



Università
degli Studi
di Catania



MASTER IN ECONOMICS AND VALORISATION OF
CULTURAL HERITAGE

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**EVALUATION OF CULTURAL HERITAGE
BENEFITS TO URBAN-SOCIO-ECONOMIC
DEVELOPMENT & SUSTAINABILITY**

**APPLIED ON: OLD ISLAMIC HISTORIC CAIRO
CASE STUDY: "AL DARB AL AHMAR DISTRICT"**

**COMPARITIVE ANALYTICAL STUDY OF:
INPUTS AND OUTPUTS OF EGYPTIAN
GOVERNMENT AND NON-GOVERNMENT
ORGANIZATIONS**

MASTER THESIS

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ACADEMIC YEAR 2006-2007

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,
the Beneficent, the Merciful

DEDICATION:

I dedicate my thesis to my Loving Father,
who had always supported me by all means
and never gave up trusting my abilities...
To my sister and brother whom I consider them
The Light of my heart and soul.

To the most special person in my life,
She gave life by letting go her life ,
To my beloved mum,
"Fatmah Saleh"...
May she rest in peace knowing that I am
Completing what she began with me...

To my family
I dedicate my Thesis.....

ACKNOWLEDGEMENT:

Thank and Praise to *my Lord, Allah*, for granting me this Fellowship which has a big turning point in my professional and personal life, where I have learnt a lot from the Italian People , whom have been very kind and supportive to me during my master program in their country. Also I would thank my country and Specially Cairo university for giving me such a good opportunity.

I acknowledge deeply grateful & great debt my Loving Father, considerate sister and caring brother, *Ahmed, Mariam* and *Mohamed EL Gammal*, whom have been standing beside me always, pushing me always to take better steps in my career, guiding me and being my insight through life . It is because of their solidarity & support I have been able to accomplish my thesis.

I sincerely thank the Minister of Culture at Egypt, *Mr. Farouk Hosny*, where he had supported me during my training phase and helped me by all means he could help me with.

I am greatly grateful to my tutor, supervisor and master co-ordinator, *Prof. Rizzo Idle* for her patience, support and for her extreme help during my masters courses and during writing my thesis. Also I would thank *Prof. Mohamed Abd El Kader* for offering me the chance to participate in this fellowship, where without his support I wouldn't have been able to participate in this fellowship masters.

I'm truly grateful to my supportive colleague and friend *Nancy Abd EL Moneim*, where she helped me in having my training period at Al Agakhan Cultural trust at Egypt.

I wish to sincerely thank the Housing Rehabilitation team of "Al Agakhan Trust for culture" at Egypt, My tutor , *Mr.Kareem Ibrahim* and his great assistant *Arch. Nevin Akel*, where she had helped me a lot during my training phase

Also I thank the rest of the team members *Shaimaa Solyman, Arch. Ahmed Esam, Arch. Eng. Mahmud Qudb, Arch.Heba Hussein, Miss. Wafyaa, Arch. Dalia, Arch.Ahmed Beblawy, and Civil.Eng. Ahmed Khozamy, Arch. Anas Al Baiaa and Civil Eng. Khalid*, where during my training and data gathering phase they have of great help and support.

Also, I am grateful for my *Prof.Dalia Aly Taha*, where I consider her my academic god mother, where she had always gave me guidance and support since I was an undergraduate student , I thank her for inspiring me always during my academic life. Also I would like to thank *Prof. Rawyda Reda* for her support and all of my academic staff in Cairo University and 6th October university, mentioning from them, *Prof. Emad El Sherbiny, Prof.Ali Abd El Rauf, Prof.Osama Ezzat, Arch. Mohamed Rashad and Arch. Walaa Metwally* where I consider them as my academic god fathers as they have taught me a lot since I was a student and even now being a younger colleague to them.I would like to thank also Mr. Abd EL Zaher , Library manager at Al Azhar university for his endless help.

Also I am in great debt to my Professors at Catania University , where without their efforts with us during the masters courses I wouldn't have been able to present such work , mentioning *Prof.Ezra Zubru, Prof.Elazebith Pagello, Dott Giovanna Lombag ,Dott.Anna Migniosa , Prof. Mazza, Prof. Klamer, Dott. Calvari*, and the rest of our honourable professors. I would like to dedicate a special thanks to *Dott. Maria Sanfilippo*, for her enormous help to us.

I am extremely grateful to my close friends, where I specially thank *Dina Hamdy, Safaa Jeddari, Walaa Salah El Deen , Hend Mohamed ,Dana Kanan , Linda Nassar* and all of my master colleagues. As also a special thanks to our colleague and brother *Tarek el Barouni* where he is our computer specialist and without his help none of us would have presented the thesis. I deeply thank all of them from the Landscape and Economics Masters, as they have always tried their best in order to support me psychologically where I consider them my second family at Catania.

At the end I thank each person who helped me even if only supporting me by his or her heart , feeling my sufferance during the hard times I passed through accomplishing my thesis....

I thank you all for your help and Care...Hope that I have deserved it.....

ABSTRACT:

Cultural heritage is a main issue for the identity of different Nations. Some of Cultural heritage sites are partially or completely deteriorated due to the impact of inappropriate urban redevelopment and the growth of people's social, economical and cultural needs. Historical centers in recent years have lost their dynamism as well as their leadership role in the urban-socio-economic development of Local communities. The attempt by policy makers to (re)valorise place through its'culture identity, where cultural heritage has become a crucial resource in the post industries & Economic development ,as reflected in the use of cultural heritage in the development strategies of Nations. Culture is increasingly used by cities & regions as a means of preserving their cultural identity & developing their "socio-Economic vibrancy". Al Darb El Ahmar" District is one of the unique areas in the Old islamic city, which is considered by the United Nations as one of the World Heritage sites. It is well known by its distinguished urban context and significant monuments. Although there have been a lot of efforts made by the Non government organisations & the Government sector, And the huge amount of Funds and costs that are used to restore the Monuments of the district, unfourtunately the district is still coming in to oblivision and in danger of being dimilished, and replaced by the Informal settelments instead .If this fact refers to something it would refer to the fact that there some sort of disfunction in the system responsible for protecting and preserving the heritage of this area.....

The research attempt to value the benefits of Preserving & Reusing process of Cutural heritage in "Al Darb El Ahmar" to the socio-economic development through documenting the inputs,outputs and efficiency (Objectives of Preservation,Funds , Financial Costs and revenues...etc) of the Government sector and Non-government organisations,and to propose how this process could be efficiently implemented & sustained.

RESEARCH PROBLEM: is the oblivion and deterioration of "Al Darb El Ahmar" Tangible, In Tangible heritage and community status , still being listed on the danger list, even with the intervention of the public and private sector in order to conserve and revive it.

RESEARCH OBJECTIVES:

The research aims achieve the following objective:

- 1- Document the Tangible and Intangible Cultural Heritage values and assets of "Al Darb El Ahmar" district

- 2- Document Cultural heritage benefits and their role in the Social and Financial development for Al Darb El Ahmar community.

- 3- Analyse the Problems, Potentials and Constrains of the Cultural Heritage Rehabilitation process of "Al Darb El Ahmar "area through :
 - a-Evaluating the Government sector Policies, Methods & Funds for preserving the Tangible and Intangible heritage of "Al Darb El Ahmar" District.
 - b-Evaluating the Non- Government organizations Objectives ,Methods & Funds for Rehabilitating the Tangible and Intangible heritage of "Al Darb El Ahmar" District.
 - c-Evaluating the Cost Effectiveness of Restoration of cultural heritage towards the Socio-economic development and sustainability.
 - d-Making a Comparative study between the achievements of the Government sector & Non- Government organizations.

- 4-Conclude Recommendations and a Frame work that would propose an appropriate solution for the Lack of the Development and Sustainability of Socio-Economic upgrade of "Al Darb El Ahmar" district.

RESEARCH METHODOLOGY:

The Thesis is mainly divided into four main parts:

First part: contains chapter one which discuss all of the theoretical concepts and perceptions of cultural heritage definitions, values, management, fund , cost benefit analysis , evaluation methods of cultural heritage benefits and contravention towards the urban, socio and economic rehabilitation; mentioning how we could sustain this development.

Second part, Chapter Two: Defines the thesis case study discussing its significance by discussing its historical back ground ,different cultural heritage values, and why it is considered as a part of the world heritage. Stating its present urban , social status and the need to save it from continuous deterioration.

Third Part, Chapter Three , Four and Five: documents the Public and Private Intervention whole system, Legislative, Administrative, Executive systems, Fund system and accounts, rehabilitation strategy plans and objectives for both sectors (Government and Non-Government), mentioning also their projects in Al Darb Al Ahmar, Old Islamic Historic Cairo.

Forth Part, Chapter Six and Seven: applying the evaluation methods and cost benefit analysis to both Public and Private sector ; proposing how to solve the problem of development and sustainability through investing Al Darb Al Ahmar district modifying the policies , management and funding systems of the public sector in order to be more efficient in its' contribution towards rehabilitating cultural heritage in order to have an urban -socio- economic sustained development

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- Supreme Council of Antiquities.....(SAC)*
- Deutsche Gesellschaft Für Technische Zusammenarbeit.....(GTZ).*
- United States Financial Aid Program.....(USAID).*
- United Nations Development Program.....(UNDP).*
- Aga Khan Foundation(AKF)*
- AgaKhan Planning and Building Services.....(AKFED)*
- AgaKhan Agency for Micro Finance.....(AKAM)*
- AgaKhan Fund for Economic Development.....(AKEED)*
- AgaKhan Education services.....(AKES)*
- Focus humanitarian Assistance(FOCUS)*
- Agakhan Health Services.....(AKHS)*
- Al Agakhan Trust For Culture.....(AKTC)*
- Al Darb Al Ahmar(ADAA)*



***CHAPTER ONE:
CULTURAL HERITAGE
PERCEPTIONS AND EVALUATION***

INTRODUCTION:

Cultural Heritage is one of the important assets of the wealth of nations . The ancient civilizations' history and culture presented in the heritage of nations expresses their different identities and communities, where culture was defined as *"The complex amount including knowledge, art, morality, law, costume, and any other skill acquired by the man as a member of a society"* (Tylor, *Primitive , Culture, 1871*). Also culture symbolises the social belonging, which was pointed out by *Leroi - Gourhan , 1965 "Culture is a sum of values , knowledge , behaviours through which some individuals recognize their belonging to an ethic group and their differences with the foreign people"*.

Ancient Monuments and cities of different nations also expresses the sort of culture was existing in those ancient days as that culture is defined in the architecture field as *"A Plurality of well distinguished diagnostic types which are repeatedly associated one to the other and show a clear distributive pattern"*. So as we see it is important to Nations to protect their cultural heritage in order to save their history and identity. That is why the general conference of the United Nations Educational , Scientific and Cultural Organization at 17th of October 1972 noted that the cultural heritage is increasingly threatened with destruction not only by the traditional causes of decay , but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction. Considering that deterioration or disappearance of any item of the cultural heritage constitutes a harmful impoverishment of the heritage of all the nations of the world , recalling by the necessity of protecting of this heritage.

1.CULTURAL HERITAGE DEFINITIONS:1

Cultural heritage can be presented in different forms , where cultural heritage is divided into Tangible Heritage & Intangible Heritage.

The **Tangible Heritage** is defined as :

- a) *Monuments*: Architectural works, works of monumental sculpture, painting, elements or structures of an archaeological nature, inscriptions, cave dwelling & combinations of features which are outstanding universal value from the point of view of history , art or science.
- b) *Groups Of Buildings*: group of separate or connected buildings which , because of their homogeneity or their place in the landscape , are of outstanding universal value from the point of view of history, art or science,
- c) *Sites*: works of man or the combined works of nature of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic , ethnological or anthropological points of view.

The **Intangible Heritage** is defined as: *The practices, representations, expressions, as well as the knowledge and skills, that communities, groups and, in some cases, individuals recognize as part of their cultural heritage (UNESCO definition).* Intangible heritage is well known as "*Living cultural heritage*" where it represents the living characteristics of cultural heritage.

1.1.1 OLD HISTORICAL CITIES AS A RESORT OF TANGIBLE AND INTANGIBLE HERITAGE:

Historic cities and historic centers should be listed only where they contain a large number of ancient buildings of monumental importance which provide a direct indication of the characteristic features of a town of exceptional interest . Also cities should be listed if they are well known by unique folklore traditions and handicrafts that are passed down from generation to generation, and is constantly recreated by communities and groups, in response to their environment, their interaction with their historical conditions of existence. It provides people with a sense of identity and continuity, and its safeguarding promotes, sustains, and develops cultural diversity and human creativity. In case of inhabited historical old cities the difficulties are numerous; largely owing to the fragility of their urban fabric. To qualify for the inclusion of cultural properties in the World Heritage List. To be eligible for the inclusion in the list, the spatial organization, structure, materials, forms and , where possible , functions of group of buildings should essentially reflect the civilization or succession of civilizations which have prompted the nomination of the property, where three categories of can be distinguished :

(i) Towns which are typical of specific period of culture, which have been almost wholly preserved and which have remained largely unaffected by subsequent developments. Here the property to be listed is the entire town together with its surroundings , which must also be protected .

(ii) Historical centres that cover exactly the same area as ancient towns and are now enclosed with modern cities. Here it is necessary to determine the precise limits of the property in its widest historical dimensions and to make appropriate provisions for its immediate surroundings.

(iii) Sectors , areas or isolated units which , even in the residual state in which they have survived , provide coherent evidence of the character of a historic town which has disappeared .

1.1.2 CULTURAL HERITAGE AS AN OUTSTANDING UNIVERSAL VALUE:

Outstanding universal value means "*cultural and/or natural significance which is so exceptional as to transcend national boundaries and to be of common importance for present and future generations of all humanity*". The cultural and natural heritage is considered among the priceless and irreplaceable assets, not only of each nation, but of humanity as a whole. The loss, through deterioration or disappearance, of any of these most prized assets constitutes an impoverishment of the heritage of all the peoples of the world. Parts of that heritage, because of their exceptional qualities, can be considered to be of “**outstanding universal value**” and as such worthy of special protection against the dangers which increasingly threaten them. To ensure, as far as possible, the proper identification, protection, conservation and presentation of the world's heritage, the Member States of UNESCO adopted the *World Heritage Convention* in 1972*

* References.

The *Convention* aims at the identification, protection, conservation, presentation and transmission to future generations of cultural and natural heritage of outstanding universal value. The criteria and conditions for the inscription of properties on the World Heritage List have been developed to evaluate the outstanding universal value of properties and to guide States Parties in the protection and management of World Heritage properties. When a property inscribed on the World Heritage List is threatened by serious and specific dangers, the Committee considers placing it on the List of World Heritage in Danger.

1.2. VALOURISING CULTURAL HERITAGE:

"Regardless the prespective of the application, valorisation is always the recognition of the inherent value of heritage, both natural and cultural. Heritage has been defined several times, but is primary the inheritance that people have recieved from their predecessors and which they safeguard fo future generations- s such, it has a past, present, and future manifestation and purpose. As a part of the past it is the history, both natural and cultural. As part of the future it is the resource base upon which the new generations depend. But most important , as a prt o the present, it is the heredity that defines the identity and the pride in that identity" (De l Torre, Emery et.al.,2000). The debate on economic valorization¹of cultural assets for local communities has become very active in recent years.

¹ The process of Valorization is done through three main steps , Valuation : Valuing the cultural good, Evaluation : reflection of the valuation process, Valorization : the enhancement or changing one or more values created by the cultural heritage.

Culture is recognized today as an essential part of the new process of creation of economic value and cities have started to adopt a more strategic approach to cultural policy and investments related to their heritage. First, we must ask our selves "What makes Cultural Heritage Valuable?". Cultural heritage is valued in a number of different, sometimes conflicting ways. The variety of values ascribed to any particular heritage object differ according to communities , however these values can be presented by two essential concepts: Intrinsic Value and Instrumental Value .

The **Intrinsic Value:** is the value of cultural heritage good itself, for its own sake , such as valuing a piece of antique in relation to other pieces of antiques. The **Instrumental Value:** is the value created and served by the intrinsic value of cultural heritage, creating aesthetic value, cultural value, political value, educational value, and the most important issue is how it could develop a vocabulary that would help in making economic value & development.

1.2.1 VALUES CREATED BY CULTURAL HERITAGE:

Values created by Cultural heritage not all of them may be present in any particular case, and their significance may vary from one situation to another. Let us think of the cultural heritage item under consideration simply as “the site”. The principal components of cultural value can be listed as follows:

1- Aesthetic value: The site may possess and display beauty in some fundamental sense, whether that quality is somehow intrinsic or whether it only comes into being in the consumption of it by the viewer. Under the

general heading of aesthetic value we might also include the relationship of the site to the landscape in which it is situated, i.e. all the environmental qualities relevant to the site and its surroundings.

2-Spiritual value: Spiritual value conveyed by the site may contribute to the sense of identity of the community as a whole and of the individuals living in or around the site, and of visitors to the site. It may provide them with a sense of cultural confidence and of connectedness between the local and the global, i.e. it may help to define the notion of human civilization and the civilized society. The realization that similar spiritual value is created by other sites in other communities may promote intercultural dialogue and understanding.

3-Social value: The interpretation of culture as shared values and beliefs which bind groups together suggests that the social value of the heritage site might be reflected in the way in which its existence may contribute towards social stability and cohesion in the community. The site may impinge upon or interact with the way of living in the community, helping to identify the group values which make the community a desirable place in which to live and work.

4- Historical value: This value, however it is received, is unarguably intrinsic to the site, and of all the components of cultural value it is probably the most readily identifiable in objective terms. Perhaps its principal benefit is seen in the way in which historical value assists in defining identity, by providing a connectedness with the past and revealing the origins of the present.

5-Symbolic value: The site may convey meaning and information which helps the community to interpret its identity and to assert its cultural personality. The value of the site as a representation of meaning may be particularly important in its educational function, not just for the young but for advancing the knowledge base and level of understanding of the whole community.

6- Authenticity value: The site may be valued for its own sake because it is real, not false, and because it is unique. An important concomitant characteristic is integrity, variously defined in different circumstances; protection of the site' integrity, however interpreted, may be a significant constraint imposed on project decision-making when cultural value is taken into account.

1.2.2. CULTURAL HERITAGE AS A PUBLIC GOOD AND AN ECONOMIC VALUE :

Cultural heritage goods are typically **Public goods**, meaning they have two precisely defined characteristics. First, the benefits (values) generated by cultural heritage goods are typically non-rival, that is the benefit enjoyed by one individual does not come at the expense of the next individual's enjoyment. This is in contrast to market goods, where a given unit of the good can be consumed by one individual only. Second, it is often difficult to force people to pay a price before they can enjoy the benefits from the cultural heritage good. Even where an entrance fee can regulate entrance to a building, the non-user benefits accrue regardless of whether they have been paid for.

We say that the good, or that enjoyment of the good, is non-excludable. These two conditions lead to a situation where markets cannot be trusted to provide an adequate supply of cultural heritage goods. It is for this reason that such goods are usually provided collectively, either by governments or by groups of people working cooperatively.

Economic value of Cultural heritage comes from the fact it can be a source of local and national income or being a potential income, where the economic value can be an intrinsic value or instrumental value, which means it can be a value of itself or it serves another value such as social and cultural value. Economic values overlap a great deal with the socio-cultural values (historical, social, aesthetic, and so on), they are distinguished most because they are measured by economic analyses. In other words, economic values are different because they are conceptualized in a fundamentally different way. According to neoclassical economic theory, economic values are the values seen primarily through the lens of individual consumer and firm choice (utility) and are most often expressed in terms of price. Not all economic values, however, are measured in terms of market prices. Economic values stemming from the conservation of heritage are often, by definition, understood to be a public good—reflecting collective decisions rather than individual, market decisions—and are therefore not captured by market price measures.

There is an important distinction between what values can legitimately be represented in terms of price (privately held values, which can be traded in a market) and what factors shape resource allocation decisions (public ones, collectively held, and provided outside of markets). Accounting for these gaps is one of the goals of the research effort. A diverse set of economic valuation methods, therefore, will be needed to span this gap between private/market values and public/ non-market values:

1-Use Value (Market Value): Use values are market values ,the ones most easily assigned a price. Use values of material heritage refer to the goods and services that flow from it that are tradable and priceable in existing markets. For instance, admission fees for a historic site, the cost of land, and the wages of workers are values. Because they are exchanged in markets, these values can be easily expressed in terms of price, and they are susceptible to economists' many analytical tools based on neoclassical theory.

2-Nonuse Value (Non-market Value): Nonuse values are economic values that are not traded in or captured by markets and are therefore difficult to express in terms of price. For instance, many of the qualities described as socio-cultural values are also nonuse values. They can be classed as economic values because individuals would be willing to allocate resources (spend money) to acquire them and/or protect them. The economics field describes nonuse values as emanating from the public-good qualities of heritage—those qualities that are “non-rival” (consumption by one person does not preclude consumption by someone else) and “non-excludable” (once the good/service is provided to anyone, others are not excluded from consuming it).

Nonuse values are often broken down into the following, closely related categories (which are not exhaustive) in order to specify exactly which qualities of heritage motivate economic decisions:

-Existence Value: Individuals value a heritage item for its mere existence, even though they themselves may not experience it or “consume its services” directly.

-Option Value: The option value of heritage refers to someone’s wish to preserve the possibility (the option) that he or she might consume the heritage’s services at some future time.

-Bequest Value: Bequest value stems from the wish to bequeath a heritage asset to future generations.

1.2.3. THE NOTION OF CAPITAL AND CULTURAL HERITAGE:

Economists look upon capital both as a store of value and as a long-lasting asset that produces a stream of services over time. An item of cultural heritage, such as a historic building, can be thought of as just such an asset. But its distinguishing characteristic as a specifically *cultural* capital good is that it embodies or yields not only economic value through its financial worth and through the economic services it provides, but also cultural value through its historical or aesthetic significance and the cultural experiences it provides for the community. It is becoming increasingly apparent that the concept of cultural capital can be helpful in analyzing heritage and in formulating heritage policy. This is so for at least three reasons:

First: the phenomenon of “capital” is, as noted above, an important one in economics; defining heritage as capital enables the related concepts of depreciation, investment, rate of return etc. to be applied to the evaluation and management of heritage. In so doing one can open up a dialogue between heritage professionals whose job it is to care for cultural assets and economists who are concerned with the formulation of economic and cultural policy.

Second: the idea of cultural capital depends on articulating specific forms of value. In particular it draws attention to cultural value as something distinct from (though not altogether unrelated to) economic value.

Third: since capital assets are long-lasting, the notion of cultural capital leads naturally to thinking about sustainability. We are now accustomed to speaking of environmentally or ecologically sustainable development as being a growth path for the economy that preserves the natural resources of the planet for future generations; in exactly the same way it is possible to speak of culturally sustainable development, meaning ways of safeguarding our cultural heritage for the benefit of our children and our children’s children. Neglect of cultural capital by allowing heritage to deteriorate, by failing to sustain the cultural values that provide people with a sense of identity, and by not undertaking the investment needed to maintain and increase the stock of both tangible and intangible cultural capital, will place cultural systems in jeopardy and may cause them to break down, with consequent loss of welfare and economic output.

Therefore the role of cultural heritage in stocking up and accumulating capitals (Financial capital, Economic Capital, Social capital, Cultural capital), in another words the power of cultural heritage and potential of generating values, is one of the most important reasons that makes economists think of benefit out of it, trying to put a system that organises the relationship between the sectors involved in conserving cultural heritage .

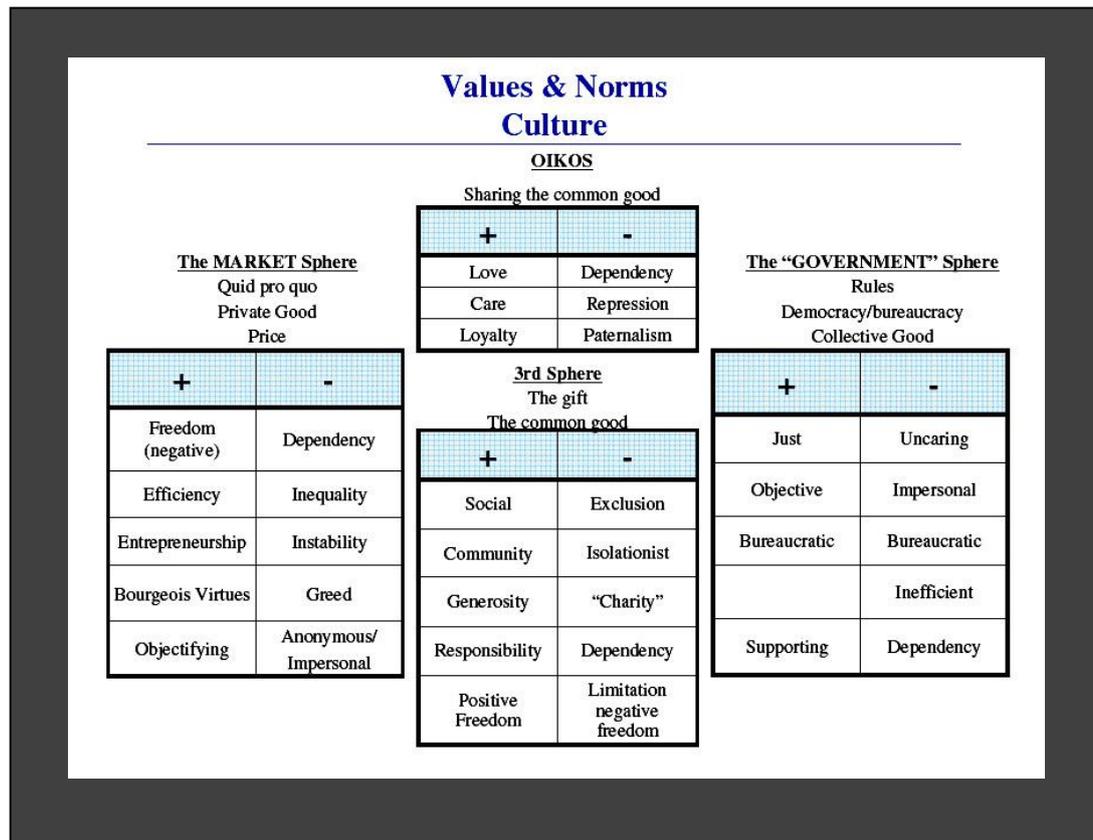


Figure (1): The four spheres which express who is involved in the realization of values process, the stock holders, what are the stakes , Does anyone has reasons to influence the process.

So what economics is good for the cultural heritage sector that it lays out the dimensions of a decision problem, identifying who the stakeholders are and how their interests are affected by the decision; it insists on defining objectives and constraints, in particular identifying potential trade-offs when multiple objectives are involved; and it identifies the data needed to quantify the relationships between variables and to animate the economic discussion.

1.3 PUBLIC & PRIVATE INTERVENTION IN CULTURAL HERITAGE:

In all developed countries the public & private sectors play an important role in the cultural sector. But before discussing the role of public intervention, we must first define the Economic system .The **Economic System** represents a kind of social organization through which the resources of a community are allocated in the production of goods and services useful to satisfy the community needs .This economic system would be a succeeded system if it achieved efficiency (Pareto Efficiency *

It is known that Cultural heritage areas are considered as Merit good*, which means that it is difficult to present it as a good in to a Market of perfect competition, therefore cultural goods suffer of Market Failure*. Also it is difficult to induce people to contribute for financing them., usually individuals will attempt to let the others pay for it and get benefits for free (Free Riding). That is why Cultural heritage areas are considered as a Public Good *, public & private sector intervene to prevent Market Failure of cultural goods , to maximize social well faire utility* , which is known as a Normative target in the economic sector.

Policies and regulations must be put by the public sector in order to conserve and protect our cultural heritage, and to regulate the role between the private sector in conserving cultural heritage.

²

1.3.1 PUBLIC INTERVENTION IN CULTURAL HERITAGE:

Public intervention is needed to conserve and protect our cultural heritage because of their scarcity and importance, also to obtain an efficient allocation of cultural heritage resources; even if we have an efficient allocation of resources this doesn't mean that the allocation is maximizing the social welfare. So in this case public intervention is needed for having equity in cultural heritage resources & utilities distribution. The Public sector intervenes in the economic system of cultural heritage through three main ways:

- | | |
|---|-----------------------|
| 1- Policies & Decision making. | 3-Regulations. |
| 2- Public Expenditure. | 4-Taxes*. |

² *Pareto Efficiency: is found in an economic system where an individual can be made better off without another being made worse off. The market being "efficient" is to have the maximum outputs (the best production) by the available resources.

*Merit goods: mean goods that benefit the social well faire that is why it must be protected by the laws.

*Market Failure: happens when an economic system doesn't satisfy the conditions of perfect competition , the market isn't able to acheive an efficient allocation of resources and equity in distributing the resources.

* Regulations must be subjective which means in the case of Immovabile Heritage they grantee their conservation, fruition and promotion, as for Movable heritage they restrict any kind of damage or missing part of this heritage in order to conserve and restore it.

*Tax incentives is one way in which government can provide such encourage

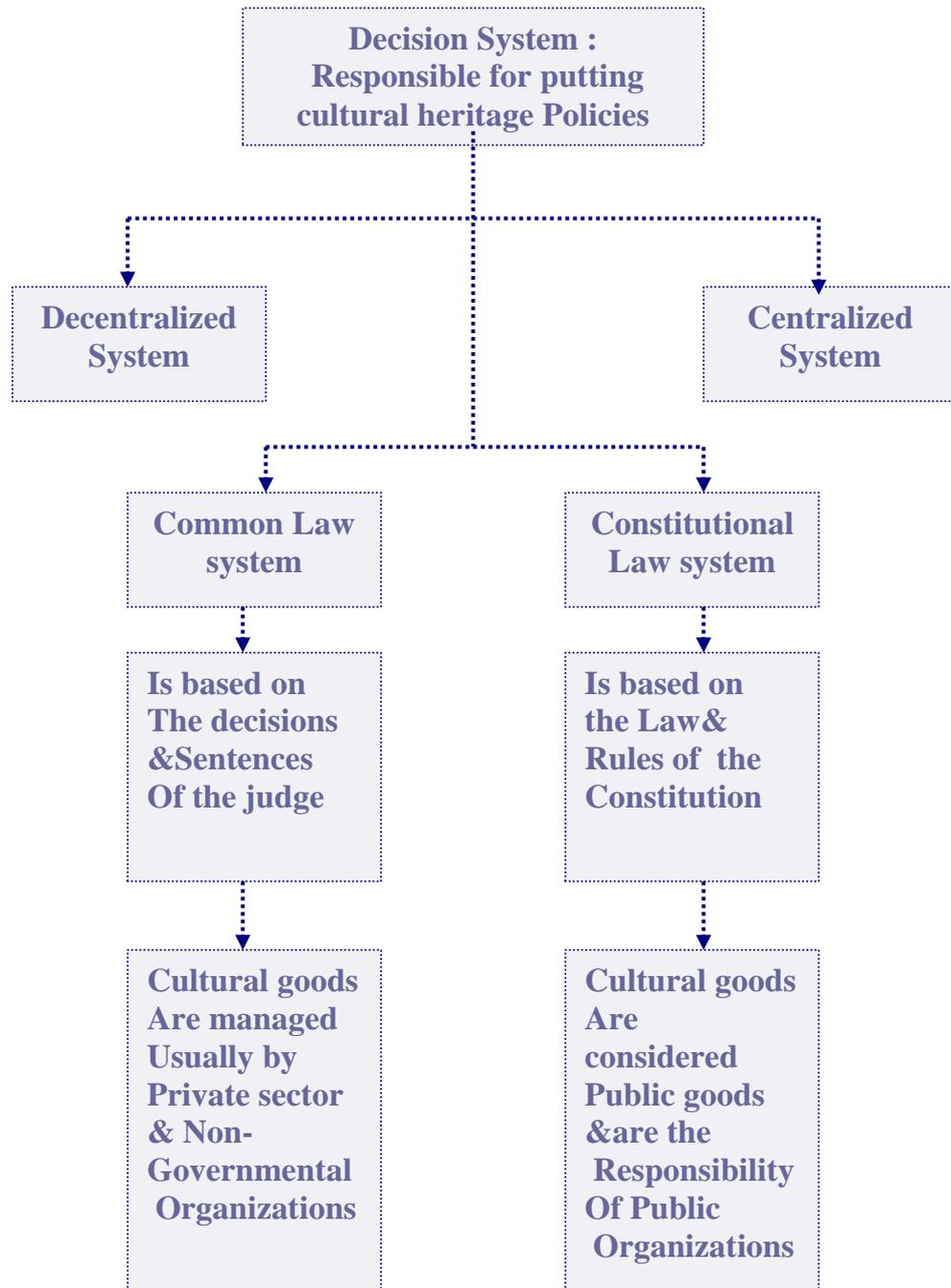


Figure (2): Different Law systems (Decision System).

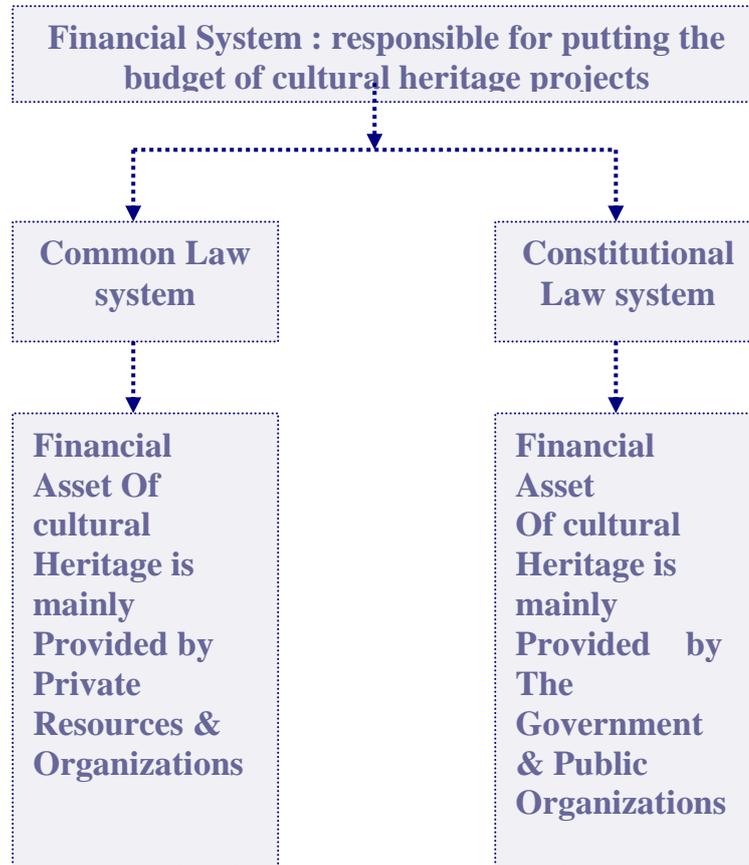


Figure (3): Different Financial Systems.

1.3.1.1 POLICIES AND DECISION MAKING IN CULTURAL HERITAGE:

Cultural goods have peculiarities that may favor the realization of special interest policies. The analysis of the policy-making process is complicated by the intricate governance system in the public sector. This is characterized by different tiers of decision making that involve a substantial number of actors: political representatives at central and local level, bureaucrats and interest groups. Therefore, in evaluating a policy outcome, we should not just concentrate on the decisions of the legislator but should pay attention also to the implementation process.

As we can easily observe , the implementation of government policies is often delegated to bureaucrats. Delegation of authority may have several explanations. In general , the legislator has not sufficient time or expertise required to follow all the stages for realization of single policy or project. On the the other hand , the delegation of decision power may cause a loss of political control over the outcome of public policies. This may clearly be due to the information advantage of bureaucratic agencies, but it may also happen when agencies simply have the power of initiating the policy-making process, by submitting proposals to the legislator. In these cases , these agencies may decide to pursue their personal goals, which may well be in contrast to those of the political principal and produce allocative inefficiencies and over spending .

Therefore we can envisage a basic tradeoff for the government between the advantages of information and expertise from bureaucrats and the risk of a bureaucratic drift. In principle, this problem affects any type of governmental policy. Cultural policy is no exception. Actually, with respect to other areas of public intervention, cultural policy presents additional difficulties concerning the identification of the content and the range of intervention. Consequently, the experts play the fundamental role of "Gate Keepers", both in the public sector and in the private sector. These experts would take into account the interests of the public, moreover, because of their cultural formation, these experts would be biased in favor of conversation. Therefore in order to reduce the gap between cultural policy and people preferences, it is suggested that public participation in policy making be improved.

1.3.1.2 PUBLIC EXPENDITURE IN CULTURAL HERITAGE:

The primary purpose of Public expenditure is to support and promote the public good. As it is known cultural heritage is considered as a public good, in this way public expenditure is present to offer a framework and a resource guide to help cultural heritage sites on sustaining their cultural activities. However the public expenditure is distinguished themselves from profit organizations & nonprofit organizations by the direct provision and administration of cultural heritage. Public expenditure subsidizes in goods and services where there are two types of public expenditure subsidies:

- **Direct Subsidies:** where the public sector gives direct budget & fund for conserving and rehabilitating cultural heritage sites.

-**In Direct Subsidies:** where the public sector offers utilities and services in the cultural heritage sites such as infra structure, education, health and other public services, these costs of these utilities aren't concluded in the main budget of conserving cultural heritage sites that is why they are considered as an Indirect subsidy .

1.3.1.3 REGULATIONS IN CULTURAL HERITAGE:

Regulations are a collection of non-monetary interventions that the government uses to implement cultural heritage policies and to influence, modify or limit the activity of private companies or individuals or organizations that own and occupy heritage resources. *"Regulations , a specific limit and Rules used to modify the behavior (of the subject involved) , it is probably the most used for conservation of cultural heritage though it is less favored by economists "(D.Throsby).*

Regulations and rules could be considered as an Independent Tool or a Complement tool or a Substitute tool for implementing government policies for protecting cultural heritage, they could be presented in :

-Hard Regulations*: used to limit the behavior of the individuals and organizations involved in the cultural heritage sector by putting certain laws and restrictions.

-Soft Regulation*: represented in the International and National conventions and treaties used to protect the cultural heritage property. Therefore regulations play an important role in conserving cultural heritage, as Alain Peacock pointed out that *"Regulation has a positive part to play in preserving and extending the competitive process in cultural heritage sector"*.

1.3.1.4 TAXES IN CULTURAL HERITAGE:

Taxes and Incentives can be used as a government tool to support and grantee private intervention in cultural heritage sector (sites and goods) as we mentioned before the lack of individuals and private investors financial involvement and interest to spend on cultural heritage sites and goods as they are considered as public goods, the government can stimulate individuals and private intervention interest by offering Tax reduction and some other governmental facilities in order to finance and donate the cultural heritage sites and goods, by this way the government can formulate a good amount of financial support out of the public people and investors.

1.3.2. PRIVATE INTERVENTION IN CULTURAL HERITAGE:

Private sectors are supposed to co-operate with the Public sector in order to conserve and rehabilitate cultural heritage. Private intervention in cultural heritage can be through Individuals or Profit and Non Profit Institutes, Trusts and International organizations. Profit cultural institutes their main goal is having profit out of cultural heritage services, the profit goals are higher than the social welfare benefit goals. Profit organizations create share holder value measured in terms of profit. For Non profit organizations the main goal is the development of cultural heritage and its society.

Their primary purpose is to support and promote the cultural heritage as a public good. Whether profit or non-profit, all organizations must find funding, both in the long term and the short term, that meets or exceeds their operating costs. Non-profit organizations in general do not stray from their missions in order to generate additional revenue streams. Non-Profit organizations can be presented in No-Governmental organizations, Trusts and Foundations that could be on the local, national and international level. For example, The UNESCO is a non governmental organization, known as an international organization which elaborates legal instruments in the form of declarations*, recommendations* or conventions* that are adopted by UNESCO's Member States. Also any other trust or foundation will have its own objectives and policies of developing cultural heritage and try how to sustain its' development process .³

³*Declarations: a purely moral or political commitment, linking States on the basis of good faith.

*Recommendations: addressed to one or more states, to encourage them to adopt a particular approach or to act in a given manner in a specific cultural sphere. In principle, a Recommendation doesn't create a legally binding obligation on Member States.

*Conventions: Synonymous with treaty, any agreement concluded by two or more states implying the joint will of the parties upon whom the convention imposes binding legal commitments (need for ratification, acceptance, approval)

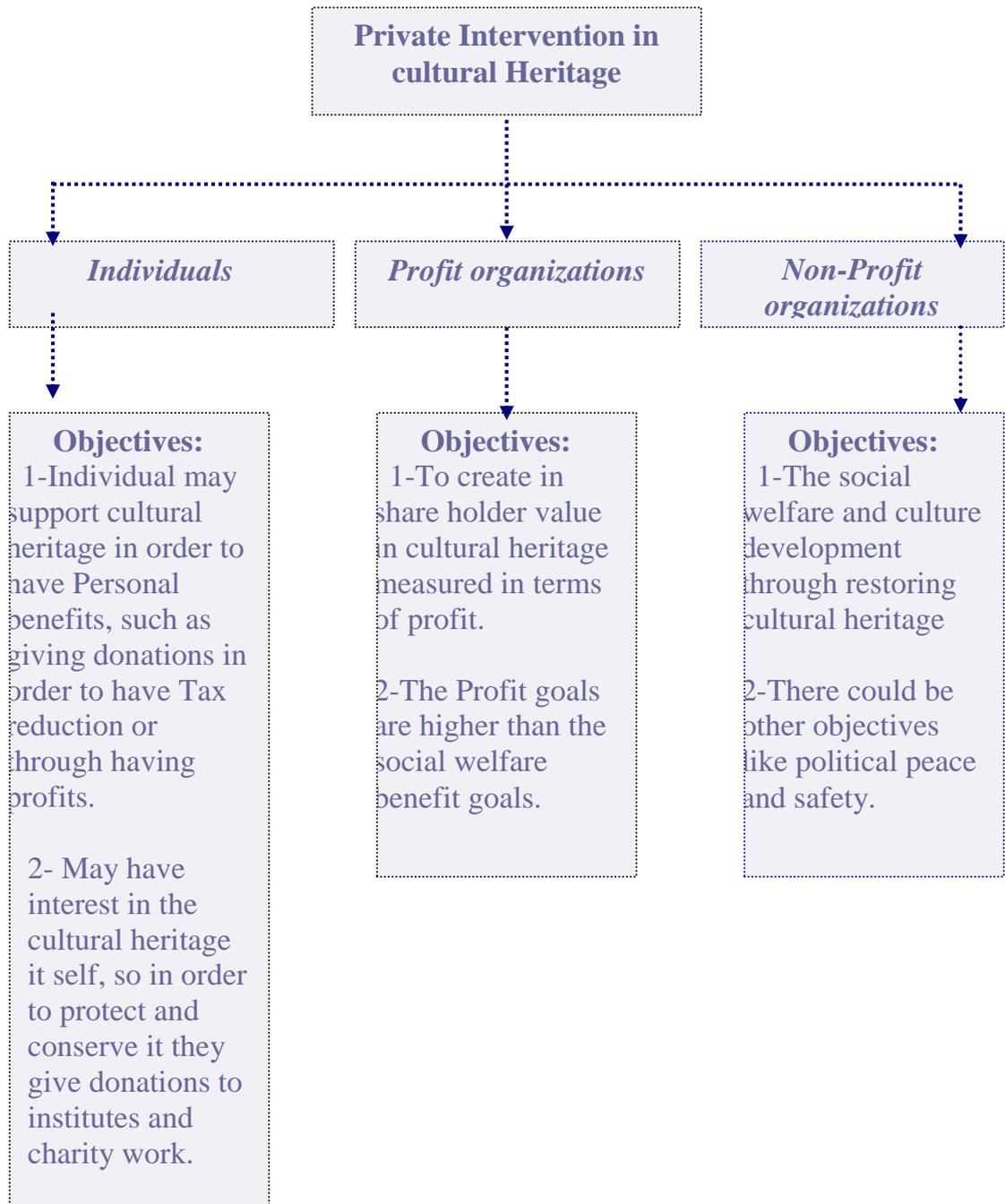


Figure (4): Forms of Private Intervention.

* Refrences.

1.4. FUNDING AND FINANCIAL ECONOMIC EVALUATION OF CULTURAL HERITAGE:

What is the economic value of preserving our cultural heritage? Historical cities listed as World Cultural Heritage Sites? Do the social benefits of preserving cultural heritage outweigh the costs of restoration and preservation? Should we allocate more resources to restore and preserve cultural heritage due to the large social benefits observed in the few existing studies that try to value these goods? These questions oppose themselves when we discuss the valuation of cultural heritage. Economic valuation of cultural heritage as non-market goods has represented an important step towards incorporating economic considerations in decision-making about Cultural heritage. Valuation of cultural heritage as a non market good is a term used to describe a variety of techniques for looking for and interpreting these clues about value for goods that are not traded in markets.

The evaluation aims at producing useful information, to identify the strength and weakness of the way an organization uses the available resources and strategies for change. In general, for any type of investment a financial analysis is always advisable. It is particularly important to understand the extent to which the capital invested in the project may be at least partially recouped over the years. This may come about, for example, via the sale of services, if this is contemplated, or through other means of non-transitory financing that may generate inflows of cash sufficient to cover expenditure for the whole period of implementation of the project.

Another reason why a suitable economic and financial analysis is important for any project, regardless of whether it produces a positive financial return, is that this analysis is the basis for the CBA* and its existence improves the quality of the project evaluation.

The economic evaluation and analysis appraises the project contribution to the economic welfare of the region or country. It is made on behalf of the whole society (region or country). The economic analysis, by mean of the definition of appropriate conversion factors for each of the inflow or outflow items, which includes benefits and social costs not considered by the financial analysis as these costs do not generate actual money expenditures or income.

1.4.1.FUNDS AND FINANCIAL CONCEPTS:

The funds finance expenditure in respect of major projects those which comprise an economically indivisible series of works fulfilling a precise technical function and which have clearly identified aims and whose total cost taken into account in determining the contribution of the funds, budgets, public and private expenditure. Funds and Budgets of cultural heritage are usually defined to the following objectives:

1-Promoting the development and structural adjustment of regions whose development is lagging behind, hereinafter referred to "objective 1".

2-Supporting the economic and social conversion of areas facing structural difficulties, herein after referred to as "objective 2".

3-Supporting the **adaptation** and **modernization of policies** and systems of education, training and employment hereinafter referred to "objective 3".

3- Safeguarding the natural environment and infrastructure networks and systems.

According to project's nature and definition the financial size and the structural funds are appraised. In order to avoid excessive fragmentation of the projects and to ensure the utilization of the funds in an integrated and systematic manner, the terms 'project' and 'project phase' are defined in detail. They establish that the following types of measures are finance able by the public and the private sector:

1-A "project", that is an economically indivisible series of tasks related to a specific technical function and with identifiable Objectives.

2- A "project phase" that is technically and financially independent and has its own effectiveness;

3-A "group of projects", that is projects that satisfy the following three conditions: - They are **located** in the same area or along the same transport corridor.

- They belong to a **general plan** for that area or corridor.

- They are **supervised** by the same agency that is responsible for co-ordination and monitoring.

For these projects, whatever their financial size, the proposer must prepare a Cost-Benefit Analysis that takes into account the direct and indirect effects on expenses. Some specifications for financial thresholds are the following:

1-The key economic variable is the total cost of the investment.

To evaluate that figure one must not consider the sources of financing (for example only public financing or only Community co-financing), but the overall economic value of the infrastructural or productive investment.

2- If one assumes that the investment costs will be spread over a number of years, then one must consider the sum of all the annual costs.

3- It is advisable to include any one-off expenses incurred in the start-up phases, such as hiring and training expenses, licenses, preliminary studies, planning and other technical studies, price revision, appropriation of operating capital, etc., in the calculation of the total cost.

1.4.2. EFFICIENCY EVALUATION OF CULTURAL HERITAGE:

Until some time ago, the evaluation of the activity carried out by different organizations, mostly in the public sector, where the role of professionals is prominent, was thought of as a matter of professional judgment. However, we all know that the production of cultural goods and services require the use of scarce resources, generally drawn from public and private contributions. Efficiency evaluation is an accountably issue, related to what is achieved with resources.

What the results of their activity that can be regarded as beneficial for the funders and more generally, for the society. Then, how should we regard the results of the activity of public, and private organizations, such cultural heritage institutions. Cultural heritage is well known as scarce resources, so if the resources we use are scarce, then :

- We must use them to produce the most valuable goods and services (Paretian efficiency)
- Any thing we decide to produce must be produced without waste (Production efficiency)
- It we cannot fully satisfy everybody and we must define priorities (Equity).

The Methodology for the evaluation of efficiency in production implies no waste of resources, in terms of the financial dimension of the organization of the production process, that for any given level of inputs prices, resources are used in such a way to Minimize Costs (Cost Efficiency). Cost efficiency is related to two main concepts : Technical Efficiency and Allocative efficiency.

1.4.3. COST AND BENEFIT ANALYSIS OF CULTURAL HERITAGE:

Cost benefit analysis is a procedure for evaluating the desirability of a project by weighting benefits against costs. Results may be expressed in different ways, including internal rate of return, net present value and benefit cost ratio. Evaluation of major projects, it may help decision makers in cultural heritage to think of better ways of reducing costs and of improving the socio-economic benefits of the projects.

In some cases , these analysis may help in designing a new project design or even to its abandonment in favor of other more promising projects; projects being sponsored and co-financed by governmental and non-governmental institutes(public and private intervention).These institutes needs to the cost and benefit analysis in order to measure the efficiency of their management and fund structure and system.

Cultural capital opens up possibilities for looking at heritage projects in similar cost-benefit terms. An intervention involving expenditure of public or private funds can be seen as a capital investment project. In such a case, if the asset is a historic building or location and the “project” is the restoration, re-use or re-development of the site, we can suggest that treating the cultural resource as an item or items of cultural capital enables the familiar tools of financial investment appraisal to be applied. But there is an important difference from “ordinary” cost-benefit analysis: it should be the time stream of *both* economic *and* cultural value that is being evaluated and assessed.

In other words, the identification of cultural value alongside the economic value generated by the project means that the economic evaluation can be augmented by a cultural appraisal carried out along the same lines . Some of the steps that preliminary but necessary requirements for cost – benefit analysis:

- 1- Objectives definition**
- 2-Project identification**
- 3- Feasibility study.**
- 4- Financial analysis**

1.4.3.1. FEASIBILITY STUDY OF CULTURAL HERITAGE:

As we mentioned before the Project identification and objectives definitions, we will mention the rest of the steps in order to have an appropriate CBA. Feasibility does not relate only to engineering aspects, but in many cases, it also concerns aspects of marketing, management, analysis of the implementation, etc. The best option of all feasible alternatives. a project may be considered valid from the CBA standpoint, but inferior to other alternative options.

Typical feasibility reports may include information on the economic and institutional context, forecasted demand , available technology, the production plan including the utilization rate of the infrastructure , personnel requirements, the scale of the project, its location, physical inputs, timing and implementation, phases of expansion, financial planning, environmental aspects. The feasible study also should indicate the specific objectives of public and private sector policies which could be achieved by the project and, in particular, how the project, if successful, will influence the rest of the desired objectives.

Also the study should indicate all direct and indirect social effects for lack of data. Clear and complete definition of the socio-economic objectives is necessary to determine the impact of the project. However, it may often be difficult to forecast all the impacts of a given project and its social welfare changes.

1.4.3.2. FINANCIAL ANALYSIS OF CULTURAL HERITAGE:

The purpose of the financial analysis is to use the project's cash flow forecasts in order to calculate suitable return rates, specifically the financial internal rate of return on investment and own capital and the corresponding financial net present value. While the CBA encompasses more than just the consideration of the financial returns of a project, most of project data on costs and benefits is provided by financial analysis.

This analysis provides the examiner with essential information on inputs and outputs, their prices and the overall timing structure of revenues and expenditures. The financial analysis is made up of a series of tables that collect the financial flows of the investment, broken down by total investment , operating costs and revenue , sources of financing and cash flow analysis for financial sustainability. The financial analysis should summaries the following regardless of its financial sources:

- 1-The financial contribution returns (capacity of operating net revenues to sustain the investment costs, regardless of the way in which they are financed.

- 2- The calculation of the returns on equity capital where in the outflows there are the own equity of the public and private sectors on the national contribution at three levels (local, regional and central).

- 3-The financial plan should demonstrate financial sustainability, which is that the project does not run the risk of running out of money, timing of fund receipts and payments may be crucial in implementing the project.

1.5. CULTURAL HERITAGE SOCIO- ECONOMIC DEVELOPMENT AND SUSTAINABILITY:

As we now have entered the 21st century, the increasing urbanization of the world coupled with global issues of environmental degradation , economic restructuring and social exclusion, demand that we take a deeper look of the future of cultural heritage cities. Cultural heritage is an essential part of developing and creating sustainable cities. The appreciation for past heritage can generate the energy for mobilizing communities, which will strengthen local governance; also increase confidence and self respect which leads to positive community identity and energy for the poor minorities where it can be a community development asset through its contribution to poverty by affecting economic growth and enhancing the quality of life.

Rehabilitation of cultural heritage can support to creation or improvement of micro-enterprises located or to located in the cultural heritage cities, The major components of the development and rehabilitation process of cultural heritage districts are:

- 1-Historic conservation (protection of list heritages and re-use of historic buildings).
- 2-Enhancing basic urban services and infrastructure through proving the water supply, wage system and neighbourhood road rehabilitation.

3-Community development through offering educational Investments in cultural heritages can trigger a process of investment in the private properties and thus reverse the downward cycle of decay and loss of value of the building stock. where the conservation and increasing cultural activities enhance the potential for investments in tourism , one of the fastest growing sectors of the world economy with taking into consideration the declination to finance projects that would damage nonreplicable cultural properties.

1.7. CONCLUSION:

The cultural heritage system must apply certain administrative and financial management theories in order to achieve efficient development objectives and benefits towards the local community, where cultural heritage will be the corner stone for fruiting of economy and culture for future generations.



CHAPTER TWO:

OLD ISLAMIC HISTORIC CAIRO, "AL DARB AL AHMAR" AS A CULTURAL HERITAGE DISTRICT.

INTRODUCTION:

Cairo, al – Qahira , is one of the main cities in the Middle East. It has a great architectural and urban heritage , Since the 10th century , its foundation date , Cairo took its place among the main capitals in the Islamic World. Full of more than 500 listed monuments and rich urban fabric, Cairo stands as the richest cultural city in the Islamic world . Recognizing that their preservation is a matter of importance to the whole world, UNESCO has listed the Egyptian capital as one of "Cities of Human Heritage." Such recognition is well justified, for few cities on earth display such a dense concentration of historic architectural treasures as does Cairo. *"Historic Cairo- a great dream , which manifested itself in its Islamic character. History unfolds in its admirable monuments such as mosques, wilkalas, sabils, kuttabs and khanakas.*

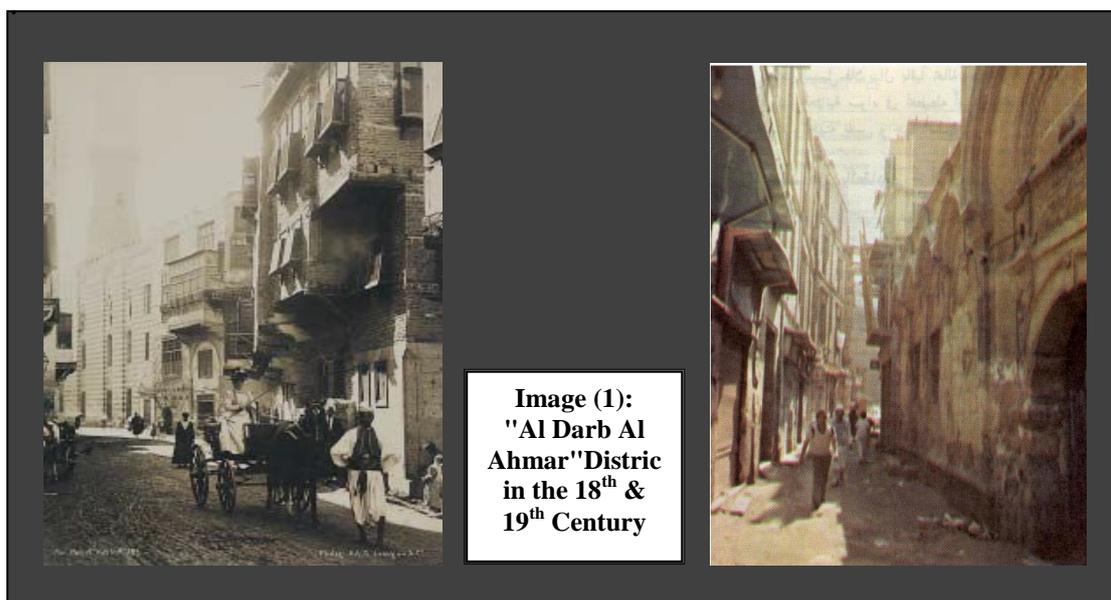
Our determination to go ahead with the restoration and development project constituted an interesting and challenging adventure, which necessitated the mobilization of team of devotees of historic Cairo. Then, a scientific and artistic epic unfolded to rescue such wonderful values, which were the powerless victim of the squatters and the drubbing by time. It goes without saying that abandoning Cairo to suffer humiliation weighed heavily on the human conscience. Therefore, our ambition was not only limited to restoration. We were determined to upgrade the status of the historic city and integrate into society. The bigger success we achieved, the bigger the responsibility we had.

Subjective criteria were totally unconsidered in this respect. Our goal was basically planned to revive the society's dream, which was buried under the ruins of Cairo. Fortunately, the co-operation of science, art and visions eventually helped the dream to come true.

Today, Cairo of Al-Mo'ez has successfully restored its glorious past"....(Farouk Hosni, Minister of Culture, Head of the SCA). Old Islamic Historic Cairo for long years was considered as a centre emits the wonderfulness of the Islamic religion, culture and unique architecture to the whole universe.....

2.1 HISTORICAL BACKGROUND AND SIGNIFICANCE OF OLD ISLAMIC HISTORIC CAIRO DISTRICT:

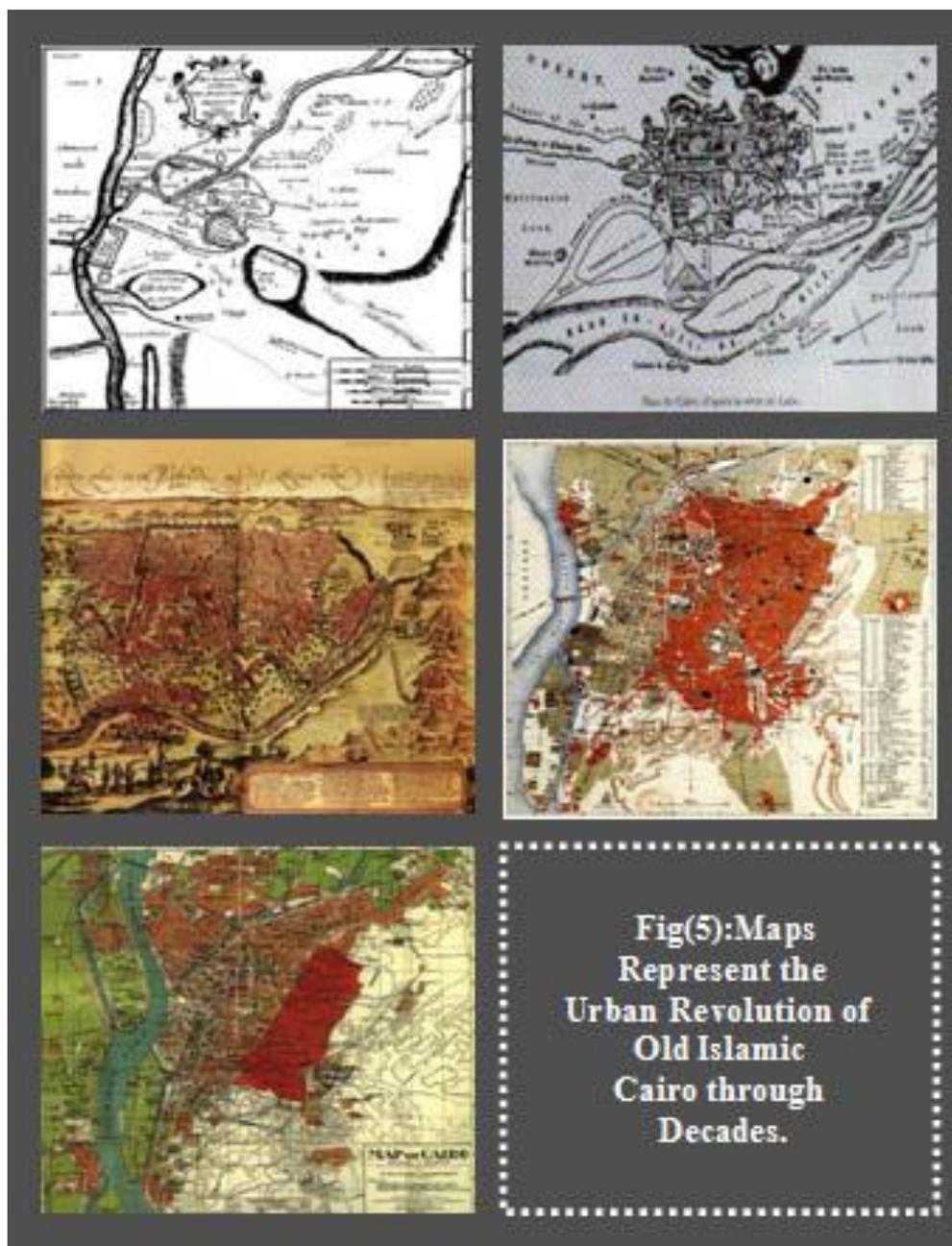
Cairo , al- Qahira was founded as the capital of Egypt just after the Arab conquest of Egypt. Its location was a strategic decision by the Caliph "Umar Ibn al-Khattab" in Medina, for although Alexandria was capital of Egypt at the time of the conquest. The new capital , at the apex of the Nile delta, was strategically situated near the Roman fortress town of Egypt. This site, at the junction of Upper and Lower Egypt, allowed easy communication with the Arabian Peninsula without crossing the Nile and its Delta branches. Soon the new Capital eclipsed Alexandria as the commercial and industrial center of Egypt, receiving goods from Upper and Lower Egypt and from the Mediterranean at its Nile port



Historians describe what we today call Cairo, or **al-Qahira**, is an agglomeration of four cities founded within the area. The name al-Qahira did not exist until the last of these Fatimid's, this city came a succession of capitals beginning with **al- Fustat(641)**, the Abbasid foundation of **al-Askar(750)**, and the Tulunid establishment of **al – Qatai (870)**. Al –Fustat was typical of the garrison cities established in the early days of the Arab conquests, it was unplanned agglomeration that later crystallized into true urban form. The Arab conquests period was followed by Abbasides period, in order to reinforce their grip on the Egyptian province, the new rulers immediately sent troops and founded a new capital, al-'Askar ("the soldiers"), with a new mosque and governor's palace, to the north east of al –Fustat . Ahmed Ibn Tulun , sent to Egypt in 868 as the Abbasid Caliph's governor, soon asserted his independence , founding a new ruling dynasty (868-905) and a new capital, Al-Qata'i ("the wards"), northeast of the Fustat-al 'Askar complex.

The fourth palatial satellite city "Al-Qahira" was born with the conquest of Egypt by the Fatimids , The fourth Fatimid Caliph, al-Mu'zz li-Din Allah , with his general Jawher al-Siqili, who accordingly began construction on the walls which were to enclose the new caliphal residence. Al –Muzz first named the site al-Mansuriyya after his father , the Calipha al-Mansur, but four year later renamed it al-Qahira (the Victorious) after al-Qahir, the planet Mars, in ascendance when the signal was given to break ground for the new capital. The new construction was completed in 971, with quarters for the various ethnic groups composing the Fatimid army: Greeks, other Europeans, Armenians, Berbers, Sudanese , and Turks.

Under the Fatimids, al-Qahira became the seat of power, a ceremonial, residential centre where Caliph dwelt with his court and army , but al-Fustat remained the productive and economic center of Egypt. Not before the establishment of a Caliphate in Egypt under the fatimids did an indigenous crystallized style in art and architecture.



The arts and architecture of the Fatimid period show an integrated use of Coptic, Byzantine & Samarran elements. Foreign forms in Fatimid architecture and Decoration , Thus express not a provincial version of an empirical prototype, but a demonstration that the new empirical city had considerable attraction for craftsmen and artists from many traditions and outside Egypt.

2.1.1.THE FATIMID PERIOD*(969-1167):The outstanding architectural achievement of the Fatimid caliphs , according to Historians' accounts , were their palaces. As nothing of these have survived except written descriptions, our visual experience of Fatimid architecture is restricted to a few surviving shrines , mosques , and the city gates . though limited in number , these monuments show us the great creativity of Fatimid architecture and decoration and the reasons for its long lasting influence in subsequent periods.

2.1.2.THE AYYUBID PERIOD*(1171-1250): The break into the political and religious system introduced by Ayyubid rule in Egypt didn't affect the arts to the same extent, although it led necessary to innovations in the field of architecture , required by the establishment of new forms of religious institutions. The *Madrassa* and the *Khanqah*, which were both planned to lodge their respective communities of students and Sufis, were necessarily built on a plan different from that of the traditional mosque , thus the *Iwan* , which historians mention in an earlier residential context , was adopted in *Madrassa* and *Khanqa* architecture* .

* Appendix,Reference.

2.1.3.THE BAHRI MAMLUK PERIOD* (1250-1382): Cairo's legacy of Bahri Mamluk monuments is for the art historians a source of both delight and despair owing to the variety of forms and patterns adopted during this period greater by far than that found in later periods. The architecture of the Bahri Mamluks is based on Fatimid and Ayyubid traditions that evolved into an indigenous Cairo without ever being closed to outside. Hypo style mosques continued to be built in the Bahri Mamluk period , the mausoleum dome was built to enhance the founder's prestige and its location was therefore important.

2.1.4.THE CIRCASSIAN MAMLUK PERIOD* (1382-1517): At the end of the fourteenth century , which corresponds to the beginning of the Circassian Mamluk period, a change had taken place in the function of religious institutions , the origins of which had already started under the Bahri Mamluks. This was the drawing together of various institutions into multi-functional religious complex. During this periods , living units were no longer formed an integral part of the architecture of the religious complex . Rather they integrated into the commercial part of the complex as *Rab'* an appartement complex for families .Another new form of religious architecture appeared in this period was an religious foundation of rather an individual character was the *Zawiya*. Also one of the most important characteristic feature of Mamluk architecture in Egypt are Stone domes, they have no parallel else where in the Muslim world. *

* Appendix, Reference.

2.1.5. THE OTTOMANS PERIOD (1517-1914): The Ottoman Conquest of Egypt in 1517 changed the status of Cairo from an imperial seat to a provincial capital. It became a city without a sultan, governed by viceroy called Pasha, sent from Istanbul for a limited period. There were a multitude of ottoman governors between 1517 & 1798 when Napoleon conquered Egypt.

The ottoman conquest didn't radically disturb the evolution of Cairene architecture in Cairo, there were four types of buildings: Buildings totally ottoman in style, and a Mamluk style of mosque with an ottoman style of minaret, buildings of hybride style. In place of Mamluk Khanqah, the Takiyya, an institution where Sufis lived, studied, and worshiped, appears with the ottomans.

How ever, as we see, Historic Cairo is an urban ensemble that extends from street to alley to lane, its' monuments range from religious structures such as mosques (*Masjids**) congregational mosques (*Jami's**) and religious colleges (*Madrasas**), to service buildings such as baths (*Hammams**) and structures for the charitable dispensation of water (*Sabils**) to commercial buildings such as shops (Khans), caravansaries (*Wikalas**) and markets (*Suqs**). More over, since its foundation in 967 AD, Cairo stands as a witness for many major events. Some of them helped in its growth and development. Cairo was for long years considered as the world trade centre for its centralized location where the European merchants met the eastern goods. That was reflected on the architecture of the city*.

* Appendix, Reference.

2.2.THE OLD ISLAMIC HISTORIC CAIRO AS A PART OF THE WORLD HERITAGE LIST NO 89:

Identification: Nomination: Islamic Cairo, Location: Governorship of Cairo ,State party : Egypt, Date: March 9, 1979.

ICOMOS Recommendation: That the cultural property proposed be included on the World Heritage List. ICOMOS recommends the inscription of Islamic Cairo on the World Heritage List based on the following criteria:

- 1) Several of the great monuments of Cairo are incontestable masterpieces. Its bearily pointed horseshoe arches underscored by friezes in bas-relief convey an openness and rhythm to the mosque Ibn-Tulun for which it has long been praised. The decoration of the Fatimid period is, by the choice of its elements and their application, of decisive importance to the history of monumental Musulman art: at El-Azhar and Al-Hakim, various types of interlace and of epigraphic and linear décor with their specifically Musulman characteristics were developed . Unforgettable, the Mamuluke Monument region trriumphat above the Skyline of Cairo, the refinement of their colourful architecture, boldly defined , original and unexpected : domes with Persian arches incrustated with interlace, minarets with finely chiselled cantilevers, tall facades with pointed arches, balconies mounted on stalactites like those of the madrasa of sultan Hassan and the mosque of Qait Bey.
- 2) The centre of Cairo groups numerous streets and old dwellings and thus maintains, in the heart of the traditional urban fabric, forms of human settlement which go back to the middle Ages.
- 3) The historic centre of Cairo constitutes the impressive material witness to the international importance , on the political , strategic , intellectual and commercial level, of the city during the medieval period.

- 4) Property nominated to the World Heritage List is evaluated against specific criteria adopted by the World Heritage Committee.

Although the Cairo nomination states " as a site of outstanding universal value it meets all the criteria for inclusion in the World Heritage List", it would have been most useful if specific criteria had been cited as a part of the justification section. As the World Heritage Nomination Form states: each property should:

- i) Represent a unique artistic or aesthetic achievement , a masterpiece of the creative genius; or
- ii) Have exerted considerable influence, over a span of time or within a cultural area of the world , on subsequent developments in architecture , monumental sculpture, garden and landscape design

2.3. VALUES CREATED BY OLD ISLAMIC HISTORIC CAIRO:

Old Islamic Historic Cairo created a lot of values presenting part of the National Egyptian Identity , where the following values can be found:

1-Historic and Aesthetic value: The architecture and the urban fine tissue of the Old Islamic Historic Cairo is one of Historic Cairo's most significant treasures and as such must be preserved and utilized correctly. Cairo has one of the best preserved and most significant urban layouts world wide, as it has characteristic fabric which documents the several Historical periods came on Egypt in the as we mentioned before in the historical background.

2- *Spiritual value:* Old Islamic historic Cairo has great spiritual significance for Muslims, where it was the first Muslim Capital of Egypt and it contains the Shrine *Mashads*, memorial foundations dedicated to descendants of the Prophet Muhammad. These shrines, such as the shrines of Sayyida Nafisa, Sayyida Zaynab, and al- Husayn are venerated by both Sunni and Shiá Muslims till today. Also for Sufis, muslims who espoused the mystic, esoteric approach to religion , in which seclusion and ascetism played an important role, Old Islamic historic Cairo plays for them an important role in their monastic life according to their own strict regulation, where they practice their Meditation in its Masjids and Jami's .

3-*Social value:* Old Islamic Historic Cairo is considered as a collective point for all Society categories with different religious and cultural backgrounds, It has both Local and International tourism, this means there is diversity of cultures that can be found in this district. The community of Old historic Cairo, the residents, are well known by their solidarity to each other and by their traditions and Handicrafts that still represents the old image of the Old society of Historic Cairo.

3- *Authenticity value and Symbolic value:* Old Historic Cairo it self represents the genuine architecture, context and concepts of an Islamic city , where the study of its buildings and urban fabric shows the geniuses Muslim architects and planners who designed such wonderful artistic and architectural elements being effected by the Islamic concepts. It was also well known for a long time as a symbol for the Islamic civilization in the Med evil period.

2.4. OLD ISLAMIC HISTORIC CAIRO AS AN ECONOMIC VALUE:

Old Islamic Historic Cairo was considered for long as the main commercial trading centre, as we mentioned before that Economic values overlap a great deal with the socio cultural values (historical, social, aesthetic, and so on), the Old Handicrafts of the district which is considered a Cultural , Historic and Authenticity value can be also considered as an Economic value, where these small industrial activities were for a long time considered as the Economic base of Local and National income. Also if we included the economic capital and asset which is represented in the prices of owning and renting ordinary and heritage buildings and vacant land lots in this Old Historical District, where most these buildings are mainly owned by Ministry of Al-Awquaf , by individuals. Nonuse values of al-Darb el Ahmar area:

1-Existence Value: The Egyptian society values "Old Islamic Historic Cairo" for its mere existence value, even though that the whole Egyptian society isn't consuming the services of the district. The Old Islamic Historic Cairo community individuals are mainly who are experiencing and consuming its services directly.

2-Option Value: Old Islamic historic Cairo could be a potential cultural, educational, tourism and economic resource through good process of conservation and rehabilitation. This fact will attract other people except than its' own society to consume its' utilities and to experience its' services.

3-Bequest Value & Prestige Value: It is important for the future generations in order to feel the sense of belonging to their nation ,country and society to experience heritage , that is why it is important to conserve the Old Islamic Historic Cairo, in order that the future generation would be proud of their history and National Identity.

2.5. OLD HISTORIC CAIRO PRESENT STATUS...HISTORY IN DANGER:

Following the 2nd world war and the July 1952 revolution, Cairo's expansion accelerated under a socialist government which was the vanguard of development. At the same time the phenomenon of informal urban development, that has become the defining feature of Cairo's growth in the last four decades, began to appear, putting into consideration the growth of population which is mainly characterized by youth, these changes has caused social and economic changes. The consequences of the urban, social and economic changes are complete neglectance and deterioration of the Old historic Cairo which is the old and main core centre of the city. Old Islamic Historic Cairo is facing the danger of losing a huge part of its value .This danger had many aspects that could be summarized as follows

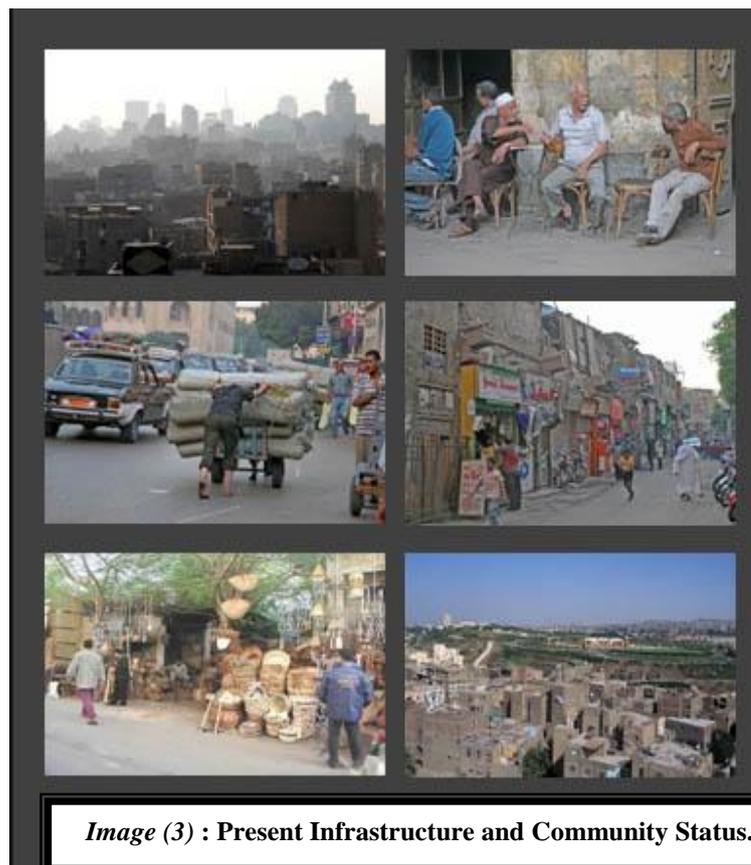


Image (2): "Old Historic Cairo" Present Status.

- 1-Immigration of the upper classes of the inhabitants towards the modern extents of Cairo in the beginning of the last century leaving their valuable houses empty without care or maintenance.
- 2-Lack of maintenance and repair for the main public buildings due to the transformation of all the country's budget to supporting the army in the wars from the 40's till the 70's of the last century.
- 3-During the 1967 war with Isreal many cities in the Suez Canal were evacuated by the army and reinstalled by the government in the historic city. They were also installed in the Waqf's buildings most of which were monuments.
- 4-The decay and complete deterioration of the Infrastructure of the Old City, the absence of comprehensive management and control of cultural resources.
- 5-In 1992 an earthquake of 6.8 points on the Richter scale caused many structural deformations to the buildings of the Old city including its monuments. The earthquake was like an alarm pointing to the results due to continuous neglect.
- 6-The government authorities aren't co-operative and organized enough in order to conserve and promote the status of the Old centre.
- 7-The methodologies of conservation and preservation of some of the governmental sectors aren't efficient and needs to renewed.

8-Most of the government efforts are oriented towards the new districts of Cairo in order to solve the informal housing problems, but the poor social categories that are supposed to live at these new cities can't afford it because it is too expensive for them , so at the end they return back to his the old core of the city forming more slum areas.

9-The Governmental financial system* is extremely complicated and some of the governmental funds aren't oriented towards the right rehabilitation , conservation and development process.



*

* Chapter Three.

2.5.1 SECTORS AND SHEYAKHAS OF OLD ISLAMIC HISTORIC CAIRO :



The **Old Islamic Historic Cairo** is divided into the following sectors:

1) Bab- El Sheryah Sector: Its' location is west the old Islamic historical Cairo till the North wall of Cairo. It is considered as the integrative part of al-Gamelyah.

2) Al-Gamelyah Sector: its' location is North the Old Islamic historical Cairo , and it has 88 monument present the Fatimid period and the following Islamic periods. It includes the following Sheyakhas:

Al Sherany, Bin Al Sooreen, Al Yahood al Raban, Al Yahood al-Karayeen, Al-Khuronfish, Bab el Fetuh, Khan el Khalily, Al Otuf, Kaser el Shouk , Al Mashed al Husyeni , Al Darasah.

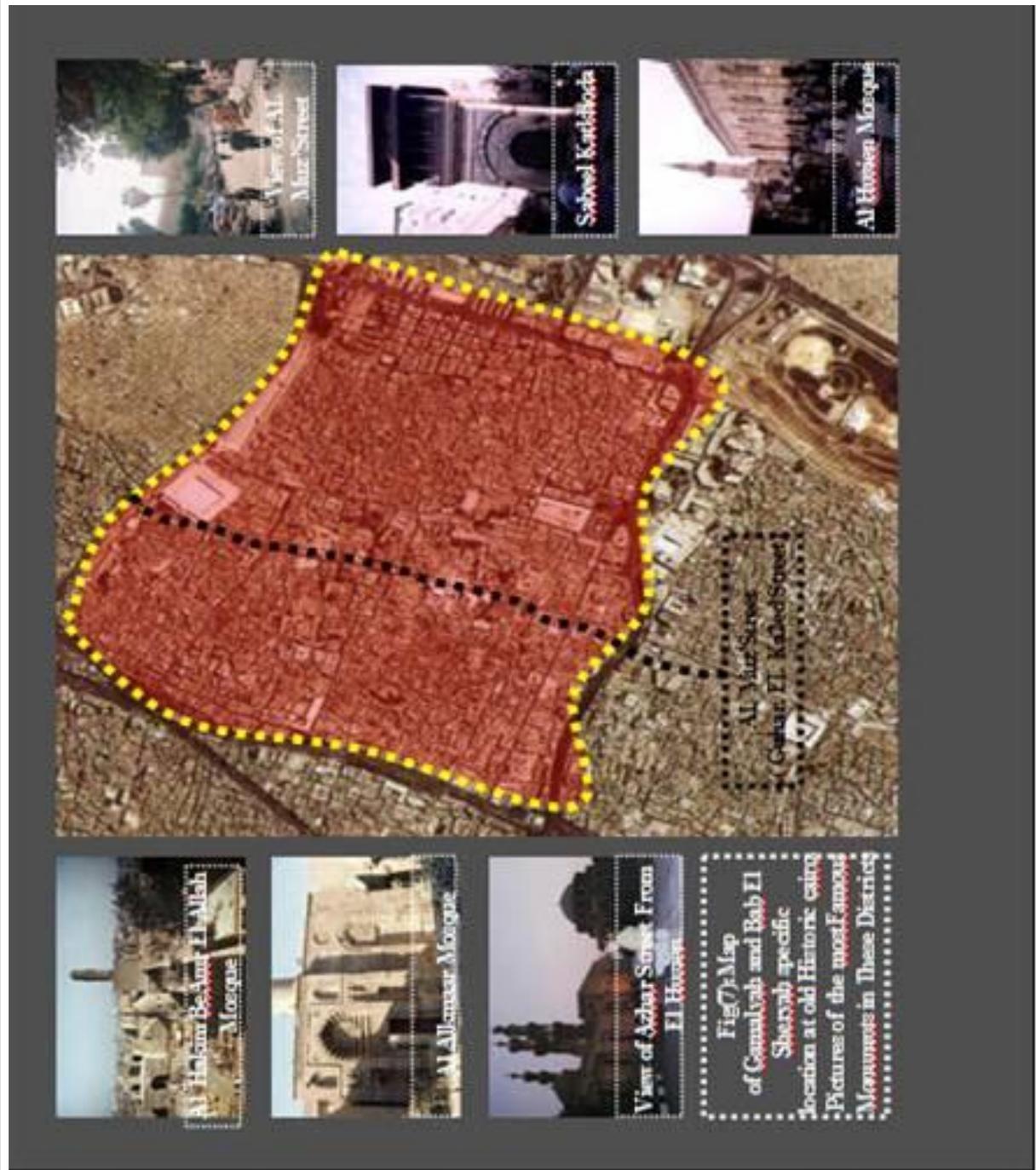
Al-Gamelyah sector contains "al-Husyen Area" which is one of the most important religious and commercial areas. Also it includes " Khan El khalili" area which is a commercial, tourist and handicrafts centre with a unique character, adding to these two exclusive area al-Muez and al-Gamelyah historical streets that are known by their heritage and commercial complexes.

Although that Al- Gamelyah sector doesn't contain even half of the monuments at Al Darb Al Ahmar sector, Al- Gamelyah sector is getting most of the Government's attention and the UNESCO too, where there is a running project to turn the most important street in Al- Gamelyah which is " Al Muz' street" in to an open museum project. This project is funded by a lot of organization and mostly funded by the Government and the cultural development fund by the Ministry of Culture.

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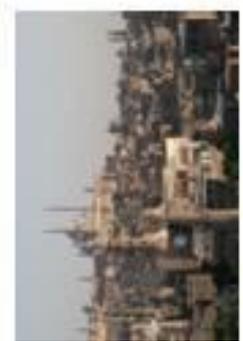
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Fig(7).Map of Gamalayah and Bab El Sheryab specific location at old Historic Cairo Pictures of the most famous Mosques in These District



OLD HISTORIC ISLAMIC CAIRO: "AL GAMALYAH"

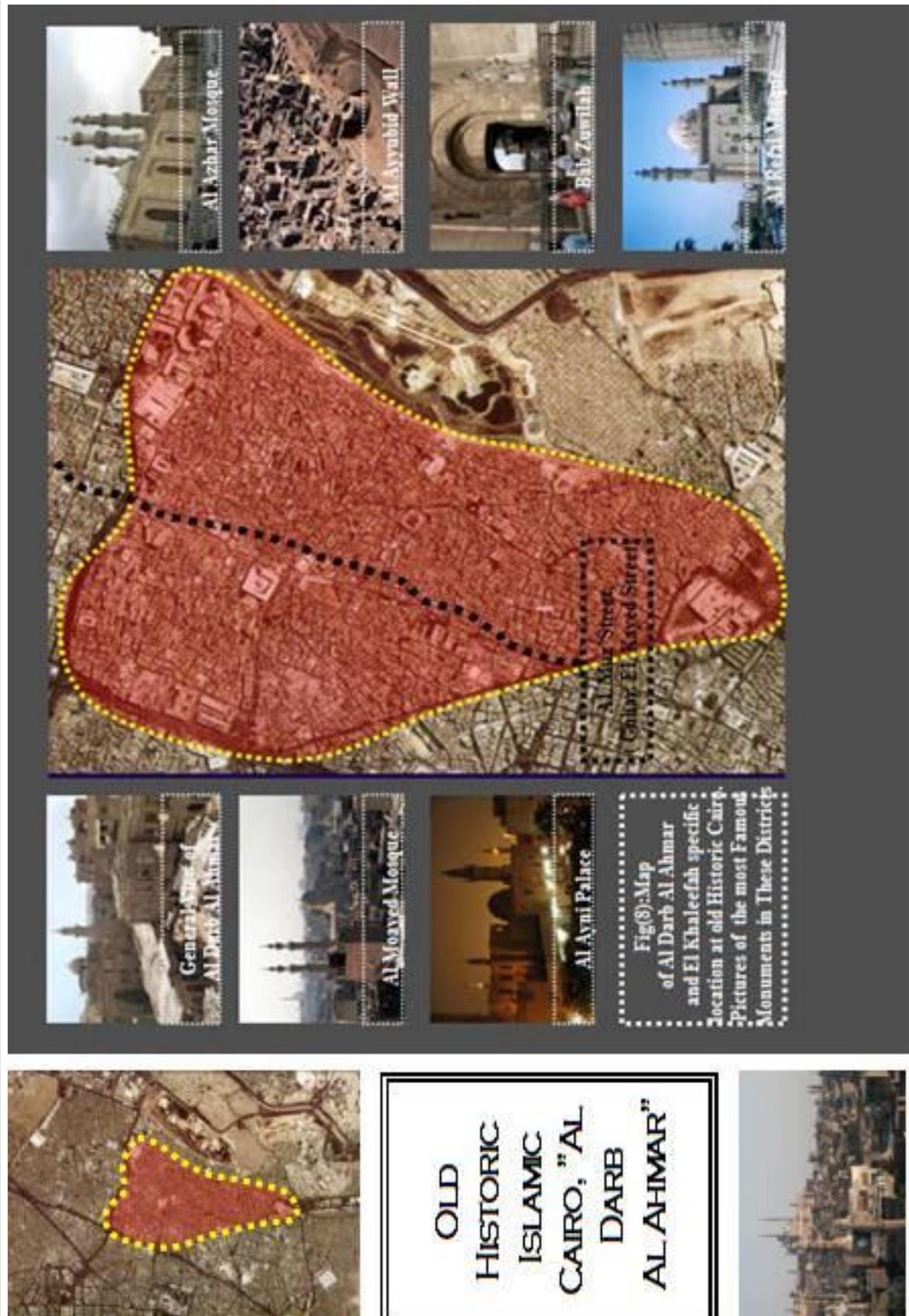


3)Al Darb Al Ahmar Sector*: Its' location is occupying the Core and the Centre of the Old Islamic historic Cairo , it has 140 that presents the Fatimid period, Al Ayyubid period, AL amluk period and the Ottmans period. It includes the following Sheyakhas:

Al Hamzawy, Darb Saadah, , Tahet el Rabi', Al Krabyah , Al Dawedyah, Al Surogyha, Al Azhar, Al Ghoryah, Haret al-Roum , Al Mgharbeleem, Al Batnyah, Al Darb Al Ahmar, Darb Shaghlan, Souq El Selah, Bab al-Wazeer, Al Mogawreen.

Al-Darb Al Ahmar sector contains "al-Azhar Area" which is one of the most important integrative parts of the city core and its' religion centre. Also it includes "al-Ghoryah, al-Khayamyah , al-Surogyah and al Megharbeleem era which are on the extention of Al Muez street and are known by their heritage, commercial, and handicrafts activities.

4)Al Khaleefah Sector: Its' location is South the Old Islamic historic Cairo.It is considered as a part of Al Darb Al Ahmar sector and it includes the following Two **Sheyakhas:Al –Mahgar , Al –Hatabyah,** "Al Darb Al Ahmar, Al Khaleefh" districts is distinguished by the important group of monuments existing in it, such as"Al-Qalaa group, Al-Sultan Hassan group" , Al-Rehai' mosque appear as main Landmarks for these sectors. And although Al Darb Al Ahmar contains most of the Islamic monuments and mostly ottomans and mamluk, but its present status is completely deteriorated and it si mentioned on the Danger list of 2008 of UNESCO World Heritage List.



2.5.2. AL-DARB AL AHMAR AS THE NEGLECTED PART OF OLD ISLAMIC HISTORIC CAIRO:

Al-Darb al Ahmar, a vital residential district with many artisans, handicrafts, small enterprises and a strong social cohesion. Al-Darb Al ahmar district suffers today from poverty, inadequate infrastructure and a lack of community services. Although endowed with sixty-Five registered monuments and more than 140 hundred historic buildings, its residential building stock is in very poor condition due to areas low family incomes and an economic base that often lags behind other parts of Cairo.



Image (4): "Al Darb AL Ahmar" Present Status of Neglect.

The deterioration of the buildings is exacerbated by the lack of cultural heritage protection regulations, lack of maintenance and limited access to credit. The common perception of Al Darb al ahmar as a haven of crime and drug-related activity generates easy support for plans calling for radical clearance and sanitizing of the district, thus posing yet another threat to the survival of the historic fabric.

The district has been one of Cairo's social and commercial hubs. Unfortunately, Surveys showed that ADAA households, particularly those close to the Ayyubid Wall, among poorest in Egypt, at all levels of Poverty Aspects (Human, Financial, Physical, Social, Cultural, legal and Political). The surveys of ADAA revealed that the average monthly household income in the 13 surveyed Shiakats (administrative zones) was 500 EGP (87 \$). Around 20% of the sample had an income of less than 200 EGP a month, and could live on less than a dollar a day. According to the UNDP Human Development Report with the Ministry of Planning 2003, 20.4% of Egyptians are living below the absolute objective poverty line of 1116 EGP per annum. \

On the contrast " Al Gamalyah area" the opposite area from Al-Azhar street which is located North of Old Islamic Historic Cairo, where the government efforts are focused in "Al Gamalyah area" more than in "Al-Darb el Ahmar area" .Only one governmental sector that is trying to work efficiently in Al-Darb Al Ahmar area which is the " Historic Cairo" sector which is mainly supervised by the ministry of culture and it was established at the year 1998, Its' background will be mentioned in detail in chapter three. Most of the rehabilitation and development processes of " Al Darb Al Ahmar" efforts are done by Non governmental organizations(non- profit institute). The most important and distinguished institute is" Al Agakhan Trust for Culture services", where is mainly doing a full rehabilitation and urban regeneration process for the area with other nongovernmental organizations ; all of them would be mentioned in deatail in chapter four.

2.5.3 "AL-DARB AL AHMAR " DISTRICT PRESENT ACTIVITIES:

Old Islamic Cairo had always attracted merchants who filled the Souqs with all the manner of products originating anywhere from China to Spain. A peculiarly cosmopolitan atmosphere, it also attracted the most skillful craftsmen from all over the Islamic world ; both cultural sophistication and political identity were expressed through art, the latter virtue of caliphs patronizing architecture and craftsmanship.



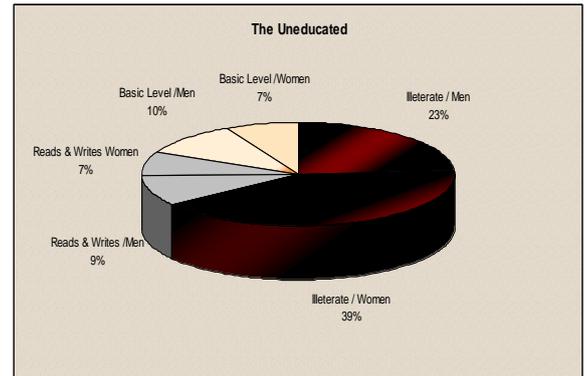
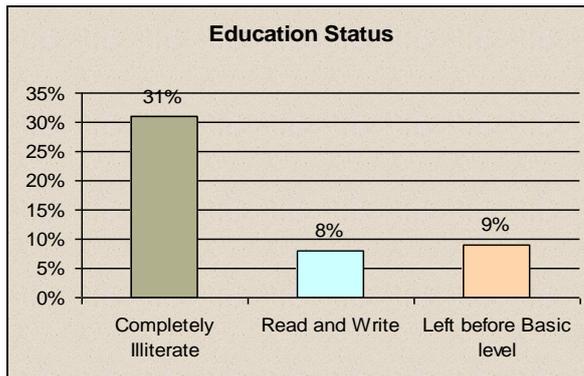
Image (5): Handicrafts in "Al Darb Al Ahmar".

Al Darb Al Ahmar was denoted by the following craftsmanship carpenters , Iron makers, Coppersmiths ,Lamp makers, Saddle makers , Blacksmiths and Sword-makers which most of them catered to the military establishment, while Tent makers , Tailors , Weavers and Embroiders produced a wide range of quality textiles , the finest of which were used for various court functions. More recently with urban development large scale industries replaced workshops ; many crafts were deemed necessary and much production was mechanized. Craftsmen survived in a variety of way by prodcing souvineers rather than utilitarian objects traditional fez , for example , continued producing the tarboosh , but only as a quaint reminder of the past. Disconnected from Khan Al Kahlili , which is monopolizes tourism in the area, Al Darb Al Ahmar fell into disrepair, It came to resemble a slum, with ramshackle living quarters strewn with rubbish , its inhabitants suffering low income level , its craftsmanship more or less extinct, therefore we must find a solution in order to preserve them and protect them for oblivion .

2.5.4 SOCIETY & BUILT ENVIRONMENT STATUS OF OLD HISTORIC CAIRO:

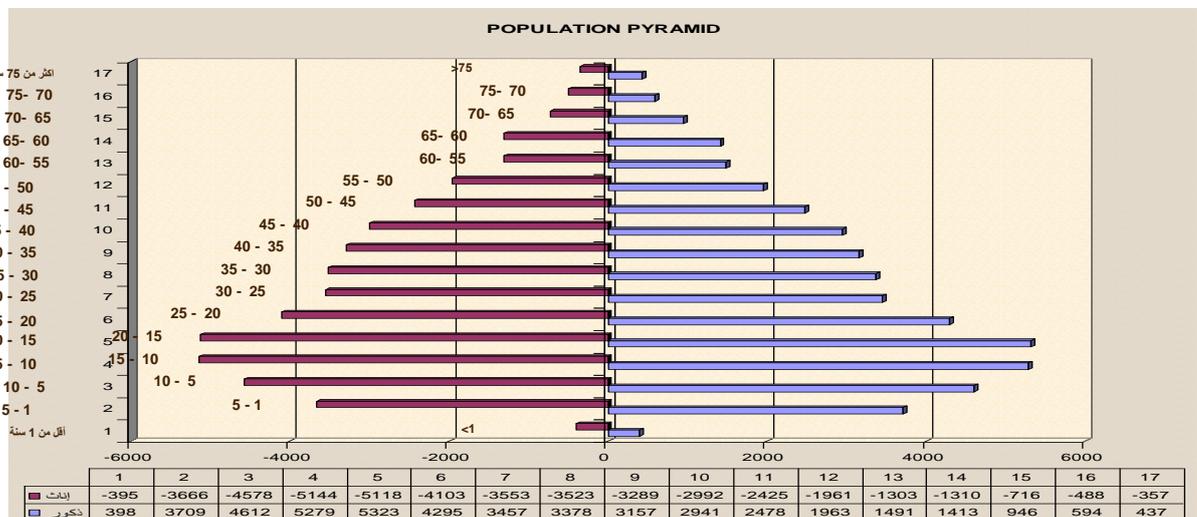
The following diagrams clarifies the Social, Educational, Health, Financial and Employment status of "Al Darb al ahmar" Community, Also it denotes the loca desire in staying at the district:

2.5.4.1.EDUCATION STATUS: Al Darb Al Ahmar District has revealed that that the area is suffering from a high illiteracy rate among the residents and with in the same family as well as children dropping out of schools from both sexe in order to help provide income for the family, more over the area is suffering from the availability of different services and facilities.

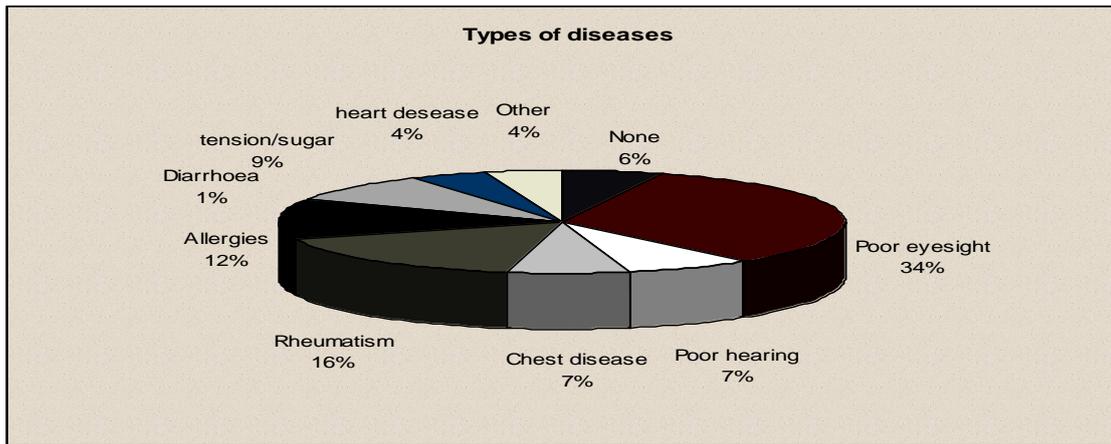


2.5.4.2.POPULATION STATUS:

Al DarbAl ahmar is well known as one of the crowds and dense communities.

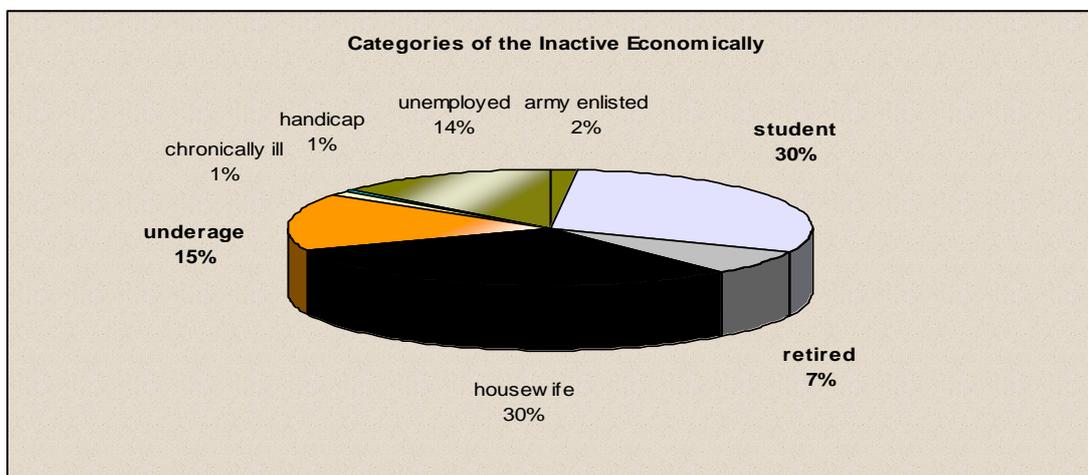


2.5.4.3.HEALTH STATUS: The health problems of Al Darb Al ahmar is closely tied to their living conditions, so much illness, injury and premature death is related to poverty.



2.5.4.4.FINANCIAL & EMPLOYMENT STATUS:

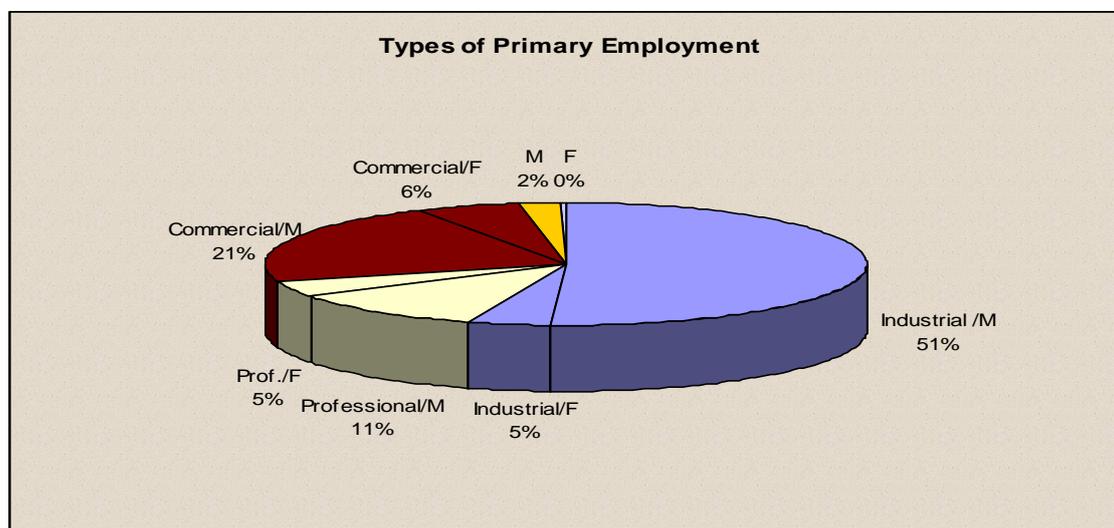
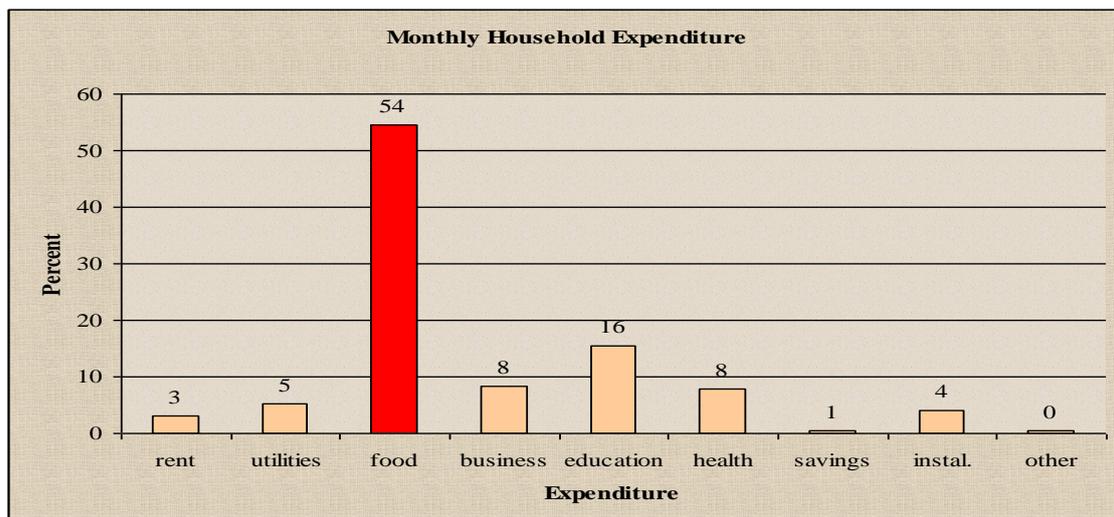
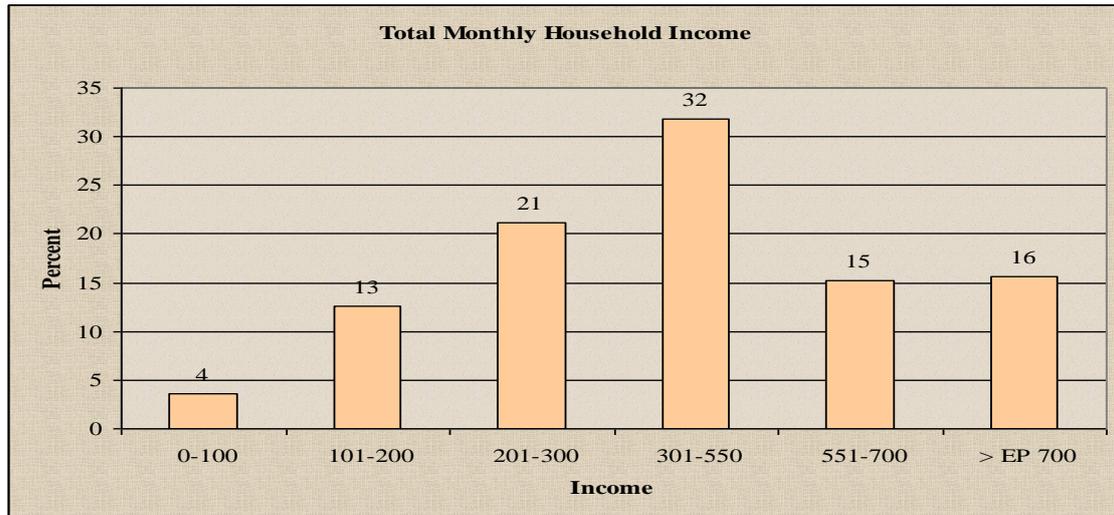
Al Darb Al Ahmar is a home for lower- income families. Poverty has prevailed in the area in the past few decades. A survey done by Al Agakhan trust of Culture showed Darb Al Ahmar households , particularly those close to the Ayyubid wall, to be among the poorest in Egypt. By late 2003, average yearly incomes were reported to be no more tha EGP 1200 (USD 193)per capita. This means that people in this part of Cairo have to survive on less than the equivilant levels show that more than 50 percent of people's incomes are spent on food items.



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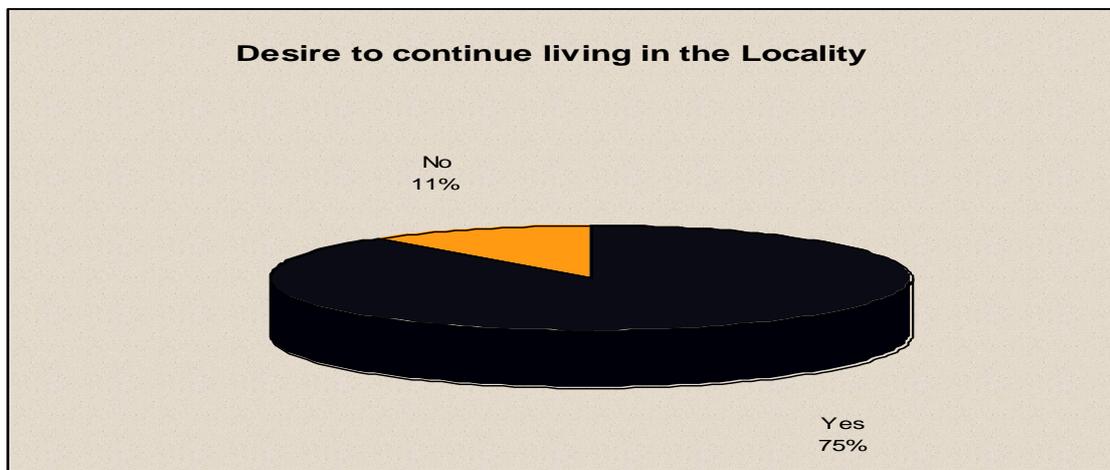
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2.5.3.4. SOCIAL STATUS:

Al Darb Al Ahmar needs opportunities allowing them to alleviate social, human aspects of poverty, therefore, they must improve their living standards through working to build themselves whether they are members of society or civil entities like NGO's, Although these living conditions the Local community of Al Darb al Ahmar still wants to continue living in this Old district out of their sense of belonging and the believe in the district potentiality, and one of the best social aspects the Local community still have is the concept of solidarity, where the community stood with each other facing hard times together in order to survive the hard life conditions as we mentioned before, but on another hand the community is socially isolated from the other surrounding districts.



2.5.4.5. PHYSICAL & BUILT ENVIRONMENT STATUS:

As we mentioned before due to Urban development and the spread of the slum areas , "Al Darb Al Ahmar" has become one of the most deteriorated districts in Cairo, its urban and physical status needs to be improved where at least the district needs to be provided by essential infrastructure, utilities(Sanitary facilities, drainage system..etc) and streets need to be cleaned from rubbish..Below pictures presenting the deteriorated physical status of ADAA.

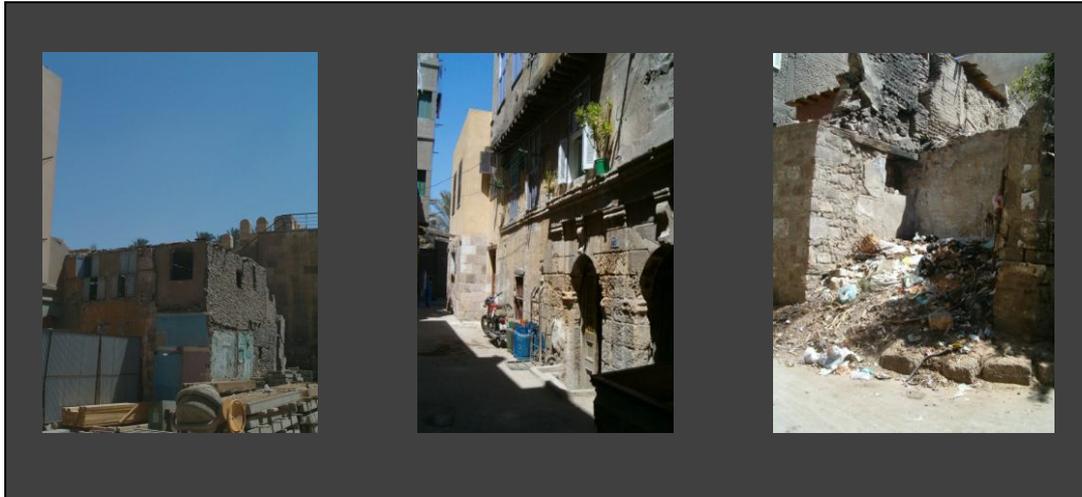
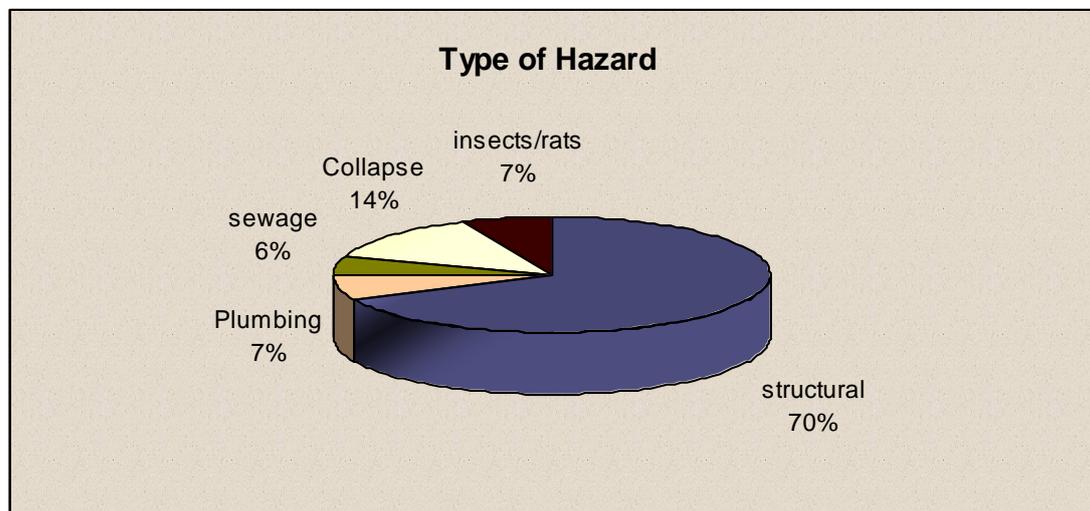
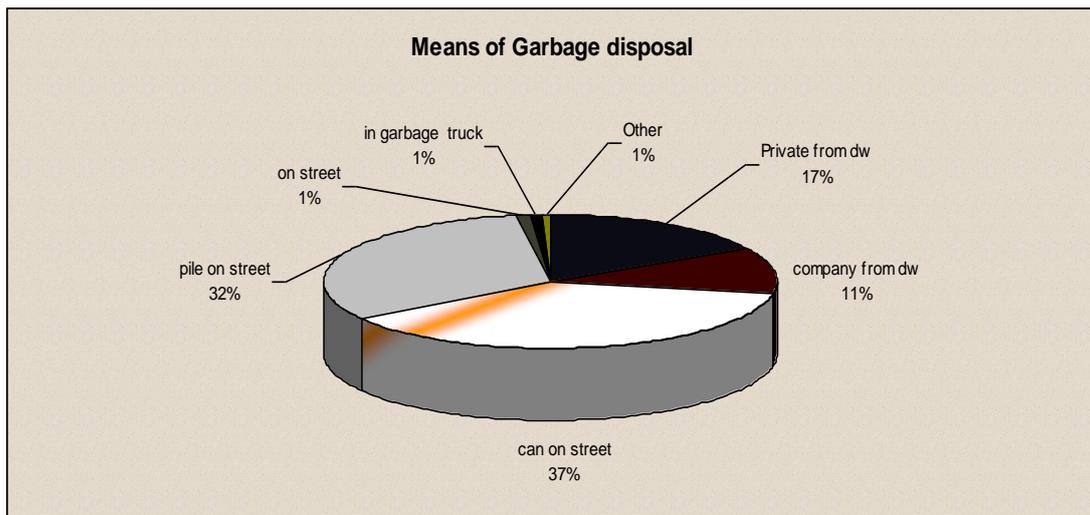


Image (5): Physical & Built Environment Status.



2.6. CONCLUSION:

It is obvious through the documentation of Old Islamic Cairo,, it is obvious that "Al Darb Al Ahmar District was one of the most important districts of Old Islamic Cairo, which it contains most of the Old Islamic Cairo important monuments, and it was known for along time as the dynamic culture, trade and industry core of Cairo. But due to urban and economic changes we mentioned it turned in to one of the poorest districts in Cairo after it being one the richest. Unfourunately,It is considered now as one of the regions on the UNESCO world heritage danger list for 2008, where although there are a lot of attempts to rescue the district , it is still deteriorated and coming into oblivion. Therefore we must document and evaluate the public and private intervention in "Al Darb Al Ahmar" in order to know the reasons behind the lack of rehabilitation and conservation process efficiency of the district.



CHAPTER THREE :
PUBLIC INTERVENTION "EGYPTIAN GOVERNMENT
INPUTS" IN OLD ISLAMIC HISTORIC CAIRO

INTRODUCTION:

"We the people of Egypt, who have been toiling on this great land since the dawn of history and the beginning of civilization:

We, the people who believe in our immoral and spiritual heritage , who are confident in our of man and of humanity ,we, the people , who in addition to shouldering the trust of history , carry the responsibility of great present and future objectives deeply rooted in long and aradous struggle , where flags of freedom, socialism and unity were hoisted along the path of the great march of the Arab nation.

We , the Egyptian people , in the name of Allah and with his assistance , pledge indefinitely and unconditionally to exert every effort to realize"

Proclamation of the Egyptian Constitute.....

3.1. DECISION MAKING AND ADMINISTRATION:

The Arab Republic of Egypt system is a centralized system*¹, where there is an attempt from the government to turn in to a decentralized system. The law system is constitutional system, which means that cultural heritage is considered as public goods and responsible of the government and public organizations. In the following we will mention the constitution Articles related to Public and Private ownership ,Cultural Social and Economic development, and how is the Policy, legislative and Executive system. To the outside world, culture in Egypt is dramatically exemplified by vast Tangible and Intangible heritage , which requires a large organization to supervise the multiple activities of collecting , displaying ,recording and research. However conserving tangible and intangible cultural heritage in our Egyptian context involves a wide range of actors; governmental and non-governmental organization and private interests. Government's organizations are legitimate representatives of society, must act as responsible custodians and supreme managers of our cultural patrimony

*Centerlized & Decenterlined.....Appendix....

* Egypt introduced the parliamentary system since 1824 . Egypt issued the first constitution in 1882 , Egypt is known for beginning the earliest administrative and legislative codes in history. The first modern codified form of a national constitution was in 1923.Egypt introduced the parliamentary system since 1824 and the world and it was modified more than once (1923, 1952, 1972, 1980,2005,2007). After the revolution and the declaration of the republic, President Nasser adopted the nation's first written constitution as a republic in 1956.The political system of the Arab Republic of Egypt includes legislative, judicial and executive authorities in addition to the Media, political parties, local administration and NGO'S..

3.1.1 OVERALL DESCRIPTION OF THE SYSTEM THROUGH THE CONSTITUTION OF THE ARAB REPUBLIC OF EGYPT:

PART ONE: THE STATE

Article 4: Economy in the Arab Republic of Egypt is based on the development of economic activity, social justice, guarantee of different forms of property and the preservation of laborers' rights.

Article 5: The political system of the Arab Republic of Egypt is a multiparty system, within the framework of the basic elements and principles of the Egyptian society as stipulated in the Constitution. Political parties are regulated by law.

PART TWO: BASIC FOUNDATIONS OF SOCIETY

Article 12: Society shall be committed to safeguarding and protecting morals, promoting genuine Egyptian traditions. It shall give due consideration, within the limits of law, to high standards of religious education, moral and national values, historical heritage of the people, scientific facts and public morality. The State is committed to abiding by these principles and promoting them.

Article 14 : Public offices are the right of all citizens and an assignment for their incumbents in the service of the people. The State guarantees for incumbents protection and performance of their duties in promoting the interests of the people. They may not be dismissed by other than disciplinary action, save for cases specified by the law.

Article 16: The State shall guarantee cultural, social and health services, and work to ensure them particularly for villages in an easy and regular manner in order to raise their standard.

Chapter II: Economic Constituents

Article 23: National economy shall be organized in accordance with a comprehensive development plan, which ensures increase of national income, fair distribution, enhancement of standard of living, elimination of unemployment, increase of work opportunities, correlation of wages with production, guarantee of minimum and maximum wages limits in such a way as to bridge income.

Article 24: The State shall sponsor national production and shall work for realizing social and economic development.

Article 30: Public ownership is the ownership of the people as represented in the ownership of the State and public legal persons.

PART FIVE: SYSTEM OF GOVERNMENT

Chapter II: The Legislature

Article 86 : The People's Assembly shall exercise the legislative power and approve the overall policy of the State, the public plan of economic and social development and the overall budget of the State. It shall exercise control over the work of the executive authority in the manner prescribed by the Constitution.

Article 115: The draft public budget shall be submitted to the People's Assembly at least three months before the beginning of the fiscal year. It shall not be considered in effect unless approved thereby. The draft budget shall be put to vote on a chapter-by-chapter basis. The People's Assembly may modify the expenditures contained in the draft budget, excluding those proposed to honour a specific liability on the State. Should the modification result in an increase in total expenditure, the People's Assembly shall agree with the government on means to secure resources of revenues so as to re-balance between revenues and expenditures. The budget shall be issued by a law, which may include modification in any existing law to the extent necessary to realize such balance. If the new budget is not approved before the beginning of the new fiscal year, the earlier budget shall remain in effect until the new budget has been approved. The law shall define the method of budget preparation as well as the fiscal year.

Article 126: The Ministers shall be responsible collectively for the general policy of the State before the People's Assembly; also every Minister shall be responsible for the acts of his Ministry.

Chapter III: The Executive :Section II: The Government

Article 153: The government shall be the supreme executive and administrative authority of the State. It shall consist of the Prime Minister, his deputies, the Ministers and their deputies. The Prime Minister shall supervise the work of the government.

Article 157 : The Minister shall be the administrative supreme chief of his ministry. He shall draw up and implement his ministry's policy in the framework of the State's public policy.

Section III: The Local Administration

Article 161:The Arab Republic of Egypt shall be divided into administrative units that are considered as judicial persons, including governorates, cities and villages. Other administrative units that are judicial persons may be established whenever required for public interest. The law guarantees support for decentralization and regulates means of empowering administrative units, including the provision, promotion and good administration of local services and utilities.

Article 163:The law shall define method of formation, competencies, financial resources, guarantees for members, relations with the People's Assembly and the government, and the role of the Local People's Councils, in preparing and implementing the development plan and in controlling various activities.

3.1.2 EGYPTIAN LEGAL FRAMEWORK:

LAW 117: law governing the protection of Egyptian cultural heritage is *law 117* of 1983, it concerns the identification, registration, and protection of Egyptian antiquities. The law concerns the definition of protected property (***Article 1 and 2***), system of ownership(***Articles 6,8,9,24,26 and 35***). Other Egyptian laws and regulations apply to related issues of zoning of cities and townships, the organization of local governments and creation of NGOs and their role and responsibilities (law 32, 1964)

In Article 1, an antiquity is defined as any movable or immovable property that is a product of any of the various civilizations or any of the arts, sciences , literatures and religious of the successive historical period extending from prehistoric times down to a point one hundred years before the present, and that

has archaeological or historical value or significance as a relic of one of the various civilizations that have been established in the land of Egypt or historically related to it , as well as human and animal remains from any such period.

Article 2, how ever, allows a property of age less than 100 years to be identified as an antiquity proved it is of historical, scientific, religious artistic or literary value.

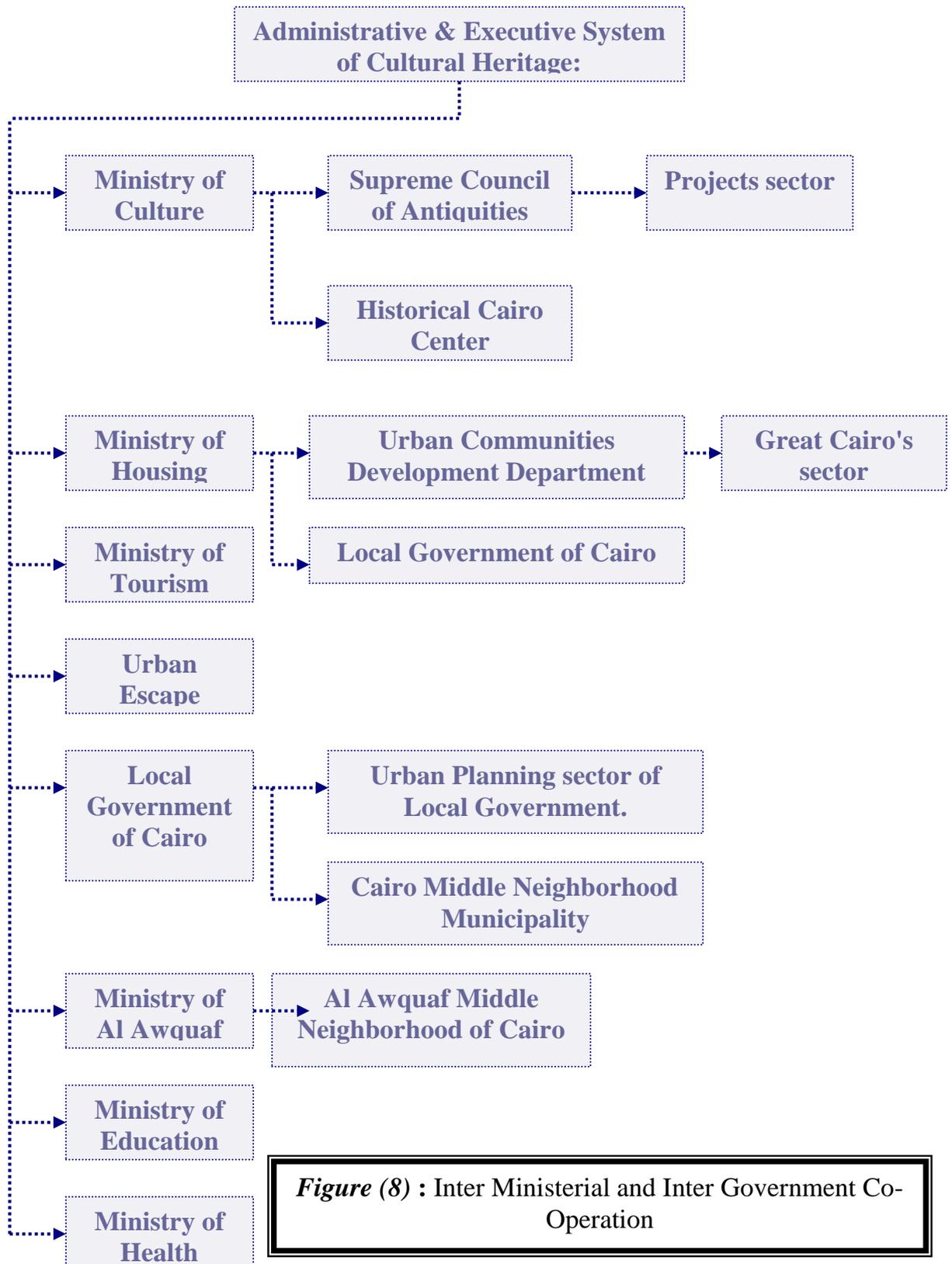
Article 23 and 24, every person who discovers an unregistered immovable antiquity is requested to notify the Supreme Council of Antiquities (SCA) or the nearest public authority of his find, and every such find shall be deemed public property.

Article 26, included a comprehensive list of the aspects to be covered when registering a cultural property in the national database.

Other Egyptian laws and regulations apply to related issues of the organization of local governments and the creation of NGO's and their roles and responsibilities as follows:

LAW 43: Relating to the organization of local governments, governors, city managers, mayors, local councils and sets their roles and responsibilities. Although this law provides regulatory and supervisory responsibilities for the zoning and organization of townships, cities and municipalities, as well as giving permits for the erection of buildings or sites, the Law doesn't touch on the issue of cultural heritage

**3.1.3. ORGANIZATIONAL SYSTEM OF THE GOVERNMENT
 MANAGEMENT OF CULTURAL HERITAGE:**



3.1.4. INTER-MINISTERIAL AND INTER-GOVERNMENTAL CO-OPERATION:

It is convenient to classify the governmental bodies which are concerned with cultural action in two groups: a) Ministries primarily concerned with cultural heritage methods; (b) Ministries which includes cultural departments. There are also ministries which have certain specialized cultural responsibilities. Also we can divide them into ministries and bodies that are interested in the physical conservation of cultural heritage, other ministries interested in the social development of the cultural heritage community, Some of those ministries recently are interested in cultural heritage full rehabilitation process (cultural heritage physical restoration conservation and using it in the community development)

FIRST: MINISTRIES RESPONSIBLE FOR PHYSICAL CONSERVATION, CULTURAL-SOCIO-ECONOMIC DEVELOPMENT, FUNDING AND INVESTMENTS:

3.1.4.1. MINISTRY OF CULTURE:

The first duty of a ministry of culture is ensure the widest access to culture and the widest possible participation. This ministry, founded as an independent entity in 1958, is no longer mented among the different ministries through their cultural departments but is a separate unit committed to organizing State intervention for the following purposes:

- 1-The preservation of the nation's heritage in all its aspects
- 2-Creating conditions for the nationwide enjoyment of this heritage in its various manifestations: the Written word, National archives, Antiquities , Museums, Folklore and the Traditions of artistic and literary creation.
- 3- The reactivation of provincial and rural cultural life.

- 4- The patronage of arts and social sciences in order they may contribute to the objectives of a democratic socialist society.
- 5- The provision of expert advice to all public authorities in matters concerning the arts or cultural values.

To achieve this result, it must place under the ministry of culture authority a number of executive sectors, in order to create the actual venue for the public's access to culture without its being submitted to the prohibitive conditions of economic supply and demand. Whenever it has been possible, the ministry has made cultural events absolutely free of charge. Otherwise, a symbolic entrance fee is charged.

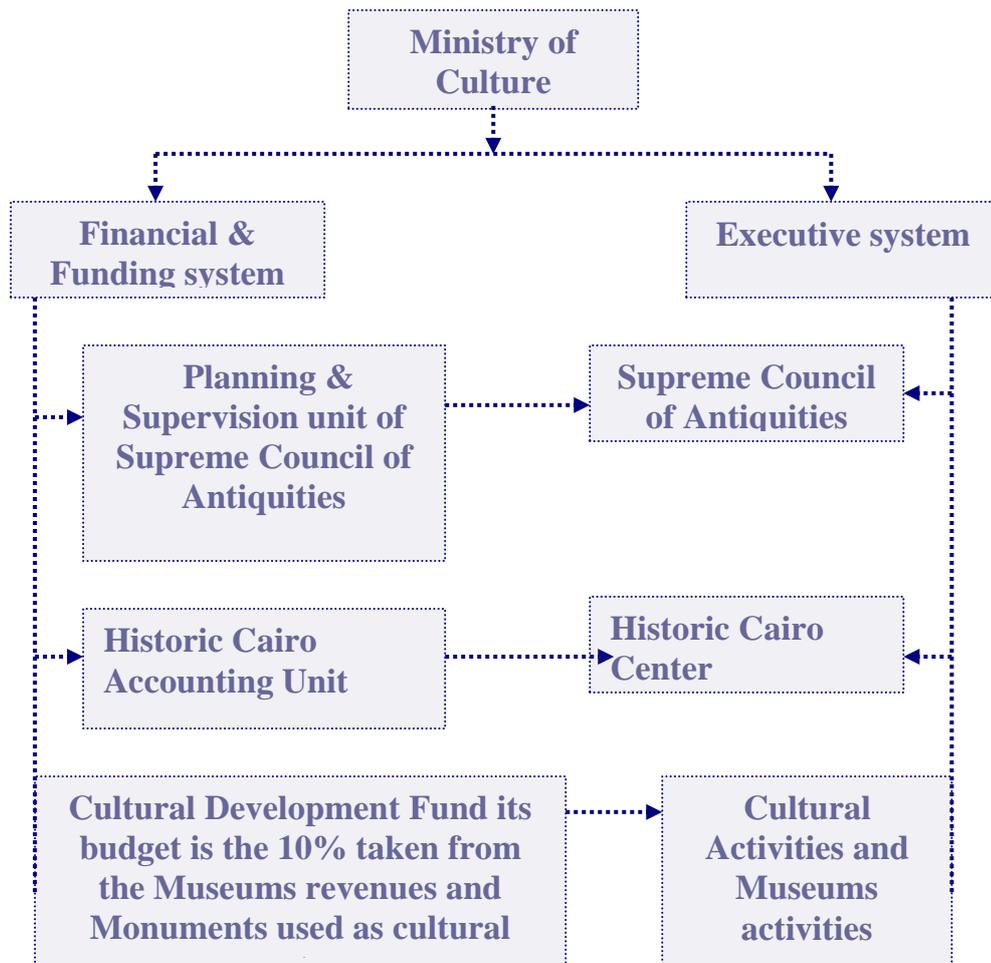


Figure (9): Ministry of Culture Management System

3.1.4.1.1. SUPREME COUNCIL OF ANTIQUITIES:

Supreme council of antiquities was known before as The Department of Antiquities, its' responsible for preserving and cherishing a heritage of such variety and richness, The tasks of preservation, restoration, protection and maintenance . In terms of what data to be registered , Article 26 of law 117 states the following : "The organization (SCA) shall be responsible for inventory , photographing, making drawings of and registering antiquities and for entering all data pertaining there to in records established for that purpose. Antiquities shall be registered in accordance with terms and conditions to be set forth in a decision of the Broad of Directors of SCA. The Organization shall make a record of all the environmental and architectural data and other factors affecting every archaeological site, in accordance with their respective importance."

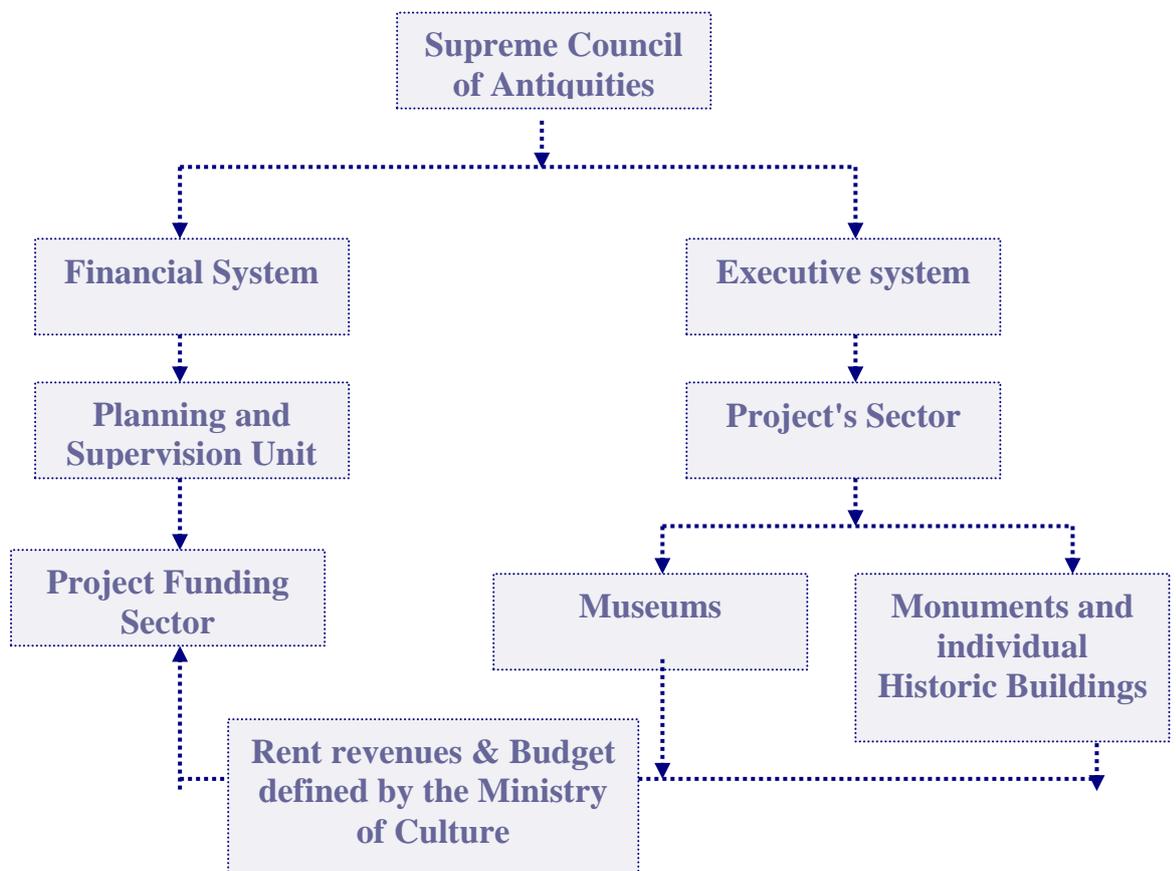
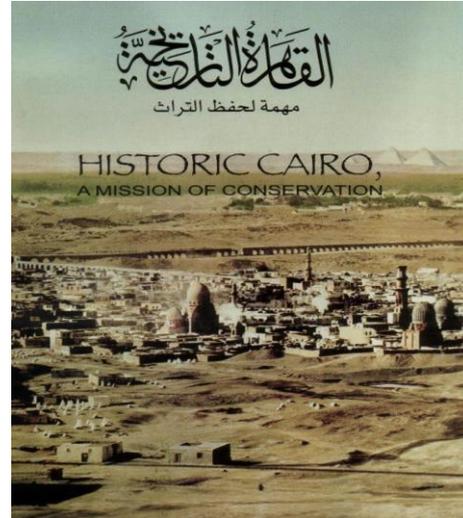


Figure (10) : Supreme Council of Antiquities Management system

3.1.4.1.2. HISTORIC CAIRO CENTER

In 1998, a decree was issued by the Prime Minister, No 1352/1998, to establish a High Committee of the Ministers of Culture, Housing , Infrastructure and New Communities , Planning and International cooperation, Awqaf, Higher Cairo, chaired by the Minister of Culture.



The committee was entrusted with developing a plan of action among several other duties. An Executive Committee was also established in 1998 and chaired by the governor of Cairo. Preservation is to be conducted under the authority of the Ministry of Culture. The Ministry of housing is completed two tunnels at a cost of one billion Egyptian pounds that will allow traffic to flow underground freeing the Al-Azhar area to become a pedestrian zone. An administrative Unit (HCPAU) and the center of studies and Development of Historic Cairo, attached to the office of the Minister of Culture, achieves the government of the project. This unit is up grading the map of Cairo Islamic monuments and creating a computerized data base.

with representatives forming a committee of the following ministries:

- 1- Al Awqaf Ministry.
- 2- Ministry of Housing and Urban Communities.
- 3- Ministry of Tourism.
- 4- Cairo Governorate.
- 5- Supreme Council of Antiquities.

The Committee was chaired by the minister of Culture and was entrusted with the *Development Plan of Action* and a *Methodology* to Conduct Comprehensive Studies of the Historic Cairo Project, according to the perspectives of the Ministry of Culture, as the authority entrusted with the major part of work in the area. *Historic Cairo Centre* is charged with:

- 1- Studying, directing and creating a good data base to collect all the information related to Old Islamic Historic Cairo as well as all the documents representing
- 2- The center prepares studies and projects related to the fields of socio-economic development , Urban conservation and planning in other words it supports the strategy of having a full rehabilitation process for the Old Islamic Historic cairo.
- 3- It also aims to set out general mechanisms for co-ordination between the relevant administration and authorities responsible for the rehabilitation process in Old Islamic Historic Cairo.
- 4- An action plan was prepared in collaboration with the Ministerial Council Information Centre , which facilitated the creation of a data base for using the Geographical Information systems to receive the numerous and disparate data , and transform it into a coherent mass of information that would lead to a comprehensive solution to the problems of Old Islamic Historic cairo.

3.1.4.2. MINISTRY OF HOUSING, UTILITIES AND URBAN COMMUNITIES:

It is concerned with the comprehensive development, including urban, communal and economic one. Comprehensive development is usually initiated by the study of ARE built up are and its available capabilities. It provides different services for development success and sustainability through the following:

1- Design and execution of the different types and levels of construction and building projects whether for private or public housing as the construction of public buildings housing and utilities building major structures, different types of factories and setting relevant specifications standards, models and rates , subject to the state general policy.

2-Study and preparation, designing, setting rules, standards and technical specifications, control of execution and follow up of the design /execution / operation / management of potable water and sanitary drainage plans, projects and executive programs.

3-Design, control of execution and proposal of public and housing buildings and proposal of the general policy of public buildings maintenance field.

4- Provision in cooperation with the competent Ministries organizations and authorities of basic building supplies and requirements of construction and utility sectors.

5-Drawing the general policy of the cooperative sectors activation, development and upgrading for the fulfillment of the set goals in the Housing and Urban communities Activity.

6- local administration areas- control and technical inspection of planning and organization works- direction, upgrading and encouraging the public sector activity in the Housing different fields, whether in local areas or the urban communities, in the framework of the realization of the Ministry goals and policies.

.SECOND: MINISTERIES RESPONSIBLE FOR OWNERSHIP, RELIGION CULTURE, ECONOMIC DEVELOPMENT & INVESTMENTS:

3.1.3.3 MINISTRY OF WAQFS:

The ministry of Waqf documents in Cairo form an individual yet relatively unexploited of Egyptian history for the last six centuries. In a body of records of immense value for the quality of their content as well as their number is to be found data of great significance for virtually the entire spectrum of the extended social sciences. By Waqf records is meant not simply the original waqfiya, or hujja establishing the waqf, but those subsidiary documents that modify the original donation in some way .Waqfs present one of the most intimate glimpses into the inner functioning of Egyptian urban and rural society.

The waqffya* itself offers information to scholars of widely varying interests. Included in its first part is the name of the *waqif*(donor), usually through several generations , and an occasional reference to the *wakil*(agent) or *kdtib*(scribe).

The states concern for the promotion of Islamic culture, both at home and abroad, is embodied in the cultural activities of the ministries of Waqfs (Religious endowments) and El – Azhar affairs.

This ministry is officially responsible for the diffusion of Islamic teaching in Egypt and abroad. Its main cultural functions are:

- 1-The spread of Islamic culture
- 2-The cultivation of religious knowledge.
- 3-The revival and preservation of the culture and religious heritage of Islam

Within the ministry, two main bodies carry out this policy, the **Directorate General for the Diffusion of Islam** and the **Higher Council for Islamic Affairs**. The Directorate General has two departments, the **Department of Congregational Mosques and Oratories**, and the **Department of Technical Affairs**, which is **concerned with the maintenance and development of the 20,000 mosques.**

2

3.1.3.4. THE MINISTRY OF TOURISM:

This ministry is concerned with the organization and planning of the tourist trade in Egypt. It does not have the functions of a travel agency (of which there are two in the public and forty in the private sector). The ministry is a planning and organizing body with the following functions:

- 1-Planning of a policy and programmes for tourist promotion at home and abroad.
- 2-Providing all the information and advertising material for the encouragement of tourism in Egypt.
- 3- Preparing and contracting international tourist agreements.

*2 The waqfiya is virtually the only historical document that identifies the wives and families of historical figures whose public lives alone are generally known to us. It therefore provides a rare insight into the private lives of these public figures and into the as rather clouded world of Cairo women from medieval times to the late nineteenth century.

4- Providing services and public-relation facilities at sea ports and airports for the reception of tourists.

5- Organizing and taking part in international tourist conferences and Seminars.

6-Supervision of hotel accommodation and control of tourist services in the public and private sectors.

So as we see the main task of the ministry of Tourism is mainly responsible for the development and reusing the cultural heritage in order to have

.THIRD:MINISTRIES RESPONSIBLE FOR SOCIAL EHABILITATION:

3.1.3.5. MINISTRY OF EDUCATION:

The ministry has taken up the challenge to eliminate backwardness and obscurantism. A desire for culture is regarded by the ministry as n essential condition for the useful absorption of knowledge, under its supervision, by two means available for this purpose:

1-The first lies in the contents of the actual school program it self, which try to cover a sufficiently wide range but also to extend the child's mind gradually from his local interests to amore universal outlook- social , intellectual, emotional and ethical.

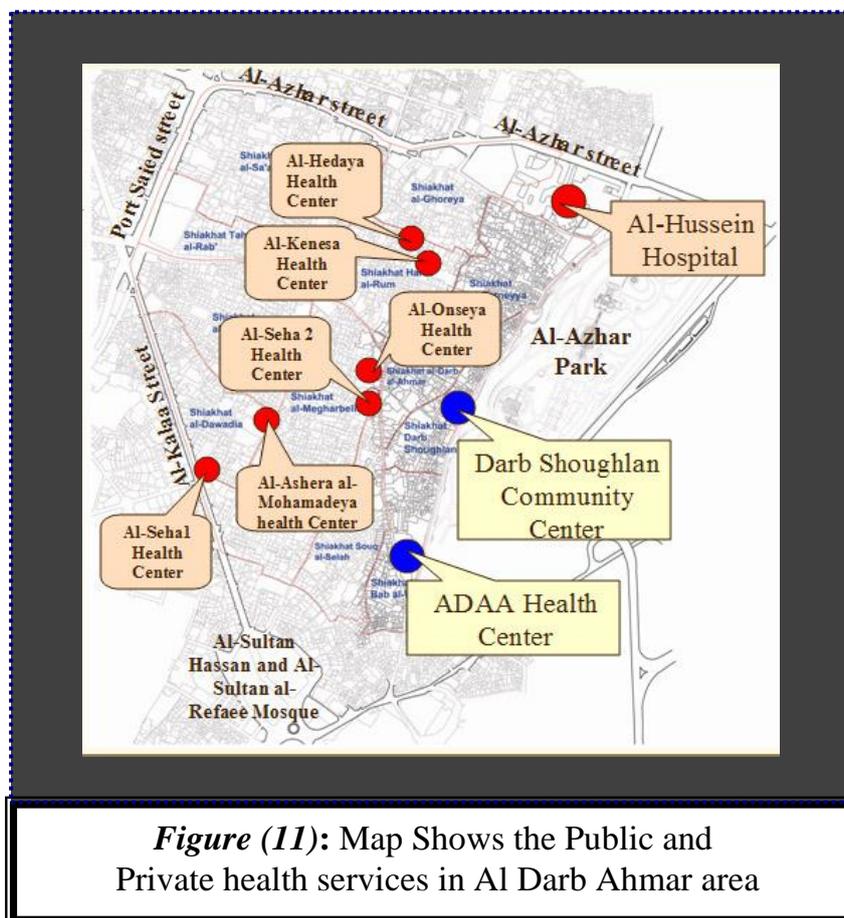
2-Secondly, in activities outside the school program, books and other printed material, talks and debates, and organized services with in the local community that would help on developing this community.

3-The ministry awards prizes each year for the best efforts.

4- Each year the Schools hold an annual exhibition, national and religious festivals.

3.1.3.6. MINISTRY OF HEALTH:

The Ministry of Health plays a leading role in improving the health of the people including mental, physical and social well being, for overall national development with the increased participation of the private sector and non-government institutions in the implementation of programmes. The Ministry is also responsible to make necessary arrangements and formulate policies for effective delivery of curative services, disease prevention, health promotive activities and establishment of a primary health care system.



These activities will be maintained at an international standard under the policies declared on health by Government, ultimately improving the overall condition of health services. The Role and the Responsibility of Ministry of Health and Population:

1-Health Policy, Planning Implementation, Research & Development of Public Sector Health Services

2-Research and Development of Preventive, Promotive, Curative, and Rehabilitative services &Health Trainings

3-Non- Governmental Organizations associated with health services. Contact with International Health Organizations and International/ Regional Conferences, Workshops, Seminars etc.

4-Family Planning & Maternal and Child Health & Population Planning Environmental Health Programs &Health Nutrition Education.

3.1.3.7. LOCAL GOVERNMENT OF CAIRO:

The local Cairo Governor is responsible for giving the building license, modifying and deconstruction of old buildings. Also, it is responsible for solving the Housing problems in Old Islamic Cairo especially economic housing , public buildings structural plans of development are developed and translated into detailed plans of infrastructure networks including roads, bridges potable water and sewerage plants through the appropriate domicile and different relevant services. These plans are put by the *Urban Planning Unit of the Local government* and implemented by *Cairo Middle Neighborhood Municipality*.

3.1.3.7. URBAN ESCAPE SECTOR:

The Urban escape sector, is a new governmental organization established with in the last two years in order to have a separate institute rather than the Ministry of Housing that would be responsible for the Urban improvement and development policies, rules and implementations. Supposable, it has a role in the development of "Al Darb Al Ahmar"district but yet on reality it didn't still started to work in any of the district's projects.

3. 2. GENERAL OBJECTIVES AND PRINCIPLES OF CULTURAL POLICIES:

Cultural policy is not an independent phenomenon, a plan which can be devised exclusively for culture in a developing society such as that of Egypt. Culture is closely related to education and the general ethos of a country , which is itself an outcome of the system of life and the degree of economic development. Its is essential therefore that cultural planning be part of the over-all plan of development.

3.2.1.MAIN ELEMENTS OF CURRENT CULTURAL POLICY:

The elements of a cultural policy can be summarized in the following:

- 1-To increase awareness of the continuity of culture in Egypt, while strengthening links with the humanistic values of other cultures.
- 2-To contribute to a sense of solidarity between the rural and urban populations by the encouragement of common cultural action and the affirmation of common cultural values.
- 3-To enable all citizens to enjoy the right to participate freely in the cultural life of the community.
- 4-To ensure that the quality of cultural action should not be sacrificed to the requirements of quantitative dissemination.
- 5-To create a situation of fruitful dialogue between the intellectuals and the majority of the people.
- 6-To provide the intellectuals with a sense of self-fulfilment within the community.

7-To ensure the patronage of the arts without creating a sense of totalitarian oppressiveness.

8-To ensure that the alienation of the creative artist should not be overcome at the expense of the alienation of the public.

9-To create intelligible links between cultural and socio-economic development.

3.2.2. NATIONAL CULTURAL DEFINITION:

If we want to define Cultural Heritage, as we mentioned before Article 1 in Law 117 covers the national definition of Egyptian antiquities, an antiquity is defined as any movable or immovable property that is a product of any of the various civilizations or any of the arts, sciences, literatures and religious of the successive historical periods extending from prehistoric times down to a point one hundred years before the present, and that has archeological or historical value or significance as a relic of one of the various civilizations that have been established in the land of Egypt or historically related to it, as well as human and animal remains from any such period. However in practice , due to the fact that Egypt is quite rich with cultural artifacts dated back to more than seven thousand years, the Egyptian Authorities concentrated their efforts in identifying and registering sites of more than 100 years old, and overlooked the registration of many significant cultural properties (buildings).

3.3.CULTURAL HERITAGE PUBLIC FUND:

Cultural activities are directed in principle by the Minister of planning and the Minister of finance, being administrated to the various ministries through the planning department. Funds that are allocated for strictly cultural heritage purposes are difficult to group together and the same budget headings may imply different cultural activities in different ministries

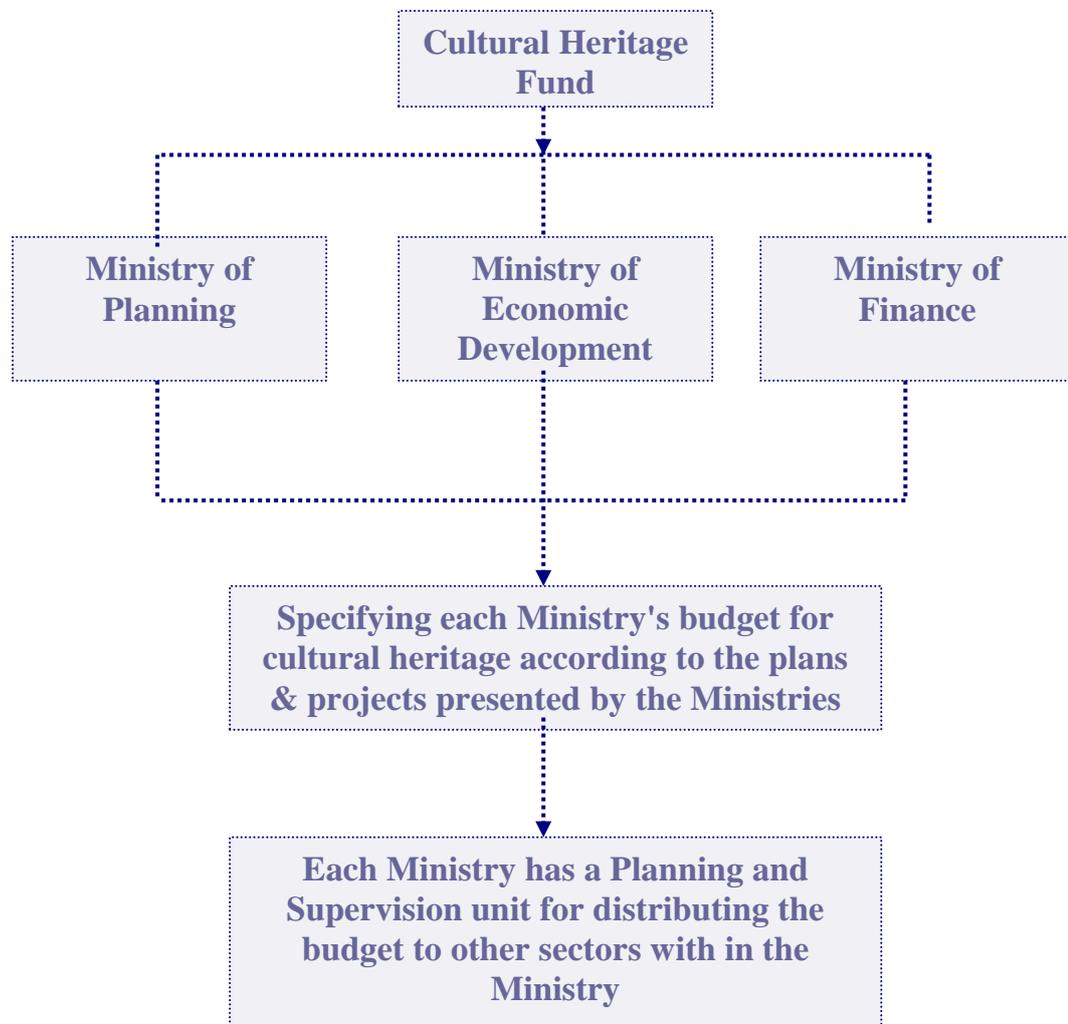


Figure (12): Government Financial system of Cultural Heritage.

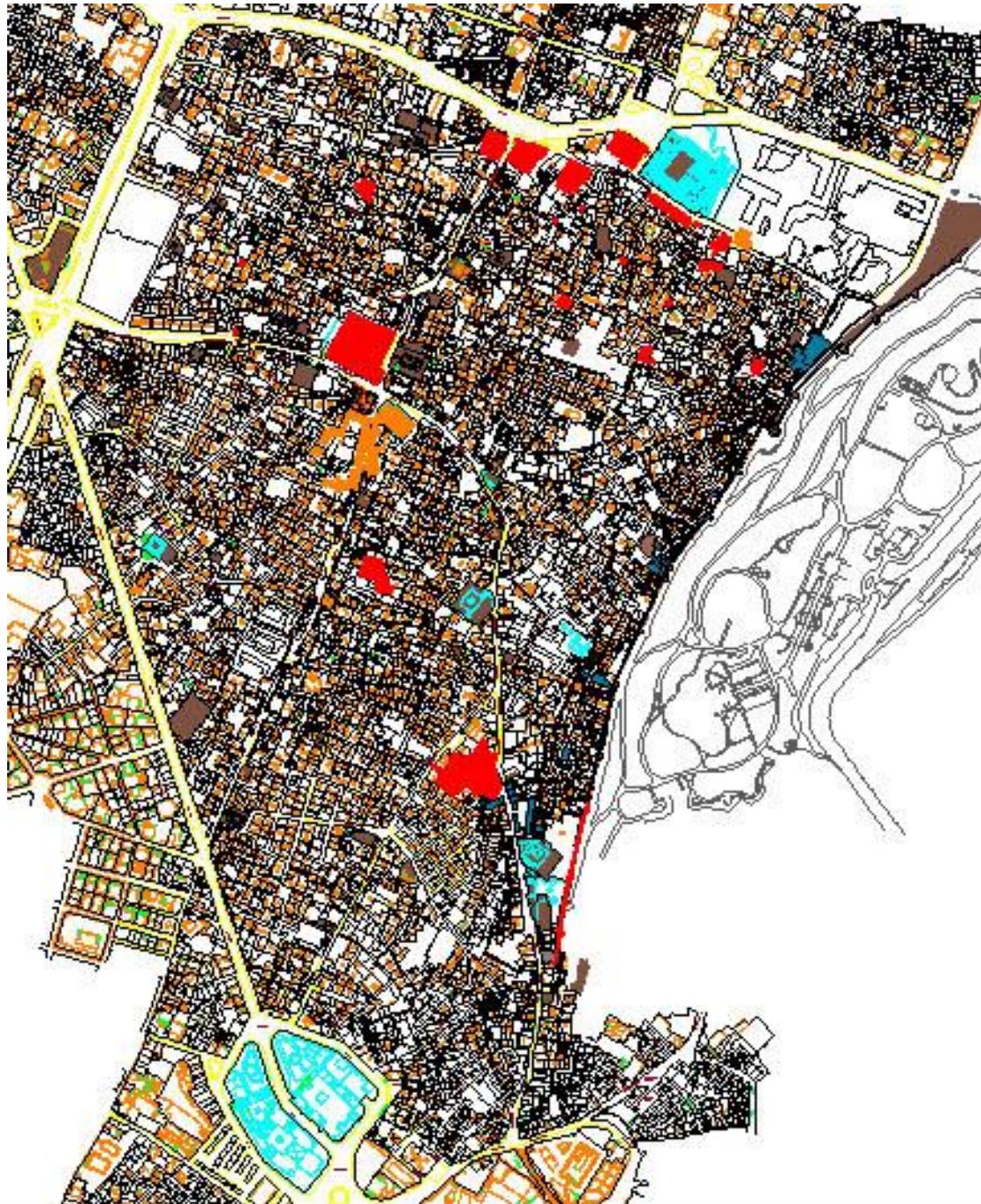
3.3.1. TABLES OF PUBLIC EXPENDITURE & FUND:

CULTURAL DEVELOPMENT FUND (REUSING MONUMENTS IN CUTURAL ACTIVITIES)	NAME OF THE	RANGE OF RENT	RANGE OF	TOTAL MINIMUM
	MONUMENT IN	PER OCCASION	OCASSIONS	REVENUE PER MONTH
	"AL DARB AL AHMAR		PERMONTH	
	..	20,00L.E TO 30,000		
	AL HARAWY HOUSE.	L.E , MOST OF THE TIME FREE ENTRENING	1 TO 4 AND IN RAMADAN 30	AT LEAST 15,000 to 60,000
	AL AÍNY PALACE & SCHOOL	10,000L.E to 15,000L.E, MOST OF THE TIME FREE ENTERING	1 TO 4 AND IN RAMADAN 30	AT LEAST 10,000 to 40,000
	PRINÇE TAZ. PALACE	20,00L.E TO 30,000 L.E , MOST OF THE TIME FREE ENTRENING	1 TO 4 AND IN RAMADAN 30	AT LEAST 20,000 to 100,000
	AL GHORY DOME		1 TO 4 AND IN RAMADAN 30	
	WAKALET AL GHORY	20,000L.E to 30,000L.E, MOST OF THE TIME FREE ENTERING.	1 TO 4 AND IN RAMADAN 30	AT LEAST 15,000 to 60,000
	THE REVENUS ARE USED TO SPONSOR OTHER SOCIAL AND CULTURAL ACTIVITIES.			At least from 60,000 to 400,000 per Month

**Table (1): Cultural Development Fund Revenues
per Year**

"SCA" PROJECTS'SECTOR:	NAME OF THE MONUMENT IN "AL DARB AL AHMAR	RESTORATION EXPENSIVES
		AL GHORY
	GAMAL AL DEEN AL DAHABY	5,705,094. 755 L.E
	GAMAL EL DEEN EL DAHABY	6,080,251.75 L.E
	DAR EL MAHFOZAT	5,800,000 L.E
	RADWAN CELLING (FIRST PHASE).	3,938,618 L.E
	MOSQUE OF AL ASRAF KAYETBAY.	7,850,072.536 L.E
	AL SALEH TALAE MOSQUE	1,777,000 L.E
	EL SENARY HOUSE	88,000 L.E
	ALY LABEEB HOUSE	4,650,000 L.E
	RADWAN CELLING (SECOND PHASE).	6,705,000 L.E
	SABEEL AND KUTAB PRINCE ABED ALLAH	8,800,000 L.E
	TOTAL COSTS OF RESTORATION	67,086,278.582 L.E

Table (2):Monuments' restoration Expenses Of Supreme council of Antiquities



Historic Cairo
Center



SAC
Projects' Sector

Present Map of Antiquities and the different Autoriteis

NAME OF THE SECTORS	ECONOMIC ASSET	REVENUS
SHYAKHA IN "AL DARB AL AHMAR	VALUE (VACANT LANDLOTS,PROPERTIES,SHOPS.etc	
AL BATNYAH SECTOR		
AL DARB AL AHMAR SECTOR		
DARB SHOGLAN SECTOR		
BAB AL WAZEER SECTOOF		
AL GHORYAH SECTOR		
HARET EL ROUM SECTOR.		
AL MEGHARBELIN SECTOR		
SOUQ EL SELAH SECTOR		
AL SUROGYAH SECTOR		
DARB SAADA SECTOR		
THAT EL RABEE		
AL KARABYAH SECTOR		
TOTAL	80,000,000 L.E NINETY MILLION EGYPTIAN POUND	UN DECLARED & UNDOCUMENTED , BUT IT COULD BE ASSUMED WITH HALF OF THE ECONOMIC ASSET= 40,000,000 MILLION

AL AWQUAF :

DETAILED TABLE IS IN THE APPENDIX

HALF OF THE REVENUS IS TAKEN FOR MAINTIANANCE AND
RESTORATION PUPOSES

Table (3): Al Waqf Economic Assets in Al Darb Al Ahmar.

LOCAL GOVERNMENT OF CAIRO (BUDGET OF INFRASTRUCTURE PROJECTS)	TYPE OF PROJECT	ESSENTIAL	MAINTIANANCE	EMERGENY
	IN "AL DARB AL AHMAR	SERVICES FUND	FUND	PLAN FUND
	YEAR 2007-2008 ONLY (MOST OF AL DARB ALAHMAR SECTORS)			
	ROAD PAVING PROJETS	1,300,000 L.E	200,000 L.E	150,000
	LIGHTING PROJECTS	200,000 L.E	UN-DECLARED	UN-DECLARED
	MECHANICAL MAINTANANCE	100,000 L.E	UN-DECLARED	UN-DECLARED
	CLEANING THE BUILT ENVIRONMENT	150,000 L.E	UN-DECLARED	UN-DECLARED
	OTHER PROJECTS	100,00 L.E.	UN-DECLARED	UN-DECLARED
	TOTAL			2,200,000 L.E

OTHER MINIS ERIES MINISTRY OF EDUCATION Social and cultural upgrading Assuming 5 % of 4.6 230,000,000 L.E

Table (4):Local Government Infra Structure Expenses
per Year

year 2006-2007)			
MINISTRY OF HEALTH	Health & Social welfare services, especially for women and children	Assuming, 5% of 2.7 billion (health buget in year 2006-2007)	135,000,000 L.E
MINISTRY OF TOURISM	Cultural & Economic development .	Assuming, 5% of 2.6 million (health buget in year 2006-2007)	130,000 L.E
MINISTRY OF HOUSING	Urban development and housing for low income families.	Assuming, 5% of 451 million (health buget in year 2006-2007) & ONE BILLION OF Al Azhar Tunnel	1,022,552,000 L.E

HISTORIC CAIRO CENTER, MINISTRY OF CULTURE AND OTHER MINSTRIES IN "AL DARB AL AHMAR"

RESPONSIBLE FOR 25 PROJECTS IN "Al Darb Al Area" DISTRICT, SUCH AS Moyed Sheik Mosque ,Mohamed Bel Abou A Dabah Complex and other projects.
 (Will be soecified in a Map)

200,000,000 Egyptain Millon is a specific fund of the whole historic Islamic Cairo

We assume that "Al Darb Al Ahmar "district had 3rd the specified budget :200,000,000 L.E, Then the specified budget is=80,000,000

Total Public Expenditure and Fund in "Al Darb AL Ahamr" District till 2007 is:
 1,296,638,278.5
 82 Billion Egyptian Pound, and still most of the budget isn't declared

3.4.CONCLUSION

Table (5): Other Ministries Budget for ADAA
Table (6): Historic Cairo Center Conservation Budget

The Public intervention in Old Islamic Cairo "Al Darb Al Ahmar" district is un systemized where as we notice the system is completely diffused, where there are a lot of ministries and sectors that are officially responsible for the physical and social rehabilitation of the district.. Although that the constitution gives the right for public people to access the information system in ministries, on reality there is an extreme difficulty in gathering the data system where the system of management and funding is completely un accessible in some government and ministries sectors, such as the Information system of the Cairo local government municipality system is completely corrupted and the Historic Cairo Center). Unfortunately, most of the government sectors are suffering from bureaucratic and un transparency problems, and although that the Public expenditure in "Al Darb Al Ahmar" area is **1,296,638,278.582 Billion Egyptian Pound** , but the effectiveness of the Rehabilitation and conservation process is completely un significant, which means that the processes are inefficient, where for example "Al Azhar "tunnel that cost the Ministry of Housing One Billion pound in order to make the area completely for pedestrians (1995-1998), still till now 2007 the area is still crowded by Cars and Buses , more over it it still coming into oblivion although all of the efforts that are done in order to rehabilitate and conserve it.



CHAPTER FOUR :
PRIVATE INTERVENTION "NON-GOVERNMENT
ORGANIZATION INPUTS" IN OLD ISLAMIC
HISTORIC CAIRO,"AL DARB AL AHMAR"
DISTRICT.

INTRODUCTION:

Participation of Non-Governmental organizations in " Al Darb al Ahmar" area ADA is one of the significant Private interventions. Non-Governmental organizations play an important role in conservation and rehabilitation process of ADAA, especially towards the community rehabilitation and development.

4.1. THE NON-GOVERNMENTAL ORGANIZATIONS IN OLD ISLAMIC CAIRO "AL DARB AL AHMAR AREA":

Contributions of the Non-Government organizations has been upto now the most successful contributions beside the contribution of the Historic Cairo center which is a public sector. A great deal of efforts has been devoted by concerned organizations over the last years to undertake activities contributing to the rehabilitation and conservation of the cultural heritage of Old Islamic Cairo, "Al Darb Al Ahmar" District. In addition to the restoration of numerous monuments, the reduction of subsurface water, and the integrated development of community.

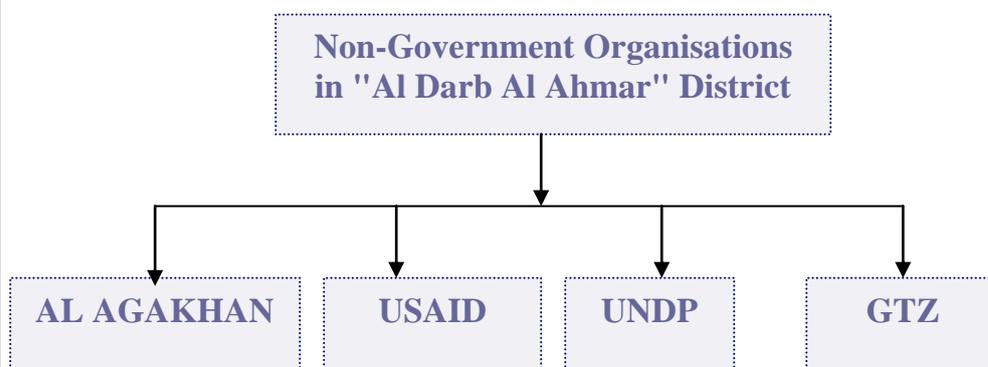


Figure (12): Non-government Organizations in ADAA

4.2. AL AGA KHAN DEVELOPMENT NETWORK:

The Aghakhan Development Network (AKDN) is a group of development agencies with mandates ranging from health and education to architecture , culture , microfinance, disaster reduction, rural development, the promoton of private-sector enterprise and the revitalization of historic cities, AKDN consists of the following organizations:

1-Aga Khan Trust of Culture (AKTC): focuses on the physical, social, cultural and economic revitalization of communities in the Muslim world. the Aga Khan Trust for Culture (AKTC) plays a vital role in AKDN's integrated approach of building the broad spectrum of human development – economic, social and cultural – into a comprehensive strategy. It is dedicated to revitalizing culture and improving the overall quality of life in societies where Muslims have a significant presence. AKTC encompasses most of the AKDN programs, which are mainly related to cultural heritage, Arts and Architecture.

2-Aga Khan Foundation(AKF): is a non-denominational , international development agency , its mission is to develop and promote creative solutions to problems that impede social development, primarily in Asia and East Africa. As a non profit organization the foundation focuses on a small number of specific development problems by forming intellectual and financial partnerships with organizations sharing its objectives.

4-AgaKhan Planning and Building Services(AKFED): works to improve the built environment, particularly housing design and construction, village planning, natural hazard mitigation, environmental sanitation, water supplies, and other living conditions. AKPBS achieves these goals through the provision of material and technical assistance and construction management services for rural and urban areas, in 2004, it funded over 130 projects in 16 countries with a budget U\$149million.

5-AgaKhan Agency for Micro Finance(AKAM): responsible for microfinance activities, programs and banks that were administered by sister agencies within the AgaKhan Development Network. The underlying objectives of the agency are to reduce poverty, diminish the vulnerability of poor populations and alleviate economic and social exclusion. The micro loans amounts at the end of June 2006 was US\$ 52 million to over 97,000 beneficiaries in 12 countries.

6-AgaKhan Fund for Economic Development(AKEED): is dedicated to promoting entrepreneurship and building economically sound enterprises in the developing world. It focuses on building enterprises in parts of the world that lack sufficient foreign direct investment. it has made investments and operated companies in the developing nations of Africa, South Asia and Central Asia. AKFED often works in collaboration with local and international development partners to create and operate companies that provide goods and services essential to economic development.

7-AgaKhan Education services(AKES): handles and op, programs are designed to pursue excellence in educational practice and management; to introduce child-centered teaching methods; emphasize female education; and support school-based teacher training.

8-Focus humanitarian Assistance(FOCUS): is an important group of agencies established in Europe, North America and South asia to complement the provision of emergency relief, principally in the developing world. It helps people in need reduce their dependence on humanitarian aid and facilities their transition to sustainable self-reliant, long term development.

9-Agakhn Health Services(AKHS):it has become one of the most comprehensive non-profit health care systems in the developing world. It operates 325 health centers, dispensaries and other community outlets, including diagnostic centers, rural medical and maternal-care centers as well as general and women hospitals.

*

* Appendix.

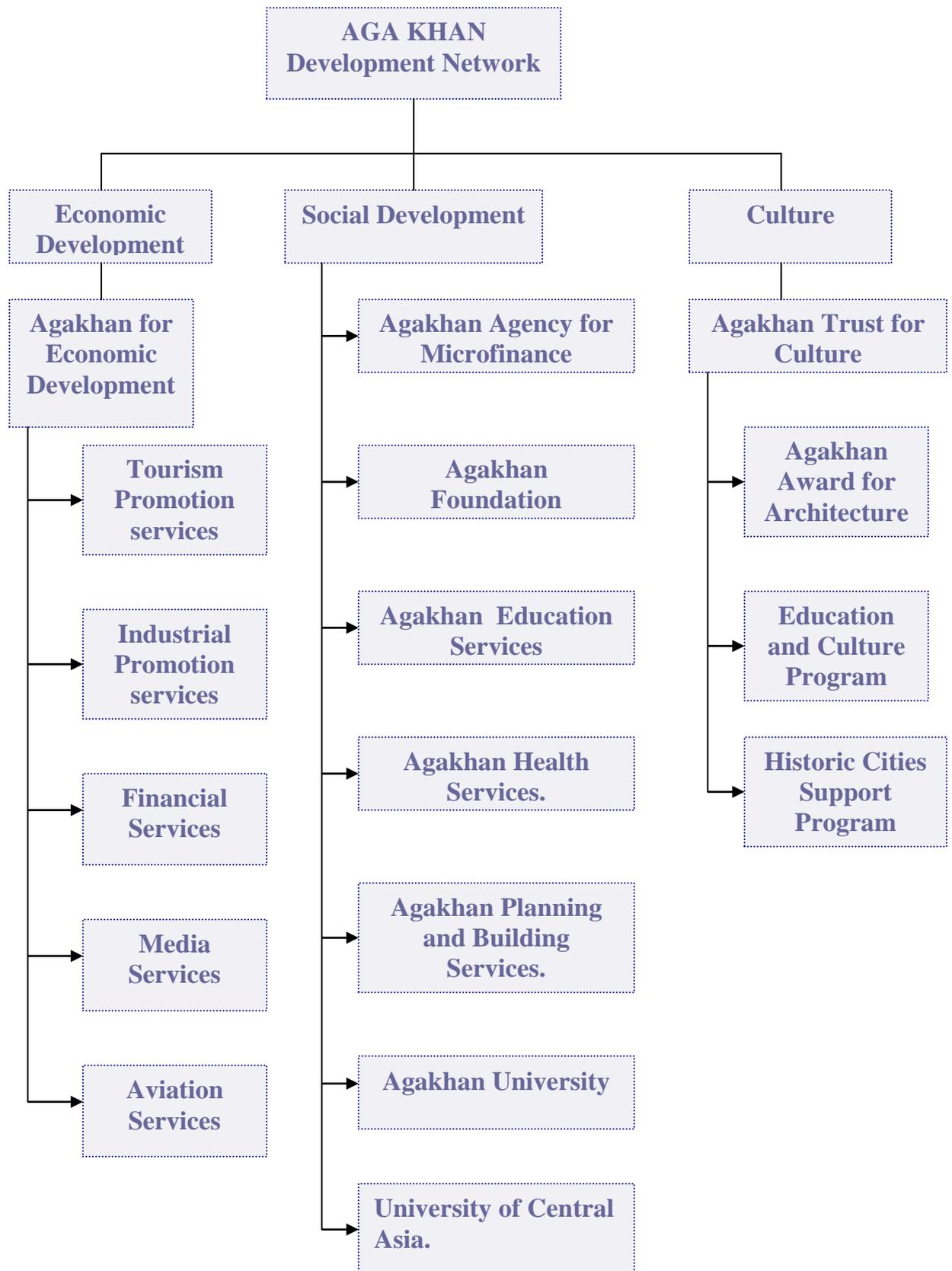


Figure (13): Al Agakhan Management System

4.2.1.AGA KHAN CULTURAL SERVICES-EGYPT & HISTORIC CITIES SUPPORT PROGRAM (HCSP) IN OLD ISLAMIC CAIRO "AL DARB ALAHMAR":

The historic Cities support Program, established by the Aga Khan Cultural trust in 1992, where the program undertakes the conservation and rehabilitation of historical buildings and urban spaces in ways that serve to catalyze social, economic and cultural development. Since initiated in several different regions of Islamic world.

Beginning in 1996, the Aga Khan Trust for Culture and its Local subsidiary, the Aga Khan Cultural services – Egypt (AKCS-E), expanded the scope of its activities in the area and embarked on a comprehensive urban rehabilitation program for Al Darb Al Ahmar. AKTC, AKCS-E and AKAM are co-operating in order to encourage the socio economic development in Al Darb Al Ahmar.

The main regions the AKTC is working at lately is in the four sheikhs that are near to the Ayyubid Wall.

4.2.2. AKTC PLANNING STRATEGY FOR ADAA DISTRICT:

The strategy is consistent with AKTC's belief that synergy between physical improvements schemes and community development is essential for launching a genuine process of urban rehabilitation, capable of producing results that can become sustainable and eventually independent of external inputs. This important synergy is recognized by the AKTC's funding partners, the Egyptian Swiss Fund for Development, the Ford Foundation and the World Monuments Fund, who have participated in the combined socio-economic and physical rehabilitation of Al Darb al Ahmar. The AKTC's long-term strategy focuses on:

1-The Physical upgrading of the building stock, the socio-economic development of community and improving the area's physical assets through greater public and private investments.

2-Raising the families incomes through small-business loans and employment generation programs.

3- An Integrated program of physical and economic revitalization in an effort to reverse the pattern of decay and improve living, leisure, working conditions.

4- Having a Sustainable rehabilitation, seeing preservation as a part of a comprehensive rehabilitation process.

5- The rehabilitation process must envisions a future for the district in which a stable residential core is enlivened and sustained by a capillary system of small workshops and retail activities, supported by infrastructure and community facilities , and made more attractive by well-maintained open spaces and monuments.

6- Improving the Economic climate, addressing community development issues, creating and facilitating access to sustainable employment opportunities for unemployed young people.

7- Providing Health and Educational Facilities, particularly for women and children, and above all strengthening civic groups and local institutions that will steer and sustain future actions in the district,such socially relevant activities must go along and parallel with physical rehabilitation projects.

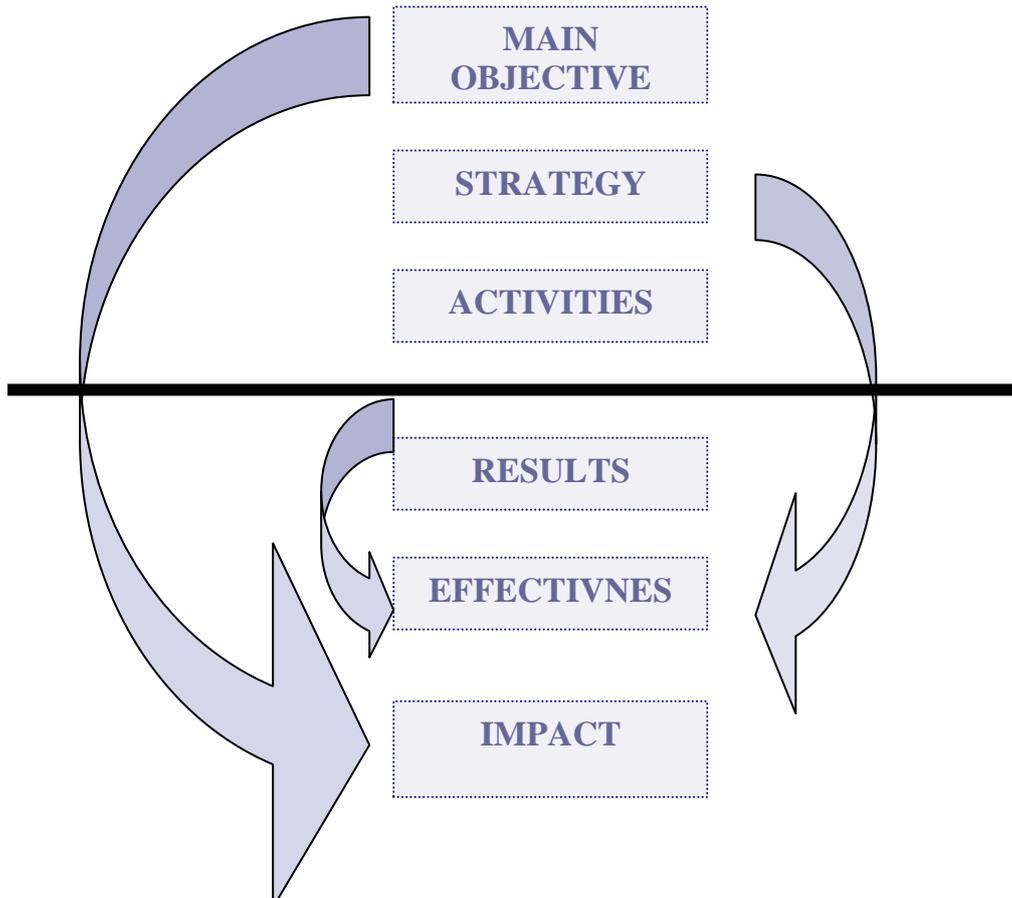


Figure (14): Steps of Any Successful Rehabilitation Process

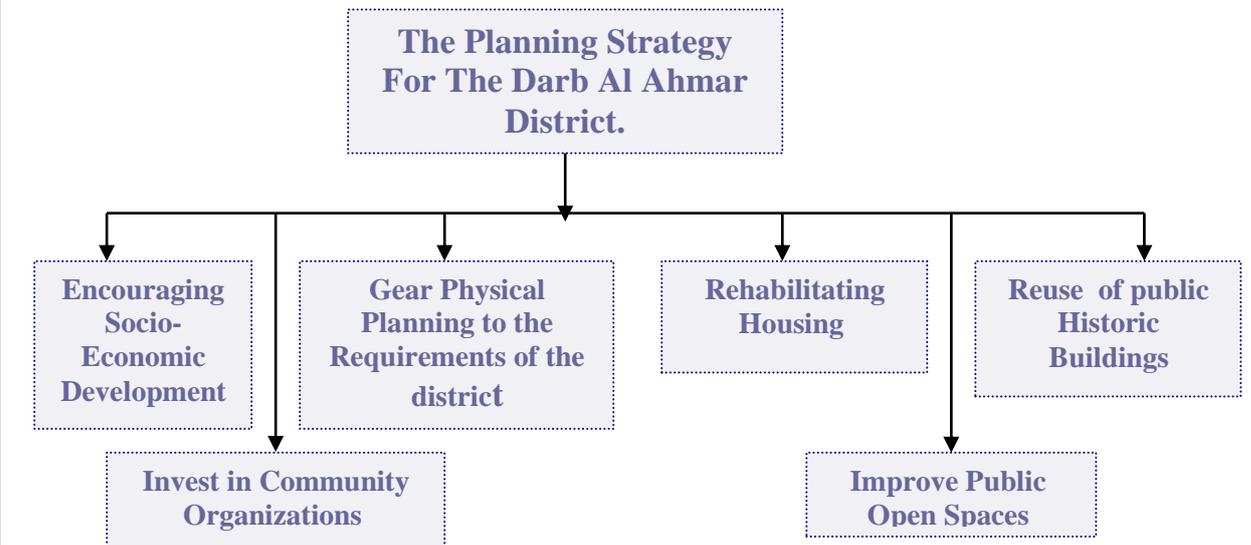


Figure (15): AKTC Rehabilitation Planning Strategy.

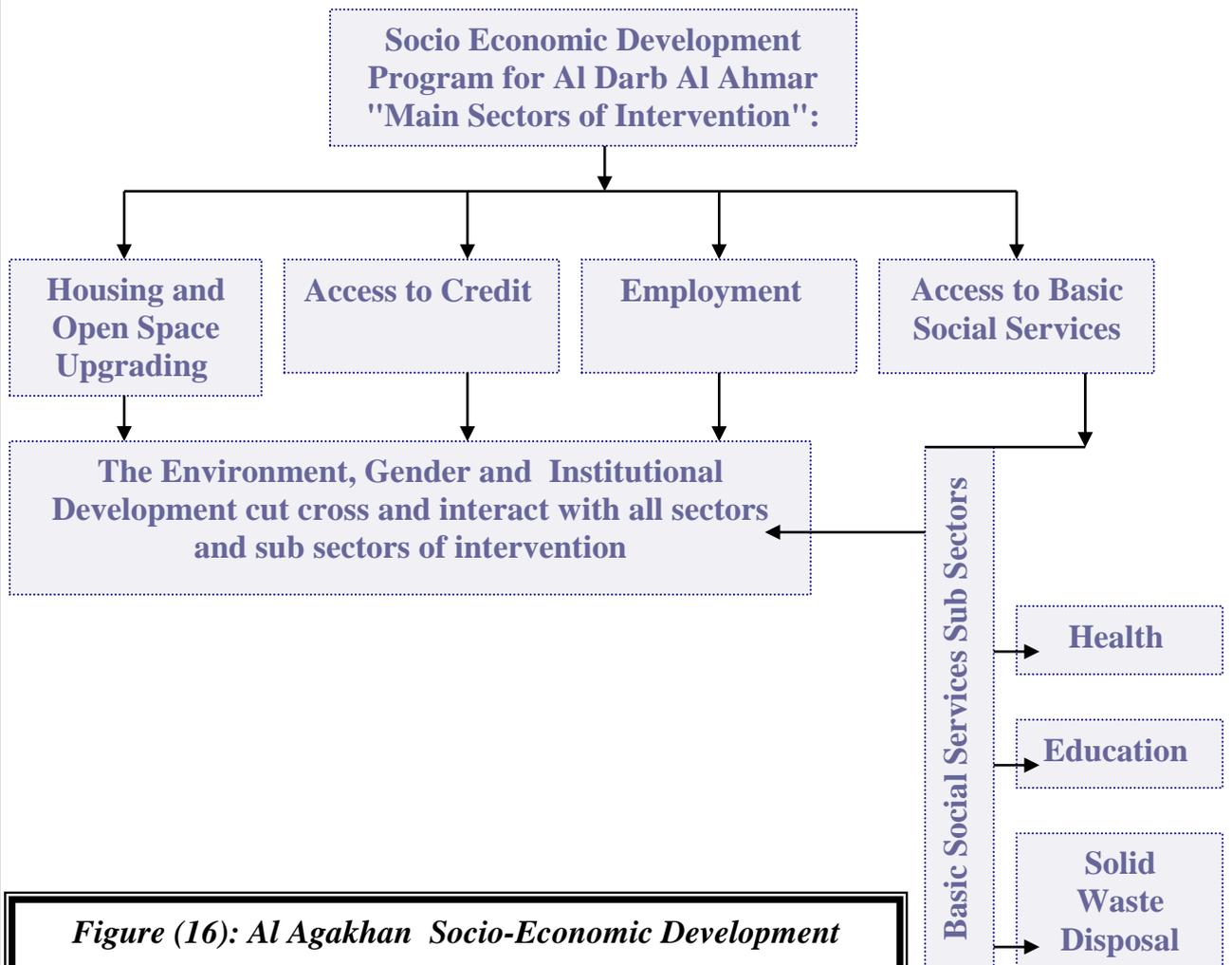
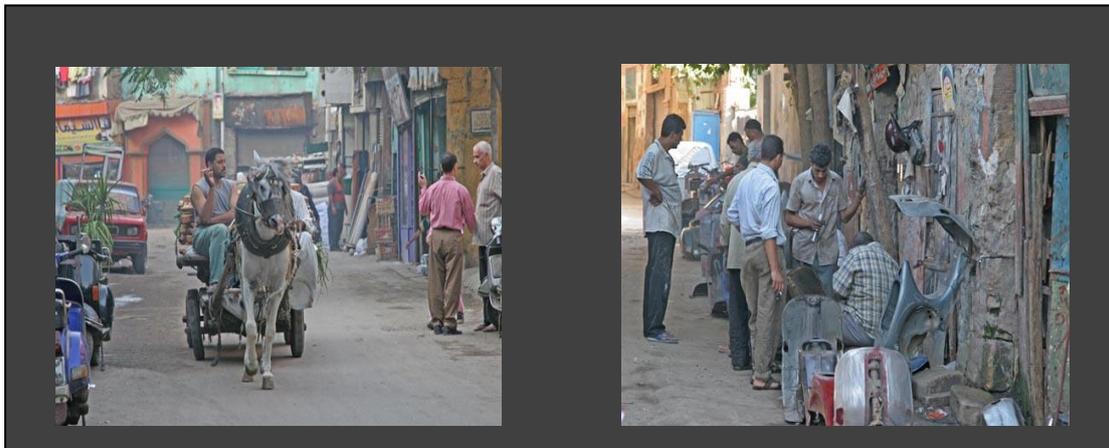


Figure (16): Al Agakhan Socio-Economic Development Intervention Projects.

4.2.2.1. ENCOURAGING SOCIO-ECONOMIC DEVELOPMENT IN

ADAA: As is the case with any depressed historic area, the priorities in al-Darb al-Ahmar are first and foremost social and economic. The widely held view that only substantial government intervention and public capital can produce results in these spheres overlooks the fact that relatively simple initiatives can have a significant impact. The experience has been in order to generate employment it is not necessary to create new jobs, a more efficient strategy is to connect people with existing employment opportunities. With this in mind, a job placement and counseling service was established in the Project's office in the neighborhood, leading to the placement of dozens of people.. Project staff formed agreements with a number of existing workshops in the area to train young people. Quite often these have led to longer-term employment opportunities.



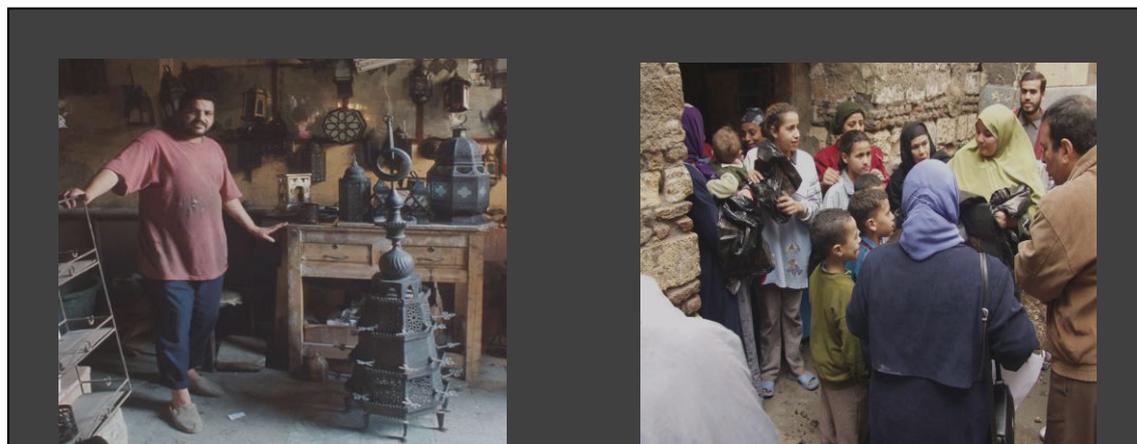
ADAA. Community needs to be Developed and provided with services.

Training is in fact crucial in introducing appropriate know-how, developing independent capabilities and re-establishing vanishing crafts and skills, especially those related to traditional construction so highly relevant to the future maintenance of Cairo's historic areas, al-Darb al-Ahmar in particular. All of the AKTC restoration projects in the district include a training component and employ as much as possible local craftsmen and labour, complemented

when necessary by external trainers. Also in this case, direct apprenticeships on AKTC restoration sites have led to the development of skills and employment prospects for residents of the district. Finally, the availability of micro-credit for al-Darb al-Ahmar residents has had a very promising impact on the area, enabling people to engage in what they do best. With limited loans, and through the establishment of a lending and credit-recovery program, the Project has been able to help businesses and individuals, especially women, to start income-generating activities and improve their trades. Approximately 270 loans, averaging LE2,500, have been disbursed to date, and an expansion of the micro-credit programme is envisaged for the next four-year cycle of project activities.

4.2.2.2. INVESTING IN COMMUNITY ORGANISATIONS IN "ADAA":

The Project also recognizes the key importance of promoting community awareness and self governance as a means of making people more aware of their cultural traditions and restoring civic pride. Self-governance in residential areas was a distinctive feature of traditional Muslim cities and can be at least partly restored by enabling people to share their problems and identify solutions, and by creating the confidence needed to act on their own behalf rather than passively wait for outside intervention.



Handicrafts, Women and Children during the Rehabilitation..

To this effect, the project has promoted the creation of the Darb al-Ahmar Business Association and the Family Health Development Centre, two locally based organisations charged with the delivery of services to the community in the all-important sectors of health and business development.

It will operate as a self-sustaining community-managed private-sector initiative working to mobilise community resources within the framework of locally identified problems, needs and priorities. It will combine the mobilisation of resources, technical coordination, community affairs and institution-building with physical upgrading and environmental improvement activities. It will do so while building up the community and encouraging the development of new entities capable of providing leadership, technical support and assistance in mobilizing and managing resources.

4.2.2.3. GEARING PHYSICAL PLANNING TO THE REQUIREMENTS OF ADAA DISTRICT:

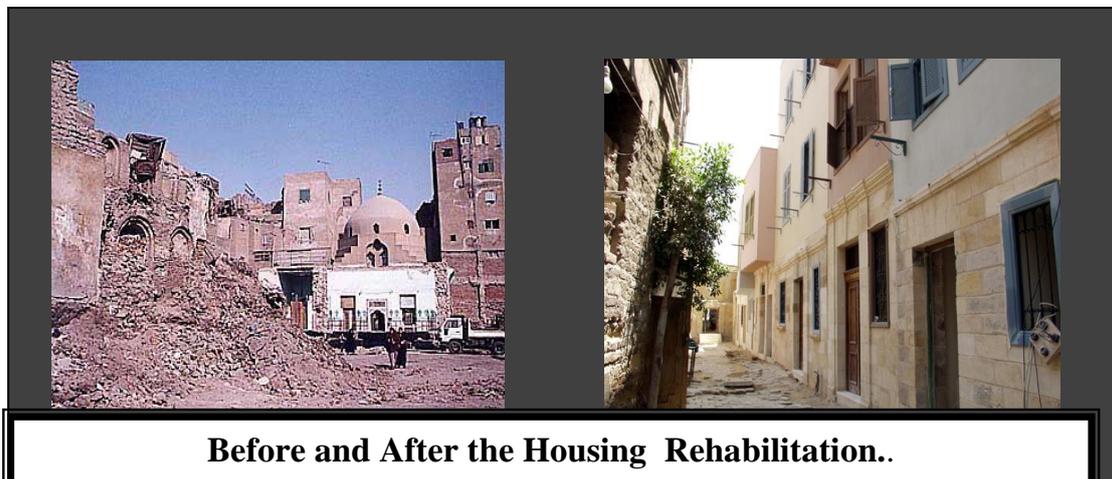
At the institutional level, the AKTC Project provides support in reorganizing the planning and building process within the district in order to include a conservation agenda as well as those issues that residents perceive as a priority, including long-standing stumbling blocks. More particularly, the AKTC has been working with national and local institutions to ensure that the district and its historic fabric, special attention to the context and closer monitoring of building activities. Gearing the planning process to the requirements of a historic area must be effected from the outset, starting with plot-by-plot physical surveys and in-depth socio-economic investigations.

Only detailed preparatory work can provide the basis for comprehensive physical planning that responds to the particular conditions of an historic area. While working with local institutions is essential, an equally important level of

action is to facilitate a greater involvement of local community interests in planning decisions and in addressing the complex, long-standing issues that have created a climate of uncertainty over tenure, thus discouraging residents from investing in the area. The paramount concern in this respect is the revision of building codes and building regulations for the district, the lifting of obsolete planning constraints, and the resolution of the tenure issue for properties along the Ayyubid wall under restoration. To this effect, the AKTC has obtained from the Egyptian Supreme Council of Antiquities (SCA) a partial waiver of the demolition order condemning the traditional houses in proximity of the historic wall. Alternatives to demolition are now being put into effect to allow the residents to continue to live in the area and the monument to be preserved together with its living urban context.

4.2.2.4. REHABILITATING HOUSING IN "ADAA":

Detailed surveys carried out in 1999 along the eastern boundary of al-Darb al-Ahmar show the worsening conditions of the residential fabric due to limited access to housing finance and insecure tenure. Tenure is a particularly serious issue in al-Darb al- Ahmar, where over thirty percent of the historic fabric is subject to demolition orders.



Those forced to abandon their houses or shops cannot find affordable alternatives in the same area, and are forced to seek alternatives in the peripheral areas of Cairo, where public services and infrastructure are limited. A residential street existent and social and community ties difficult to re-establish, in the intervention area.

If the present pattern of abandonment and disinvestment persists, it can only pave the way for further deterioration and the eventual demise of irreplaceable social, economic, and cultural assets. It will also deprive the district of the critical mass of inhabitants needed to sustain the area's social and economic life. Housing rehabilitation can play a crucial role in the future improvement of al-Darb al-Ahmar and should be seen as the best long-term antidote to the district's decline. In the long-term, the realization of better living conditions for individuals and families is the driving force needed to establish cleaner and more stable neighbourhoods, and a primer that can set in motion a positive chain reaction to preserve and revitalise al-Darb al-Ahmar.

4.2.2.5. IMPROVING PUBLIC OPEN SPACES IN "ADAA":

Public open spaces are poorly maintained and deteriorating throughout al-Darb al-Ahmar due to a lack of planning and investment in public infrastructure. Their deterioration may also be attributed to the fact that it is unclear what purpose they are to serve and who is to be responsible for their maintenance.

In future, a clear understanding of how these spaces are to be utilised within the community, and how they can be brought back to full use, will be essential if they are to serve civic purposes effectively and be maintained over time.



Before and After the Open spaces Project.

Towards this end, the AKTC has carried out detailed surveys in al-Darb al-Ahmar's neighborhoods and discussed with residents ways in which the current uses can be discontinued, when harmful, or maintained and improved, when desirable. The AKTC'S plans target not only major and highly visible spaces, but also commercial streets and small neighbourhood squares that play an important role in the quality and appearance of public spaces in the district. Proposed interventions, to be carried out with the involvement of the district authorities and the development of self-help initiatives, focus on a variety of these spaces.

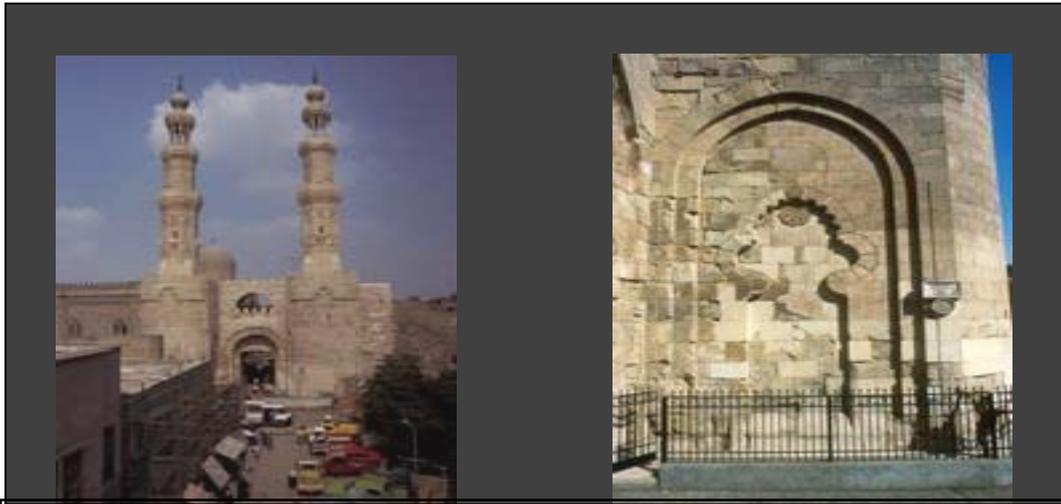
4.2.2.6. REUSING MONUMENTS AND HISTORIC BUILDINGS IN "ADAA": The restoration and adaptive reuse of monuments and historic buildings complete the pilot programmes initiated by the AKTC. Monuments are in fact plentiful in the district, which contains some of medieval Cairo's finest and most admired historic structures. There are sixty-five monuments registered by the SCA in the area, as well as several hundred unregistered but architecturally significant buildings that determine the quality of al-Darb al-Ahmar's urban context. Their long-term preservation is crucial to maintaining the architectural character and quality of the area.



Future development strategies should therefore promote the stabilization and long-term maintenance of these structures, and their integration in the district's social, recreational and educational life. The AKTC has targeted three representative projects to fulfil these strategic objectives through practical, direct actions: restoration of the Khayrbek complex (composed of several associated buildings), restoration of Umm al-Sultan Shaaban Mosque, and the rehabilitation and adaptive reuse of the former Shoughlan Street School.

At we could say that the Agakahn Trust of culture is leading a complete rehabilitation and conservation process in "Al Darb Al Ahmar" district, being the pioneer of other Non-Governmental organizations in establishing an extreme successful reviving and rehabilitation plan that started a real implemented Urban-Socio-Economic sustainable development plan in this old poor historic district.

4.3."USAID" IN OLD HISTORIC CAIRO "AL DARB AL AHMAR DISTRICT":



Bab Zuweilah Monument....After restoration.

USAID , is the United States foreign assistance has always had the twofold purpose of furthering American's foreign policy interests in expanding democracy and free market while improving the lives of the citizens of the developing world. Spending less than one-Half of 1 percent of the federal budget.

The United States Agency for International Development (USAID) funded 15 US\$ for the American Research Center in Egypt to restore and protect the monument in co-operation with Historic Cairo Center and Egyptian Supreme Council of Antiquities .

An International team led by an Egyptian expert began the renovation in 1998 and still the projects are working till now , where the first project was Bab Zuweila were USAID funded it by 2.8 L.E million rather than 15 US\$ that are specified now for six more monuments such as : Wekalet Nafisa Al Bydaa, Sabeel, UmAbaas, Barquoq Complex and other significant monuments. The project is designed to preserve , protect and reveal existing historic material with minimal replacement.

The main objective of conservation projects done by the USAID is to preserve the physical state of the monument and to increase tourism and benefit the small shopkeepers and artisans in the area but it doesn't participate in any kind of Social rehabilitation.. Part of the USAID is taken by the Agakhan Cultural Trust in Khayer Beek Project and it is the only part of take percentage of the fund used in Social development and rehabilitation process. As we notice that there methodology of conservation is only restricted on the building itself and not on the surrounding urban historic context and community , although that the main policy of USAID is to improve lives od citizens in the developing world as we mentioned before.

4.4. "UNDP" IN OLD ISLAMIC CAIRO "AL DARB AL AHMAR DISTRICT":



"Al Azhar" Mosque and its large open square, UNDP.

In response to a request from the Egyptian Government, UNESCO undertook in February 1980 to provide a mission to prepare a report on a conservation strategy for the old city . of Cairo. The members of this mission

made a number of visits of varying lengths of time over the period February to August 1980.

It wasn't the purpose of this report to provide detailed planning proposals for all listed monuments in all the historic areas of Cairo, but rather to formulate a practical conservation strategy for specific areas as part of an emergency action over a period of five years. It was not possible to make proposals for all these districts and the team therefore concentrated its efforts in this first pilot study on examining the situation of the Fatimid City where the greatest concentration of historic buildings exists. However, it must be stressed that similar studies are urgently required in all the district, and it is strongly recommended that such studies should be initiated as soon as possible. Moreover, the report noted that each district has its own distinctive characteristics, requiring a different approach to dealing with its particular problems where the strategies of rehabilitation and conservation is with in two levels of action:

1-Firstly ,at the level of the study area as a whole

2-Secondly, with specific clusters of monuments within the study area chosen for an immediate program. Within the study area a program of housing upgrading and improvement must be initiated. This must be integrated with the conservation policies of the study area.

The Old Islamic Historic Cairo zones that the UNDP choose for conservation are the following :

- a) The al Hakim Mosque and the open area used for the garlic market inside the Bab al Futuh,
- b) The "al Azhar" Mosque and its large open square,
- c) Bab Zuweila,
- d) The Mosque of Sultan Hasan,
- e) The massive Citadel,
- f) The Mosque of Ibn Tulun.

4.5."GTZ"ORGANIZATION in "AL DARB AL AHMAR" DISTRICT :



Informal settlements and slums in Old Islamic Historic Cairo

The GTZ is an international cooperation enterprise for sustainable development with worldwide operations. GTZ promotes complex reforms and change processes, often working under difficult conditions. Its corporate objective is to improve people's living conditions on a sustainable basis. As an international cooperation enterprise for sustainable development with worldwide operations, the federally owned Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) GmbH supports the German Government in achieving its development-policy objectives. It provides viable, forward looking solutions for political, economic, ecological and social development in a globalised world. The GTZ is having an upgrading program in the informal settlements at Cairo, Where most of the informal settlements are unfortunately the Urban regeneration and extension of cultural heritage districts at Cairo. GTZ upgrading program is mainly targeting sustainable social rehabilitation of these places where large proportion of the inhabitants of the cultural heritage places which amost of them present the poor sections of Cairo are young people, yet they are economically, socially and politically marginalized, c to shape their futures themselves and join in social dialogue.

4.5.1 "GTZ" REHABILITATION PROCESS IN ADAA:



Community of Informal settlements and slums

Public administration and civil-society organizations are to work together to provide social services, thus ensuring that the basic needs of the urban poor are met. Non-governmental organizations, both large and small, are to join together to form networks. The project promotes the establishment of structures for independent youth work in various urban areas, and this increases the opportunities for young people in Cairo's poor sections to participate in social processes. They are supported in their efforts to play an active and creative role in promoting youth employment, working for the environment and taking part in the activities of youth cultural centres. In this way, the project promotes intercultural dialogue and crisis prevention. There are priority areas:

1-On the neighborhood level, with the assistance of the nation wide support of self-help initiatives and non-governmental organisations (NGOs), the poor themselves are coming up with solutions to their problems. The mistrust that used to be common between local administrations and local residents has given way to trust and cooperation.

2-The population takes part in all local decision-making and is kept regularly informed. In the poorest and particularly densely populated quarter of Cairo, clean drinking water has been supplied in a community effort by the municipal authority and the people themselves.

Unfourtunately, As due to the lack of the Data base system in the Egyptian Government sector and due to the untransperancy policy that most of the government sectors use in their dealings , it is unknown exactly the fund of the GTZ program for rehabilitating the community through upgrading its physical environment especialy infrastructure in "Al Khaleefa" area which is considered as a part of Al Darb al Ahmar district.

4.6. CULTURAL HERITAGE PRIVATE INTERVENTION FUND:

Usually the fund of cultural heritage in the Private sector as Non-Government organizations is mainly through donations , where some times donations are given by the private investors (example: multi national companies) in order to reduce their Taxes and other donations are given by the original non-profit institute in order to achieve certain objectives they are seeking them as an organization. Also, the public sector can share by some development fund sectors established in order to support the cultural heritage activities, where in the following tables, it is documented that the Egyptian government has shared in the fund of the Agakhan 2nd phase of rehabilitation by giving loans and micro credits to citizens , these loans are used as 30% of funding the rehabilitation housing program implemented and fund by 70% by the Aghakhan Trust of Culture with other sectors of the Agakhan Development Network. Also some of the Ministries and other government sectors shared in the Non-Government rehabilitation and conservation process.

4.6.1. TABLES OF PRIVATE EXPENDITURE & FUND:

NON- GOVERNMENT ORGANIZATION (BUDGET OF REHABILITATION & CONSERVATION PROJECTS)	AL AGAKHAN	
	PROJECT'S PHASE I: The donors List: (The Egyptian Swiss Development Fund Ford Foundation,Canadian International Development Agency,World Monument Fund)	
	<u>Social Interventions:</u>	15,000,000 EGP
	<u>World Monument Fund:</u>	
	-Khayer Bek Complex - -	1,150,000 US\$
	Um al-Sultan Shaaban,	
	- Tarabay al-Sharif.	
	-Darb Shoghlan School &	
	Housing	400,000 US\$
	-Community Development Company (study)&	
	Planning Activities	100,000 US\$
	- Aslam Mosque	400,000US\$
	-Vocational Training	10,000 US\$
	- Bab al-Barqiyya	65,000 US\$
	TOTAL PHASE 1:	17,125,000 US\$
PROJECT'S PHASE TWO: List of Donors: Social Fund for Development,Canadian International Development Agency,World Monument Fund,US Ambassador's Fund for Cultural Preservation,Daimler Chrysler,Austrian Embassy in Cairo,Microsoft,Flora Foundation,American University in Cairo,CARITAS,GTZ,Egyptian Federation for Building & Construction ContractorsThe Ministry of Trade & Industry, Industrial Modernization CenterIDSC,Ministry of Education,Supreme Council of Antiquities,Cairo Governorate,Egyptian Awqaf Authority)		

Social, and Physical

Interventions:

- for Microcredit Activities	
- for Employment Activities	2,200,000 EGP
- for Basic Social Services	
- for Basic Social Structure	2,500,000 EGP
- for Rehabilitation of Housing	3,500,000 EGP
- for Administrative Support	
	14,000,000 EGP
- for Auxiliary Expenses	
	9,000,000EGP
	2,000,000 EGP
	1,800,000 EGP
-Education	200,000 US
-Vocational Training	100,000 EURO
	350,000 US\$ +
	50,000 EGP
	185,000 EGP
TOTAL PHASE 2:	After turning the Euro's and US the total= 35,857,500 EGP

**USAID, THE AMERICAN RESEARCH
 CENTER**

-BAB ZWEILA	2,800,000 EGP
SIX	15,000,000 US\$
OTHER CONSERVATION PROJECTS	Equals to 80,250,000 EGP
Total:	240,750,000 EGP

"GTZ": Unfortunately the Fund is undeclared.

"UNDP" United Nations Development Program.	Rehabilitation of Old IslamicHistoric Cairo 242,000,000 EGP	Two Projects in "Al Darb Al Ahmar" Not mentioned their Budget exactly...
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TOTAL PRIVATE EXPENDITURE: 293,732,500 EGP

-Total Private Expenditure and Fund in "Al Darb AL Ahmr" District till 2007 is: 293,732,500 million Egyptian Pound, and although it is an extremely small budget comparing to the public sector budget but it achieved the objectives of the revitalization and rehabilitation process done by the Non- government organizations, where

Table (5): Non –Government Organizations Fund for "ADAA".

4.7. CONCLUSION:

The Private Intervention-Non Government Organizations- are leading a successful full rehabilitation and conservation process in Al Darb Al Ahmar district as we mentioned before, where their system in Managing the rehabilitation process is extremely different form the government sector , except the Historical Cairo Center as it is a government sector but its' management system is similar to the system of the Non-Government sectors. Non- Government sector management and funding system is efficient and effective in achieving the objectives of the rehabilitation and conservation programs, by other words they succeeded in achieving allocative efficiency of the costs they paid in conserving cultural heritage and they succeeded in getting benefits out of "Al Darb Al Ahmar" cultural heritage.



CHAPTER FIVE :
PUBLIC AND PRIVATE INTERVENTION PROJECTS AT
"AL DARB AL AHMAR" DISTRICT.

INTRODUCTION:

The first step of any Financial and Feasibility study analysis is to Define the project of cultural heritage and to mention its objectives , in order afterwards we could evaluate how much did the project achieved from these objectives and are the outcome benefits are sufficient with respect to the projects' costs or not. In this chapter we are going to mention some of the projects that are done by the public and the private sector in "Al Darb AL Ahmar"district and in chapter six we are going to evaluate the intervention of the two sectors financially achieving the objectives of the Urban-Socio-Economic rehabilitation process.

5.1. PUBLIC INTERVENTION PROJECTS:

5.1.1. SUPREME COUNCIL OF ANTIQUITIES, "PROJECTS' SECTOR" PROJECTS:

MAIN OBJECTIVES: Unfortunately there aren't any objectives the restoration and conservation process targets. Adding the lack of data available about the monument even after it would be restored, where the researcher can't find the location of the monument on the map which isn't up to date wher it is since 1945.

The historical brief only mentions the original date of the monument construction ,just the name of the history period without mentioning the historical background. What is available only is a picture of the monument it self and sometimes the initial expenses of restoration. It is noticed that the conservation methodology of this sector is only about restoring the building it self physically regardless the social and the economic aspect, not even thinking of them as an option.

The problem, first, is that the project isn't defined properly from the beginning and second which is the major problem is there are no objectives for the restoration process, which means that the restoration and conservation process is useless at least towards the community social and economic development process.

5.1.2.HISTORIC CAIRO CENTRE, MINISTRY OF CULTURE:

MAIN OBJECTIVES:

- 1- To renew and stress on the historical, social and artistic values of the artifact (object or building) and trying to conserve these values as much as it would be protected and maintained for future generations.
- 2- To deal with the diversity of activities of cultural heritage specially the religion significance aspect, then comes the social aspect and how to use the both aspects in order to have a profit Making Tourism
- 3- To conserve the economic context of the monument by dealing with it as a part of the social context and not a separate entity.
- 4- The Historic Cairo Center Committee policy is always to conserve the social context of the Old Islamic Historic Cairo District and through this policy the physical heritage is also conserved.
- 5- To encourage the public participation in the conservation process in order to increase the community awareness towards the importance of cultural heritage.

5.2.PRIVATE INTERVENTION PROJECTS: "AL AGAKHAN TRUST FOR CULTURE"...AKTC/ HCSP/ CAIRO/ ADAA REVITALIZATION PROJECTs:

5.2.1.PLANNING PROJECT:

MAIN OJECTIVES:

1-To put in place a government ratified master plan and a mechanism to implement it, providing the necessary framework for sustainable long term vision for ADAA's urban rehabilitation and conservation. Producing planning guidelines to fill the gaps in the current legislation pertaining to ADAA's construction environment, and to serve as a guiding document for the implementation of the master plan.

2-Putting in place the groundwork for the creation of a Planning Support Unit to oversee the implementation of the plan, in collaboration with the Authority for Urban Planning of the Cairo Governorate, the Wasat District, other relevant government agencies such as the Supreme Council of Antiquities and Al-Awqaf, as well as civil society institutions (donor agencies, NGOs, and members of the local councils).

3-Establishing the Planning Support Unit which will develop detailed schemes for the improvement of specific action areas, reviewing building and planning applications, and providing all necessary technical input related to planning and building activities and coordinating on-going activities in the area.

4-Organising appropriate and effective awareness activities (workshops, focus group meetings and experience-exchange visits) to enhance the understanding of government officials towards the idea of an area conservation plan, and the importance and potential of revitalizing the historic city, in addition to reaching consensus about the master plan.

5.2.2. OPEN SPACE UPGRADE PROJECT:

MAIN OBJECTIVES:

1-Improve the urban environment as a core for improving the social, cultural, and health standards of the inhabitants of ADAA. It aims also to improve the quality of life and to establish a clean environment with neither poverty nor illiteracy. The programme seeks to improve the general health and safety standard through the usage of the distinct elements available within the urban environment. This will be the basis for sustainable development processes and enhancing the available assets in order to strengthen their roles and usage and establish a base for the development and enhancement processes

2-To improve ADAA community's standard of living, sense of belonging, and their overall health and safety by reversing the deterioration of public infrastructure and amenities, as well as enhancing public open spaces and selected "Community Nodes".

5.2.3. HOUSING REHABILITATION PROGRAMME PROJECT(HRP):

MAIN OBJECTIVES:

- 1- Improve the quality and quantity of housing in response to the needs of different community groups through rehabilitation and sensitive infill of new constructions in integration with other interventions specially prioritizing the core area along the historic wall and achieving long-term sustainability for the rehabilitation process in ADAA.

To alleviate poverty through achieving the following :

- 2- Increase the standard of living of residents in ADAA, through the rehabilitation programme aimed at providing quality housing in response to the needs of different community groups;
- 3- Institutional development for governmental, non-governmental agencies, Community Based Organizations (CBOs) and different community groups.
- 4- Consolidation of the existing urban fabric in ADAA through technical interventions that are in response to community needs and sensitive to the traditional urban fabric in integration with other ongoing interventions in the area as a reference model for similar projects and agencies

5.2.4. PUBLIC BUILDINGS PROGRAM PROJECT:

MAIN OBJECTIVES:

Build, rehabilitate, or restore buildings that accommodate public services in an aim to re-establish links between the community and its local heritage.(example : Madraset Darb Shoghlan....as a community service building

5.2.5 BASIC SOCIAL SERVICES PROGRAM PROJECT:

MAIN OBJECTIVES:

1-Participate in improving health standards for Al-Darb Al-Ahmar residents while giving priority to the core areas through increasing health awareness (preventative and curative) and the re-launching of the Socio-Psychological Health Program as well as providing advanced medical services for the family in terms of (General Medicine, Reproductive Health, Obstetrics and Gynaecology, and Paediatrics). This is in addition to other health services which will be agreed upon and are not available in Al-Darb Al-Ahmar.

2-Continue to provide medical services through the Mother and Child Health Center in addition to providing other services which may not be available to the community as per the health services needs assessment for the community as well as making the health services more responsive to the community's needs.

3-The re-launching of the Mother and Child Health Center to enhance the Socio-Psychological Consultation services especially for women and children of critical conditions (such as street children). Men will also be targeted in order to maximize the improvement in results.

5.2.6. ACCESS TO MICRO CREDIT PROGRAM PROJECT:

MAIN OBJECTIVES:

1-Strengthen the economic basis of ADAA's medium and low-income self-employed through increasing access to a financially self-sufficient Micro Finance Institution, offering diverse products.

2-Loan disbursement with a total value of **20,000,000 LE**; Business Development Services for the local community **4577** Loans disbursed with total value of **12,651,900 LE** Female Loan Recipients: **43%**, Average loan size: **3000 LE**, Marketing of Local Crafts Initiative

3-The program offer a broader range of financial services that better meet the preferences and needs of targeted poor people, provide technical assistance, through 'Business Development Services' ,improve the livelihood of poor people .

5.2.7. EMPLOYMENT PROGRAM PROJECT:

MAIN OBJECTIVES:

1-Reduce the level of unemployment among males and females in ADAA through Job Placement, Training & Skills Enhancement, and Counselling.

2-Provide ADAA residents with required skills and experiences, responsive to market needs, individual's previous educational degrees and experience, design a future plan for their training and employment opportunities, in addition to providing them with the necessary training on work ethos, and other work-related soft skills (job interviews, CV preparation, etc.).

5.2.8. EDUCATION PROGRAM PROJECT:

MAIN OBJECTIVES:

1-To provide and improve educational opportunities to the most vulnerable groups of al-Darb al-Ahmar, through enabling non-governmental organizations to manage educational projects for the benefit of different groups and offer models for self expression, creativity and participation.

2-Provide and improve opportunities for Early Childhood Development (ECD) services in ADAA.

3-Provide educational opportunities for illiterate residents of al-Darb al-Ahmar to acquire educational and social skills and knowledge to improve their livelihoods.

4-Provide a range of opportunities for children and adolescents in ADAA to attain their right to knowledge, expression, creativity and participation.

5.2.9. ENVIRONMENT PROGRAM PROJECT:

MAIN OBJECTIVES:

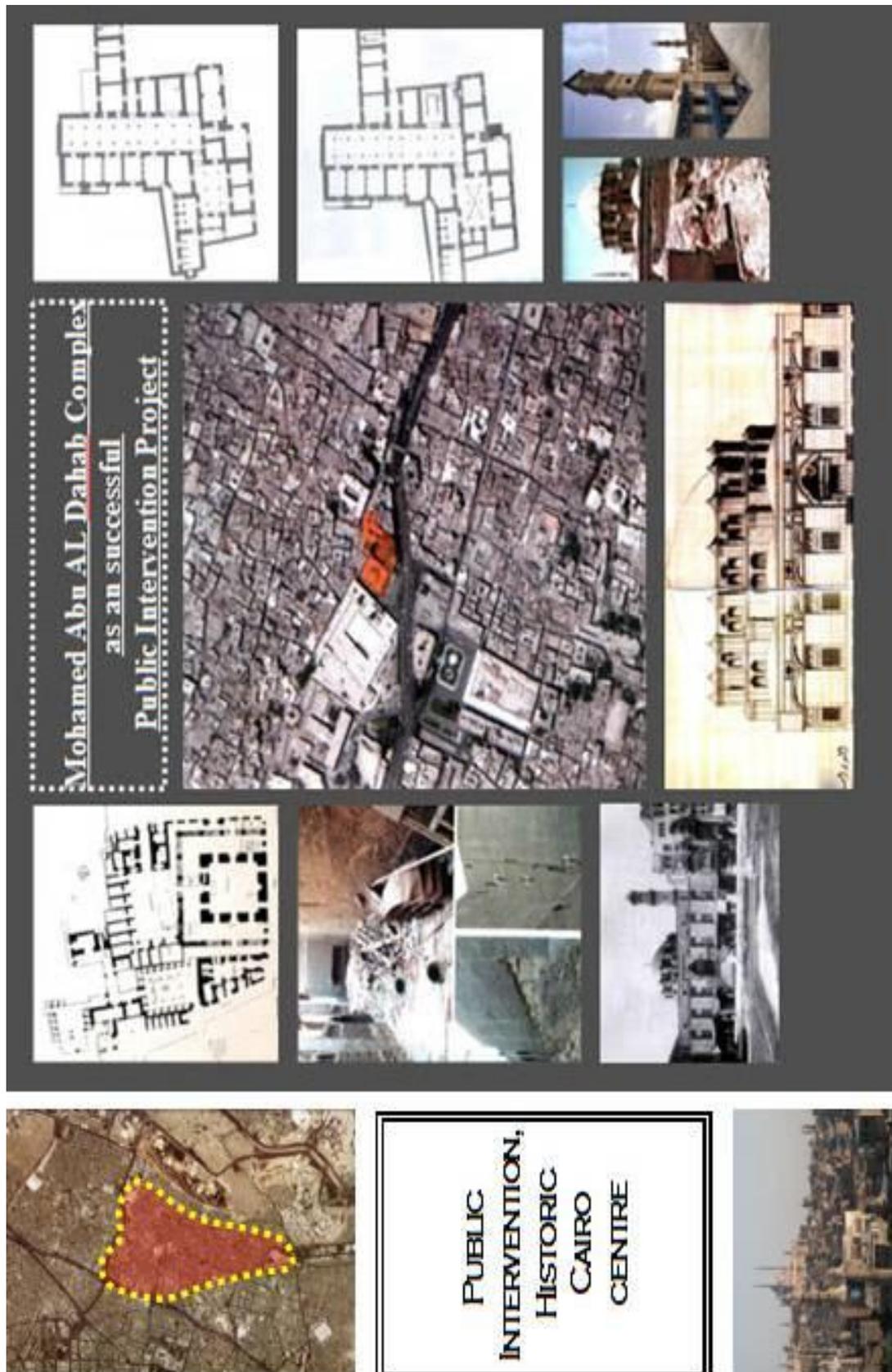
1-Increased environmental awareness among ADAA different groups , empower ADAA inhabitants to enjoy their rights in a clean and beautiful environment

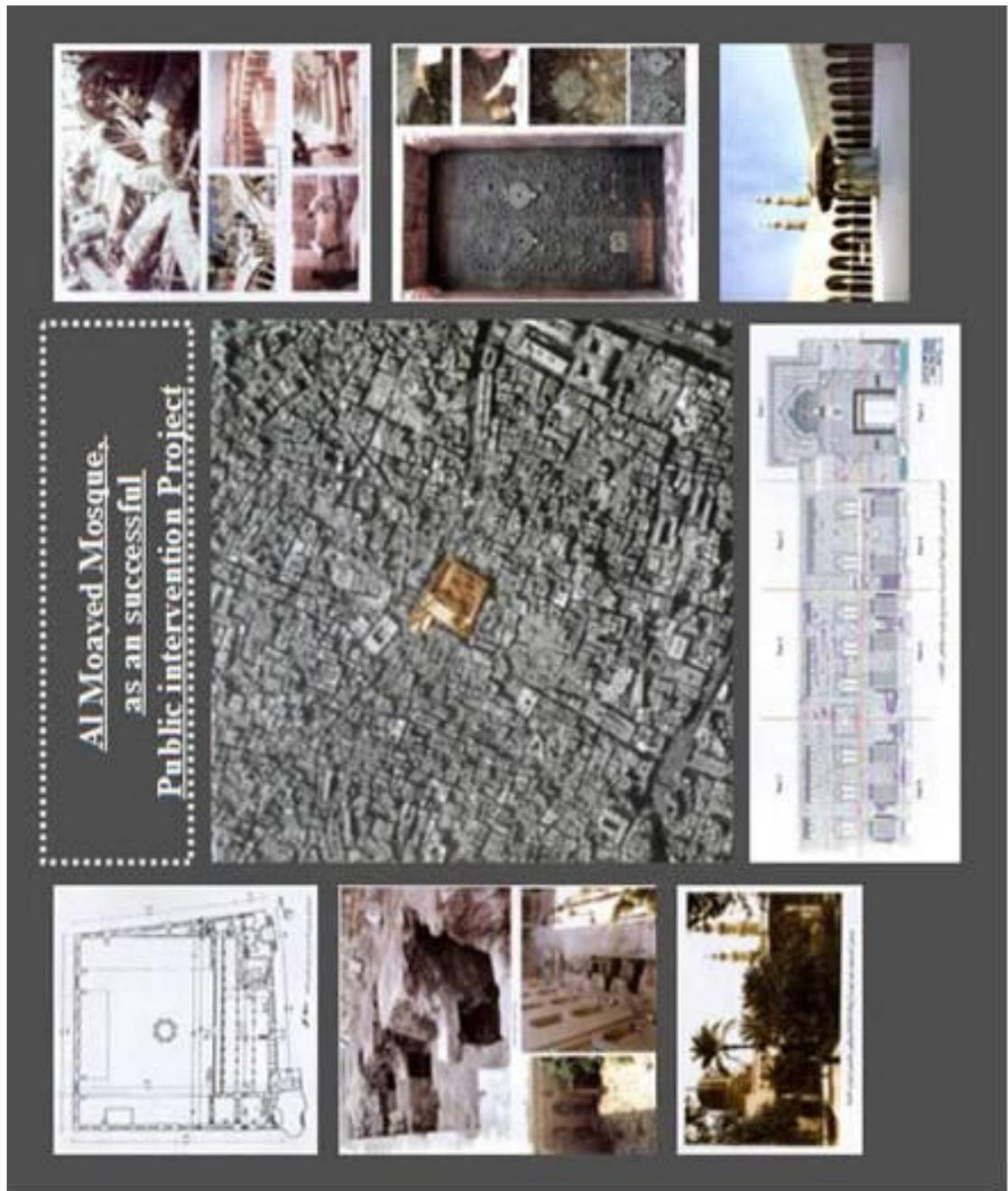
2-Women and children acquired environmental awareness and are practicing good disposal of solid waste, able to promote environmental awareness to community members, planting rooftops for sustainability.



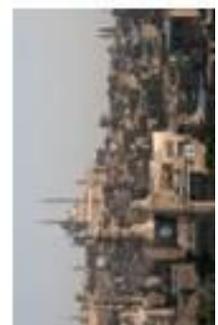
PUBLIC & PRIVATE INTERVENTION
PROJECTS
AT
"AL DARB AL AHMAR" DISTRICT







**PUBLIC
 INTERVENTION,
 HISTORIC
 CAIRO
 CENTRE**







Planning Activities and the 1973 Master plan

Forms Of Intervention, First: Planning



Activity	Achieved 2005 - 2006	Target 2007
Planning Maps	Planning maps for 9 out of ADAA's 13 Shakhats	Planning maps for all ADAA's 13 Shakhats completed
Planning/Building Regulations for ADAA	Draft planning document	Final planning document, reviewed by legal advisor
Relevant unit to implement the master-plan	Development of concept for the unit Awareness activities for government bodies and community	Governor's ratification of the master-plan and creation of the Plan's implementation Unit by official decree



Status of Activities: January 2007



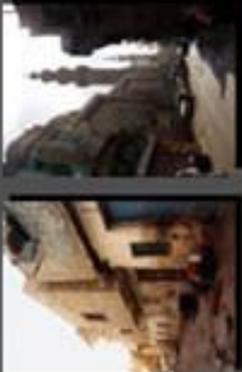
**PRIVATE INTERVENTION;
 AL AGAKHAN TRUST OF CULTURE "AKTC"**





**PRIVATE
 INTERVENTION,
 AL AGAKHAN
 TRUST OF
 CULTURE
 "AKTC"**





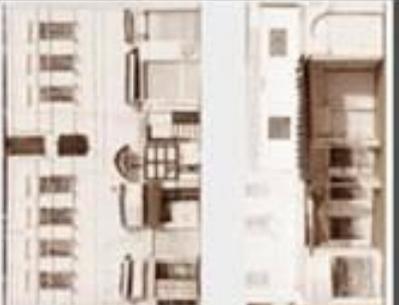
- 4- Bab El-Wazir Street:
700 l. m
- 1-Attet Assad: 45 l.m
(Aug. 05-Jan.06) 35.000 \$
- 2-Darb Shoghian Street:
800 l. m
- 3-Aslam Square: 480 m2
- 5- Burg El-Zafar Street:
400 l. m

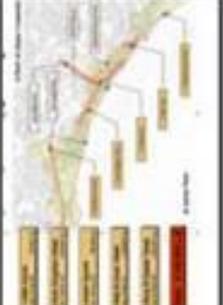
**SECOND: OPEN SPACE
 UPGRADING PROJECT**





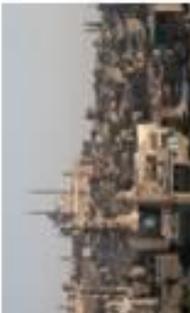








**PRIVATE
 INTERVENTION;
 AL AGAKHAN
 TRUST OF
 CULTURE
 "AKTC"**



**Fourth : Access to
 Micro Credit:
 Offer
 a broader range
 of financial
 services that better meet
 the preferences and
 needs of
 targeted poor people
 Provide technical
 assistance,
 through 'Business
 Development Services'
 Improve the livelihood
 of poor people**



Third: Public Building Project

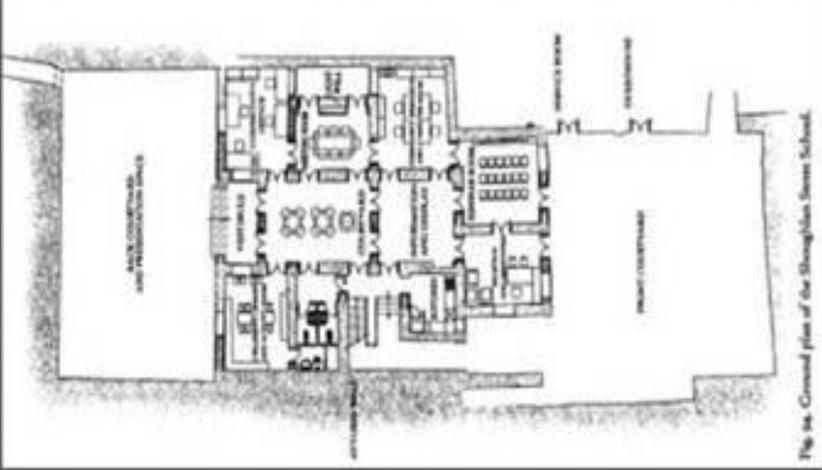


Fig 146 Ground plan of the Shoughlan Street School.



5.4. CONCLUSION:

The Private Intervention projects are much more oriented of having a full rehabilitation strategy for Urban-Socio-Economic development rather than the Public Sector which is much more concerned with the physical status of the monument it self regardless the historical and social context. As it mentioned in the projects Agakhan are making a full rehabilitation program through having beside physical conservation projects , Micro credit programs, educational, health , employment and environmental programs. These programs verse at the public sector is being held as we mentioned before by the Ministry of Health, Ministry of Education and the Local Municipality of Cairo Government but as we could notice there is an extreme lack in their programs, supposing they had planned programs from the beginning which is a doubtful fact.

But we would say there is a governmental sector which have begun lately to have similar strategic rehabilitation plans such as the non-governmental organizations, where the Historic Cairo Centre has begun the concept of considering the social and economic aspect of the conservation process, but still need to have the concept of the full rehabilitation strategy not only on the monument it self but by considering the monument as a living being that inter acts with the surrounding built and social environment considering the economic changes and development of this surrounding environment.



CHAPTER SIX :
EVALUATION OF PUBLIC AND PRIVATE EFFORTS
IN OLD ISLAMIC HISTORIC CAIRO

INTRODUCTION:

In chapter three, four and five we have mentioned the policies , rehabilitation planning strategies , funding & projects done by governmental and non-governmental organizations in Old Islamic Cairo "Al Darb Al Ahmar" District. But although all of these efforts are done in order to rehabilitate and save the district, "Al Darb Al Ahmar" , is still on the danger list of the UNESCO. After documenting Public and Private intervention in Old Islamic Cairo "Al Darb Al Ahmar District" must be evaluated and analyzed in order to define the problems, benefits and potentials of Cultural heritage in Al Darb Al Ahmar"" district. In order to suggest and specify appropriate applicable solutions to stop the deterioration process in the district

6.1. EVALUATION OF THE GOVERNMENT INTERVENTION SYSTEM:

6.1.1. LEGISLATIVE SYSTEM:

1-Constitution has no clear statement, Clarifies the rights of cultural heritage or clarify the procedures must be taken in order to protect and maintain cultural heritage.

2-The law 117 is extremely un convenient, where it deals only with cultural heritage antiquities, objects or separate building as monument, but it does not touch on cultural heritage cities or districts or regions or on Intangible heritage, therefore this leads to the extreme deterioration of the cultural heritage districts at Egypt due to lack of laws and regulations configuration.

3- The Article 23& 24 also is inapplicable where No clear process has been publicly announced for the procedure of discovering unregistered cultural heritage or no nomination forms exist to be filled for the information on potential cultural properties and notify SCA.

4- The Article 26 in reality is very far from what it states, looking at the existing records of cultural properties , one would find them hand written, including a free-text format description of the property ,covering very basic aspects as to its date and location, with an attached phtograph and its location on the map , we don't have a national registration number. Moreover, these records are on paper and not in electronic forms which make them faster in deterioration and difficult to be accessed by researcher and concerned authorities.

5-The majority of the laws and ministerial decrees are contradictory and don't suggest a global strategy. In addition, they are not applicable due to the diversity of the authorities and the absence of follow up.

6.1.2. MANAGEMENT SYSTEM:

In spite of the Historic Cairo Development Project, with its massive effort in the restoration of monuments, the following factors frustrate current conservation efforts:

1- There is no clear master plan for the projects in the historic area and there is no Feasibility study for such project although that the higher Inter-Ministerial Committee, where the Egyptian government has allocated 850 million to the project.

3- Although the SCA and the Ministry of culture are by Law the government bodies in charge of restoration and conservation of monuments, most the projects are implemented now by the Historic Cairo Center which is much more efficient than the project's sector in SCA and other ministries sectors where all of them suffer from severe lack of technical, management and organizational experiences.

4- Neither the laws nor the decrees or projects or studies take into consideration the social problems of the inhabitants of the area nor the problems of economical development, commercial and craft activities, which represent an important aspect with in the intangible and tangible heritage of Old Islamic Cairo.

5-There is no priority order that defines which monument is going to be restored, this due to the absence of efficient documentation in the public authorities, where there could be a Map called Risk Map that can provide a means for the assessment of the sources, magnitude, and probability of risks of the monuments. This map would be helpful in making decisions on priorities , also it maybe monitoring , maintenance and restoration.

6-Due to absence of the Public intervention of making a Social role out of the monument in the life of citizens and owing to the unavoidable limitations of available resources, monuments are left for a long period without regular maintenance.

7- The identity of the authority that is going to manage the site after finishing the project is not known. This lack of strategy is the cause of conflicts between the different ministries and authorities acting on the site.

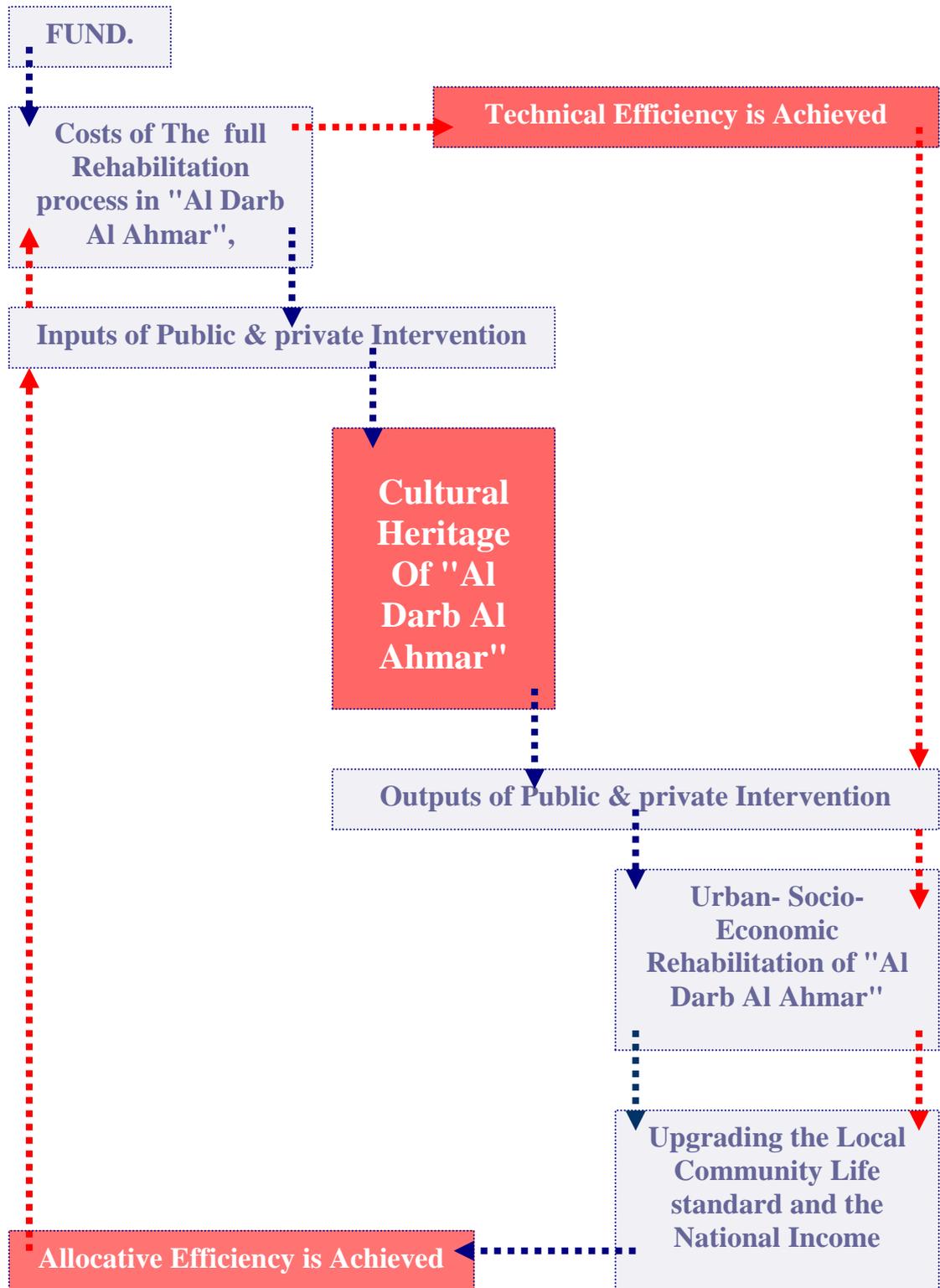
6.1.3. GOVERNMENT 'S REHABILITATION STRATEGY & METHODOLOGY:

1-The conservation approach that was essentially similar to that of the building industry, since it did not take into consideration the viability of the historic Urban Fabric.

2-The other major problem was the "Museumification"of the restored buildings that resulted with the loss of the vital building functions. Instead created a series of isolated buildings in a historic district originally character.

3-The national strategy framework must be transparent to all national, locales well as international bodies, and be specific as to the responsible bodies and entities, pertaining the identification, processing recommendation, conservation, preservation and management of "Al Darb Al Ahmar" cultural heritage.

6.1.4. FINANCIAL EFFICIENCY EVAL. (TABLES AND CHARTS):



Figure(17): How to achieve Allocative and Technical Efficiency.

ECONOMIC AND VALORISATION OF CULTURAL HERITAGE
 EVALUATION OF CULTURAL HERITAGE BENEFITS TO URBAN-SOCIO-ECONOMIC
 DEVELOPMENT AND SUSTAINABILITY

M.Sc. BY MANAR.A.EL GAMMAL

DECEMBER 2007

PUBLIC AND PRIVATE EXPENDITURE IN "ADAA":

NAME OF THE MINISTRY or SECTOR	OBJECTIVES	COSTS since the projects began till now	REVENUS
MINISTRY OF CULTURE CULTURAL DEVELOP. FUND	Reusing the Monuments in order to use them in cultural activities.	35,772,492.75 EGP	4,800,00 EGP
MINISTRY OF CULTURE SAC PROJECTS' SECTOR	Physical Restoration of Monuments in order to have Tourism	67,086,278.582 EGP.	—————
HISTORIC CAIRO'S CENTER	Full Rehabilitation of the Monument (Physical & Social0	At least 100,000,000 EGP	Urban,Socio-Economic Benefits
CAIRO LOCAL GOVERNMENT. MUNICIPALITY.	Enhancement and Maintaining the Cultural heritage Built Environment.	Declared 2,200,000 EGP.	Socialwelfare Benefits.
MINISTRY OF EDUCATION	Social and cultural upgrading.	230,000,000 EGP.	Social welfare Benefits.
MINISTRY OF HEALTH	Social welfare activities for women and children	135,000,000 EGP.	Socialwelfare Benefits.
MINISTRY OF TOURISM	Using the monuments in development of tourism to increase the national income.	130,000 EGP.	Part of 2.6 million,

ECONOMIC AND VALORISATION OF CULTURAL HERITAGE
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DECEMBER 2007

	MINISTRY OF HOUSING	Upgrading the urban and housing stae of the Cultral heritage , especially related to informal settelmenta	1,022,552,000 EGP.	Social welfare Benefits.
	MINISTRY OF AI AWQUAF	Ownership and private inestements in historic buildings	80,000,000 EGP. EIGHTY MILLION EGYPTIAN POUND	Social Welfare Benefits.
	Agakhan trust of Culture	Achieved	35,857,500 EGP + 17,125,000 U\$	Achieved
	USAID	Monument Conservation and Urban improvement	240,750,000 EGP	Achieved
	UNDP PROGRAM	Urban – Socio – Economic Upgarding	—————	Achieved
	GTZ	Social rehabilitation through urban& infrastructure improvement	—————	Achieved

Table (7): Financial Analysis of Public and Private expenditure

6.1.5. FEASIBILITY STUDY, (TABLES & CHART ANALYSIS):

In chapter 3, 4&5 we had defined and presented the objectives of Public and Private sector rehabilitation and conservation in "Al Darb Al Ahmar" district ,the following tables represent their feasibility evaluation:

		Social	Economic	Urban	Benefits out the
		Rehabilitation objectives	Development objectives (Investment)	Improvement objectives	Cultural Heritage towards the socio-economic dev.& sus.
FEASIBILITY STUDIES OF PBLIC AND PRIVATE INTERVENTION IN "ÄDAA"	PUBLIC SECTOR PROJECTS:				
	CULTURAL DEVELOP. FUND	Achieved	Not achieved, the revenues are used in cultural and Social activities	—————	Social Rehabilitation Benefits are achieved
	SAC PROJECTS' SECTOR	Not Achieved	Not Achieved	Achieved but only on the monument itself	Monument Restoration is achieved only
	HISTORIC CAIRO'S CENTER	Achieved	Achieved	Achieved	Urban-Socio-Economic development Benefits are achieved
	CAIRO LOCAL GOVERNMENT. MUNICIPALITY	—————	—————	Not Achieved due to lack of services & corruption.	There isn't any kind of Urban improvement
MINISTRY OF EDUCATION.	Achieved but not sufficient due to lack of services and activities.	—————	—————	Benefits aren't enough to the Social and Cultural rehabilitation	

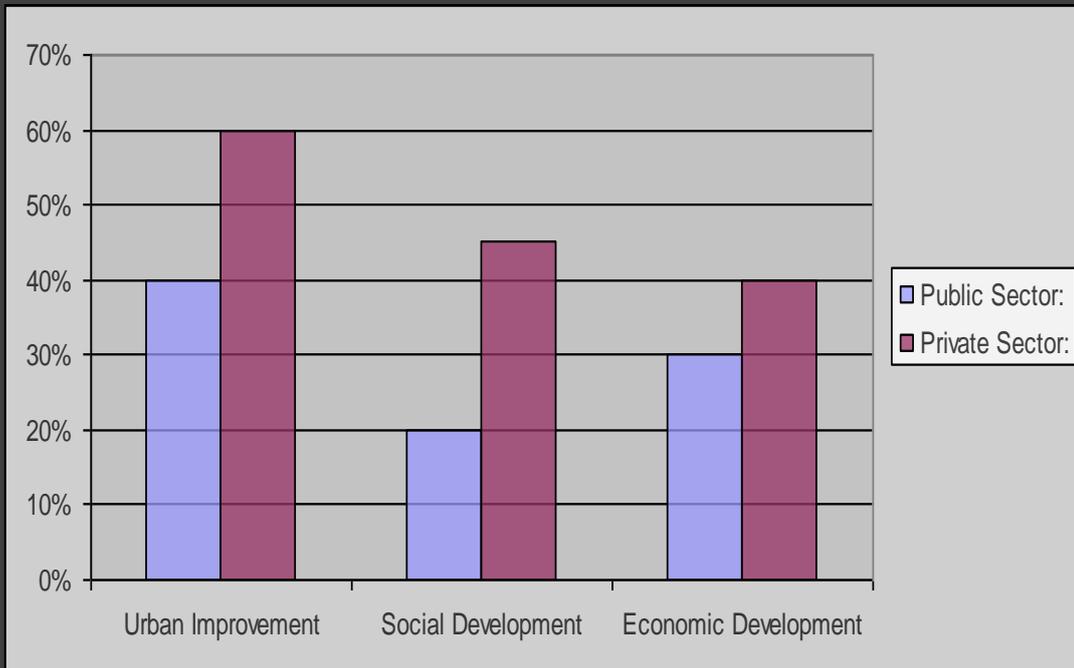
ECONOMIC AND VALORISATION OF CULTURAL HERITAGE
 EVALUATION OF CULTURAL HERITAGE BENEFITS TO URBAN-SOCIO-ECONOMIC
 DEVELOPMENT AND SUSTAINABILITY

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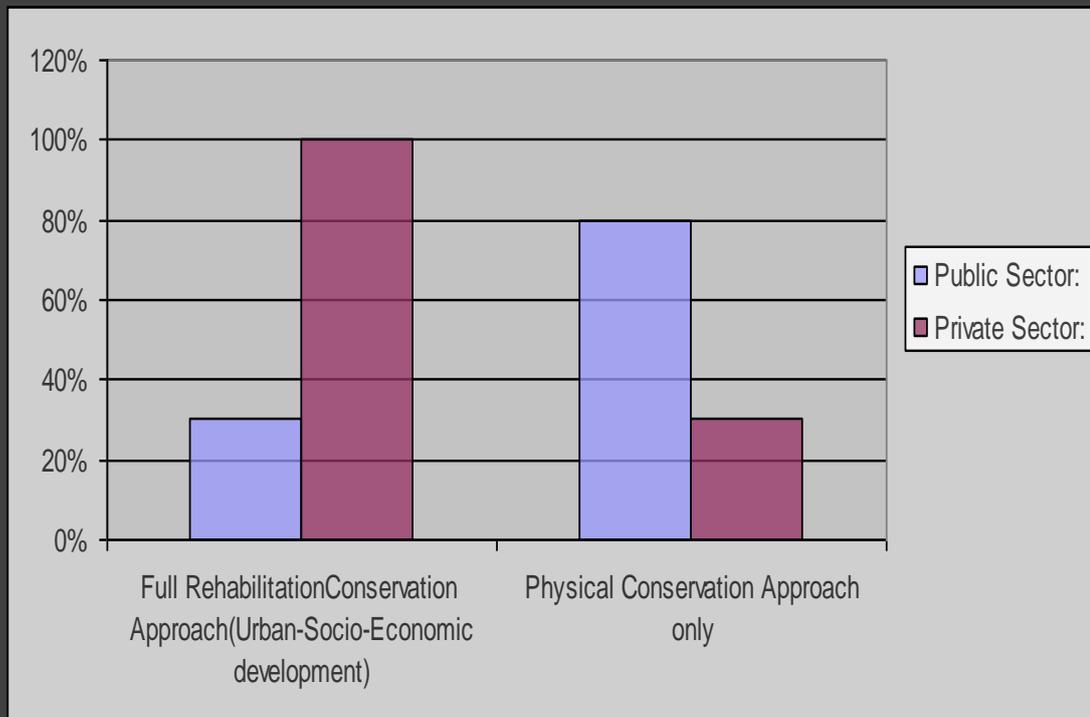
DECEMBER 2007

MINISTRY OF HEALTH	Un-Noticeable Due to lack of service	—	—	Benefits aren't enough to the Social and Cultural rehabilitation
MINISTRY OF TOURISM	Achieved	Achieved	Achieved	Urban-Socio-Economic development Benefits are achieved
MINISTRY OF HOUSING	Not Achieved	Not Achieved	Not Achieved	
MINISTRY OF AWQUAF				
Agakhan trust of Culture	Achieved	Achieved	Achieved	Urban-Socio-Economic development Benefits are achieved
U SAID	—	—	Achieved	Urban- Improvement achieved
UNDP PROGRAM	Achieved	Achieved	Achieved	Urban-Socio-Economic development Benefits are achieved
GTZ	—	—	Achieved	Urban- Improvement achieved

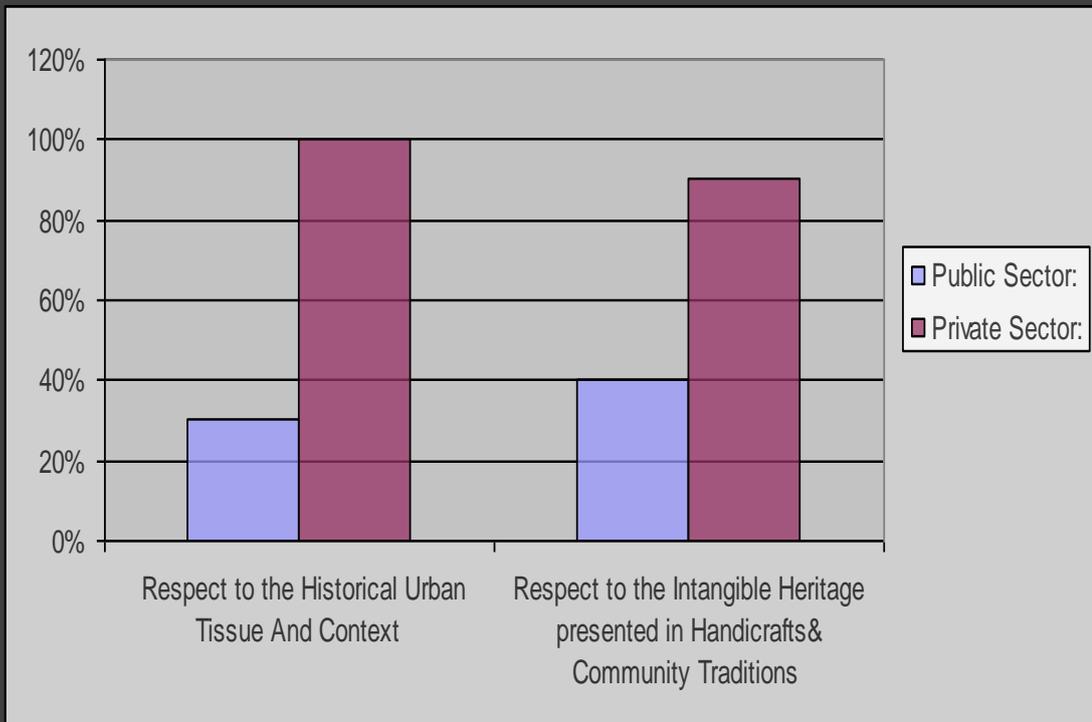
Table (8): Cost and Benefit Analysis of Public and Private expenditure(feasibility Study)



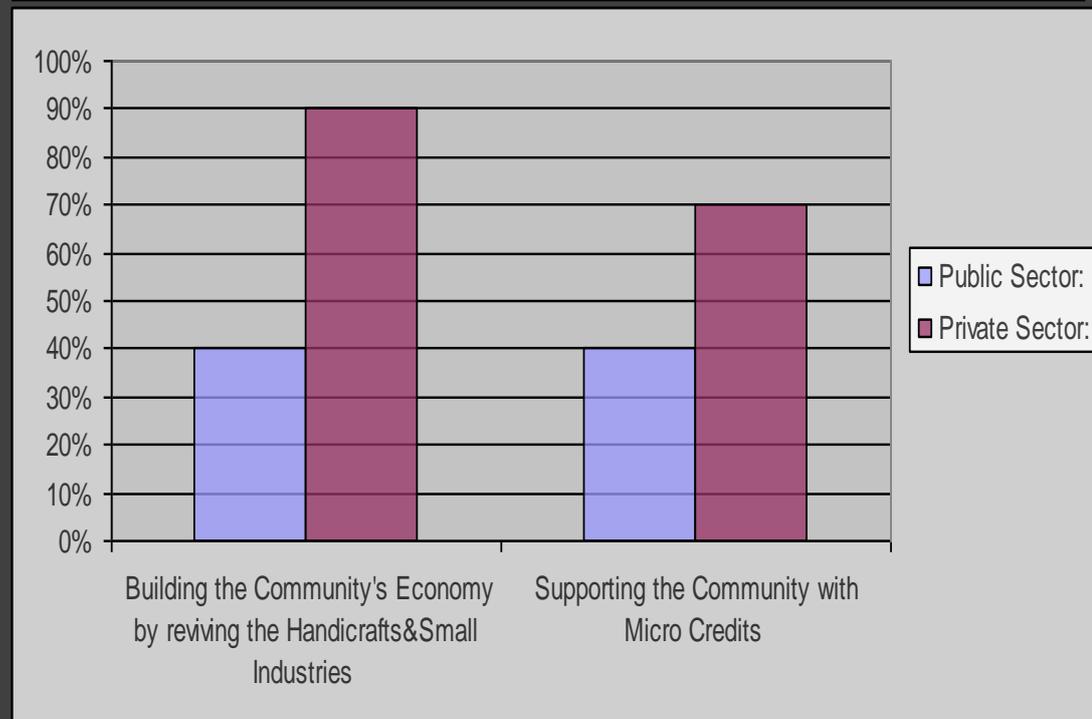
Figure(18): Evaluation of Public and Private Intervention to urban-Socio-Economic development



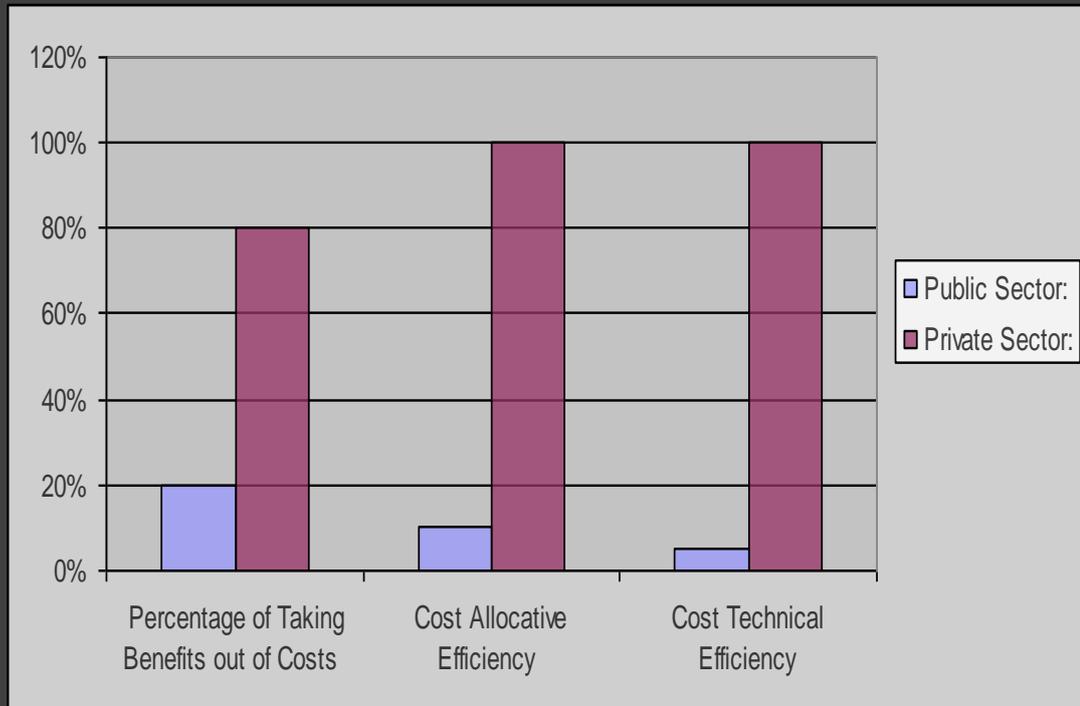
Figure(19): Evaluation of Public and Private Intervention Conservation Methodologies



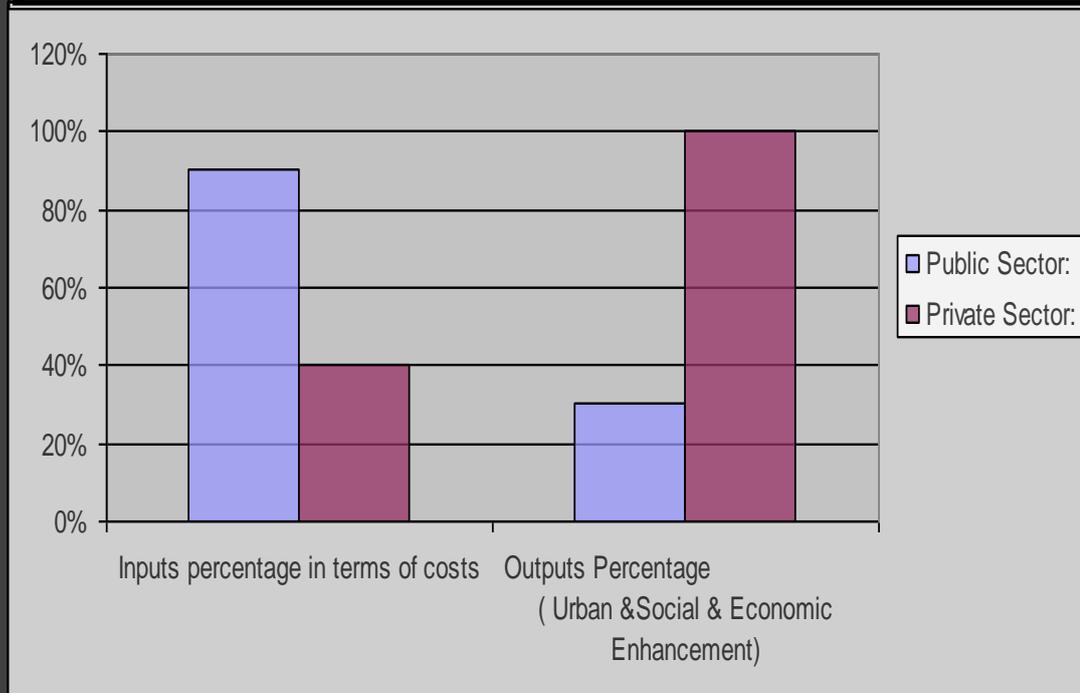
Figure(20): Evaluation of Public and Private Intervention respecting the Historical urban tissue and Intangible heritage



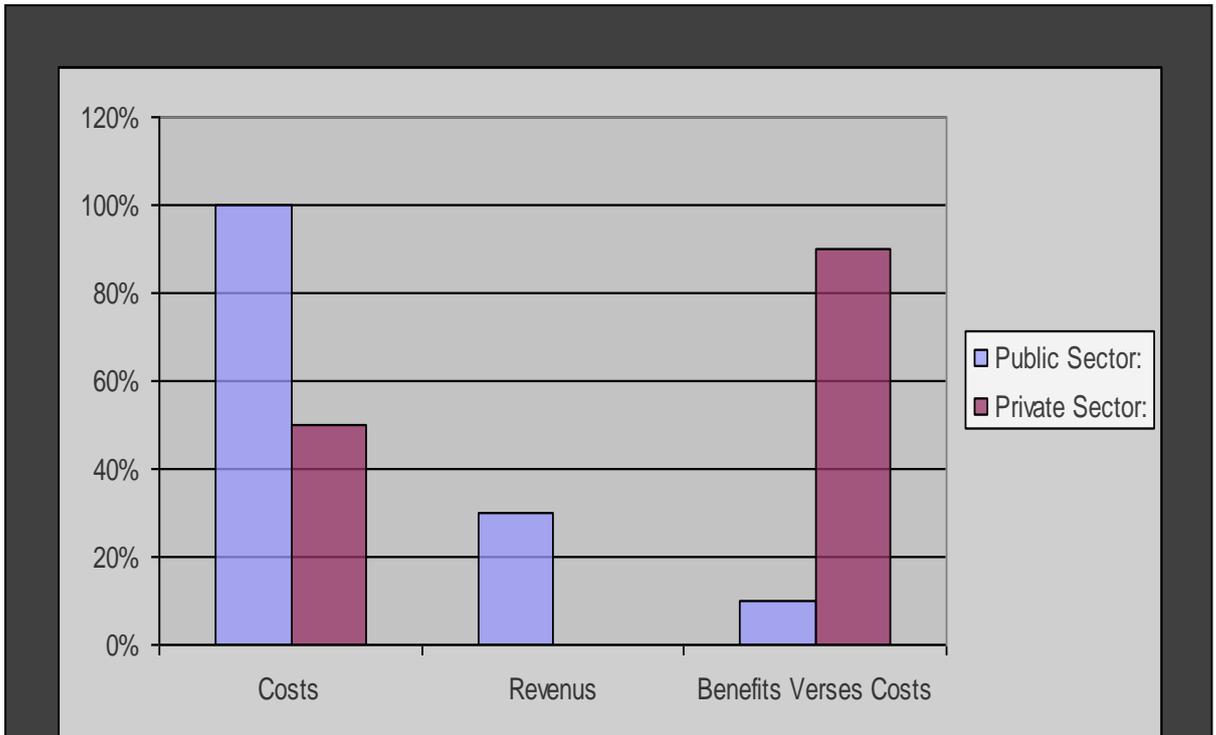
Figure(21): Evaluation of Public and Private Intervention to Economic Development and upgrading



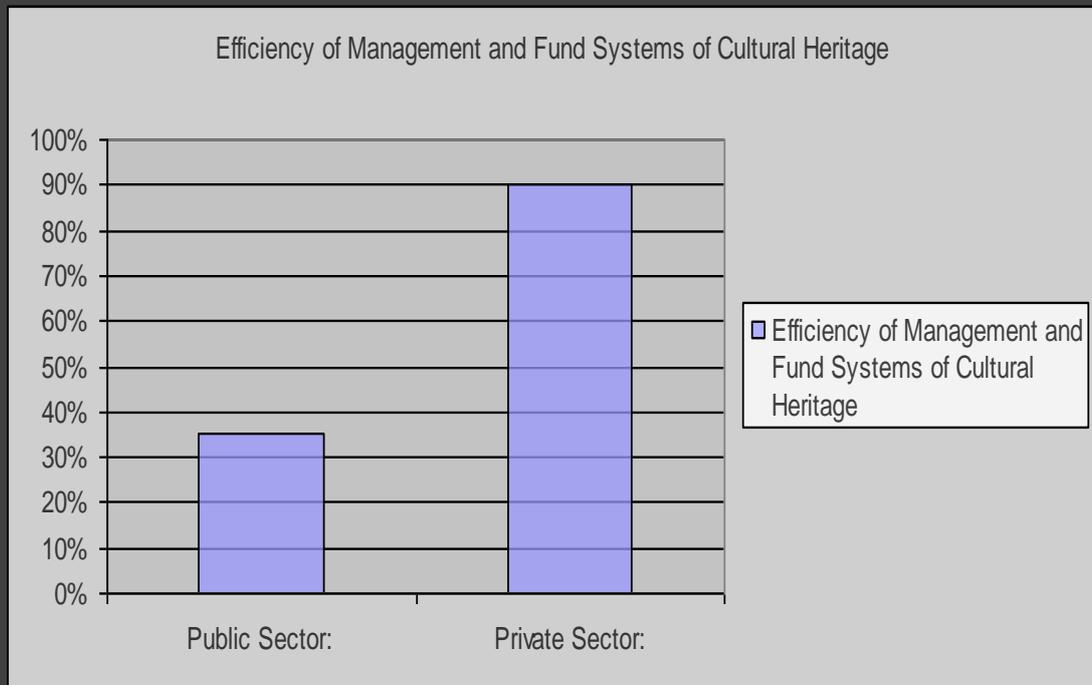
Figure(22): Evaluation of Public and Private Intervention Costs Allocative and Technical Efficiency



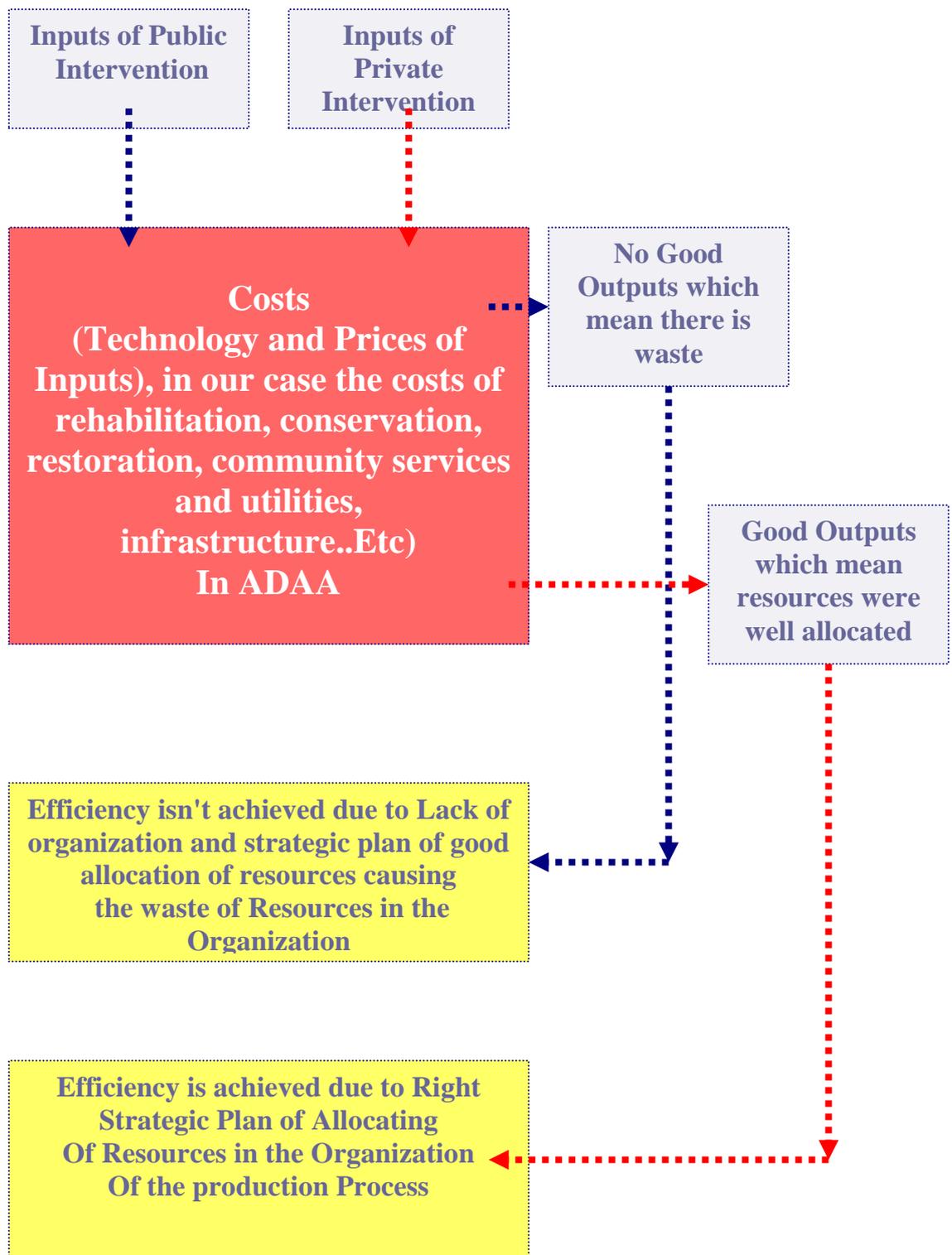
Figure(23): Evaluation of Public and Private Intervention Costs Inputs verses Benefits.



Figure(24): Evaluation of Public and Private Intervention Costs verses Revenues.



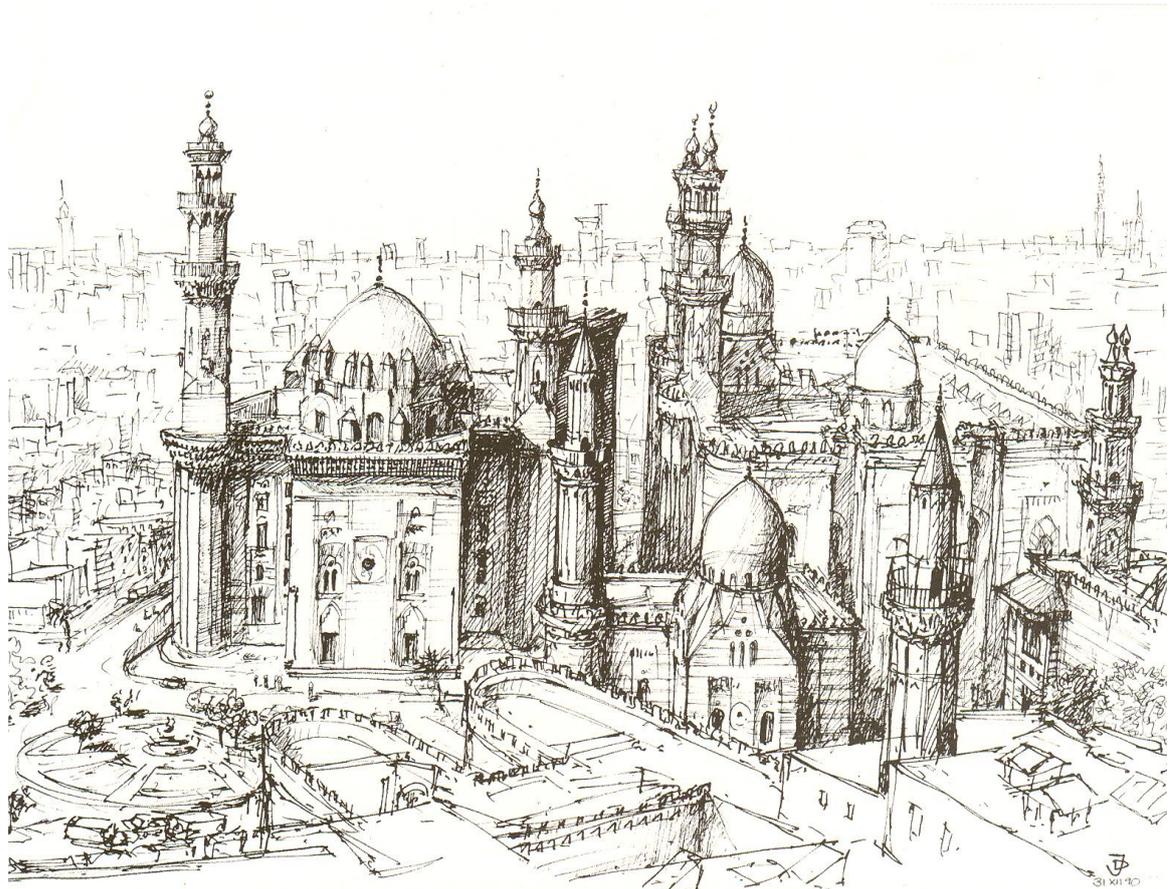
Figure(25): Efficiency Evaluation of Both Systems.



Figure(26): Brief of Public and Private efficiency evaluation.

6.2. CONCLUSION:

Cost benefit analysis have clarified without a single doubt that the efficiency of the Management and funding system of the Government sector is extremely low where for example the government have spent during five years and maybe less is **1,296,638,278.582 billion** without any significant improvement in the three aspects of any rehabilitation and conservation process(urban-socio-economic). The rehabilitation and conservation strategies and process of the Public sector are unplanned , where it seems the sectors didn't have a defined plan for full rehabilitation and revival process at ADAA district, even the sectors didn't apply an accurate previous Feasibility, cost and benefit or even any kind of simple financial study , in order to predict the benefits the would come from spending on cultural heritage to contravene in the Urban –Socio-Economic development of the poorest district at Cairo , "Al Darb AL Ahmar" District. And Vice versa for the non-governmental organization where they have achieved a lot with small budgets, specially "AL Agakhan Trust of Culture". May be the US-AID hold by the American research center is also suffering of inefficiency , where there are no significant benefits out of the financial aid they are offering in order to physically conserve the monuments at ADAA district.



CHAPTER SEVEN :
SUSTAINABLE DEVELOPMENT AND INVESTMENTS IN
OLD ISLAMIC HISTORIC CAIRO:

INTRODUCTION:

The huge cultural and social diversity wealth and history of Old Islamic Cairo, Especially Al Darb al Ahmar district which provides a unique opportunity for human settlements regeneration with a big asset for upgrading income and social standards through a good sustainable development plan. Old Islamic Historic Cairo deserves much more of its international frame from its Islamic history and rich examples of Islamic architecture. Al Darb al Ahmar area, today, is the focus of much public interest , and is on the verge of major changes included by a number of large scale projects , were it has a strategic location between the Fatimid city, the Mamluk cemeteries and the citadel. The development process in al Darb al Ahmar will dramatically improve its' image and importance of Al Darb al Ahmar over the next several years and call for a careful study of Urban-Socio-Economic Development sustainable plan to guide future interventions in the district. As we mentioned before that the government and non-government organizations are implementing a full rehabilitation process in Old Islamic Cairo, there may be some disadvantages in the process but it still helps on encouraging the Urban-Socio-Economic development process in "Al Darb Al Ahmar" District. The main issue that have been the subject of discussion lately by all public and private sectors is how to sustain specially financially wise the development and conservation process in "Al Darb Al Ahmar" District.

7.1.THE USEFULNESS OF SUSTAINABILITY RENOVATION & CONSERVATION:

Sustainable development integrates methods that promote environmental quality, economic vitality and social benefit through the methodology of design, construction and operation of conserving cultural heritage built and social context. "Al Darb Al Ahmar" district needs a wide ranging urban-socio-economic development strategy is needed

"Development which meets the needs of the present without compromising the ability of future generations to meet their own needs" (the World Commission on Environment and Development, the Brundtland Comission)

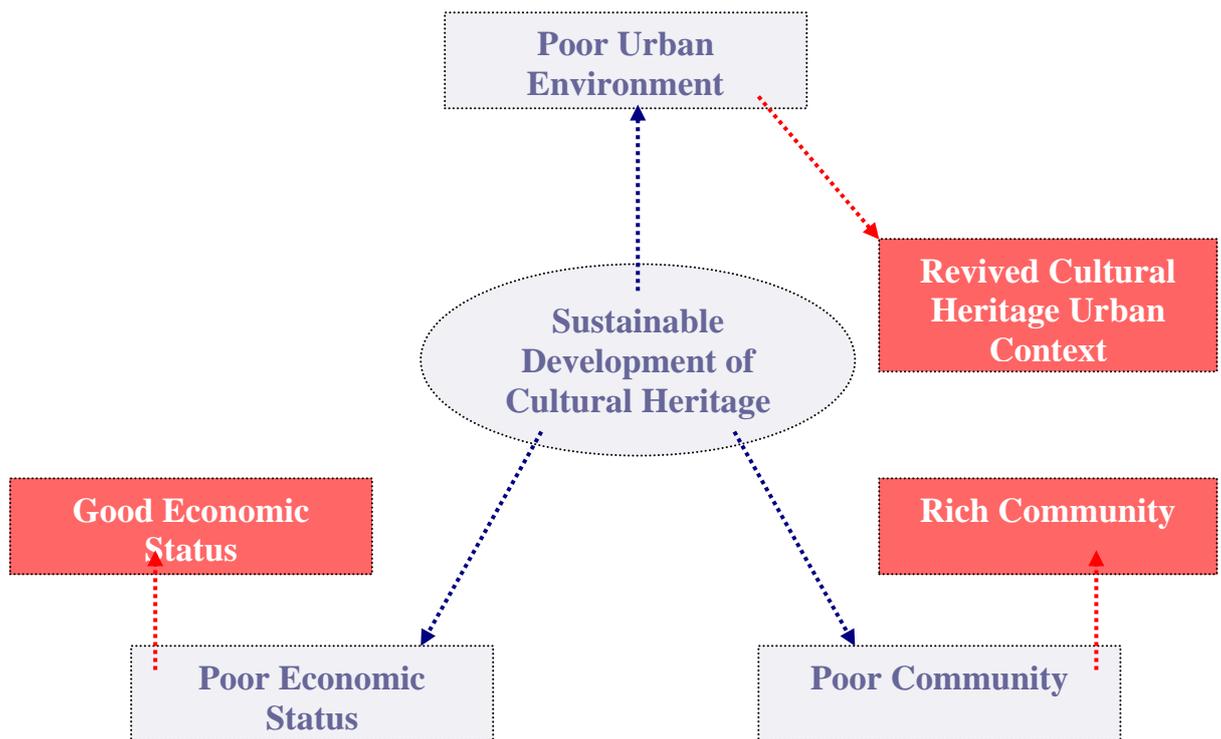


Figure (27): Achievements of Sustainable Development

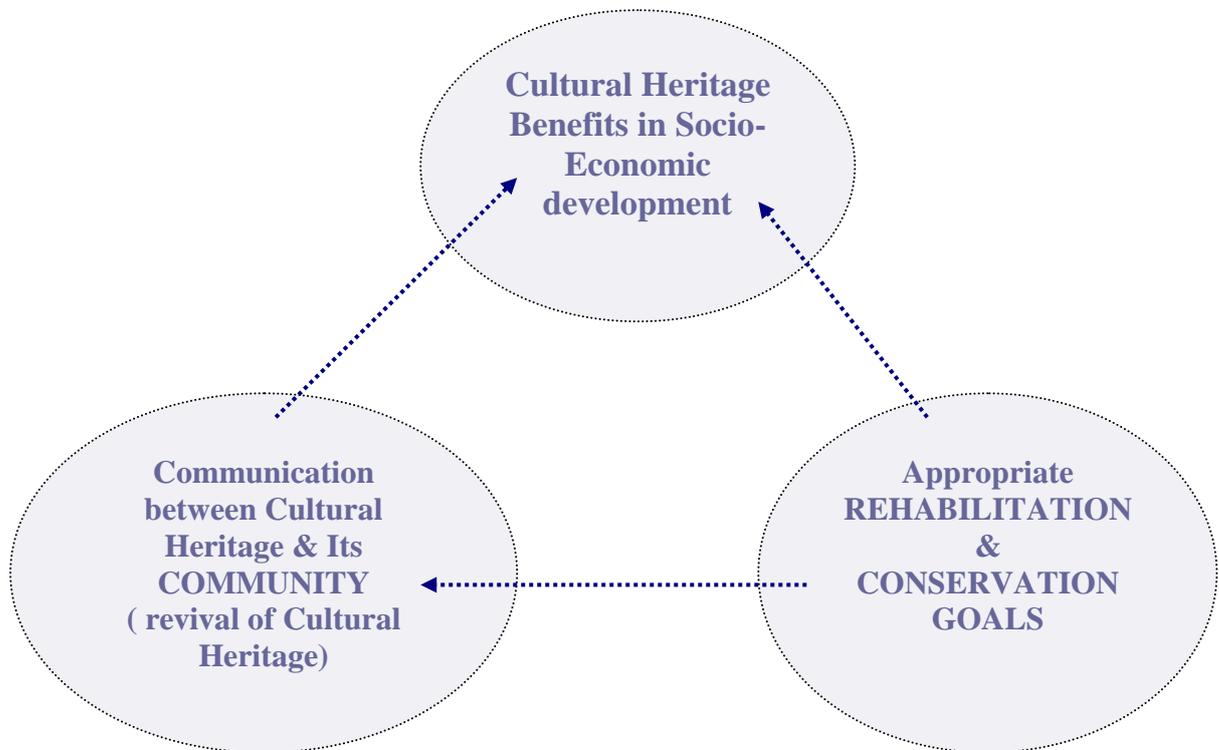
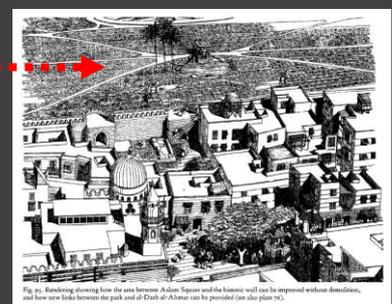


Figure (28): Operation of Having Benefits from Cultural Heritage



Past.....Present.....and Future....Of Al Darb Al Ahmar District

7.2.A TRANSNATIONAL CO-OPERATION OUTLINE OF POLITICAL ECONOMIC MODEL "TCP".....(ARAB UNION OF CULTURAL HERITAGE):

The HISTORICAL CENTERS in all Arab countries can unit together putting conventions like the European union in order to protect their cultural heritage that represent their identities as Arabs .In this union countries will exchange successful experiences and methods in order to save their tangible and intangible cultural heritage.

As applying this experience to Intangible heritage like Handicrafts which is mainly common symptom in the old historical Arabic cities, It is a well known fact at Egypt that small handicrafts are coming into oblivion where studies have shown that the number of local workshops has gone down in the last few decades: craftsmen have lost touch with their markets, product development has stagnated and quality has dropped considerably. Yet at Morocco they still have the handicraft techniques in a better state than Egypt , so in this case there can be some sort of convention and exchanging experiences in order to save this sort of handicraft at Egypt ,

The Arab union of cultural heritage can be object the following:

1-To take advantage of complementarily of local small producers might increase the size of their markets by co-operating with complementary enterprises in other joint marketing arrangement.

2- To take advantage of similarities could include being situated with in the boundary of a particular ecosystem (shared to a common cultural heritage in the form of a cultural system or the production of similar goods and services.

3- TCP can help on the co-operating resource and contexts , for example a single type of commercial activity being offered in areas with different physical geography or the elaboration of a development technique by comparing its application in different historical contexts.

4- The political economy of global cities in the era of contemporary globalization provides us with three important notions:

-First: Commercial vibrancy is a function not solely , or even primary of local enterprise creation but of the collective ability of a city to create connectivity with other nodes in networks , so as to be able to profit from net in flows.

-Second, the logic of this international connectivity is that the opportunities for city's development are not restricted to within its regional or national boundaries Global cities.

-Third, "Co-operative Territory "groups of territories forming collaborative actions clusters through TCP's and solidarity

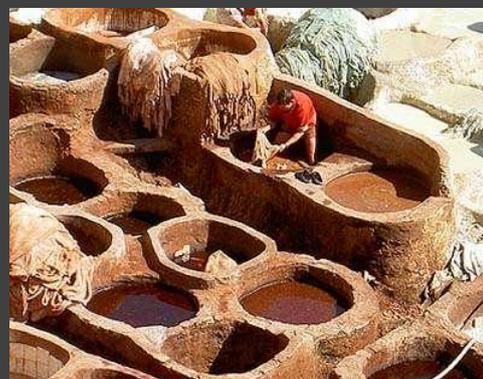


Figure (29): Handicraft technique used for Dying Cloth and Rugs in Egypt and Morrocco

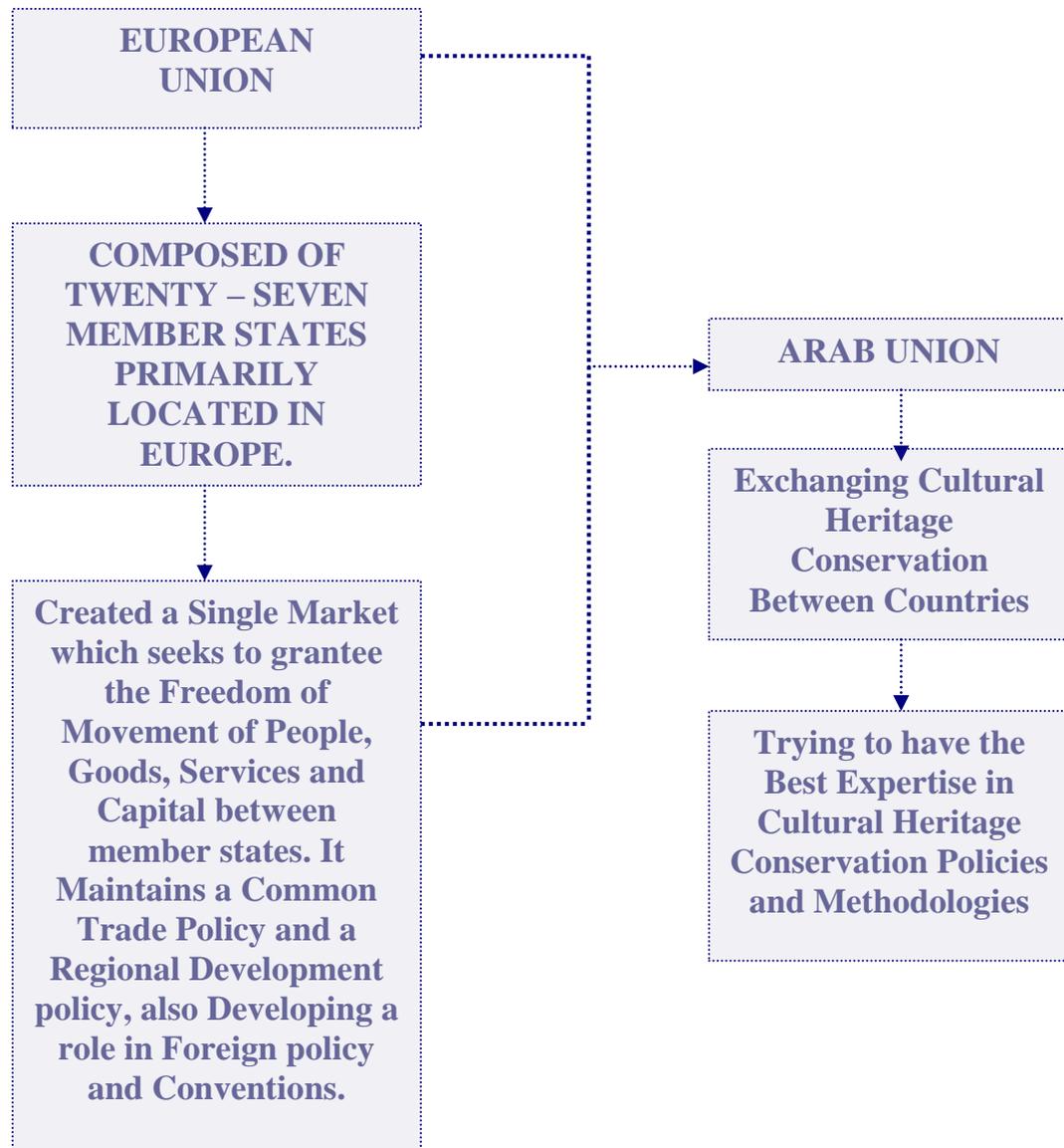
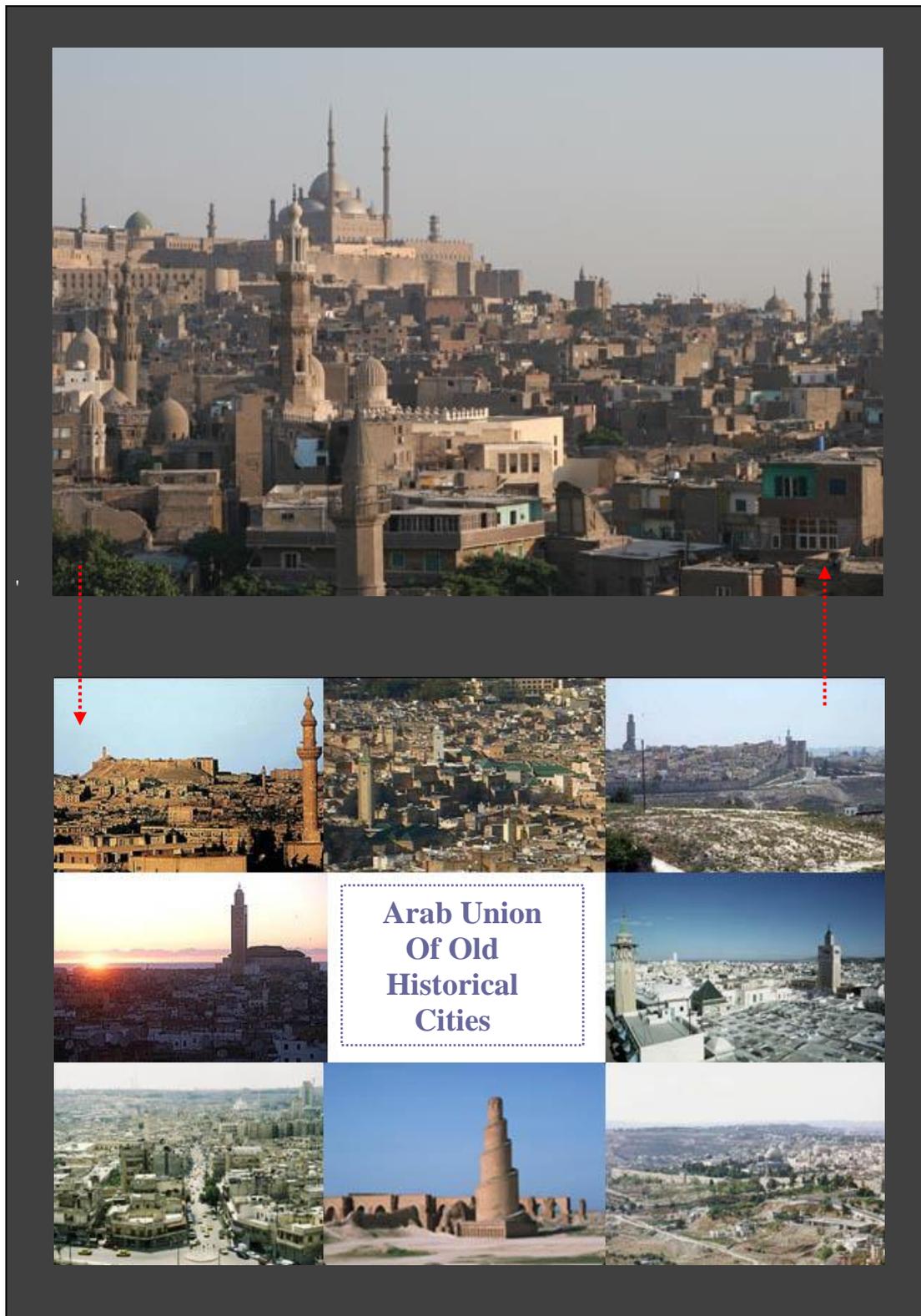


Figure (30): Arab Union of cultural Heritage

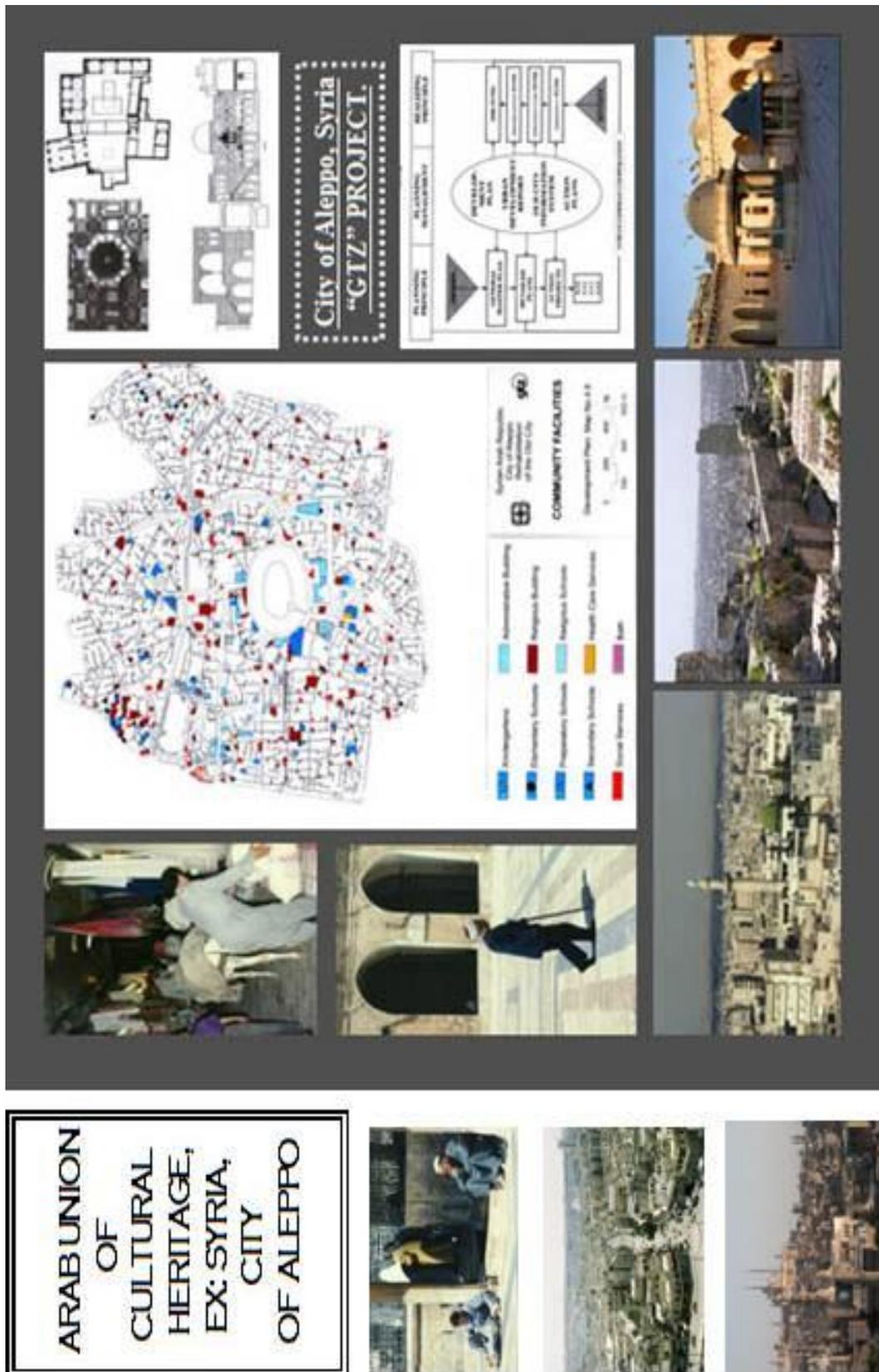


Figure(31):Old Islamic Cairo in Egypt, Fez city in Morocco, Medina in Tunis, Old City of Damascus in Syria, Samara City in Iraq, Casablanca in Morocco, City of Aleppo in Syria.

ECONOMIC AND VALORISATION OF CULTURAL HERITAGE
 EVALUATION OF CULTURAL HERITAGE BENEFITS TO URBAN-SOCIO-ECONOMIC
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. NATIONAL SOLUTIONS:

7.3. SUSTAINABLE EFFICIENT MANGEMENT SYSTEM

(ADMINISTRATION AND FUNDING):

The Government sectors must know that the focus of conservation and rehabilitation of historical centers is through conserving it as a whole area , not just individual buildings , and on social communities, not just the physical environment. To work well and to develop effectively , old cities require good decision systems and practices and efforts to improve the financial management of national government sectors and institutions, where in my opinion the whole cultural heritage management system of "AL Darb AL Ahmar" must be done through only one governmental sector , it would be responsible for the whole rehabilitation and reviving process an also would be able to modify policies and laws of protecting cultural heritage at Old historic Cairo, especially Al Darb Al Ahmar District. We propose that the "Historic Cairo Center , Ministry of culture" would be the sector which have the only authority to put rules , policies and to implement the rehabilitation process done my the public sector.

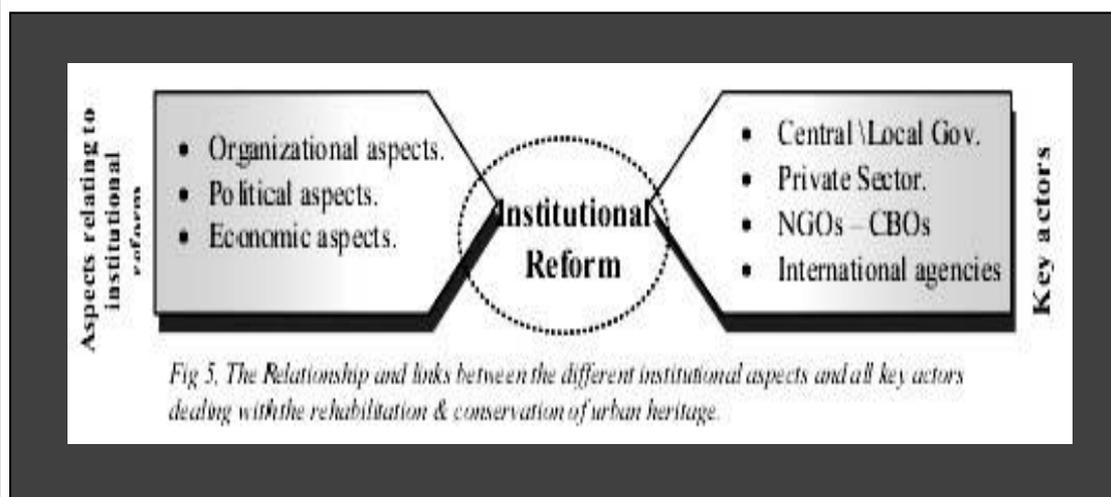


Figure (32):Institution Reform

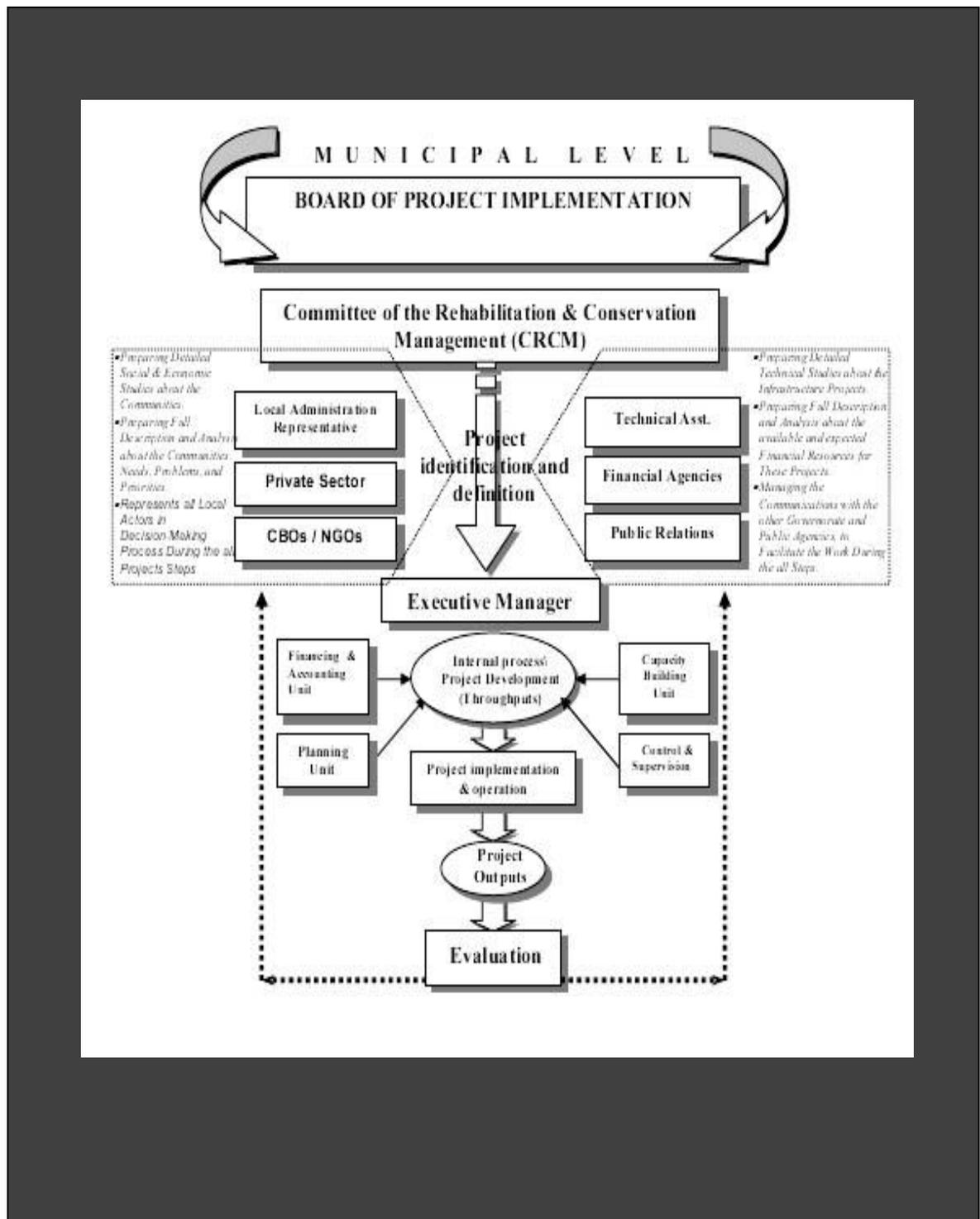


Figure (33):Enhancing the Management system of Government Institutions

7.4. INVESTING IN OLD ISLAMIC HISTORIC CAIRO, "AL DARB AL AHMAR" DISTRICT:

Old Islamic Cairo has great investment potentials. A meeting point of world civilizations, the city had been at the center of local and international interest for centuries. More over, lying at a busy trade route between Europe and Far East Cairo prospered significantly throughout the 12th and the 16th centuries.

Confident of Cairo's huge investment potentials , what suggestions can be done to restore Cairo's glorious past and luster, seeking to revive the image of Cairo as a Cultural, Educational, Medical, Small industries(Handicrafts and Religion tourists oriented city.

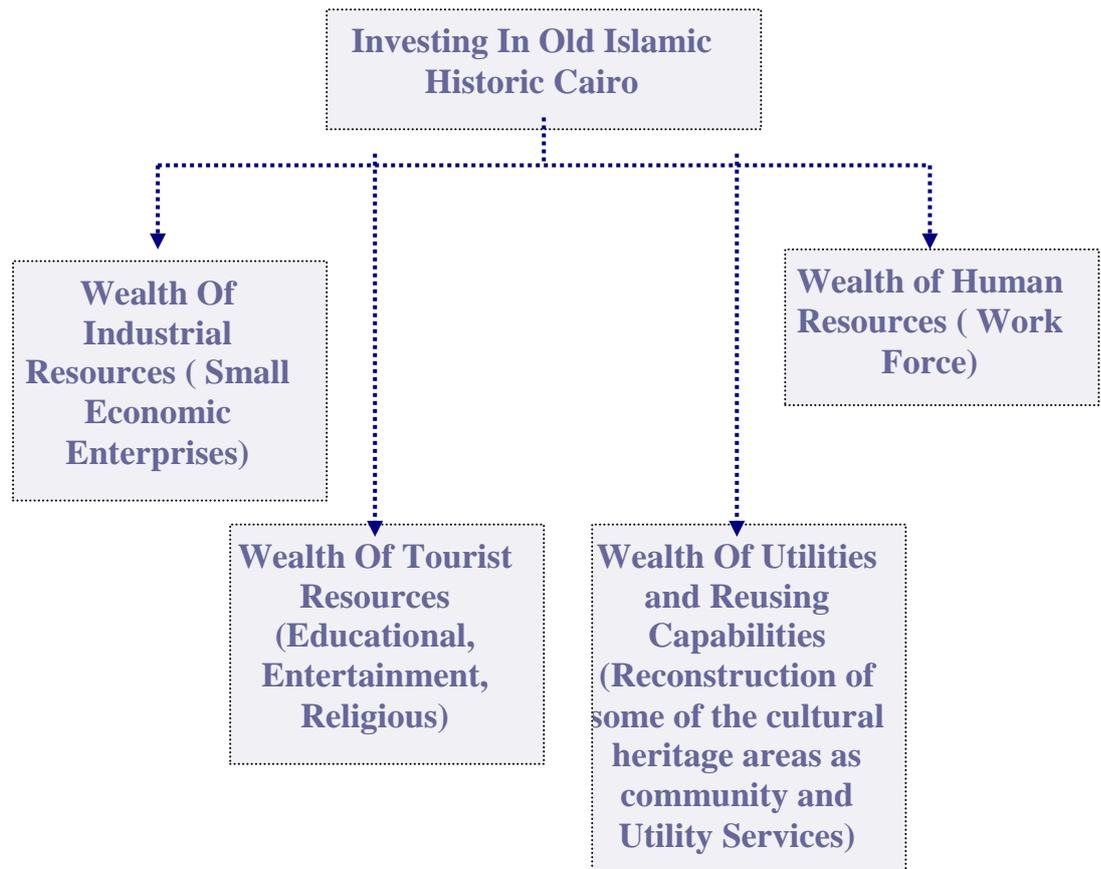


Figure (34):Enhancing the Management system of Government Institutions

Sustainable development strategy could encompass increasing accessibility to small business credit, marketing , utility and product development support for existing craft-based and education industries. However, the major constrain on the development of the existing craft based and educational services, the major constrain on the development of the existing craft – based is the lack of local whole scale & retail market spaces and the existing tourist trade concentrated in the area of the citadel just to the south of Al Darb Al ahmar represents on untapped marketing opportunity.

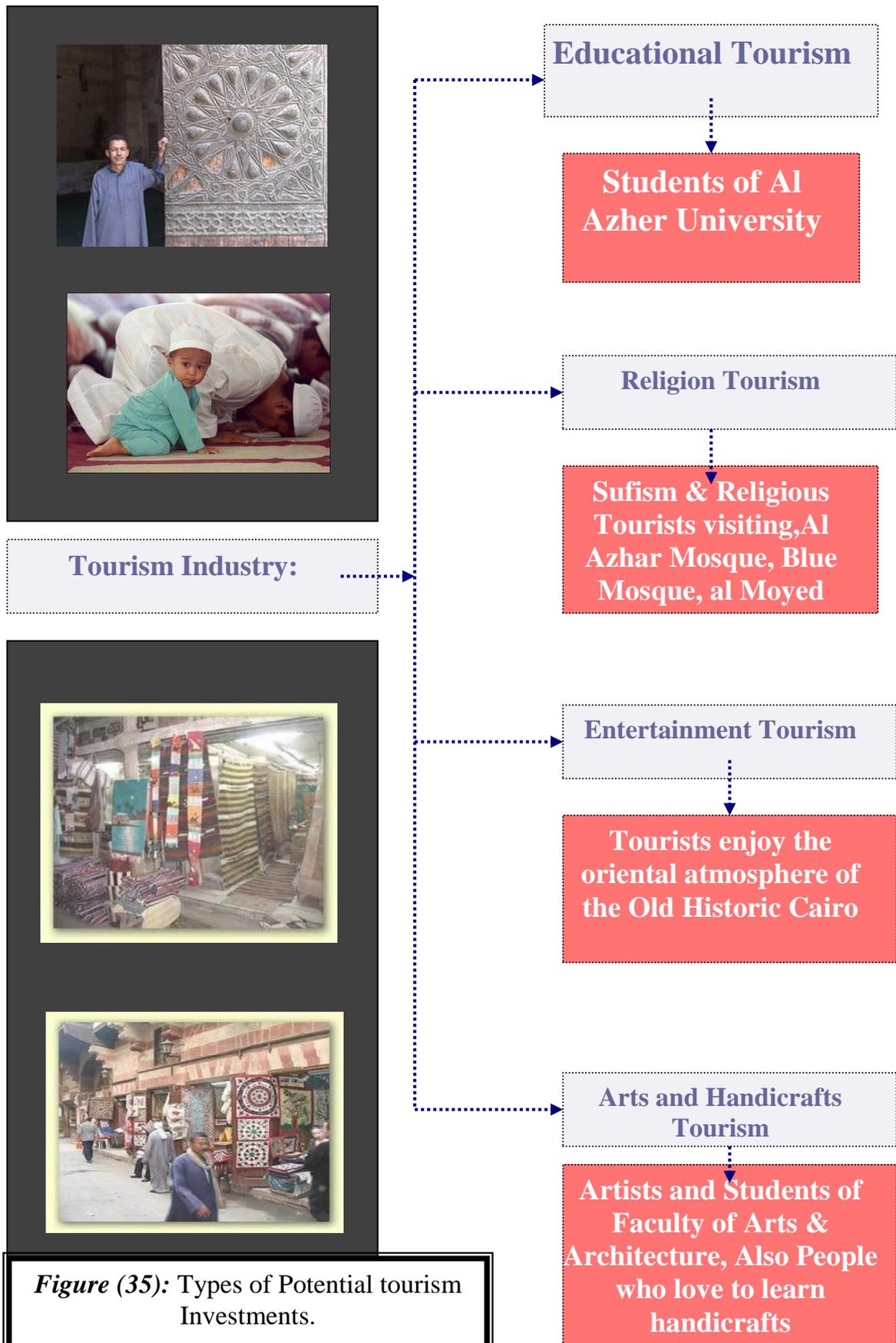
Traditional approach to sustainable local development is through emphasizing cheap factor inputs , and through having a good relationship and network between the investors of the small and medium enterprises , Also the government would offer small and micro loans as it did with the Agha khan trust of culture by giving Al Darb Al Ahmar residents micro loans that would present 30% of the restoration expenses, so "Al Darb Al Ahmar" needs other sorts of Pubic loans and funds in order to revive the district economically.

7.4.1."AL DARB AL AHMAR" AS A WEALTH OF TOURISM:

Tourism contributes effectively in generating value added, securing job opportunities and providing foreign exchange earnings, in addition to supporting other related industries through the tourism multiplier.

Tourism's impacts are often grouped into economic, environmental, social, and cultural; these categories are somewhat arbitrary and overlapping, and the latter two often are combined into one. Listing of these impacts is provided in numerous tourism reports, books, and articles.¹⁹ The focus in this section is to briefly note common socio-cultural impacts and to stress some general Concepts, where Potential positive impacts include:

- 1- Building community pride;
- 2-Enhancing the sense of identity of a community
- 3-Promoting intercultural/international understanding.
- 4-Encouraging revival or maintenance of traditional crafts
- 5-Enhancing external support for "Al Darb Al Ahmar" local community as a minority group and preservation of their culture
- 6-Broadening community horizons;
- 7- Providing funding for site preservation and management.
- 8-Enhancing local and external appreciation and support for cultural heritage



7.4.2"AL DARB AL AHMAR" AS A WEALTH OF HUMAN RESOURCES & SMALL ECONOMIC ENTERPRISES:

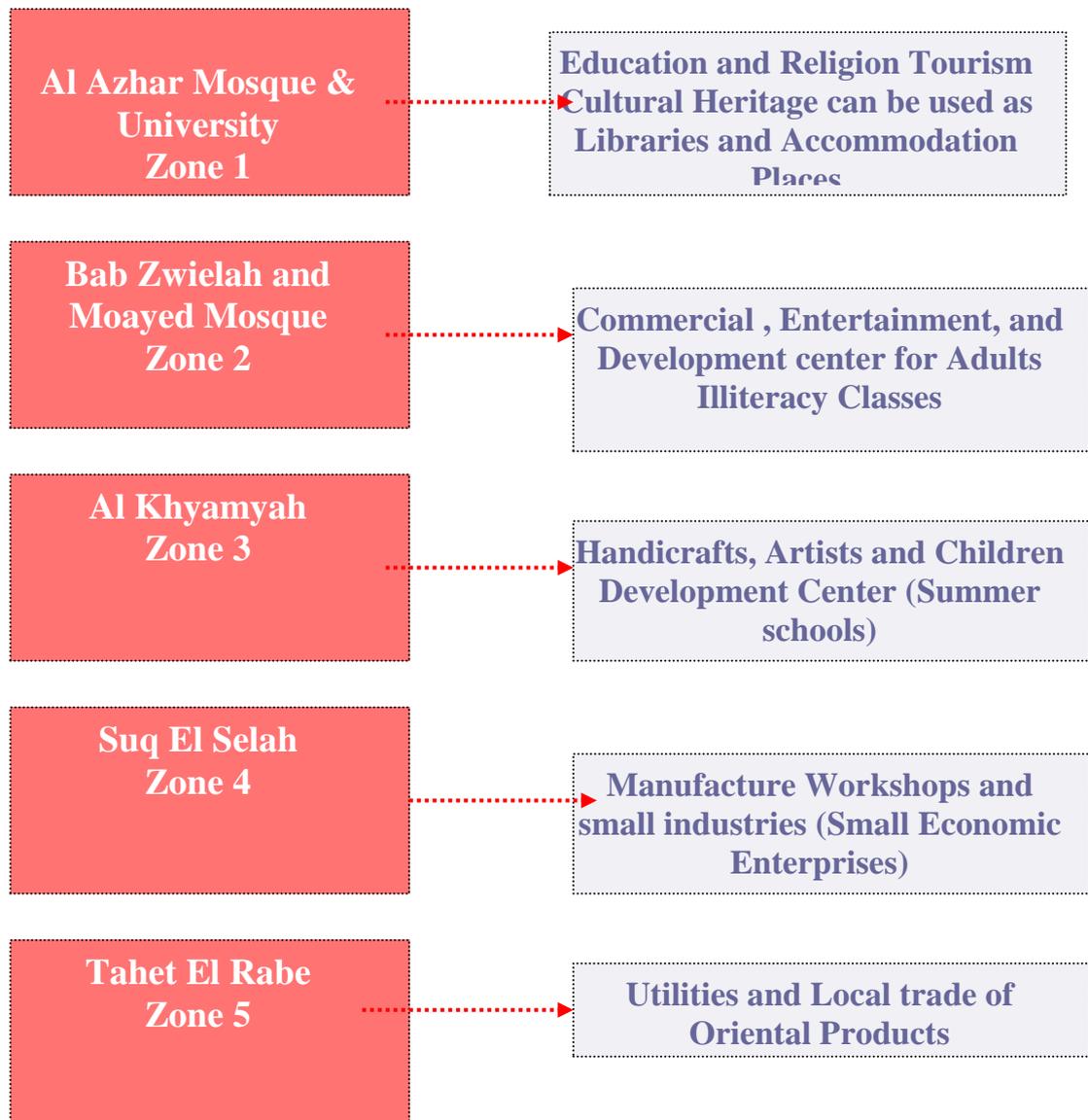
As we mentioned before ADAA has a dense population , and this is considered as one of the major problems at this District. Well on the contrast we can use it as an advantage through implying the residents of the Al Darb AL Ahmar district in mass production industries , also if those people returned back to their small handicraft industries they can form strong economic Local and national resource



According to a survey undertaken last January there are 298 active workshops in the area between the Al-Azhar Park and Bab Zuweila .Most belong in one of five trades: leather work, shoe-making, woodworking, inlay work and metalwork. So with developing these workshops they will be an economic resource potential for "Al Darb Al Ahmar"community.

7.4.3"AL DARB AL AHMAR" AS A WEALTH OF UTILITIES AND REUSING CAPABILITIES:

Al Darb AL Ahmar area can be revived through reusing its buildings and shakhats in different activities, where we could divide it into five main zones: AL Azhar Mosque Zone (1), Bab Zwielah Zone (2), Al Khayamyah Zone (3), Suq El Selah Zone (4), Tahet el Rabe Zone (5).





**AL Muz' Street,
 Guhar. EL Kayed Street**

**We could use the
 Wikalas
 And Madrasas for
 Giving Appropriate
 Places for the
 Handicrafts**

**Men to work and not just
 for cultural activities for
 external communities
 causing Gentrification.**

**By this way we
 will maintain
 part of the
 intangible heritage
 and revive
 the tangible heritage
 by being used by its
 Local Community**

**Of
 "Al Darb Al Ahmar"
 Historical
 District.**



**Using them as
 summer
 schools and for
 Al Darb Al Ahmar
 Children ,
 Illiteracy
 classes for
 Adults and
 Libraries
 instead of
 using them for
 Music classes &
 Art Galleries**

**PROPOSAL OF
 REUSING
 AL DARB AL
 AHMAR
 ZONES**



Al Vatican Area,
 Pizza San Peter



Al Azhar Mosque &
 University Area



Al Azhar Mosque and University: Al Azhar like Al Vatican where the both of them are considered as Ancient Religious Institutes, So we could apply the Conservation experience in Rome on Al Azhar City

PROPOSAL OF REUSING AL DARB AL AHMAR ZONES

7.5. CONCLUSION:

As we see “Al Darb Al Ahmar” District can be an essential factor in Increasing the National and Local income, as there are a lot of good investment ideas and concepts could be applied successfully using the present cultural heritage as place for these investments. It is just the matter of having an efficient experienced administrative and funding system that could apply the potential investment and tourism projects, in order to revive the District , to make it return back to its’ previous glory as it was in the past, and using the cultural heritage of “Al Darb AL Ahmar” in the present days an effective tool in the Socio- Economic Development and Sustainability process of its local community.

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Lectures	Valorization of Cultural Heritage	Prof.Klamer	Scuola Superiore di Catania, Masters of "Economic & Valourization of Cultural Heritage 2007
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	Policies of Public Intervention in Cultural Heritge	Prof. Isodoro Mazza	Scuola Superiore di Catania, Masters of "Economic & Valourization of Cultural Heritage 2007
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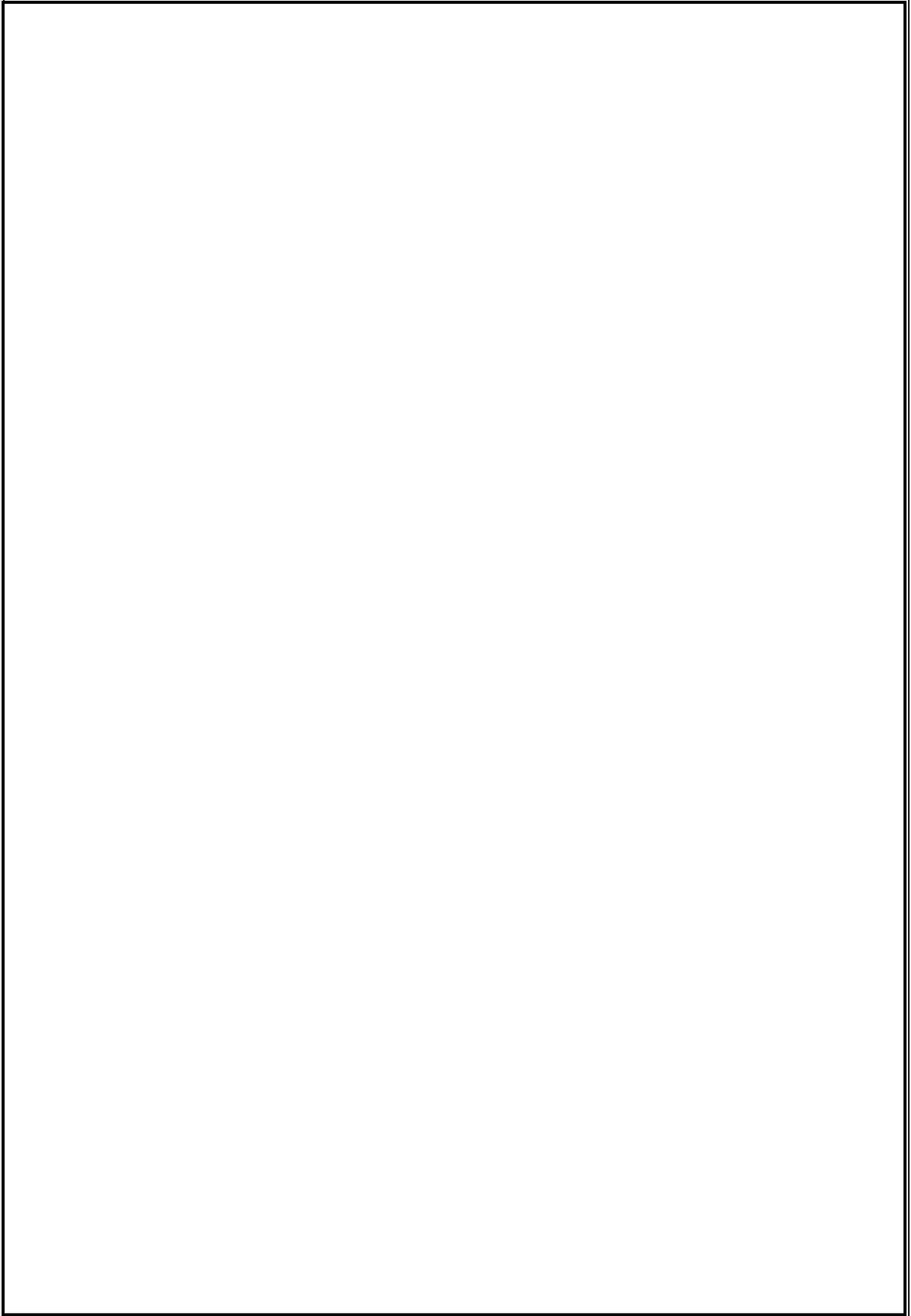
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STREET'S NAME:	OWNER NAME:	ADDRESS:	NUM&TYPE OF PROPERTY:	TOTAL ECONOMIC ASSET (Land &
Al Sharaby street:	Mohamed Al Gadawy	2 Zukak Al Sharaby	Shop	14,000
	Al Sultan El Ghory	6 Al Sharaby Street	Shop	28,000
	Al Sultan El Ghory	30 Al Sharaby Street	Shop	91,000
	Ibrahim Mohammed Al Laban	28 Al Sharaby street	Shop	24,500
	Total:			157,500
Darb Saada street:	Hassan Agha Aranjaly	1 Darb Saada:	Shops	675,000
	Saleem Agha Abed Allah	7 Darb Saada:	Shops	195,000
	Samir Agha	7 Darb Saada:	Shop	78,000
	Samir Agha	13 Darb Saada:	Vacant Lot	0
	Khadeega Hanem Al Bydaa	Darb Saada:	Vacant Lot	0
	Total:			948,000
Al Tarbyah Street:	Mostafa Al Salamuony	1 Haret Al Tarbyah	Shops	5,500
	Mostafa Al Salamuony	2 Haret Al Tarbyah	Shop	14,000
	Haleem Al Nugulyah	18 Haret Al Tarbyah	Shop	8,000
	Hessain Katkhudah	11 Al Tarbyah Street	Shop	63,000
	Sulyman Al Selehdar	13 Al Tarbyah Street	Shop	42,000
	Mostafa Al Hageen	13 Al Tarbyah Street	2 Shops	31,500
	Ruwak Al Saadaa	13 Al Tarbyah Street	Shop	42,000
	Al Sultan El Ghory	14 Al Tarbyah Street	Shop	32,000
	Azhar Aly	15 Al Tarbyah Street	Shops	51,500
	Al Sultan El Ghory	84 Al Tarbyah Street	Shop	74,000
	Ibrahim Mohamed Al Laban	Al Tarbyah Street	Shop	7,000
	Ruwaq Al Shawam wa Al Mgharbah	Al Tarbyah Street		21,000
	Al Araby Aboud	2 Haret Al Shawam in Al Tarbyah	Shop	28,000
	Al Sultan El Ghory	Al Tarbyah Street	Vacant Lot	50,000
	Total:			469,500
Haret Al Gamaloon:	Al Sultan El Ghory	1 Haret Al Gamaloon	Shop	10,000
	Al Sultan El Ghory	2 Haret Al Gamaloon	Shop	15,000
	Al Sultan El Ghory	10 Haret Al Gamaloon	Vatreen	0
	Al Sultan El Ghory	16 Haret Al Gamaloon	3 Shops	19,000
	Zebeadah El Mahrookah	16 Haret Al Gamaloon	Shop	10,000
	Zebeadah El Mahrookah	20 Haret Al Gamaloon	Shop	13,000
	Al Sultan El Ghory	30 Haret Al Gamaloon	Shop	10,000
	Ruwaq Al Negarah	Haret Al Gamaloon	Shop	50,000
	Ahmed Al Tawanness	Haret Al Gamaloon	Shop	5,000
Total:			132,000	
Haret Al Gamal:	Al Sultan El Ghory	30 Haret Al Gamal:	Shop	84,000
	Al Sultan el Ghory	16 Haret Al Gamal:	Shops	30,000
	Total:			114,000

Haret Al Laboodyah :	Al Gamaly Yousif	2 Al Laboodyah	Shop	41,000
	Mokbel Al Dawady	5 Al Laboodyah	Shop	0
	Al Hag Yousif	14 Al Laboodyah	Shop	783,000
	Al Gamaly Yousif Mosque	14 Al Laboodyah	Department	20,500
	Total:			844,500
Al Azhar Street :	Hefeny Mokbel Al Dawady	69 Al Azhar Street	Property	2,177,500
	Hefeny Mokbel Al Dawady	69 Al Azhar Street	Room	0
	Hefeny Mokbel Al Dawady	69 Al Azhar Street	Room	3,000
	Hefeny Mokbel Al Dawady	75 Al Azhar Street	Property	3,120,000
	Al Sultan El Ghory	75 Al Azhar Street	Vatreen	0
	Al Hameen Al Sharefayen	85 Al Azhar Street	Vacant Lot	0
	Al Hameen Al Sharefayen	85 Al Azhar Street	Property	4,160,000
	Saeid Pasha	111 Al Azhar Street	House	1,360,000
	Saeid Pasha	113 Al Azhar Street	Shops	1,615,000
	El Ghory Kayetbay	123 Al Azhar Street	Duct	8,000
	Mohamed Bek Abou Al Dahab	123 Al Azhar Street	Apartements & shops	1,137,500
	Mohamed Bek Abou Al Dahab	123 Al Azhar Street	Shops	1,137,501
	Mohamed Bek Abou Al Dahab	123 Al Azhar Street	Shops	1,137,502
	Mohamed Bek Abou Al Dahab	123 Al Azhar Street	Shops	1,137,503
	Total:			16,993,506
Al Karabeyah:	Radwan Bek	1 Al Karabeyah	House	10,200
	Radwan Bek	2 Al Karabeyah	Shop	540,000
	Radwan Bek	4 Al Karabeyah	Shop	9,600
	Radwan Bek	6 Al Karabeyah	Shops	378,000
	Al Amamyah	6 Al Karabeyah	House	4,550,000
	Al Amamyah	8 Al Karabeyah	House	2,240,000
	Nafeesa Khatoon Abd Allah	10 Al Karabeyah	Hamam	4,210,000
	Saed Ali Negem Al Din	15 Al Karabeyah	Shop	27,000
	Radwan Bek	16 Al Karabeyah	Shop	28,800
	Al Kashif	19 Al Karabeyah	Land	66,000
	Ibrahim El Kashif	19 Al Karabeyah	Wekalah	110,500
	Ibrahim El Kashif	20 Al Karabeyah	Land	60,000
	Mohamed Suror	25 Al Karabeyah	Vacant Lot	64,000
	Ibrahim El Agha	33 Al Karabeyah	Land	75,000
	Al Refaey	40 Al Karabeyah	Shop	16,000
	Amnah Al Madawah Bent Yosif	41 Al Karabeyah	Land	7,000
	Total:			12,392,100
Halkoom El Gamal:	Sidy Ismael Al Embaby	1 Halkoom El Gamal	2 Vacant Lots	0
	Al Sultan Al Ghory	2 Halkoom El Gamal	stores	660,000
	Total:			660,000
Al y:	Abd Allah Yousif Ghoname	26 Haret Al Gedawy:	Vacant Land	400,000

Haret / Gedaw	Hassan Agha Aranjaly	26 Haret Al Gedawy:	Vacant Land	300,000
	Total:			700,000
Baberse Street:	Mohamed Fadel Pasha	2 Baberse Street	Property	1,160,000
	Mohamed Fadel Pasha	2 Baberse Street	Vatreen	0
	Mohamed Fadel Pasha	2 Baberse Street	Appartement&Vacant	795,000
	Seedy Othman Al Taby	11 Baberse Street	Properties	0
	Saleem Agha Abd Allah	13 Baberse Street	Shops	975,000
	Total:			2,930,000
Al Hamzawy:	Mohamed Abu AlMaaly AlGohary	Al Hamzawy	Shop	163,000
	Abd Allah Ghoneem	12 Al Hamzawy	Vacant Lot	110,500
	Total:			273,500
Al Godaryah Street:	Al Sultan Al Ghory	3 Al Godaryah Street:	Shop	380,000
	Gerkess Al Khayat	4 Al Godaryah Street:	2 Shops	42,000
	Sulyman Al Khawagah	4 Al Godaryah Street:	6 Shop	138,500
	Zawyet Al Shamyah	7 Al Godaryah Street:		1,180,000
	Gerkess Al Khayat	12 Al Godaryah Street:	Shop	5,250
	Shamess Al Deen Abd El Fatah	14 Al Godaryah Street:	House	785,000
	Gerkess Al Khayat	15 Al Godaryah Street:	Shop	56,000
	Gerkess Al Khayat	34 Al Godaryah Street:	Shop	419,000
	Mohamed Abd Al Aal	37 Al Godaryah Street:	Shop & Room	72,500
	Mohamed Radwan	24 Haret AlGodaryah AlKabeerah	Property	241,000
	Abd Atelbaky Al Shorbagy	34 Haret AlGodaryah AlKabeerah	Land	434,000
	Mohamed Abd Al Aal	35 Haret AlGodaryah AlSgheerah	Land	471,000
	Zawyet Al Shamyah	3Zukak AlGodaryah AlKabeerah	Shop	49,500
	Total:			4,273,750
Al Fahameen	Al Sultan Al Ghory	2 Haret Al Fahameen	4 Shops	24,000
	Fukraa Al Syeda Zeinab	2 Haret Al Fahameen	3 Shops	22,000
	Al Sultan Kalawoon	12 Haret Al Fahameen	4 Shops	80,000
	Al Sultan Kalawoon	20 Haret Al Fahameen	2 Shops	121,000
	Fatmah Al Halabyah	2 Al Fahameen street	Vatreen	33,000
	Al Sultan Kalawoon	3 Al Fahameen street	Shop	0
	Anfaa Al Mash hady	Al Fahameen street		42,500
	Total:			322,500
Menagdeen	Al Magaharbah	3 Al Menagdeen	Shop & House	851,000
	Khadeegah Bent Abd Allah	5 Al Menagdeen	Vacant Lot	22,000
	Mohamed Abu Takyah	12 Al Menagdeen	Shop	18,250
	Aly Agha Al Halaby	18 Al Menagdeen	3 Shops	197,000
	Agha Al Halaby	18 Al Menagdeen	Vacant lot	0
	Al Sultan Kalawoon	20 Al Menagdeen	Property	947,000
	Mohamed Abu Takyah	29 Al Menagdeen	Shop	209,000

Al	Hafeezah Khatoon	42 Al Menagdeen	Shop	73,000
	Total:			2,317,250
Hosh Kadam:	Aly Katkhodah Al Khariotly	2 Hosh kadam street	Shop	26,500
	Aly Katkhodah Al Khariotly	2 Hosh kadam street	Vatreen	0
	Al Hameen	2 Hosh kadam street	2 Court Yards & 4	35,500
	Seedy Yehyah Al Mazazangy	11 Housh kadam street	Vacant Land	76,000
	Mahmoud al Sayed Ramadan	18 Hosh kadam street	8 Rooms	26,500
	Abd El Salam Sheehab	21 Hosh kadam street	Shop	14,000
	Mohamed El shafey	22 Hosh kadam street	Vacant Land	366,000
	Al Magharbah	22 Hosh kadam street	Shop	38,500
	Ahmed Ibraheem Al Sankary	Hosh kadam street	Shop	30,000
	Mohamed Bek Abd El Salam	Hosh kadam street	Shop	39,000
	Yousif Kashif	Hosh kadam street	Shop	35,000
	Radwan Agha Al Fakahany	Hosh kadam street	2 shops	47,500
	Turk Bent Yousif	Hosh kadam street	Shop	32,250
	Total:			766,750
	Atfet El Rassam:	Mohamed Abdu	1 Atfet El Rassam	2 Shops
Sayed Ahmed Abdeen		27 Atfet El Rassam	2 Shops	275,500
Aly Katkhodah Al Khariotly		Atfet El Rassam	Shop & Court yard	1,101,500
Total:				2,428,000
Haret Al Roum:	Om Emah Al Saley	Haret Al Roum	4 Shops	22,500
	Mohamed Ahmed Baradah	Haret Al Roum	Shop	130,000
	Stenah Salem	Haret Al Roum	Shop	19,625
	Ibraheem Abdu	Haret Al Roum 15 Zukak Hasan	Property	324,000
	Total:			496,125
Atfet El Zeet:	Mostafah Gorgy	3 Atfet El Zeet:	Store	237,500
	Mohamed Kashif Abd Allah	7 Atfet El Zeet:	Shop	64,000
	Fatmah Salem El Nomrousy	8 Atfet El Zeet:		211,000
	Mostafah Al Aksar	62 Atfet El Zeet:	Shop	100,000
	Total:			612,500
Mohamed Abdu Street:	Al Kady Zain El Din	3 Mohamed Abdu Street:	House	140,000
	Ashia Khatoon	7 Mohamed Abdu Street:	Vacant Lot	48,500
	Abd Al Rahman Khatkhodah	25 Mohamed Abdu Street:	Shop	48,500
	Al Magharbah	27 Mohamed Abdu Street:	Shop	34,500
	Aly Agha Karess	27 Mohamed Abdu Street:	Shop	70,500
	Mostafah Al Azhary	27 Mohamed Abdu Street:	Vacant Lots	19,000
	Fayed Pasha	31 Mohamed Abdu Street:	Shop & Vacant Lot	1,520,000
	Rowaq Al Shawam	31 Mohamed Abdu Street:	Court Yard	76,000
	Al Magharbah	31 Mohamed Abdu Street:	2 Rooms	73,000
	Al Magharbah	31 Mohamed Abdu Street:	Shops	156,500
	Sulyman Ben Waly	31 Mohamed Abdu Street:		38,000

Mof	Mohamed Bek Abu Al Dahab	33 Mohamed Abdu Street:	4 Shops & Court Yard	569,500
	Al Magharbah	38 Mohamed Abdu Street:	Shops	156,500
	Bazadah	39 Mohamed Abdu Street:	Shop	38,000
	Total:			2,988,500
Al Kahkeyeen:	Aly Katkhodah Al Khariotly	4 Al Kahkeyeen:	4 Shops	106,000
	Abd Allah Al Sharkawy	6 Al Kahkeyeen:	Shops	327,500
	Sayedna Al Hussien	8 Al Kahkeyeen:	Shops	359,000
	Gohar Al Segeeny	8 Al Kahkeyeen:	Shop	62,500
	Ismael Aly Katkhodah	8 Al Kahkeyeen:	Shop	55,000
	Al Magharbah	9 Al Kahkeyeen:	2 Shops	140,500
	Aly Katkhodah Al Khariotly	11 Al Kahkeyeen:	Shop	57,500
	Total:			1,108,000
Al Dardeery:	Sulyman Al Waly	8 Al Dardeery:	Shop & House	460,000
	Al Sheik Mohamed Basous	13 Atfet Al Dardeery:	Vacant Lot	66,500
	Al Khateeb Al Attar	15 Al Dardeery:	Shops &	306,000
	Sulyman Al Waly	19 Al Dardeery:	3 Shops	83,500
	Sulyman Al Waly	21 Al Dardeery:	Wekalah	332,500
	Sulyman Al Waly	21 Al Dardeery:	Vacant Land & shops	314,500
	Abd Allah Al Sharkawy	24 Al Dardeery:	Vacant Land	0
	Ibrahim Al Sohagy	26 Al Dardeery:	Vacant Land	120,000
	Abd Allah Al Sharkawy	39 Al Dardeery:	Vacant Land	0
	Abd Allah Al Sharkawy	41 Al Dardeery:	Vacant Land	0
	Abd Allah Al Sharkawy	43 Al Dardeery:	Shop	15,500
	Abd Allah Al Sharkawy	43 Al Dardeery:	House	0
	Total:			1,698,500
Al Darb El Ahmar:	Ibrahim Mostahfezhan	2 Al Darb El Ahmar:	Shop	19,175
	Abd Allah Al Gomeeny	12 Al Darb El Ahmar:	Shop	15,000
	Fatmah Khatoon Abd Allah	14 Al Darb El Ahmar:	Shop	51,000
	Al Sultan Kayetbay	15 Al Darb El Ahmar:	2 Shops	68,000
	Radwan Bek	16 Al Darb El Ahmar:	Shop	10,000
	Yousif Agha Al Husseiny	20 Al Darb El Ahmar:	3 Shops	5,100
	Nazly Hanem	23 Al Darb El Ahmar:	Vacant Lot	30,600
	Al Saleh Talae	27 Al Darb El Ahmar:	Shop	5,100
	Ismael Mostahfezhan	27 Al Darb El Ahmar:	Shop	24,000
	Rustum Bek	4 Tabae 27 Al Darb El Ahmar:	Shop	6,400
	Al Hameen Al Shareefayen	1 Tabae 35 Al Darb El Ahmar:	Shop	45,000
	Sulyman Mekhamar	35 Al Darb El Ahmar:	Shop	84,500
	Zinab Hanem	35 Al Darb El Ahmar:	Shop	30,500
	Sayedna Al Hussein	37 Al Darb El Ahmar:	Shop	61,200
	Ibrahim Mostahfezhan	45 Al Darb El Ahmar:	2 Shops	36,000
	Al Saleh Talae	45 Al Darb El Ahmar:	Shop	12,750
	Total:			504,325
	Ibrahim Mostahfethan	5 Bab El Wazeer Housing	Kiosk	6,000
	Abd Allah Al Shaeer	7 Bab El Wazeer:	House	12,000
	Tofan Al Sherif	7 Bab El Wazeer:	Court Yard	4,000

Bab El Wazeer:	Aslan El Bahaey	9 Bab El Wazeer	Sabeel	34,000
	Ibrahim Mostahfezhan	27 Bab El Wazeer:	Sabeel	153,500
	Ibrahim Mostahfezhan	40 Bab El Wazeer:	3 Shops	61,200
	Ibrahim Mostahfezhan	45 Bab El Wazeer:	Shop & House	332,500
	Hassan Al Moshtarah	49 Bab El Wazeer:	Court yard	6,500
	Hassan Al Moshtarah	54 Bab El Wazeer:	Court yard	10,500
	Ahmed Katkhodah	56 Bab El Wazeer.	3 Court yards	28,500
	Mohamed Al Fayoumy Al Tahan	57 Bab El Wazeer	3 Shops	59,000
	Mostafah Al Kheekha	61 Bab El Wazeer	Shop	31,500
	Ibrahim Mostahfethan	BlockA Bab El Wazeer:	Housing Block	625,000
	Ibrahim Mostahfethan	BlockB Bab El Wazeer:	Housing Block	625,000
	Ibrahim Mostahfethan	BlockC Bab El Wazeer:	Housing Block	625,000
	Ibrahim Mostahfethan	BlockD Bab El Wazeer:	Housing Block	625,000
	Ibrahim Mostahfethan	BlockE Bab El Wazeer:	Housing Block	625,000
	Ibrahim Mostahfethan	Bab El Wazeer Path	Path	31,200
Total:			3,895,400	
Darb Shaghlan:	Al Arbaeen	36 Darb Shaghlan:	Shops	18,400
	Aslan Al Bahaee	119 Darb Shaghlan:	Shop	18,400
	Seedy Abdelah Al Ansary	52 Darb Shaghlan:	2 Vacant Lot	31,000
	Aslan Al Bahaee	6/2 Darb Shaghlan	2 Bakeries + Stores	705,000
	Aslan Al Bahaee	1/2Darb Shaghlan:	Stores	114,200
	Al Sheikh Al Morshedy	119 Darb Shaghlan:	Dying Shop	211,600
	Mohamed El Fayoumy Al Tahan	35 Darb Shaghlan:	Shops + 2 Appartments	127,000
	Mohamed El Fayoumy Al Tahan	59 Darb Shaghlan:	Shop	162,000
	Khadeegah Ahmed Katkhodah	115 Darb Shaghlan:	Vacant lot	35,000
	Ismael Mostahfethan	69 Darb Shaghlan:	Vacant lot&2 Shops	193,800
	Total:			1,616,400
	Darb El Anesyah:	Sayednah el Hussien	9 Darb El Anesyah	Vacant Land
Yousif Agha El Hossieny		51 Darb El Anesyah	Shops	480,000
Yousif Agha El Hossieny		41 Darb El Anesyah	Bakery & Phone center	162,000
Mohamed Hasan Mohamed		51 Darb El Anesyah	Room	11,500
Khadeegah Katkhodah		35 Darb El Anesyah	Room	8,750
Aly Katkhodah Saleh		1 Tabee 51 Darb El Anesyah	Shop	55,200
Aly Katkhodah Saleh		51 Darb El Anesyah	Shop	23,500
Al Amamyah		3 Darb El Anesyah	House	138,200
Radwan Bek		9 Darb El Anesyah	4 shops	60,000
Radwan Bek		20 Darb El Anesyah	Bakery + Shop	57,600
Radwan Bek		3 Darb El Anesyah	Shops	61,200
Radwan Bek		1 Darb El Anesyah	Shops	68,400
Aly Agha		3 Darb El Anesyah	Vacant Lot	46,000
Total:				1,389,350
	Mostafa Shalaby	20 Souk El Selah Street	Shops	447,500
	Mostafa Gaweesh	1 Souk El Selah Street	Shops	47,500
	Aesha Shararah	1 Souk El Selah Street	Shops	47,500
	Ismael Sabery	26 Atfet El Ghandour In Souk El	Shops	64,500
	Ismael Sabery	10 Haret El Nasarah In Souk El	Vacant Land	261,600
	Hassan Alamah	31 Souk El Selah Street	Vacant lot & Shop	25,000

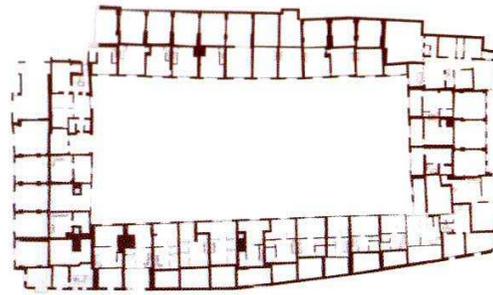
Souk El Selah Street:	Aesha Sulyman	13 Souk El Selah Street	Vacant Lot	30,500
	Zeinab Hanem	48 Souk El Selah Street	House & Shop	330,000
	Hafeeza Kaden	9 Haret Seleem Souk El Street	Court Yard	136,500
	Nazlah Khatoun	26 & 24 Haret Souk El Selah	House	363,000
	Rustom Bek	29 Souk El Selah Street	4 Shops	19,200
	Aly Katkhodah	38 Seleem Street Souk El Selah	Shop	32,400
	Yousif Katkhodah & his Wife	15 Souk El Selah Street	House	105,000
	Mohamed Agha	18 Souk El Selah Street	Vacant Land	135,000
	Mohamed Ameen El Manesterly	3 Souk El Selah	Parking & Shop	289,000
	Ahmed Katkhodah	63 Souk El Selah Street	Court Yard	282,500
	Zawyet Al Hareery	68 Souk El Selah Street	House	103,500
	Mostafah Al Araby	12 Souk El Selah Street	Shops	108,000
	Total:			2,828,200
Al Tabanah Street:	Hasan Al Ramly	7 Al Tabanah Street:	Shop	56,500
	Yousif Agha Al Husseiny	5 Al Tabanah Street:	Shop	12,000
	Yousif Agha Al Husseiny	38 Al Tabanah Street:	Shop	13,800
	Ibrahim Mostahfethan	52 Al Tabanah Street:	Shop	14,750
	Morah Al Emam Al Leathy	10 Al Tabanah Street:	Shop	10,000
	Abd Allah Al Shaeer	30 Al Tabanah Street:	Shops & House	213,500
	Abd Al Rahman Katkhodah	7 Al Tabanah Street:	4 Shops	63,000
	Abd Al Rahman Katkhodah	5 Al Tabanah Street:	Shop	24,000
	Total:			407,550
Ahmed Maher Street:	Khondet Barakah	1Ahmed Maher Street:	6 Shops	105,000
	Khondet Barakah	1 Atfet Seleem Ahmed Maher Street:	Shop	45,000
	Mostafah Al Arnaooty	69 Ahmed Maher Street:	Shop	23,675
	Mostafah Al Arnaooty	21 Ahmed Maher Street:	Shop	15,000
	Ibrahim Mostahfethan	75 Ahmed Maher Street:	Shop	30,000
	Ibrahim Mostahfethan	35 Ahmed Maher Street:	Shop	9,000
	Ibrahim Mostahfethan	73 Ahmed Maher Street:	Shop	36,000
	Ibrahim Mostahfethan	71 Ahmed Maher Street:	3 Shops	39,000
	Ibrahim Mostahfethan	98 Ahmed Maher Street:	Shop	60,000
	Ibrahim Mostahfethan	103 Ahmed Maher Street:	Shop	45,000
	Ibrahim Mostahfethan	91 Ahmed Maher Street:	3 Shops	44,000
	Ibrahim Mostahfethan	2 Ahmed Maher Street:	2 Shops	16,000
	Ibrahim Mostahfethan	89 Ahmed Maher Street:	Shop	12,000
	Ibrahim Mostahfethan Al Kalenshy	13 Ahmed Maher Street:	Shop	10,000
	Ibrahim Mostahfethan Al Kalenshy	71 Ahmed Maher Street:	Shop	13,000
	Al Shiekh Mahomud & His Wife	78 Ahmed Maher Street:	Shop	16,000
	Hasan Abd Allah	80 Ahmed Maher Street:	Shop	12,000
	Hasan Abd Allah	86 Ahmed Maher Street:	Shop	18,000
	Al Sherif Aesha	72 Ahmed Maher Street:	Shop	536,500
	Al Sherif Aesha	70 Ahmed Maher Street:	Store & Shop	75,125
	Fatmah El Haganyah	76 Ahmed Maher Street:	Shop	24,000
	Ismael Sabery	18 Darb Seleem Ahmed Maher Street:	Vacant Land	114,000
	Ahmed Subeh	3 Ahmed Maher Square:	Vacant Land &Shops	450,000
Ismael Sabery	65 Ahmed Maher Street:	Shops	13,500	
Oum Taleb Barakat	33 Ahmed Maher Square:	Shop	12,000	
Seleem Mahmoud Abou Khalid	21Atfet Seleem Ahmed Maher Street:	House	53,500	

	Zawyet Al Magharbah	92 Ahmed Maher Street:	Shop	20,000
	Zawyet Al Magharbah	88 Ahmed Maher Street:	Shop	8,000
	Oum Hany	69 Ahmed Maher Street:	Shops	80,000
	Oum Hany	59 Ahmed Maher Street:	Shop	22,750
	Aesha Sedeek Hanafy	9 Ahmed Maher Square:	Shops	120,000
	Aesha Sedeek Hanafy	20 Ahmed Maher Street:	Shops	2,092,500
	Radwan Al Ashmoony	79 Ahmed Maher Street:	Shop	32,000
	Aesha Sedeek Hanafy	8 "A" Ahmed Maher Square:	Shop	202,500
	Al Sultan Al Moayed	46 Ahmed Maher Street:	Shop	17,000
	Mohamed Othman Kashef	51 Ahmed Maher Street:	Shop	24,000
	Abd Al Rahman Katkhodah	48 Ahmed Maher Street:	Shop	32,000
	Total:			4,478,050
	Aly Katkhodah Al Khariotly	1 Zukaak Seedy Yehyah	Room	18,000
	Khotthet Barakah	2 Darb Fayed Tahet El Rebea	Vacant Land&4 Shops	189,000
	Ibrahim Mostahfethan	2 Darb Al Henoud	Vacant Land	85,500
	Hassan Agha Aranjaly	5 Atfet al Kaneesah	Hospital	0
	Seedy Othman Al Taby	8 Haret Al Tabay	2 Stores	165,000
	Anfaa Al Shahdy	14 Seket Abou Hereebah:		246,500
	Ibrahim Mostahfethan	1 Zukaak Oum Sultan	House	38,000
	Zanoubah Farag	4 Haret Saad Allah	Shop	13,200
	Saadyah Abd Allah	35 Haret Saad Allah	Shop	190,000
	Radwan Bek	Atfet Al Khabaaz	Vacant Land	84,000
	Mostafah Shalaby Sanaan	17 Atfet Al Nasarah	Shop	8,375
	Mohamed Al Fayoumy Al Tahan	1 Atfet Aamer	Shop	15,750
	Mohamed Al Fayoumy Al Tahan	2 Atfet Aamer	Shop	12,500
	Zeinab El Shafey	8 Zukaak Souk Al Ghanam	Shop	7,000
	Mohamed Al Tarbedeen	26 Haret Al Ghandour	Vacant Land	64,500

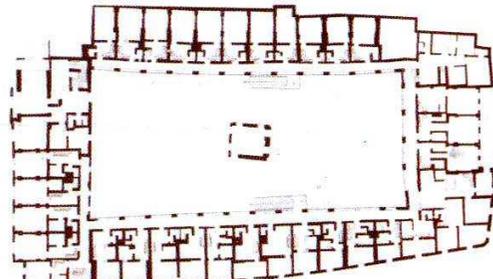
APPENDIX



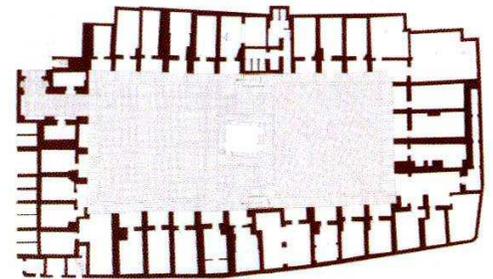
TYPES OF
BUILDINGS OF
ISLAMIC
ARCHITECTURE:



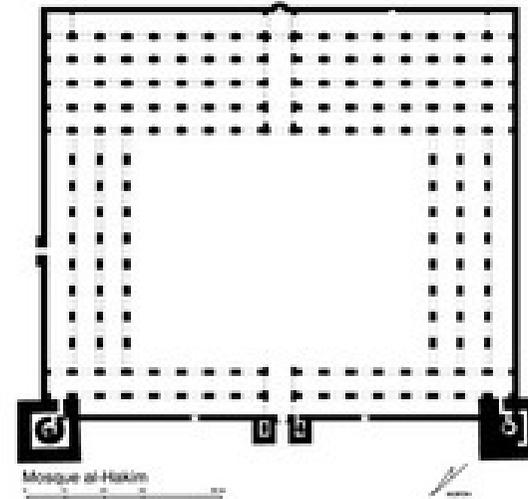
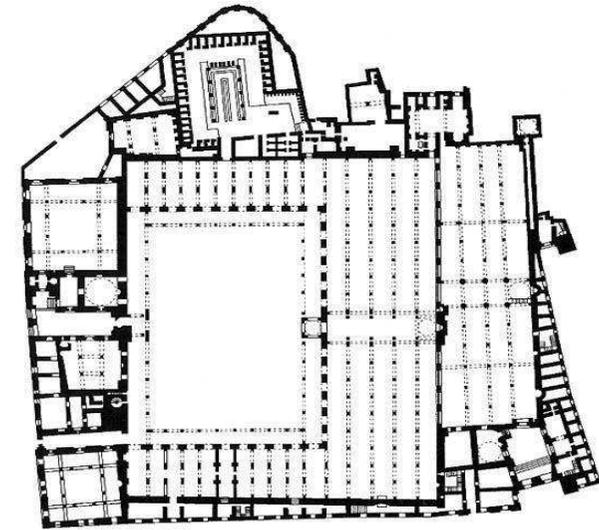
Second Floor Plan



First Floor Plan



Ground Floor Plan

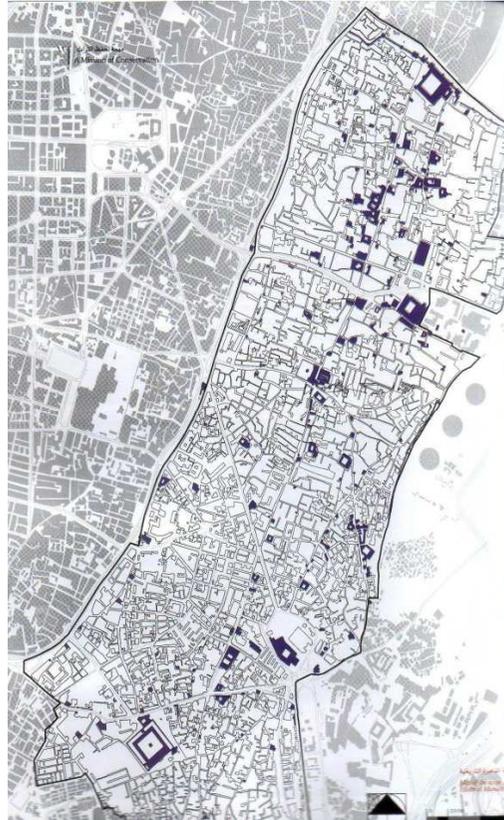


Mosque al-Hakim

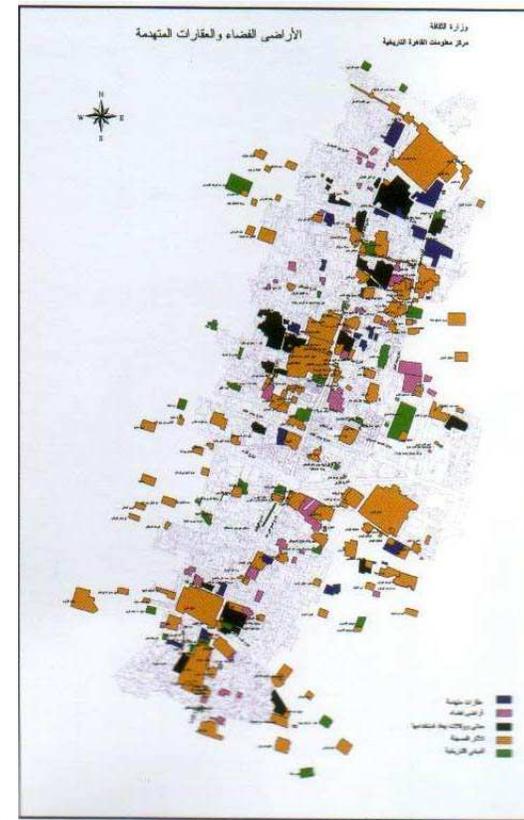
APPENDIX



Map of Supreme Council of Antiquities 1945, where this shows some Monuments which don't exist any more now



Maps of Historic Cairo Centre Updated Maps(2002-2006). Map of the Remaining monuments now and the present uses of the District .



GOVERNMENT MAPS OF OLD HISTORIC CAIRO

APPENDIX

2008 WORLD MONUMENTS WATCH
 LIST OF 100 MOST ENDANGERED SITE

AFGHANISTAN
 Buddhist Remains of Bamyan
 Mural Khana, Kabul
 Tepe Naranj, Kabul

ALGERIA
 Medracen and el-Khroub
 Numidian Royal Mausolea, Constantine

ANTARCTICA
 Scott's Hut and the Explorers'
 Heritage of Antarctica, Ross Island

ARGENTINA
 Brner Synagogue, Moises Ville

ARMENIA
 Kumayri District, Alexandropol

AUSTRALIA
 Dampier Rock Art Complex,
 Burnup Peninsula

AZERBAIJAN
 Khinalyq Village

BALIGLISEBI
 Sonagacir-Param City

BOSNIA AND HERZEGOVINA
 Sarajevo City Hall

BRAZIL
 Dorangatu Historic District

BULGARIA
 Nova Archaeological Site, Svastko

BURUNDI
 Loropeni Ruins

CHINA
 Hanchuan Island, Yukon

CHINA
 Modern Shanghai
 Xunshan Grottoes, Guyuan County

CYPRUS
 Famagusta Walled City

EGYPT
 Aqueduct Mosque (Blue Mosque), Cairo
 Shuni el-Zabab, Abydos
 West Bank of the Nile, Luxor

ETHIOPIA
 Derbut Tomb, Misawa

ETHIOPIA
 Mohammed Ali House, Addis Ababa

FRANCE
 Epitaly Chapel of the
 Orde of the Temple, Courban

GEORGIA
 Galati Monastery and Academy, Kutaisi

GHANA
 Wa Nana's Palace, Wa

GREECE
 Larisa Historic Churches
 Delle Macedonian Tombs

GUATEMALA
 Capitane General's Palace,
 Antigua Guatemala
 Cobal Archaeological Site, Sayasba

HONG KONG
 Amber Town, Repulse
 Chetlad, Chennai
 Jantar Mantar, Jaipur
 Leh Old Town, Ladakh
 Srinagar Heritage Zone

INDONESIA
 Koligada Heritage District

IRAQ
 Cultural Heritage Sites of Iraq

IRELAND
 Tara Hill
 Vernon Mount, Cork

ITALY
 Transhumance Cultural Landscape,
 Molise Region
 Etruscan Necropolis, Rome
 Fenestrelle Fortress, Turin
 Visconti Bridge-Dam,
 Valleggio sul Minco

JAMAICA
 Falmouth Historic Town

JORDAN
 Khirbat al-Tannur, Tafila
 Qusayr 'Amra, al-Amraq

JORDAN AND ISRAEL
 Jordan River Cultural Landscape

LIBYA
 Wadi Mathendous Rock Art, Fezzan

MEXICO
 Mother of God Paribolito Church,
 Otrid

MADAGASCAR
 Fianarantsoa Old City

MALTA
 Fort St. Elmo, Valletta

MALDIVAS
 Chingetti Mosque

MEXICO
 Huaca Historic Neighborhood, Veracruz
 Chihuahua Missions
 Monte Alban Archaeological Site, Oaxaca
 Teuchitlan-Guachimilones
 Archaeological Zone

MOROCCO
 Al-Azhar Mosque, Fez

NETHERLANDS
 Ikom Monoliths of Cross River State

PAKISTAN
 Shikarpur Historic City Center

PALESTINE
 Church of the Holy Nativity, Bethlehem

PERU
 Laraca Terraces
 Lima Historic City Center
 Machu Picchu Historic Sanctuary
 Micozani-Corani Rock Art
 San Pedro Apostol
 de Andahuayllas Church
 Santa Catalina Monastery, Arequipa

RUSSIA
 Icon of the Mother of God of the
 Sign Church, Teplovo
 Mandelsky Tower, St. Petersburg
 St. Petersburg Historic Skyline

SENEGAL
 Saint Louis Island

SIERRA LEONE
 Freetown Historic Monuments

SLOVAKIA
 Baniska Slavica Culinary Complex

SOMALILAND
 Las Geel Rock Art

SPAIN
 Joan Miró Foundation, Barcelona

ETHIOPIA
 Kandy Sacred City

SWEDEN
 Ljungberg Hill, Borlange City

SYRIA
 Cyrrhus (Nebi Hour), Anaz
 Old Damascus

TANZANIA
 Kilwa Historic Sites

TURKEY
 Cukur Han, Ankara
 Mosaic
 Istanbul Historic Walls
 Maryem Ana (Mother of God) Church,
 Gonen, Cappadocia
 Red Church, Guzelyurt, Sivrihisar,
 Cappadocia

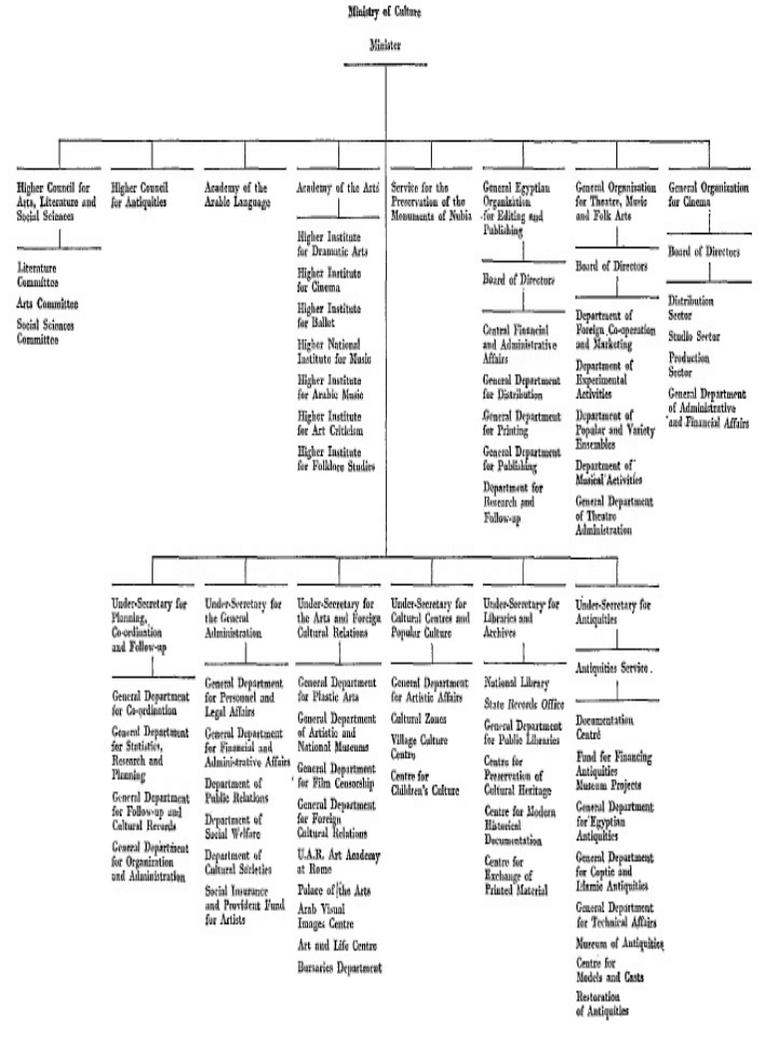
USA
 Doherty Castle

UNITED KINGDOM
 Maidment House, Midlothian, Scotland
 Red Hill House, Armagh City,
 Northern Ireland
 St. Peter's College, Cardross, Scotland
 Whitton's Music Hall, London

UNITED STATES
 Florida Southern Historic Campus,
 Lakeland, FL
 Historic Neighborhoods of
 New Orleans, LA
 Historic Route 66
 Main Street Modern
 New York State Pavilion, Queens, NY
 Salk Institute, San Diego, CA
 Tutuwani Petroglyph Site,
 Hopi Tribal Land, AZ

USA AND CANADA
 Ayaz Kala, Ellikala
 Madrasa Rashid, Bukhara

ZAMBIA
 Shumba National Monument,
 Matibeleland



Ministry of Culture

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