Gournah?

1. *Yes*
2. *No*

Compiled by Community Consortium, 2010

قرية القرنة الجديدة، مسح اجتماعي- اقتصادي للمجتمع
الصندوق العالمي للآثار

مرحباً ، اسمي هو أنا من الصندوق العالمي للآثار ، ونحن نعمل مع منظمة اليونيسكو. ونحن نجري مسح للسكان الذين يعيشون في المنطقة وتاريخ قرية الجرنه الجديدة (حسن فتحي)، وستعرض النتائج النهائية المستخلصة من هذه الدراسة على محافظ الأقصر من أجل تحقيق فهم أفضل لظروف القرية. مشاركتكم في المسح هي طوعية. وستبقى ردودكم سرية وسوف نستخدم لأغراض التخطيط فقط. ونحن نأمل منكم المشاركة في المسح. ردكم مهم وموضع تقدير كبير.

كود المنزل (طبقاً للخريطة): الباحث الميداني:
تاريخ (يوم/شهر/سنة): وقت البداية: وقت النهاية:

أسئلة عامة (لكل المبحوثين) (GD)

GD01/اسم المجهب/ المبحوث:

GD02/ العنوان (إن وجد)

GD03/ النوع: 1 ذكر 2 أنثى

GD04/ السن أو العمر التقريبي : سنة

GD05/ رقم الموبايل (إن وجد): التليفون الارضي (إن وجد) :

GD06/ الحالة الاجتماعية :

- 1 متزوج و كم عدد الزوجات:
- 2 متزوج ولكن منفصل
- 3 مطلق
- 4 أرمل
- 5 خاطب/ مخطوبة
- 6 غير متزوج

GD07/ من رب الأسرة؟ الاسم

GD08/ ما هي صفتك في الأسرة (لرب الأسرة) ؟

- 1 زوجة أو زوج
- 2 ابن أو ابنة
- 3 زوج الابنة أو زوج الابن
- 4 الحفيد
- 5 أحد الأبوين
- 6 أحد أقارب الزوج/ الزوجة
- 7 الأخ أو الأخت
- 8 ابنة أو ابن أخ
- 9 لا علاقة
- 10 أخرى ، اذكر.....

التعليم (لكل المبحوثين) (ED)

ED01/ ما أعلى درجة تعليمية حصلت عليها

- 1 الشهادة الجامعية
- 2 دبلوم / كلية فنية

- 3 مرحلة التعليم الثانوي
- 4 التعليم الإعدادي
- 5 التعليم الابتدائي
- 6 ليس تعليم رسمي (أنظر السؤال ED02)

ED02/ هل يمكنك القراءة والكتابة؟

- 1 نعم (القراءة والكتابة)
- 2 لا (أمي)

ED03/ كيف تتلقى معظم المعلومات الخاصة بك؟

- 1 تلفزيون
- 2 راديو
- 3 صحيفة
- 4 الكمبيوتر
- 5 الأصدقاء والمعارف
- 6 أخرى ، اذكر.....

العمل (لكل المبحوثين) (EM)

EM01/ كم عدد الأفراد العاملين من الأسرة؟.....

EM02/ ما هو نوع عملك؟

- 1 حكومة
- 2 أفراد الشرطة والدفاع
- 3 لحسابهم الخاص
- 4 خاص
- 5 المنظمات غير الحكومية أو منظمات المجتمع المدني
- 6 أجرة باليومية
- 7 ربه الأسرة
- 8 طالب
- 9 متقاعد
- 10 لا يعمل (بين 18 65 سنة)
- 11 غير قادر على العمل بسبب المرض المزمن
- 12 غير القادرين على العمل وضعاف بدنيا
- 13 أخرى ، اذكر.....

EM03/ لو تعمل لحسابك الخاص، هل لديك عمل داخل الجرنة الجديدة (حسن فتحي)؟

- 1 نعم (أكمل أصحاب الاعال GB01)
- 2 لا (تغضى عن الجزء التالي واذهب لرقم EM04)

أصحاب الأعمال فقط

GB01/ ما نوع العمل؟.....

GB02/ عنوان العمل:.....الكود المستخدم في الخريطة.....

GB03/ كم عدد السنوات تمتلك هذا العمل في القرنة الجديدة (حسن فتحي)؟ سنة

GB04/ هل ترى القرنة الجديدة (حسن فتحي) موقع جيد لعملك؟ نعم لا

GB05/ ما هي المزايا؟

GB06/ ما هي العيوب؟

GB07/ هل لديك شركاء في العمل؟ نعم لا

GB08/ إذا كان الجواب نعم ، كم؟ شريك

GB09/ كم عدد العاملين في عملك؟ فرد

GB10/ من أين يأتي معظم العاملين لديك ؟ (إجابة واحدة)

- 1 من القرنة الجديدة (حسن فتحي)
- 2 من القرى المحيطة بها في الضفة الغربية
- 3 الأقصر والضفة الشرقية
- 4 خارج محافظة الأقصر

GB11/ من المالك للمكان الذي يحتوي على عملك؟

- 1 أنت (تجاهل السؤال التالي)
- 2 أحد الوالدين
- 3 أحد الأقارب
- 4 أخرى ، اذكر

GB12/ في حالة عدم كونك المالك فأين يسكن المالك ؟

- 1 داخل القرية (قرنة حسن فتحي)
- 2 خارج القرية

GB13/ ما المساحة بالتقريب؟ متر مربع

GB14/ من أين يأتي معظم الزبائن ؟

- 3 من القرنة الجديدة (حسن فتحي)
- 4 من القرى المحيطة بها في الضفة الغربية
- 5 الأقصر أو الضفة الشرقية
- 6 خارج محافظة الأقصر
- 7 دولي

GB15/ هل نمت عملك خلال السنوات الخمس الماضية؟ نعم لا

GB16/ إذا كانت الإجابة بنعم أو لا ، لماذا؟

تابع العمل (لكل المبحوثين) (EM)

EM04/ ما عدد سنوات عملك في هذا المكان ؟ سنة

EM05/ ما هو موقع العمل الخاص بك؟ (حدد القرية أو المدينة)

EM06 / علي بعد كم كيلومتر يبعد شغلك عن البيت ؟ كيلو متر

EM07 / كيف تذهب للعمل؟ (يمكن أكثر من اختيار)

- 1 مشي
- 2 دراجة
- 3 حيوان
- 4 المواصلات العامة (خط ثابت)
- 5 المواصلات العامة (خط غير ثابت)
- 6 سيارة أجرة (تاكسي)
- 7 العبارة
- 8 سيارة خاصة
- 9 سيارة تابعة للعمل
- 10 أخرى ، اذكر

EM08 / هل يعمل أي من أفراد الأسرة خارج الأقصر؟ نعم لا

EM09 / إذا كان الجواب نعم ، أين؟

السكن (RE)

RE01 / هل انت مقيم في القرنة الجديدة (حسن فتحي) نعم لا (تخطي كافة الاسئلة واذهب لجزء السياحة وفتحي)

RE02 / كم سنوات في الإقامة على هذا العنوان :

RE03 / ما هو أساس إشغالك المسكن في الوقت الحاضر؟

- 1 المالك الوحيد ، مبنى سكني / مسكن الأسرة
- 2 المالك من ملكية مشتركة ، مبنى سكني / مسكن الأسرة
- 3 المستأجر ، عقد إيجار جديد
- 4 المستأجر ، عقد إيجار القديم
- 5 اتفاق غير رسمي
- 6 أخرى ،

RE04 / ما قيمة الايجار (مدفوع / مجمع) جنيه

RE05 / هل عشت انت أو الاسرة في مكان آخر من قبل؟

- 1 أول مكان
- 2 من داخل القرية
- 3 من القرنة القديمة (اذهب لرقم RE10)
- 4 مكان آخر (اذهب لرقم RE09)

RE06 / في حالة الاجابة برقم 2 داخل القرية:سأل أين منزلك القديم (رقم الخريطة)؟.....

RE07 / كم سنة أقمت فيه؟.....سنة

RE08 / كم اجمالي سنوات الإقامة في القرية القرنة الجديدة (حسن فتحي):.....سنة

في حالة اختلاف الرقمين أعد السؤالين مرة أخرى

RE09 / في حالة الاجابة برقم 4 (مكان آخر) فأين هذا المكان؟

RE10 / في حالة الاجابة برقم 3 فكم عدد المنازل الذي كنت تملكها و تم تسليمها ؟..... منزل

RE11 / هل لديك أوراق معالجة ملكيتك / الحيازة؟ نعم لا

RE12 / لو نعم، أي نوع من الأعمال الورقية هل لديك دليلاً؟

الأطفال في الأسرة (CH)

CH01 / كم عدد الأطفال (تحت سن المدرسة الثانوي) الذين يعيشون في المنزل؟ طفل
(لاحظ علاقة الأطفال هل ينتمون لنفس الأسرة أم الأسرة الممتدة ، لاحظ الاجيال)

CH02 / أين يلعب أطفالك ؟

تحديد

CH03 / أين يذهبون إلى المدرسة؟

- 1 مدرسة عامة
- 2 مدرسة خاصة
- 3 لا يذهب
- 4 آخر

CH04 / كيف نصل الى المدرسة؟ (الجواب قد يكون مزيجاً من اثنين أو أكثر)

- 1 مشية
- 2 دراجة
- 3 النقل المدرسي
- 4 المواصلات العامة (خط ثابت)
- 5 المواصلات العامة (خط غير ثابت)
- 6 سيارة أجرة
- 7 العبارة
- 8 سيارة خاصة
- 9 سيارة مشتركة لنقل المجموعات
- 10 أخرى ، اذكر

سمات المنزل والمرافق (HA)

للباحث فقط : أثناء طرح الأسئلة في هذا القسم هل يمكنك ان ترى في أو حول المنزل مشتريات كبيرة من حيث التكلفة

- 1 تلفزيون (نوعه)
- 2 طبق القمر الصناعي (مشتركة أم لا)
- 3 الكمبيوتر
- 4 خط إنترنت (مشتركة أم لا)
- 5 مولد
- 6 ثلاجة
- 7 غسالة ملابس (عادية نصف أوتوماتيك أوتوماتيك)
- 8 مروحة برذاذ الماء
- 9 تكييف
- 10 غسالة الأواني

11 سيارة (نوعها)

12 أخرى ، اذكر

HA01/ كم عدد الغرف في المنزل :

HA02/ كم عدد الافراد الذين يعيشون في المنزل؟

التعديلات المنزلية المادية (HM)

لاحظ ما يلي من المشاكل في المبنى؟

- 1 شروخ
- 2 هبوط
- 3 نشع / رطوبة
- 4 حائط حديد الدهان
- 5 محارة
- 6 مشاكل في السباكة
- 7 تآكل في الحائط

HM01/ هل لديك مشاكل في منزلك أو المبنى؟ نعم لا

HM02/ إذا كان الجواب نعم ، أي نوع من المشاكل؟

- 1 الهيكلية (الجران والسقف والأرضيات والسلالم)
- 2 سباكة
- 3 أخرى ، حدد

HM03/ هل حاولت حل المشاكل الهيكلية من قبل؟ نعم لا

HM04/ إذا كان الجواب نعم ، كيف؟

- 1 إعادة المحارة للحائط
- 2 استبدال الطوب بالحوائط
- 3 إضافة طبقة أسمنتية للأرضية بالدور الارضي
- 4 تعديلات بالسقف
- 5 إعادة البناء كلياً أو جزئياً

HM05/ لقد قمت بأي اضافات / تحسينات إلى أماكن المعيشة؟ نعم لا

HM06/ لماذا قدمت فيها؟

- 1 لأفراد الأسرة إضافية
- 2 لاحتواء اسرة الابن/ الأخ
- 3 لزوجة ثانية
- 4 تحسينات أو تصلححات عامة
- 5 الخوف من الانهيار
- 6 أخرى ، حدد

HM07/ من الذي قام فعلياً بالتحسينات؟

- 1 عضو الأسرة أو أحد الاقارب
- 2 عامل مدفوع الاجر

3 مقال

4 أخرى ، حدد.....

HM08/ هل تنفذ الصيانة الدورية لمنزلك؟ نعم لا

HM09/ لو نعم، ما الفترة عادة بين دوريات الصيانة.....

غذاء الأسر المعيشية والطهي (HF)

لاحظ وجود ما يلي:

فرن لخبز العيش

عدد الخبز

نوع الفرن

HF01/ هل لديك غرفة منفصلة للمطبخ؟ نعم لا

HF02/ ما هو نوع من الوقود يستخدم بشكل رئيسي لأغراض الطهي؟

1 خط الغاز

2 زجاجات الغاز (أنبويه)

3 موقد الكيروسين (باجور)

4 لحم

5 خشب

6 أخرى ، حدد.....

HF03/ ما قيمة الإنفاق الشهري على الغذاء؟

اللحوم والدواجنجنيه أو كيلو جرام

الأسماك جنيه

البضائع الجافة جنيه

HF04/ هل انت مشترك في نظام التموين الحكومي ؟ نعم لا

المياه المنزلية (HW)

لاحظ وجود:

جرادل مملوء بالماء

أوعية مملوءة بالماء

خرطوم مياة طويل

HW01/ هل لديك مياه الصنابير تعمل داخل المنزل؟ نعم لا

HW02/ لو نعم، هل عندك عداد مياة؟ نعم لا

HW03/ لو نعم، عادة كم تدفع شهريا للمياه؟جنية

HW04/ هل تنقطع المياة باستمرار؟

1 نعم

2 لا

3 عند حدوث عطل طارئ

HW05/ كم عادة يحدث الانقطاع؟

- 1 يوميا
- 2 اسبوعيا
- 3 شهريا
- 4 موسميا

HW06/ كم مدة الانقطاع؟

- 1 جزء من اليوم
- 2 يوم
- 3 أكثر من يوم

HW07/ لو لا يوجد عداد مياة ، ما هو المصدر الرئيسي للمياه المنازل؟

- 1 وصلة
- 2 حنفية عامة
- 3 صنوبر بيت الجيران
- 4 بئر أرضي
- 5 زجاجة ماء
- 6 أخرى ، حدد.....

HW08/ كم مرة تحتاج لا عادة الامداد بالمياة؟

- 1 أبدا (إن المياه الجارية)
- 2 كل يوم
- 3 كل 1 2 أيام
- 4 كل يوم 3 4
- 5 كل يوم 5 6

الكهرباء المنزلية (HE)

HE01/ هل لديك عداد كهرباء ؟ نعم لا

HE02/ كم تدفع شهريا عادة لفاتورة الكهرباء؟ جنية

HE03/ باسم من عداد الكهرباء / من المسئول؟

- 1 أحد أفراد الأسرة.. ساكن بالعقار
- 2 أحد أفراد الأسرة.. غير ساكن بالعقار (المتوفى أو غير مقيم)
- 3 المالك
- 4 أخرى ، حدد.....

HE04/ هل تعاني من انقطاع الكهرباء

- 1 نعم
- 2 لا
- 3 عند حدوث عطل طارئ

HE05/ كم عادة يحدث الانقطاع؟

- 1 يوميا

- 2 اسبوعيا
- 3 شهريا
- 4 موسميا

HE06/ كم مدة الانقطاع؟

- 1 جزء من اليوم
- 2 يوم
- 3 أكثر من يوم

مياه الصرف الصحي والنفايات (HS)

لاحظ وجود:

- بقع مياة
- طفح مياة
- نشع بالحائط على مستوى قريب من الارض
- مشاكل بالسيباجة
- غرفة التفتيش/ البيارة
- انتشار الذباب أو الحشرات
- سيارة نزع

HS01/ هل يوجد حمام داخل المنزل؟ نعم لا

HS02/ لو لا، أين تذهب لقضاء الحاجة؟

HS03/ لو لا، أين مكان الاستحمام ؟

- 1 خاصة الحمام في المنزل
- 2 حمام عام
- 3 الجيران / الاقارب
- 4 حجرة داخل المنزل
- أخرى ، حدد

HS04/ هل لديك بيارة؟ نعم لا

HS05/ كيف تقوم بنزحها ؟

- 1 بنفسه
- 2 سيارة الهينة
- 3 سيارة مقاول
- 4 نظام داخلي
- 5 أخرى ، حدد

HS06/ مامشاكلك في نظام الصرف ؟

- 1 طفح داخل المنزل
- 2 طفح خارج المنزل
- 3 سيارة لا تأتي بانتظام
- 4 مكلف
- 5 نظام الهينة في التبليغ
- أخرى ، حدد

HS07/ أين تتخلص الأسرة من القمامة والنفايات؟ (الجواب قد يكون مزيجاً من اثنين أو أكثر)

- 1 في الأرض المفتوحة / رميها خارج
- 2 خارج الحي
- 3 في مناطق الجمع المعينة / مزبلة
- 4 رجل يجمع القمامة من المنزل (من الهيئة)
- 5 رجل يجمع القمامة من المنزل (زبال)
- 6 الشركة الخاصة
- 7 إعاد الاستخدام أو تستخدم لتغذية الحيوانات
- 8 أخرى ، حدد

HS08/ هل تواجهك مشاكل في نظام جمع القمامة؟

حدد

HA03/ إذا أمكنك أن تقوم بتحسين واحد فقط لمنزلك فما سيكون ؟

- 1 ترميم المنزل
 - 2 تصليح السباكة
 - 3 إعادة البناء
 - 4 ليس محدد
 - 5 إعادة التأهيل
 - 6 الانتهاء من البناء
 - 7 الامتداد
 - 8 المحارة والتشطيب
 - 9 شراء منزل آخر
- ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

أنشطة الأسر المعيشية في المناطق الريفية (HR)

لاحظ وجود:

- حظيرة
- رائحة حيوانات
- مكان لإطعام الحيوانات
- انتشار الذباب أو الحشرات
- روث حيوانات

HR01/ هل تربي الحيوانات في القرنة الجديدة؟ نعم لا

HR02/ لو نعم، أي نوع من الحيوانات؟ وكم عددها؟

- الدواجن
- الماعز
- الأغنام
- بقرة أو جاموسة
- حمار
- حصان
- أخرى ، حدد

HR03/ أين تقوم بتربيتها؟ : الجواب قد يكون مزيجا من اثنين أو أكثر)

- 1 داخل المنزل
- 2 في السطوح
- 3 في حظيرة
- 4 في الشارع
- 5 في مبنى متها لك مجاور (ملك من ؟) حدد.....
- 6 خارج القرية
- 7 أخرى ، حدد

HR04/ هل تمتلك أرض زراعية ؟ نعم لا

HR05/ لو نعم، هل هي بالقرية؟ نعم لا

HR06/ كم مساحتها بالفدان؟

البيئة المعيشية (HV)

HV01/ هل تفكر في العمل مع الجيران أو غيرهم من أفراد المجتمع لتحسين القرنة جديد؟ نعم لا

HV02/ هل لديك مشاكل مع الجيران أو غيرهم من أفراد المجتمع؟ نعم لا

HV03/ ما النوادي والمنظمات والمناسبات الدينية التي تشارك بها؟

تحديد

HV04/ هل تمتلك منزل / أرض مبنائي أخرى في القرية ؟ نعم لا

HV05/ إذا كانت الإجابة بنعم ، حدد مكانهاالكود بالخريطة

HV06/ ما هو رأيك في الخدمات الطبية في المنطقة القريبة من منزلك؟

- 1 متاحة وجيدة
- 2 المتاحة ، ولكن سيئة
- 3 جيد ، لكنه غير كاف
- 4 سيئة وغير كافية
- 5 تحديد تعليقاتك

HV07/ هل يعاني أي من أفراد أسرتك من مرض مزمن ؟ نعم لا

HV08/ يرجى ترتيب الأولويات لثلاثة من هذه القائمة التي تود أن ترى في تحسين القرنة الجديدة :

- نوعية السكن
- الازدهار الاقتصادي من حلقات العمل
- الجودة والحصول على الرعاية الصحية
- مرافق التعليم
- أمن
- نظافة
- شبكات المياه والصرف الصحي
- الوصول إلى أسواق المنتجات الطازجة
- نقل
- اتصالات

HV09/ هل تريد الاستمرار في العيش في هذه المنطقة في المستقبل؟ نعم لا

HV10/ لماذا؟

تحديد

الأمور المادية (HN)

HN01/ ماقيمة المصروفات الشهرية على العلاج؟ جنية

HN02/ ماقيمة المصروفات الشهرية على الطعام؟ جنية

HN03/ ماقيمة الدخل الشهري؟ جنية

HN04/ هل لديك ديون /أقساط؟ جنية

السياحة وفتحى (TF)

TF01/ هل تعرف من هو حسن فتحى أو سبق لك استخدام أي مبنى من تصميمه؟ نعم لا (الذهب لرقم TF05)

TF02/ هل تعتقد انه كان رجل مهم؟

- 1 باستثناء الأساس، بنى نموذج عظيم (قرية القرنه الجديدة) ذو نمط بناء جيد
- 2 ساعد الناس من خلال تقديم اسكان وخدمات جيدة
- 3 بذل قصارى جهده لتصميم القرية
- 4 شخص معروف وقام بأعمال جيدة أخرى غير قرية القرنه الجديدة
- 5 أراد أن يساعد المجتمع والحفاظ على الآثار

ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

TF03/ ماذا يعجبك في منازل حسن فتحى في القرنه جديد؟

- 1 الطراز المعماري الجيد
 - 2 الأبنية العامة مثل الخان المسجد المسرح
 - 3 تحقيق أجواء مناسبة بالفراغات الداخلية تناسب المواسم المختلفة
 - 4 تصميم الفراغات الواسعة
 - 5 تصميم الشوارع والفراغات المفتوحة بين المباني
 - 6 مكان استراتيجي في الضفة الغربية (مركز القرنه)
- ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

TF04/ ماذا الذي لا يعجبك بالنسبة منازل حسن فتحى في القرنه جديد؟

- 1 اساس المبنى ضعيف ولا يتحمل البيئة
- 2 لا يتناسب مع العصر الحالي
- 3 فقد الخصوصية بعد إعادة تقسيم المسكن
- 4 سوء اختيار مواد البناء
- 5 صعوبة التنظيف وإيادة الحشرات
- 6 مزودة بنظام صرف صحي بدائي
- 7 الأملاح الأرضية تسبب تهالك البيت

- 8 المواد تحد من التوسع الرئسي وكذلك التصميم غير قابل للامتداد الأفقي
9 الحوائط السميكة تنقص من المساحة المستغلة للمعيشة
ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

TF05/ هل لاحظت تزايد الزوار في القرنة جديد في السنوات الأخيرة؟ نعم لا
TF06/ ما نوع الزوار اللاني تراههم؟

تحديد

TF07/ هل ترغب في المزيد من الزوار إلى القرنة جديد؟ نعم لا
TF08/ لماذا ؟

- 1 فائدة عامة للمجتمع ككل
 - 2 زيادة فرص الدخل/ العمل مرتبط بالسياحة
 - 3 الشهرة، يجعل القرية معروفة
 - 4 سيثجع أعمال التحسين في القرية
 - 5 لن يحدث فرق
 - 6 قد لا تحترم السياحة تقاليد المجتمع المحلي
 - 7 لن يجد السائح المعمار الذي يهتم بمشاهدته
- ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

TF09/ هل أنت مهتم في مجال العمل السياحي في القرنة الجديدة؟ نعم لا

الاحساس بالمكان والمستقبل (PF)

PF01/ في رأيك، ما المهم في القرنة جديد؟

- 1 المياني العامة المميزة مثل الخان ، المسجد ، المسرح
 - 2 التصميم المتميز للقرية
 - 3 استراتيجية الموقع في الضفة الغربية (مركز القرنة)
 - 4 الاحساس القوي بهوية المجتمع ووحدته بالقرية
 - 5 جودة وقرب الخدمات بالمنطقة
- ملحوظة، الاختيارات السابقة هي إجابات المبحوثين والسؤال صمم كإجابة مفتوحة

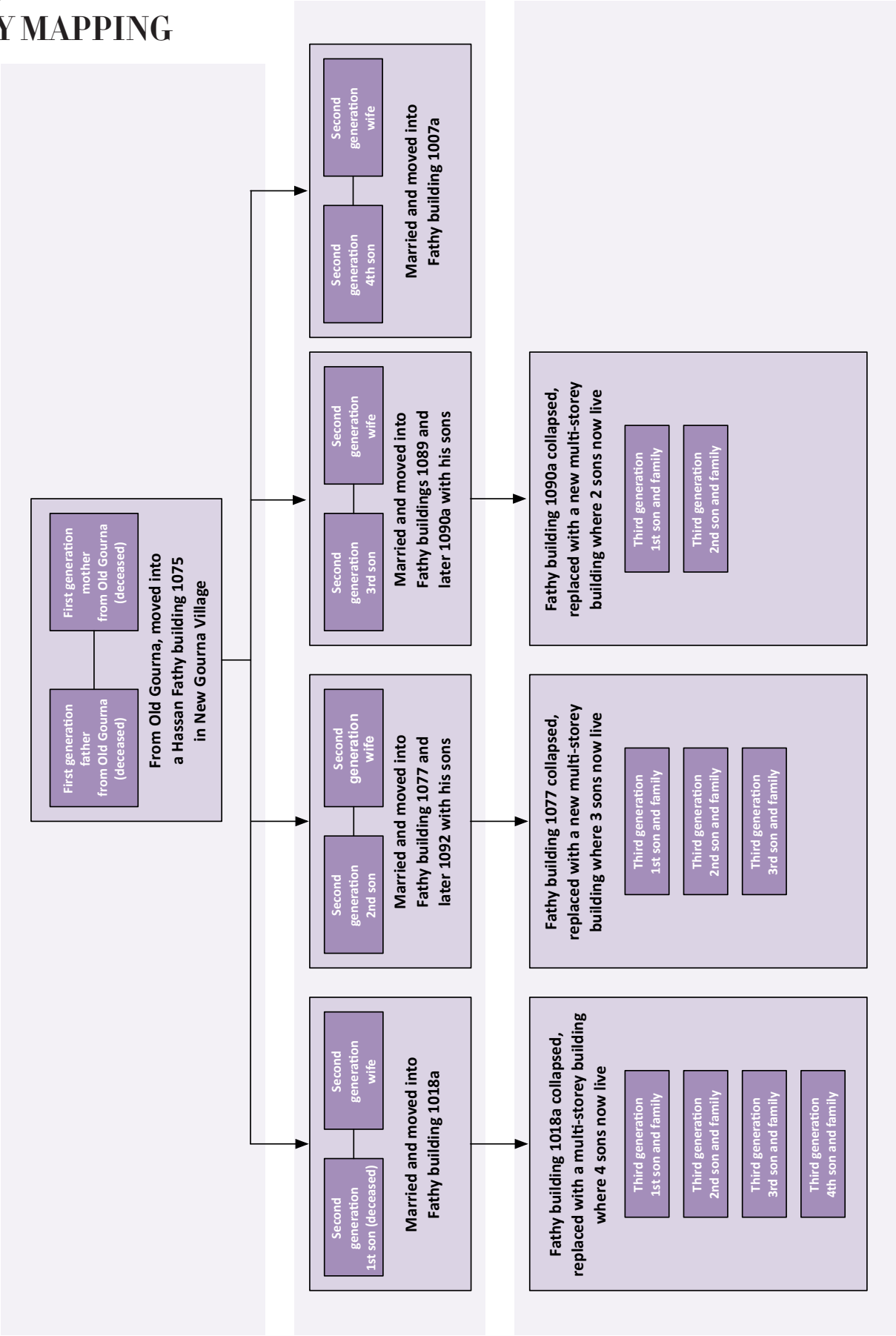
PF02/ كيف تتخيل القرنة الجديدة في 25 عاما المقبلة؟

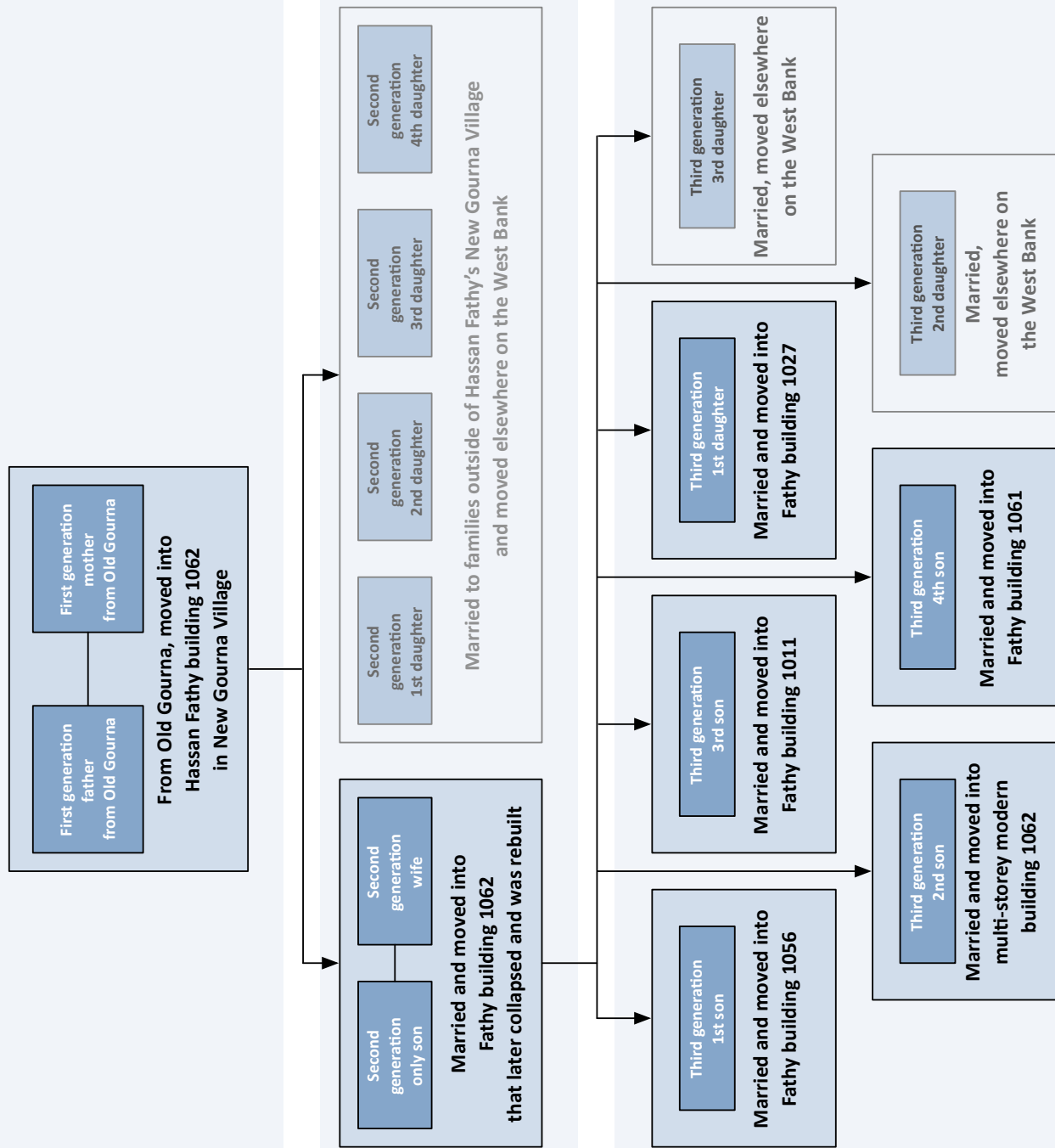
- 1 مكان للعيش
- 2 مكان للتعليم
- 3 مكان للسياحة
- 4 مكان للأعمال التجارية

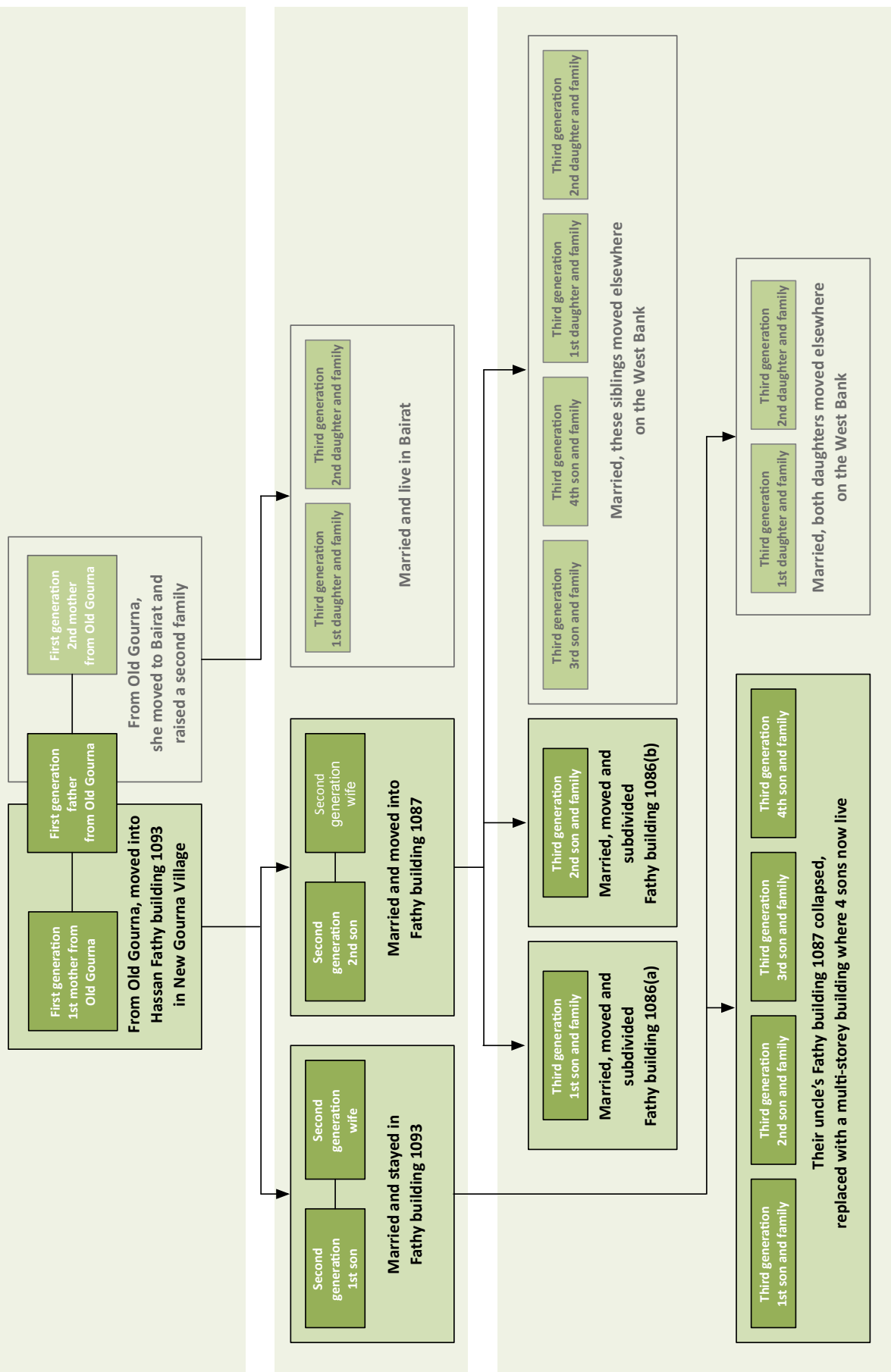
PF03/ إذا كانت هناك خطة لتحسين القرية باتباع اسلوب حسن فتحي فهل تريد أن تستمر في السكن أو العمل في القرنة جديد؟
نعم لا

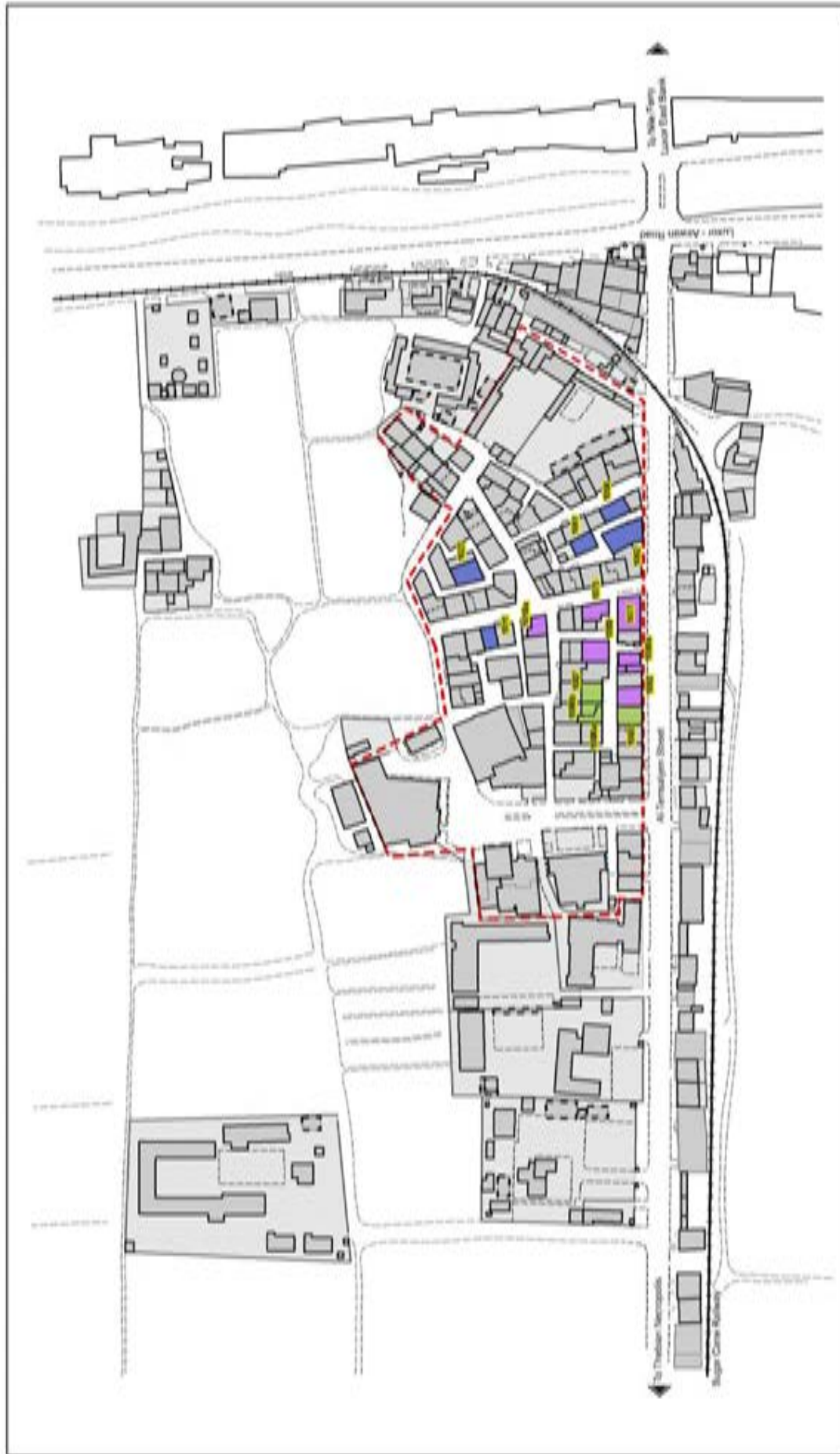
Appendix B

FAMILY MAPPING











WORLD MONUMENTS FUND

PROJECT:

**Safeguarding of Hassan Fathy's
New Gourma Village**

LEGEND:

- Conservation Area Boundary
- Extended Family A*
- Extended Family B*
- Extended Family C*
- *Number is Building Inventory ID

PROJECT:

**Safeguarding of Hassan Fathy's
New Gourma Village**

LEGEND:

- Hassan Fathy Building
- Building Subdivision
- Railway
- Light Structure
- Structures
- Paths

SCALE

0 10 20 30 40 Meters

NORTH



SAGE MAP COURTESY OF:

Mahmoud Qutb Helwa Henry Nanyue George Delta Shaghy

ANNOTATED BIBLIOGRAPHY

This annotated bibliography is not a comprehensive review of Fathy scholarship. Rather it focuses on the New Gournia experiment and the lessons learned about the place, its evolution, and its community. The texts and resources are categorized as follow:

- Fathy on New Gournia
- Others on Fathy and New Gournia
- Sources in Arabic
- Web Sources
- Other Bibliographies of Fathy's Work
- Relevant Archives

Fathy on New Gournia

While architecture was his primary pursuit, Fathy was a prolific author. In addition to formal commentary on his work, he eagerly wrote plays, parables, and short works of fiction to advance his ideas. While his early writings on New Gournia have been amply disseminated, his later studies on the restoration of New Gournia (conducted during the 1970's and 80's) have not been published, but may be consulted at the Rare Books and Special Collections Library of American University in Cairo.

Fathy, Hassan. *Gournia: A Tale of Two Villages*. Cairo: Ministry of Culture, 1969.

This work, first published in a limited run of 1000 copies by the Egyptian Ministry of Culture, then appeared in a shortened form as *Construire avec le Peuple* in Paris in 1970, and later as *Architecture for the Poor: An Experiment in Rural Egypt*, in 1973. It marked a turning point in his career, as his message of appropriate technology and traditional techniques was received with significantly more enthusiasm internationally than it had been in Egypt. Introducing his design and planning philosophy, he begins by describing his quest to "build a village where the *fellabeen* would follow the way of life that I would like them to" as a childhood dream. In lyrical language, he describes the sources of his inspiration: the Nubian vaults of Garb Aswan, the domes of the Fatimid cemetery of Aswan, the Monastery of St. Simeon, the vaulted granaries of the Rameseum, and Tuna el Gebel. He relates the beginnings of his work with the Department of Antiquities and the bureaucratic struggles that he faced from the outset of design work in August, 1945, going on to explain the three seasons of construction work at New Gournia, with particular attention to the obstacles that he

faced in order to provide a rationale for why work stopped at the site. A catalogue of difficulties follows: incompetent assistants assigned by the Department of Antiquities, lack of materials (particularly straw and explosives for quarrying stone), political intrigue against the project at the hands of bureaucrats who had been proven derelict in their duties, problems obtaining the necessary permissions for collecting raw materials like sand, foremen putting relatives on the payroll without them providing any useful work, slow speed of the government-sponsored tender process, budget irregularities on the part of the accounts department, corruption of members of the Inspectorate, lack of human concern on the part of Cairo authorities during a cholera epidemic, reluctance on the part of the Gournawis to abandon tomb-robbing, sabotage of a dike that flooded the buildings to a height of half a meter, and refusal of various ministries including the Ministry of Social Affairs, the Housing Department and the Fellah Department to take up the project after the Department of Antiquities refused to proceed. Though Fathy considers the possibility that his village was poorly received for symbolic reasons (evoking tomb architecture of Upper Egypt), he ultimately finds that the failure of New Gournia lay in the intractable mire outlined above, concluding that for a visionary artist, cooperating with the bureaucracy is "soul destroying, nothing less." When Fathy revisited New Gournia in 1961 during the course of preparing his manuscript, he found that the village was "exactly as [he] had left it; not a single new building had been erected," mostly empty with the exception of the boys' school and a "few houses inhabited by squatters." Finally, he outlines his hopes to advance the vision of New Gournia in his mother's hometown of Nabaroh (this project never occurred).

Fathy, Hassan. "What is a City?" in *Hassan Fathy* by James Steele. London: Academy Editions, 1988: 122-136.

This lecture, delivered at al Azhar University in Cairo in 1967, outlines Fathy's conviction that architects and planners have unique social responsibilities, and that those responsibilities are different in the Arab world than elsewhere. Following the neglect of traditional Arab architectural crafts, Fathy claims that foreign elements have filled their place, resulting in an architecture that is "totally unsuitable." He finds that the labels International, Functional, and Modern are "backward," at least as applied to the Middle East, and urges young architects to heed the "strong scientific basis" for traditional Arab architecture, allowing the "life force of tradition" to buoy their work at a higher level of achievement.

Fathy, Hassan. *Natural Energy and Vernacular Architecture*. Chicago: University of Chicago Press, 1986.

While this is the most technical of Fathy's published works and he does not mention New Gournā directly within its pages, it is nevertheless significant for his explanation of the principles underlying his selection of both materials and forms for his architecture. He focuses on the relatively high thermal insulation provided by mud brick walls; the *mashrabiya* wooden lattice as an element that controls the passage of light and air flow, reduces the temperature of the air current while at the same time increasing its humidity, all while providing for the privacy of inhabitants; the performance of the Egyptian *malqaf* and Persian *badgir* wind catchers; the *takhtabush* outdoor seating area adjacent to the courtyard; and the *salsabil* marble plate with water running over it and evaporative cooling properties.

Others on Fathy and New Gournā

Damluji, Salma Samar. "On the Poetics of Space: Interview with Engineer Hassan Fathy," *Alif: Journal of Comparative Poetics*. No. 6, Spring 1986: 62-72.

About the author: Of Hassan Fathy's numerous pupils, Salma Damluji is perhaps the most involved in the documentation and preservation of cultural heritage, with a particular interest in the earthen architecture of the Arabian Peninsula. Also author of such books as *The Architecture of Oman*, *The Architecture of Yemen: From Yafi to Hadramut*, and *The Architecture of the United Arab Emirates*, she cites Fathy as a prime influence.

This interview, though primarily oriented toward theoreticians, is a notable instance in which Fathy explains how he conceives of architecture as a tool used to domesticate space. Elaborating on spaces both within an individual building (the courtyard and bedroom, the lobby and hall of a theater, etc.) as well as the experience of buildings in a streetscape and the harmonious rhythm of nodal points that capture the attention of the viewer, Fathy argues that the poetics or musicality of space contributes to our feeling of belonging to the space that surrounds us. This quality is one that he sought to create in his own architecture, particularly in town plans like that of New Gournā.

El-Shorbagy, Abd el Moniem M. *The Architecture of Hassan Fathy: Between Western and Non-western Perspectives*. Dissertation Presented to the University of Canterbury, 2001.

About the author: After receiving his doctorate in Art History from the University of Canterbury in New Zealand, El-Shorbagy is now an Assistant Professor of Architecture and Design in the Architecture Department of Effat Uni-

versity, a university for women in Jeddah, Saudi Arabia.

While this dissertation does not delve deeply into the rich body of theory discussing the difference between "Western" and "Non-western" perspectives (for better theoretical contextualization, see Steele 2002), it is most concerned with evaluating Hassan Fathy's legacy and his place in the canon of twentieth century architectural history. El-Shorbagy posits that rather than considering Fathy's work as a simple reaction to modernism, it should be seen as a separate experiment exploring the relationship between natural material, forms of building and patterns of life—and more broadly, the relationship between the built environment, ecology, and human society—thereby anticipating and indeed fostering the debate regarding environmental and social sustainability of building. Drawing on the works of many Fathy acolytes, including Abd el Wahed el Wakil and Rasem Badran, El-Shorbagy demonstrates that the materials, techniques and forms advocated by Fathy have enjoyed tremendous success around the world (particularly in the context of individual buildings rather than planned communities), though his central vision of "architecture for the poor" has been largely abandoned.

El-Wakil, Abd el Wahed. "Introduction" in *Hassan Fathy* by James Steele. London: St. Martin's Press, 1988: 7-8.

About the author: Abd el Wahed el Wakil is a former pupil of Hassan Fathy and practices architecture primarily in Egypt and Saudi Arabia. He has twice received the Aga Khan Award for Architecture.

Praising Fathy for his sense of communal architecture and innovative use of mud brick, El-Wakil addresses the question of the appropriate extent of earthen architecture and whether or not it can be made to fulfill new urban requirements. He suggests that, according to Fathy, it was critical to begin by attempting to solve the problems existing in less dense rural areas, using the lessons learned there to discover solutions for more complex urban environments.

El-Wakil, Leila. "Un Avenir pour Nouveau Gournā," *Mediterra 2009 Proceedings*. Monfalcone: Edicom Edizione, 2009: 295-303.

About the author: Leila El-Wakil is Maitre d'enseignement et de recherche at the University of Geneva. She is the founder of Save the Heritage of Hassan Fathy, a Geneva-based organization that advocates the preservation of Fathy's work.

At Mediterra 2009, the first Mediterranean conference on earthen architecture, El-Wakil expanded the article she co-authored in the March 2008 *DOCOMOMO Journal* by suggesting several preliminary guidelines to shape conservation plans for New Gournā: 1) Given the universal importance of New Gournā, she calls for international experts and laboratories dedicated to the study of earthen

architecture assist their Egyptian colleagues in conducting a thorough assessment of existing conditions. 2) The entire village of New Gournna and its immediate surroundings should be treated as one entity and conservation plans should address it as such, rather than focusing on particular buildings. 3) Since only 1/3 of New Gournna as originally conceived by Fathy was constructed, the land adjacent to the existing buildings should also be a part of the conservation plan. 4) The Hassan Fathy archives maintained by the Rare Books and Special Collections Library at the American University of Cairo must be consulted since they contain material compiled by Fathy and his disciples during the 1970's and 80's while preparing proposals for the reuse of New Gournna. 5) For New Gournna, the process of study and analysis prior to conservation work will be at least as, if not more, important than the conservation works themselves. Thus, while some emergency conservation measures should be deployed on an as-needed basis, the preparatory study should be given the due time and funding it deserves.

El-Wakil, Leila and Nadia Radwan. "Save Hassan Fathy's New Gournna," *DOCOMOMO Journal*. No. 38: March, 2008: 4-8.

About the authors: As mentioned above, Leila El-Wakil teaches at the University of Geneva and Nadia Radwan is a former student of El-Wakil who is now an assistant instructor at the University of Geneva and also serves as the Secretary for Save the Heritage of Hassan Fathy.

Asserting that Fathy's work in general and New Gournna in particular represent an exceptional cultural production that helped frame contemporary debates about sustainable development and appropriate technology, El-Wakil and Radwan advocate for the preservation of New Gournna. Following a discussion of Fathy's work and the construction of New Gournna, which they contextualize as a manifestation of the same trend of exploring social housing for the working class found amongst inter- and post-war European architects, they briefly describe current conditions at the site and call for an international heritage listing of New Gournna as a way to stimulate preservation efforts.

Hassan, Fekri A. and Christine Plimpton. "New Gournna: Vernacular Remodeling of Architectural Space," *Traditional Dwellings and Settlements Working Paper Series*. v. 16, 1985: 49-77.

About the authors: Fekri Hassan holds the Petrie Chair of Archaeology at University College London and is honorary president of the Egyptian Cultural Heritage Organization, dedicated to "making archaeology work to protect Egypt's heritage." Christine Plimpton teaches anthropology at Portland Community College.

Surveying two houses in New Gournna in 1985, Hassan and Plimpton catalogued the ways in which, after inhabiting the spaces for roughly twenty years, families had

modified or remodeled their homes from Fathy's original designs. The most significant changes include the replacement of domes and vaults with flat roofs supported by timber cross beams, the filling of arched doors and windows so that they could accommodate rectangular door and window frames, a general reduction of window area, and the addition of crested parapets to the roof lines. Following these modifications, these houses more closely matched the character of others found on the West Bank of Luxor. Thus, the authors conclude that one reason the people of Gournna did not readily adopt Fathy's architecture was their fondness for rectilinear forms rather than vaults/domes/arches as well as a preference for dark, enclosed spaces over light, open spaces, the former being easier to heat in the winter time than the latter. While they concede that Fathy's architecture served these families well in a functional sense, New Gournna was victim of a "symbolic disparity" as Fathy deployed architectural forms that were uncomfortable for the intended residents, implying that he had created "architecture for the rich" rather than "architecture for the poor." Finally, citing a change in "socio-economic and population conditions" on the West Bank, the authors assert that the use of traditional materials may no longer be an appropriate architectural solution for the people's needs.

Mitchell, Timothy. "Heritage and Violence," in *Rule of Experts: Egypt, Techno-Politics, Modernity*. Berkeley: University of California Press, 2002: 179-205.

About the author: Timothy Mitchell is a Professor in the Department of Middle East and Asian Languages and Culture at Columbia University.

In what is perhaps the most biting critique of Fathy's work at New Gournna, Mitchell outlines how Fathy's planning process was complicit in a broader scheme on the part of the Egyptian government to create a national identity through the use of acts of disruption and violence to assert greater control over the Egyptian public, including the residents of Gournna who were to be forcibly evicted from their homes and moved to New Gournna. Though Mitchell credits Fathy for including the residents in the planning process, what was then a radical departure from established planning practice, he explains that Fathy's vision failed to encompass the obvious: that the villagers might prefer to stay in the houses that they had already designed and built themselves. Furthermore, Fathy's insistence in borrowing vaulted forms from the Kanuzi Nubians of Gharb Aswan and domes from tomb architecture suggest that the ideal village that he saw in his mind could not be found in any actual village, providing him with further justification for destroying existing villages in order to preserve (though, in actual fact, create) an ideal, amalgamated concept of Egyptian architectural heritage. Mitchell dismisses Fathy's claim that the vaults and domes were necessary due to timber shortages, since the traditional material of palm wood from surplus male palms was always available in abundance.

Finally, Fathy's innovative planning process requiring detailed architectural, social, and cultural surveys as well as community participation has been subverted by later generations of international planners and consultants, who have done a less thorough job and who have failed entirely to honestly reappraise the need to relocate the residents of Gournā in the first place. According to Mitchell, neither the residents nor the tourists have been satisfied by this process, while the "experts" involved in producing this work have enriched themselves considerably.

Moustaader, Ali. "Gournā: The Dream Continued," *MIMAR: Architecture in Development*. 16, 1985: 54-59

About the author: Ali Moustaader is an architect whose practice is based in Casablanca, Morocco.

This article relates the experience of a group of young architects from Egypt, Lebanon, and Morocco who joined Fathy to restore the theater at New Gournā during a five-month training session in 1982-83. While Moustaader identifies the theater as being entirely divorced from ancient or contemporary Egyptian civilization, drawing its inspiration instead from ancient Greece and Elizabethan England, he explains that Fathy had foreseen the need for such a structure during festivities and plays—events which had formerly only occurred during weddings. Prior to conservation works, the team of architects also conducted an in-depth study of the remnants of the village, producing surveys, photos, sketches, and interviews with villagers, though it remains unclear why the theater was singled out for conservation. As for works at the theater, the first stage was to demolish the NE walls, four cupolas, and a fallen SW section at Fathy's instruction since they were deemed to be beyond repair. Then, with the assistance of a group of Nubian masons and twenty-eight young local apprentices, the team repaired the building while instructing a new generation of craftsmen in the techniques of mud brick masonry. Moustaader argues that Fathy's ability to blend architecture with society is a testament to his mastery of the "human environment."

Pyla, Panayiota. "Hassan Fathy Revisited: Postwar Discourses on Science, Development and Vernacular Architecture," *Journal of Architectural Education*. 60, No. 3, Feb. 2007: 28-39.

About the author: Panayiota Pyla received her doctorate in History and Theory of Architecture at MIT, focusing on the study of Ekistics, a movement that Fathy was exposed to while working with Doxiadis Associates in Athens, as a precursor to the sustainability movement. She is currently an assistant professor of architecture at the University of Illinois at Urbana-Champaign.

While this work mostly concerns Fathy's 1957-1961 collaboration with Doxiadis Associates, Pyla seconds the points of criticism of New Gournā voiced by Hassan and

Plimpton, and Mitchell. Nevertheless, his time at this firm followed his work at New Gournā and preceded the publication of *Gournā: A Tale of Two Villages*, and it seems to have shaped the way in which Fathy portrayed his experience at New Gournā. Faced with designing new villages for Greater Mussayib, Iraq, Fathy came into conflict with Doxiadis, insisting that each unit be designed individually rather than designing just a handful of prototypes as Doxiadis demanded. While his plans for Greater Mussayib can be considered a reapplication of the housing typology he created at New Gournā, the pressure of Doxiadis seems to have prompted Fathy to recognize that one of the reasons that New Gournā failed was that he had not anticipated the intricacies of large-scale production and had not coordinated it appropriately.

Richards, J.M. "In the International Context," in *Hassan Fathy*. Singapore: Concept Media, 1985: 10-14.

About the author: Sir James Maude Richards (1907-1992) was a British author, architectural theorist, and personal friend of Hassan Fathy.

While editor of *The Architecture Review* during the 1950s, Richards and his contemporaries struggled to define and achieve an architectural vocabulary that was intimate and contextual while still employing novel materials and innovative building techniques. After visiting New Gournā and reading *Gournā: A Tale of Two Villages*, Richards published a summary of Fathy's work, excited by the sense that Fathy had reconciled the perceived tension between "vernacular" and "modern" architecture. Fathy's reliance on research to assess social need was thoroughly modern, yet he had fulfilled these needs with a traditional architectural vocabulary. Thereby, he provided a model for architects about how to approach urgent housing problems around the world.

Safdie, Moshe. "Joy in Mudville," *The New York Review of Books*. Dec. 11, 1975.

About the author: Moshe Safdie is an architect, notable designer of *Habitat 67*, director of Moshe Safdie and Associates, and Ian Woodner Professor of Architecture and Urban Design at Harvard University Graduate School of Design.

In his review of *Architecture for the Poor*, Safdie finds that Fathy's techniques were wise given the material constraints that he faced at the time. Nevertheless, he questions whether Fathy's ideas can remain valid as more of the rural poor in Egypt move to dense urban environments. He also suggests that New Gournā failed in part because it relied on scheduling and coordinating production on a fairly large scale and that the traditional building methods did not fit that kind of organization. Safdie concludes by commending Fathy for having created one of the "most attractive and human environments that have been built in

recent times,” but urges Fathy and others to consider the difficult questions about how to preserve human scale in an urban setting with more expedient construction techniques in order to create a “contemporary vernacular.”

Serageldin, Ismail. “An Egyptian Appraisal,” in *Hassan Fathy*. Singapore: Concept Media, 1985: 16-24.

About the author: Ismail Serageldin is the director of the Biblioteca Alexandrina in Alexandria, Egypt.

Serageldin focuses on the paradox of Fathy, a man who, from the Egyptian perspective, was the dominant Near Eastern architect of the twentieth century, yet an architect whose ideas were stronger than his buildings. Throughout his career, he remained outside of the Egyptian mainstream, and this prolonged lack of local acceptance seems to have driven Fathy to internationally promote his cause, which he pursued at times with a certain bitter resolve. Serageldin faults Fathy for three broad shortcomings: 1) his architectural forms, particularly the courtyard house rely on an overly romantic vision of the past and a mystical understanding of Islamic culture, 2) the construction techniques and architectural vocabulary of Fathy are only applicable in a rural setting and fail to address the problems associated with the rapid urbanization of Egypt during the second half of the twentieth century, and 3) Fathy did not experiment with the new materials available in his time and dismissed them too readily in favor of mud brick.

Steele, James. *Hassan Fathy*. London: Academy Editions, 1988.

About the author: James Steele is a Professor of the history and theory of architecture at the University of Southern California and is perhaps the most prolific author on the architecture of Hassan Fathy.

In addressing New Gournia in this monograph, Steele proposes two questions: If New Gournia was so carefully researched and well designed, why did the villagers choose not to live there? Why did New Gournia fail to foster a housing revolution amongst the Egyptian rural poor as Fathy had envisioned? In answer to the first question, Steele agrees with Fathy’s assessment: the residents of Gournia never had any intention of moving from their homes but followed along with the Ministry of Housing to a certain extent in order to forestall forced evacuation. While the building technology deployed in New Gournia seems to have been appropriate, Steele posits that the communal institutions did not serve the community well; the khan did not stimulate local craftsmanship and the theater did not stimulate local artists. Furthermore, the spatial system that Fathy borrowed from his studies in medieval Cairo and the concept of the courtyard house was derived from wealthy merchants in an urban context and was inappropriate as the basic building block for a rural village. As for the second question, the “crafts revival” failed to reinvo-

rate the village economically, people in the Said had a long-standing suspicion of plans that originated in Cairo, and, most importantly, Fathy was fighting against a strong current trying to revolutionize housing for the poor in rural areas at the same time that this demographic was migrating en masse to urban centers and Cairo in particular.

Steele, James. *An Architecture for the People: The Complete Works of Hassan Fathy*. London: Thames and Hudson, 1997.

This work is the expansion of an architectural monograph that originally appeared almost a decade earlier (see citation above), with more photographs relevant to New Gournia. Though it has as its scope Fathy’s entire oeuvre, this summary relates only to the portions concerning Fathy in general and New Gournia in particular. Steele characterizes Fathy’s work as consistently conforming to six principles: 1) Fathy was fundamentally a humanist with deep concern for the users of his buildings; 2) Fathy saw architecture as involving every aspect of human endeavor and drew inspiration from numerous other disciplines; 3) buildings should use “appropriate” technology; 4) end users should have a role in the design process and fundamentally inform the work of the architect; 5) architecture should be grounded in tradition; 6) architecture should be a point of cultural pride. After summarizing the story of its construction and providing a general description of current conditions, Steele largely commends Fathy’s work. While he acknowledges that Fathy has been criticized as a romantic who did not understand the villagers of Gournia, he ultimately finds that Fathy’s design demonstrates tremendous foresight, and any perceived shortcomings arose from Fathy being overzealous in the way in which he provided for the welfare of the villagers (building a theater that they never used, amongst other examples). In contrast to other authors summarized in these pages, Steele finds that the houses that are now occupied in New Gournia are largely unchanged and that Fathy’s design has remained intact. He also claims that the current residents are NOT Gournawis themselves, but have come from somewhere else. Finally, he emphasizes that New Gournia failed due to the concerns recognized by Fathy himself (i.e. reluctance/sabotage on the part of the intended inhabitants, wartime shortages, political intrigue amongst the various ministries), rather than for symbolic reasons related to the forms of the architecture.

Steele, James. *Orientalism and the Other: the Case of Hassan Fathy*. Dissertation Presented to the Faculty of the Graduate School, University of Southern California, May, 2002.

Frustrated with several contradictions he had long struggled with in Fathy’s work (Fathy as a member of the Egyptian elite vs. champion of the poor, Fathy as a traditionalist vs. modernist, failure of New Gournia despite such

intensive planning), Steele embarked on a study of Fathy in light of post-colonialist studies, ultimately concluding that the mode of thought associated with Edward Said's *Orientalism* is so restrictive that even an innovative nationalist like Fathy must be considered a latent Orientalist. Drawing from broader sources of post-colonial theory, including Amílcar Cabral, James Clifford, Frantz Fanon, and Gwendolyn Wright, Steele finds that Fathy's work did not constitute collaboration with the western, imperial, orientalist discourse but rather was a sustained effort to counteract the use of that discourse to destroy an Egyptian collective identity. In Fathy's nostalgia for the social relations of a pre-industrial past, his desire to "re-enchant" the world through a utopian vision, and his wish to improve living conditions for a working class exploited by capitalism, Steele finds that Fathy's work fits well with several of the main themes of the Modern Movement, though admittedly the means of executing his vision was different and distinctly regional.

Swan, Simone. "Elegant Solutions" and "Fame and Fiasco in New Gournā," *Saudi Aramco World*. Vol. 50, No. 4, July/August 1999: 16-27.

About the author: Simone Swan directs the Swan group in Presidio, Texas. After personally assisting Fathy arrange his papers and archival material at the end of his life, Swan became the foremost proponent of Fathy's building techniques in the American southwest, advancing this cause through the Adobe Alliance.

This article is one of several in an issue of *Saudi Aramco World* devoted to Fathy's work. Swan's piece was selected because work from the other authors has been reviewed elsewhere in these pages. Nevertheless, the complete issue is available for consultation at <http://www.saudiaramco-world.com/issue/199904/>. Swan outlines her understanding of Fathy's work and her own connection to him. Swan casts New Gournā in an uncommon light, claiming that one of the intentions behind the relocation was to change the Gournawi economy from tomb-robbing to farming. In Swan's eyes, New Gournā failed because the Gournawi found farming "less attractive and less lucrative" than their previous profession.

Taragan, Hana. "Architecture in Fact and Fiction: The Case of New Gournā Village in Upper Egypt," *Muqarnas: An Annual on the Visual Culture of the Islamic World*. XVI, 1999: 169-178.

About the author: Hana Taragan is a professor of Art History at Tel Aviv University.

Drawing extensively from the novella *al-Jabal*, a work that is based loosely upon the experience of Hassan Fathy at New Gournā and written by Fathi Ghanim in 1957, Taragan questions whether any work of artistic expression (including architecture) is capable of authentically

reconstructing a culture. Recognizing the intrinsic tension between the desire of Hassan Fathy the artist to create a monument to his own talent and Hassan Fathy the artisan who lived to satisfy the needs of the villagers, Taragan suggests that the desire of the artist prevailed. She underlines the examples of New Gournā's shortcomings that appear in Ghanim's work: a village woman says that a building with a domed roof can only be used as a tomb and that should the government wish to move her there, then they can do so after she's dead; a man from Gournā complains that the separate quarters for animals in the New Gournā houses meant that he could no longer watch over his donkey at night and was concerned that it would be stolen. Nevertheless, Taragan casts doubt on whether Fathy was wholly complicit in a government effort to control the villagers, as posited elsewhere by Mitchell. Instead, she portrays both Fathy and Ghanim (via his fictional narrator) as neither authentically Egyptian nor authentically Orientalist, elite artists who are trapped in between. And she is willing to give Fathy the benefit of a doubt—after all, he justified his arrogance in telling the villagers how to live by trying to surround them with beauty.

Van der Spek, Kees. *Making a Living in the City of the Dead: History, Life, and Work at al-Hurubāt in the Necropolis of Thebes, al-Qurna, Luxor*. Doctoral Thesis presented to Australian National University, 2004.

About the author: Kees van der Spek's new book, *The Modern Neighbors of Tutankhamun* will be published later this year by AUC Press.

In what constitutes the most comprehensive anthropological study of the modern inhabitants of Luxor's West Bank, Van der Spek traces the history of these people from the sixteenth century to present day, providing a compelling narrative of their current economy and relationship with the contested space of the Theban Necropolis. In essence, he seeks to deconstruct two basic claims advanced by several generations of heritage managers and government policy makers to support plans to relocate the residents of this community. Van der Spek disputes the first claim, that the villages of Gournā are relative new comers, arriving only after there was need for labor to support the efforts of foreign archaeological missions in the latter half of the nineteenth century, with fragmentary accounts of travelers passing through the area as much as three hundred years earlier. He challenges the second claim, that the Gournawis historically and currently derive much of their income from robbing Pharaonic tombs, through the documentation of the European role in fueling earlier frenzies for illicit antiquities and by providing a portrait of a contemporary system of economy in Gournā that is relatively diverse, including agriculture, work for the Supreme Council of antiquities and foreign archaeological missions, and the production of tourist curios. While he remains optimistic that Gournā is a community resilient enough to survive the current relocations, he laments that anthropo-

logical studies have not been incorporated into a holistic approach of heritage management, particularly at World Heritage sites that are host to indigenous communities.

Wassenaar, Steven and Phillippe Groscaux. "New NewGourna: The Dynamics of Intransigence," *Archis*. No. 3: 2004: 27-33.

About the authors: Steven Wassenaar is a freelance writer and Philippe Groscaux is a photographer; both are based in Paris.

Casting doubt on the rationale behind relocating the Gournawis, Wassenaar and Groscaux comment favorably on the settlements of Old Gourna, going so far as to liken their colorful facades to those of St. Tropez. They then describe a trend in which Gournawis, facing pressure from their growing population and the continuing resettlement, have moved into New Gourna and other government housing projects and have appropriated the space as their own by modifying it to better fit their sensibilities. In the case of New Gourna, the residents have removed Fathy's domes (which these authors, like many others, link to negative connotations associated with tomb architecture), and have added concrete and brick walls on the ground floor such that the foundation will be more stable for the addition of additional floors as the family expands. Wassenaar and Groscaux also mention modifications at another government housing project 2 km north of Gourna called Gabawi. Here, where 260 domed dwellings were designed by the architecture faculty at the University of Cairo in a style reminiscent to Fathy's own. Rejecting this architecture as well, the Gournawi who have been relocated to Gabawi have often destroyed these domes and in some cases, they have destroyed the house entirely, building new houses to their own specifications. The authors note that while this process of alteration seems to be common for relocated Gournawi, it has not occurred at another resettlement location, the Village Susanne Mubarak, perhaps due to increased governmental control of a project associated with Egypt's First Lady.

Sources in Arabic

Fathy's work was largely unknown outside of Egypt prior to the publication in English and French of his experiences at New Gourna. Following this tradition, the vast majority of scholarship conducted on Fathy has relied on and generated texts in languages other than Arabic. Even scholars of Arab heritage (El-Shorbagy) and those with considerable knowledge of Arabic (Mitchell, Steele) do not rely on sources in this language much beyond interviews, government documents, and notes and texts by Fathy himself. Thus, this bibliography contains a paltry amount of material in Arabic, though such sources may yet be found to exist and may provide a better understanding of how Fathy and New Gourna have been conceptualized in Egypt itself.

Attia, Asaam. "Karathafi al uqsour" *AkharSa'a*.11-2-2009.

This is a recent news article from an Egyptian illustrated weekly news magazine, featuring New Gourna. It emphasizes the danger that New Gourna faces, both due to animals that villagers have long let inhabit the spaces as well as new pressure on the site from unrestricted building (the article mentions planned office buildings) since a new building code has transferred the authorization for new buildings in the area from the Supreme Council of Antiquities to the local governor.

Faraj, Nabil. *alAmarah al Insaniab'ilMubandis Hassan Fathy*. Al maktabah al anglo al masriah: 1979.

This short work concerns Hassan Fathy's entire oeuvre, of which Faraj is decidedly fond. On the subject of New Gourna, Faraj focuses on Fathy's desire to provide sanitary housing facilities for the rural poor, and though he does not explore the issue in depth, he finds that Fathy's work has attempted to solve one of the most pressing problems facing *al alamahtbalith*, the third world. Furthermore, he concurs with Fathy that the future of Arab architecture lies in finding a way not just to incorporate traditional elements, but embrace the traditional spirit that lies behind the elements.

Web Sources

www.qurna.org

This is the website for the Qurna History Project, run by Caroline Simpson a close collaborator of Kees van der Spek. It includes some of the content that was formerly on display at the Qurna Discovery house in Sheikh abd el Qurna, before it was destroyed as part of the Qurna relocation in May 2010.

<http://fathyheritage.over-blog.com/>

The website for Save the Heritage of Hassan Fathy, the organization directed by Leila El-Wakil, with updates about the status of conservation activities for New Gourna in particular.

<http://luxor-news.blogspot.com/>

A blog maintained by Jane Akshar, dedicated to "news, events, and Egyptology from Luxor." It is probably the most frequently updated English language source for news pertaining directly to Luxor. See the recent post (9/12/2010) with photos of a Fathy-designed garden house in Ma'adi, which he claimed was a prototype for houses in New Gourna.

http://archnet.org/library/parties/one-party.jsp?party_id=1
The ArchNet page for Hassan Fathy, including a useful chronology and list of works with links to photographs and plans.

http://archnet.org/library/sites/one-site.jsp?site_id=156
The ArchNet page for New Gourn, with 151 images.

AKDN Asset Bank for Hassan Fathy

While this URL is password protected, it provides an extensive collection of project images and plans, as well as a significant number of texts by Fathy and audio and video material unavailable elsewhere.

Other Bibliographies of Fathy's Work

This annotated bibliography directly addresses only a small selection from the significant corpus of texts that have been written by and about Hassan Fathy. While much of this material is not immediately relevant to New Gourn and has therefore been excluded, these sources may enrich our understanding of his work as the project develops. To this end, other bibliographies are included herein so that additional material can be consulted on an as-needed basis.

Aga Khan Trust for Culture. *Bibliography*. (DATE UNCERTAIN, roughly 1984).

A seven-page list of works by and about Fathy. Compared to the other bibliographies listed below, it seems to be relatively out of date.

American University in Cairo, Libraries & Learning Technologies. *Hassan Fathy: A Selected Bibliography*. (DATE UNCERTAIN, roughly 1998).

A fifteen-page list of works pertaining to Fathy, with a selection of relevant websites at the end.

Doumato, Lamia. *Hassan Fathy*. Monticello, IL: Vance Bibliographies Architecture Series A 1833, June 1987.

This is a simple, seven page bibliographical list of works by and about Fathy, as well as works concerning tropical climate and architecture.

Hezel, Dieter. *Architekten-Hassan Fathy*. Stuttgart: IRB Verlag, April 1993.

Bibliography with 47 entries and brief annotations in German, indexed according to keywords.

Relevant Archives

Aga Khan Development Network

The AKDN has a substantial body of Fathy's unpublished work, much of it available through their Asset Bank.

American University in Cairo Rare Books and Special Collections Library

This library hosts the vast majority of Fathy's archival material and unpublished manuscripts. As suggested by Leila El-Wakil, this archive is particularly relevant to the research of New Gourn because it contains the unpublished results of studies conducted by Fathy and his pupils while drawing up plans for the restoration of buildings in the village.

MIT Rotch Library

chronologically arranged collection of articles, lectures, broadsheets, journal issues, bibliographies, drafts, off-prints, and unpublished material by and about Hassan Fathy.

