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Local Communities Management

In Conserving Livable World Heritage Cities

Case Study: Historic Cairo, Egypt

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Case Study: Historic Cairo, Egypt

Abstract:

Historic Cairo is one of the greatest livable world heritage cities, not only from the outstanding universal values point of view, but also from the huge number of threats connected to its site. This paper will focus on the most important threat which usually attacks livable cities: **Community Interactions inside the world heritage site.**

And as a developing County, Cairo the capital has a significant role in development which makes the situation complicated, community needs increases day after day, extended families all over the historic district, new industrial and commercial activities appeared to show the ugly face of the heritage city, but with all the threats caused from community's unsuitable use, a very successful stories showed up to outline a brilliant idea can deform the cause of decay to be the cause of prosperity.

The idea is using management in both directions, one is managing community to use the heritage wisely while leaving inside the city, and the other direction is using community in monitoring the management master plan of the historic Cairo world heritage sites.

Keywords: local, universal, community, management, Livable heritage.

Research Objective:

The objective is to analyze some policies which manage dealing with livable heritage cities; with specification to the policies used to protect Cairo's universal value. The approach in this study aims at enhancing the overall quality of life for the Egyptian community inside the livable world heritage city.

Research methodology

Research follows scientific analysis to read cultural world heritage reality in Cairo and to study community interactions inside the world heritage livable city, as

the deduction was used to reach a community management plan in conserving Historic Cairo property.

Research problem

Absence of management and monitoring programs in Historic Cairo, cause danger to the universal, from the other hand heritage districts didn't perform its development duties to the community, which affect its quality of life.

Research hypotheses

Studying community interactions inside livable heritage cities can generate a conservation plan; this plan can balance between heritage management from one hand, and from the other hand can develop local communities and the capital quality of life,

This to reach integrated methodology, to manage local communities inside

Research outline

Theoretical approach

The concept of heritage

Development of the concept of heritage in Egypt:

The role of local communities in shaping heritage

Shaping the concepts of community values

Theoretical approach Results

Experimental approach

Analysis of Local community amidst local and world heritage

Analysis of Universal Values versus local Values

Analysis of Local Values versus Universal value

Cultural heritage and Communities through globalization

Local communities' management inputs in world heritage range

Experimental approach Results

Case Study approach

Historic Cairo as World Heritage

Exceptional global significance

Conservation status of Historic Cairo as livable heritage

Prospects of sustainability for Cairo world heritage as livable heritage

Proposed solution according to experimental and case study analysis

Community Management plan of Cairo as livable World Heritage Site
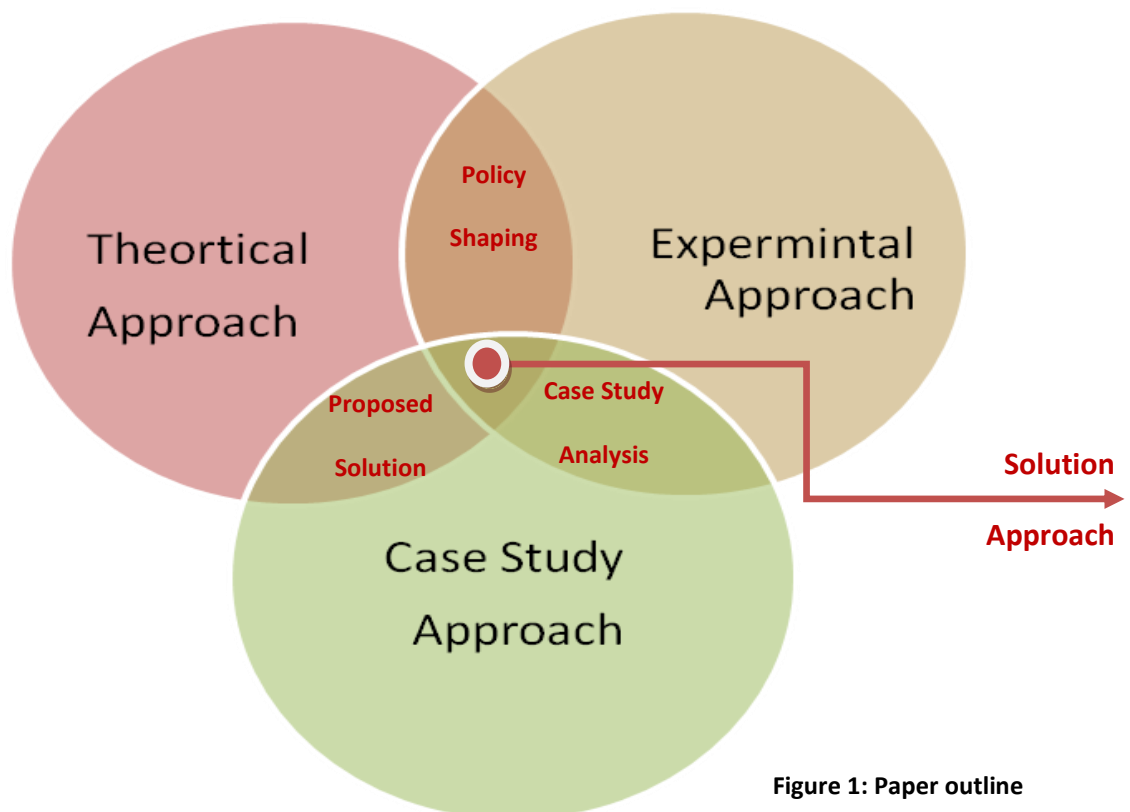
Case study approach results

Figure 1: Paper outline
Source: researcher

1. Theoretical approach

Intended to outline the main issues connecting with community values inside livable heritage sites, those issues can be shown as followed:

1.1- The concept of heritage:

Heritage has been associated with legacy handed down from ancestors, whether it was cultural property, customs, values or beliefs. In language, heritage is defined as all that is inherited by inheritors. It is most likely good legacy, for the word "heritage" is rarely used to denote bad legacy, as crime for instance. Thus, heritage

is a concrete embodiment of people's culture and civilization throughout the ages (figure no. 1).
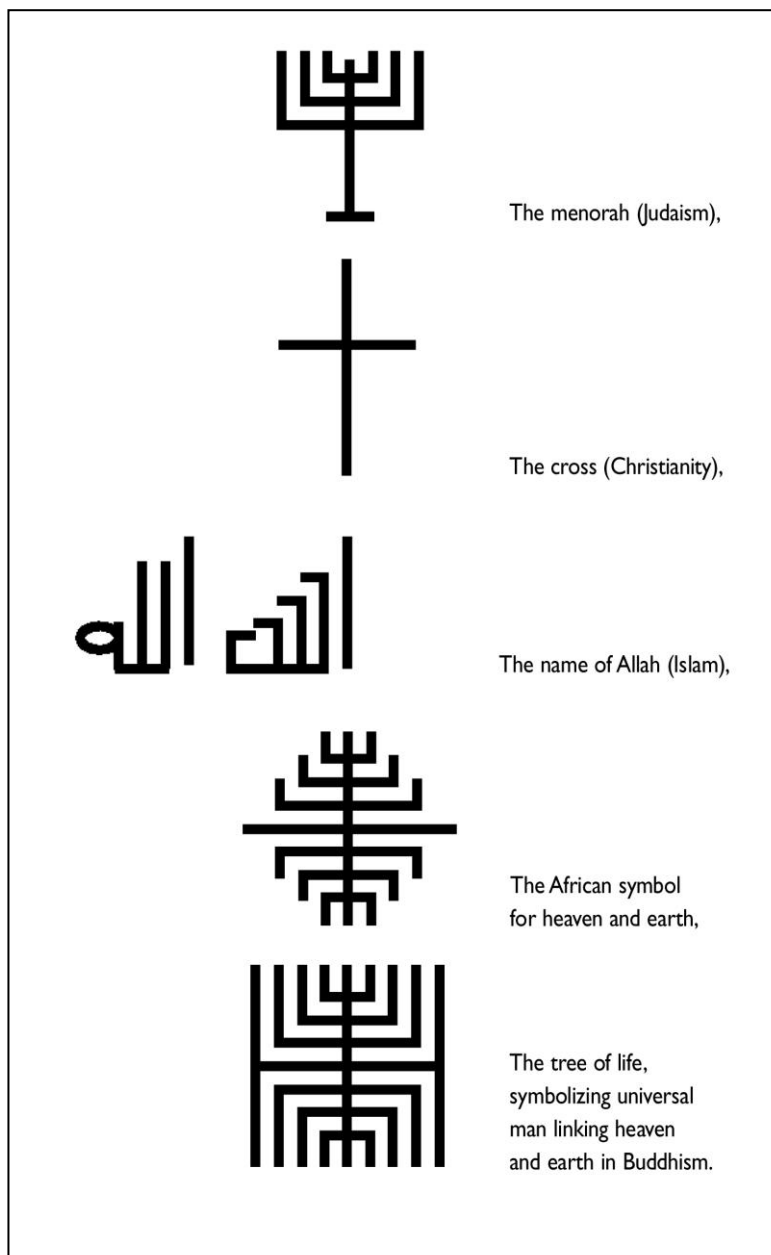
The menorah (Judaism),

The cross (Christianity),

The name of Allah (Islam),

The African symbol
for heaven and earth,

The tree of life,
symbolizing universal
man linking heaven
and earth in Buddhism.

Figure 2: Using linear elements for the diversified dogmatic cultural expressions
Source: Cultural diversity, Common Heritage, Plural Identities, 2002

1.2- Development of the concept of heritage in Egypt

Heritage has been officially recognized in Egypt by Law No. 117 for the year 1983 on the Protection of Antiquities and its amendments which defined an 'Antiquity' as "any movable or immovable property that is a product of any of the various civilizations or any of the arts, sciences, literatures and religions of the successive

historical periods 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 of the same law stipulated that "any movable or immovable property of historical, scientific, religious, artistic or literary value may, where the Prime Minister so decides, acting at the instance of the minister responsible for cultural affairs, be deemed an antiquity, even though its date of origin does not fall within the time limits set forth in article 1." [1]

1.3- The role of local communities in shaping heritage

Claude Fabrizio[2] attributed the idea of world heritage to the desire to create equal dignity for all cultures, even what was not materially expressed, for there is a whole area in human heritage that is invisible being inherent in the human mind. No cultural heritage of any society could be limited down to only its material manifestation. Few traditional communities still exist, but many of which are still far from adherence to self-evident social and cultural behavior of Northern countries. No attempt should be made to change the value of these communities. Thus, *Fabrizio* reached the general criterion that applies to all world value; "the true heritage of mankind lies in its creative cultural diversity" (pictures group 1).

Pictures group 1: Creative diversity in elements of world heritage
Source: Cultural diversity, Common Heritage, Plural Identities, 2002

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[1] Law No. 117 for the year 1983 on the Protection of Antiquities
[2] Claude Fabrizio, Vive La Difference!, UNESCO, September 1997

The idea of understanding the community's values is expressed in two points:

- First point: In order to preserve and manage a place, first, we must know what makes it significant and what elements contribute to such significance from community side or from outstanding universal value side.

- Second point: Understanding the significance of a place and these elements is reached through understanding the place itself and guessing the reason for its significance in an objective and transparent manner. [3]

Years ago, focus has shifted from what to protect, to the characteristics of valuable things. Perhaps the most important part in the attitude of accepting a wider range of value is the idea of "daily value" wherever the development of social movements or group memories (pictures group 2) represented a value similar to artistic or historical value. The wide range of a value is understood when such content is.

Pictures group 2: Development of social movements and group memories
Source: Cultural diversity, Common heritage plural identities, 2002

[3] Derek Worthing, Stephen Bond, Managing built heritage, page 54, 2008.

1.4- Shaping the concepts of community values:

After the United Nations had established UNESCO organization, (United Nations Educational, Scientific and Cultural Organization), the latter established ICCROM organization in 1959 to act as a consultant for the conservation of cultural property. UNESCO, ICCROM, and other international organizations prepared a draft Venice charter which was approved in the Second Conference for the International Union of Architects (IUA), in 1964. The charter was officially ratified by ICOMOS organization in 1966[4].

The Venice Charter supported the idea of daily value, in an early stage, by time; referring to works of the past which have earned cultural significance by time, this appeared in item 3 of the charter :"The intention in conserving and restoring monuments is to safeguard them no less as works of art than as historical evidence".

In the Charter of Architectural Heritage (Europe Council, 1975), architectural heritage was defined as a non-renewable resource of spiritual, cultural, social and economic value, and the capital that cannot be replaced. But the NARA Document on Authenticity issued by ICOMOS in 1994, reflected the sense of the multiplicity of values and linked it to constructed cultural heritage in the paragraph "All judgments about values attributed to cultural properties as well as the credibility
of related information sources may differ from culture to culture, and even within the same culture. It is thus not possible to base judgments of values and authenticity within fixed criteria. On the contrary, the respect due to all cultures requires that heritage properties must be considered and judged within the cultural contexts to which they belong. This concept included recorded and verbal material in addition to drawn or digital sources which make it possible to know the nature and history of cultural heritage.[5]. The New Zealand Charter defined value as a historical, archaeological, architectural, technical, aesthetic, scientific, spiritual, social or traditional excellence, or any other kind of excellence that is related to human activity.[6]
Social value was defined in the Charter on Vernacular Architecture issued by ICOMOS in 1999, in its introduction: The built vernacular heritage occupies a central place in the affection and pride of all peoples. It has been accepted as a characteristic and attractive product of society. It appears informal, but nevertheless orderly. It is utilitarian and at the same time possesses interest and beauty. It is a focus of contemporary life and at the same time a record of the history of society. Although it is the work of man it is also the creation of time. It would be unworthy of the heritage of man if care were not taken to conserve these traditional harmonies which constitute the core of man's own existence.
The Burra Charter issued by ICOMOS Australia associated cultural significance with aesthetic, historical, scientific, social and spiritual value for past, present or future generations. Hence, cultural significance is embodied in the place itself or in its

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[4] Derek Worthing, Stephen Bond, previous reference, page 55, 2008
[5] Nara document of authenticity, www.icomos.org, item 11
[6] Amany El Sayed Abd El Rahman Ahmad El Rayes, international charters and recommendations for dealing with architectural and urban heritage, unpublished master thesis, 2003

fabric, surroundings or even in its usage, inherent meanings, historical sequence and related objects. Assessment of these values differs among individuals and groups. [7]

1.5.Theoretical approach Results;

- Heritage connected with good legacy of communities memories

- Heritage in Egypt defined officially in law no. 117 for the year 1983 and break the common roles of value definition as a relation between old and value

- General criterion was issued as the true heritage of mankind lies in its creative cultural diversity with its invisible sides

- Preserving a space needs to understand its significance from heritage and community points of view

- Daily value after years and centuries can form places and communities legacy

- Official charter and conventions considered values as tangible and intangible components as a part of human dignity and here why heritage named livable

2. Experimental approach

2.1. Analysis of Local community attitude between local and universal heritage

Values of tangible heritage include a rich inventory of history, customs and traditions, as well as spirituality and fundamentalism which somehow symbolize a people's specific events or history. This people have attracted visitors from outside its scope, which necessitated the study and development of methods to grant visitors a better experience. Hence, this heritage moved from local to global horizons according to its significance, attractiveness and the implemented administrative measures. These measures come within a more serious framework because local values are not classified as economic or marketing resources, as compared to the sites of universal value.[8]

Naturally, local communities are self-conscious in estimating local values due to the history, events, customs and personal traditions pertaining to the people's identity. Hence, public awareness of cultural tourism should be raised to accommodate the idea of international communities' partnership in this heritage and to stress the exceptional value of this heritage, a value that has surpassed local limits to global horizons.

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[7] Burra charter, first and second paragraph, www.icomos.org/ charters
[8]Eleonore de Merode, Rieks Smeets and Carol Westrik, linking universal and local values: managing a sustainable future for world heritage,2004

2.2. Universal versus local, a value analysis:

World heritage is a product of globalization. One of the basics supporting the idea of world heritage is the role of the revolution of communications, information transfer and facilitated travelling. Through fear of the influence that globalization and development requirements might have on heritage, comes the role of national parties and international committees in the protection of universal value.

Due to the complex and technical nature of this process, which might seem puzzling to locals, a misunderstanding may arise. This is the essence of the problem; there is no direct link between the World Heritage Committee, designated by the UNESCO to assume responsibility for world heritage sites, and the local community, since they were almost excluded from making decisions related to their local heritage, from their point of view, even though it is being globally registered.

We must face the fact that there is no actual governmental system involving local communities in an active participation with respect to their own heritage, which has become a world heritage. On the contrary, they suffer from this transition to universal scale and the consequences of its usage and development that could ruin their lives. This is because, sometimes, communities are displaced for the implementation of heritage-related developmental or touristic projects. Through this approach, it was unrealistic to depend upon governmental systems to address the issue of world heritage in partnership with local communities.

Luang Prabang,Laos.   © A.Wolf,Patrimoine 2001/UNESCO

Religious ceremony at the Giyorgis church in Lalibela,Ethiopia.   © A.Saurat,UNESCO

Proclamation of grape harvest festival from the Tour du Roy in Saint-Emilion, France.   © Ph.Ro

Pictures group 3: Features of local community life in world heritage districts
**Source: Cultural Diversity, Common Heritage, Plural Identities, 2002**

Documentation of heritage could therefore be regarded as a disadvantage for local communities; since governments might use it as political game to manipulate land usage or seize buildings. That was the case in Australia and Tasmania; where the governments registered some properties as heritage in order to prevent any construction or activity which they did not approve of. Certainly that didn't mean their heritage was unworthy of documentation, yet the way of handling the issue could result in misunderstanding the concept of cooperation for the conservation of world heritage on local and global levels.

Pictures group 4: Monuments in Nubia, Egypt. After the displacement of local villages in fear of drowning. Source: The researcher

2.3. Local versus Universal analysis:

Until recently, the list of world heritage had not achieved much progress with respect to local community and livable heritage. The main objective is the conservation of a certain object or meaning of local heritage. In order to realize such objective, domination of involved owners had to be eliminated so that it would become state property. Conflict might occasionally happen. Part of the essence of local heritage lies in its existence in its original state. Previous experience shows that registration of heritage and turning it into public property has caused it the loss of some of its identity, which qualified it for registration in the first place. On the other hand, if the heritage is not registered it might be improperly preserved, managed or planned for.
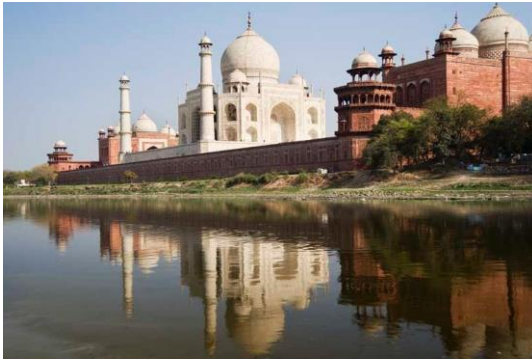
Pictures group 5: Heritage cities of universal value that is local for its users
Source: www.whc.unesco.com/list

An example of such cases is Uluru-kata-tjuta national park, which was registered in world heritage list as mixed heritage. The park is still managed by its owners under government supervision by Anangu individuals. Part of the park's local value was derived from the people's interaction with it; which was part and parcel of the site. This is because they realized the value of the site and the importance of its registration. Their estimation of the national park's value may have differed from the UNESCO experts committee's. This conflict of estimations was made clear through the committee's separation between the park's exceptional cultural value and its natural value. The park was eventually registered as a coherent cultural landscape. [9]

[9] Eleonore de Merode, Rieks Smeets and Carol Westrik, previous refrence, page 54,2004
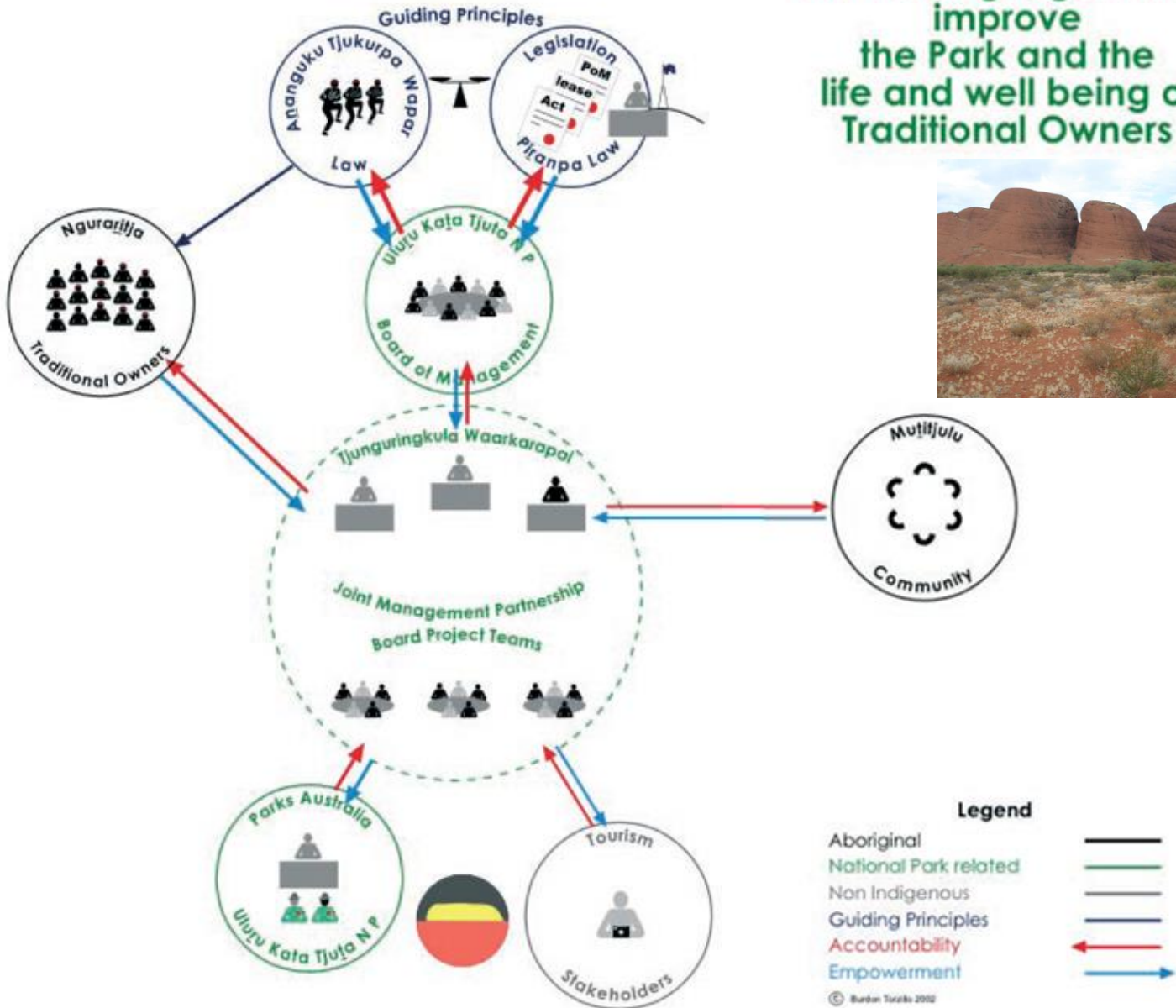
Pictures group 6: Popular activities in Uluru-kata-tjuta National Park
Source: Conserving cultural and biological diversity: The role of sacred natural sites and cultural landscape, 2006

The gap between local and universal values mostly comes from the Protection procedures imposed by World Heritage convention 1972. These procedures involve restrictions on dealing with heritage sites so as to preserve its value. That was the case in the Great Barrier Reef, where fishing was prohibited despite it being the main source of food for the locals. The same applies to Tasmanian wilderness.

Pictures group 7: Great Barrier Reef
Source: www.whc.unesco.com/list

From the local community's perspective, procurement of basic life requirements is the main goal. Hence, if a site is qualified for registration, a substitute must be found to balance the life of local communities. This necessity might be overlooked by world heritage sites registration experts, consequently leading to a conflict between local and universal values.

The international community's recognition of the peoples' intangible heritage [10] is considered an important step towards the involvement of local communities in shaping heritage values. The gap between local and universal values was consequently narrowed and could be further bridged through these steps:

a) There should be no conflict between the resolutions of the World Heritage Committee, formed in accordance with World Heritage convention 1972, and other agreements such as Human Rights Agreement of 1948.

b) Consideration of public participation in local heritage, which is registered as world heritage, once the site is listed. Possibility of joint management for long-term plans should be studied as well.

c) Emphasizing the role of officials in the system of management, decision-making and awareness of the site's value in order to achieve joint protection from all parties concerned.

d) Management plans of world heritage sites should bring about both economic and social benefit to the state as well as to the local community.

e) The local community should recognize the importance of international cooperation and universal listing, and the role they play in improving the community's life quality through enabling opportunities of sustainable development to the sites.

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[10] See Conservation of intangible heritage, www.unesco.org /intangible heritage

f) Experts should realize the fact that international cooperation with local communities enhances the cohesion between all international agreements in all fields. Utmost benefit from heritage properties could thus be achieved, which would accordingly benefit local communities.

g) Understanding that the involvement of local communities could lead to diversity in management systems. Management depends on public awareness and understanding which would provide a flexible management plan and a model to be followed.

h) Encouraging scientific research to make a bond between culture and nature within a theoretical and practical framework.

i) Understanding the capacities of buildings that are registered as world heritage in case they are related to local values.

j) Developing a cooperation mechanism based upon partnership between all concerned parties in order to preserve heritage values. Such mechanism would serve as a reference for similar cases through the registering of previous cases of world heritage and presenting them to local communities in awareness programs.

k) In some cases, overlooking local communities would cause a crisis (as world heritage listing rejection) while trying to identify exceptional universal values. That was the case in Willandra Lakes site, of which value criteria were not fully determined until an initial management plan was signed by the government, scientists and local community. Only then was the site listed as world heritage.

2.4. Cultural heritage through globalization & universal significance

Globalization helped in accepting the idea of heritage to the whole world by linking different parts of the world and developing a world culture. A specific pattern of cultural awareness was formed, while strange models and philosophies found their way through communications.

As the world recognized cultural diversity, the UNESCO underlined respecting the fruitful variety of cultures. According to the Declaration of Cultural Diversity 2001, all variable fields of heritage were considered a heritage of humanity. Defending such heritage is regarded as a moral and

Pictures group 8: Registration of public heritage
Source: Cultural Diversity, Common Heritage, Plural Identities, 2002

tangible demand that is an integral part of
respecting the individual's dignity. [11]

The declaration raised wide controversy over the definition of cultural diversity. It did not put an end to the simultaneous discussions related to the role of the state in determining cultural policies. Some believe that culture is related to the private sector, while others believe that the state should ensure a suitable climate for cultural diversity on the local and global levels. The reason is that prioritizing cultural diversity all over the world could deprive some people of the economic local benefits which are currently being acquired from such heritage[12].

Pictures group 9: Cultural diversity and local economic benefits
Sources:
1- What is OUV?; Defining the outstanding universal value of cultural world
   heritage properties, 2008
2- Linking universal and local values: Managing a sustainable future for
world heritage, 2004

2.5. Experimental approach results: An approach to Local communities' management approaches inside world heritage districts

Management of World Heritage sites in livable cities should be based on the role of conservation and the achievement of the objectives of local communities'

[11] Declaration on Cultural Diversity 2001. www.unesco.org

[12] Linking universal and local values: Managing a sustainable future for world heritage, 2004

development. It should link between the local values and the role they play in improving the quality of locals' daily lives on one hand, and offering good services and good experience to visitors on the other side.

Through the experimental study and, In order to achieve this goal, several inputs must be addressed to reach good management in local communities, these inputs can be summarised as follows:

a) Raising awareness of management programs and intercultural dialogue as well as between officials and local communities to build relationships, partnerships and mutual trust among all parties concerned. But the expenses and benefits must be equally and transparently distributed among all parties.

b) Inclusion of conservative education in long-term goals to bridge the gap between local and universal values, which may encourage the local community to appreciate the existence of world heritage on their land and help them understand and respect it.

c) Spreading legal awareness on dealing with world heritage on the level of local and universal legislation, as part of the management plan for world heritage sites.

d) Achieving public participation in the conservation and management decisions based on using specialized education programs for the conservation and management of heritage for the local community. The goal is to determine the range of utility in the participation process.

e) Officials should give attention to the preservation of the local community's entity which would enhance their sense of ownership of this heritage and accordingly treat it as a wealth resource.

f) Distributing gradual levels of world sites management which could achieve direct communication with the local community.

g) Making the best out of the local community human resources by having them work in the re-use of heritage under the authorities' supervision without detriment to the exceptionality of world heritage values or local values.

h) Developing a monitoring system for world heritage sites, and related activities, to determine basic rules that would assess the condition of heritage conservation and its developmental rates as well as any damage that could occur from its users or the local communities.

i) Ensuring the commitment to the Convention on the Conservation of World Heritage issued by the UNESCO in 1972 and supporting it on the part of governments and local community, while abiding to the operational guidelines principles of the convention to ensure the best results for the world heritage management plan in local communities.

3. Case Study approach

3.1. Historic Cairo as World Heritage

Cairo started off as the Fatimid capital, at the time of the Fatimids succession in 969 AD after three famous capitals Al Fustat, Al Askar and Al-Qatta'i... It was named Cairo (conqueror) for conquering armies and enemies. The region prospered the most in the Mamluk era; where palaces, mosques and domes were being built and it became "the City of a Thousand Minarets". This notion started in the Mamluk era and remained through the ruling time of Ottoman emperors, to be one of the oldest livable World Heritage cities.[13]

Pictures group 10: Cairo, The City of a Thousand Minarets
Source: The researcher

Historic Cairo was registered as World Heritage, for including Islamic and Coptic antiquities in three areas:

a) The Citadel and Ibn Tulun area

b) Al Gamaliah and the area from Bab Al Fotouh to Al Hussein

c) Fustat area, cemeteries, the Coptic region and the Jewish Temple

3.2. Nomination year: 1979[14]

3.3. Nomination Criteria for listing as World Heritage

That which fulfilled the first, third, fourth and sixth criteria was nominated as world heritage [15].

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[13] Ministry of Communication and Information Technology, Strategic Approach to Egypt`s Cultural Heritage, page 91, 2001
[14] Whc.unesco.org

3.4. Analysis of the nomination criteria:

- Historic Cairo, with its structure and walls, reflect the outstanding Islamic architecture, where multiple functions uniquely integrate.

- Cairo is considered a model for an integrated residential city. It represented the Muslim's interaction with the surrounding environment; which produced a distinct heritage that expresses successive layers of time in great harmony.

- Cairo's architectural heritage is the product of multiple events and periods of rule with which the city has been associated; being one of the oldest relatively used livable heritage cities. It was associated as well with many literary works that were included in the nomination dossier, such as the trilogy of Naguib Mahfouz (Qasr el-Shoaq - Bein el-Qasrein - El-Sukkareyya).

3.5. Outstanding universal value

Historical sources unanimously agree that Cairo is an ancient city, at the time when Egypt's first capital was "Oun", Ard El Naam, Matareya. On the other hand, "Ha ra Aa" city, meaning the field of battle, in 6225 BC, occupied the place of Ancient Egypt, then the Babylon Fortress replaced the city walls.[19]The Babylon fortress was established by Ramses II in 1300 BC and was famous in the Roman era in the reign of Emperor Augustus. Emperor Trajan re-built it in 130 BC and changed the fortress into a military city which retained the beginnings of the first Christian ages.[16]

As for Al Fustat, it was established in 641 AD by Amr Ibn Al-Aas. It was named after the tent Amr Ibn Al-Aas made for himself in the center of his camp and was famous for its streets and spacious homes. It had buildings as high as five floors, and sometimes even seven.

When the Abbasids took over the rule, Al Askar was established in 751 AD in a place known as Al Hamraa Al Quswa at Mount Yashkor near Al Mokattam; northeast of Al Fustat. Al Askar was followed by Al-Qatta'i city which was built by Ibn Tulun in 780 AD and got its name from its urban plan which was copied from Smraa city and represented a cross planning system named "Al-Qeta'"; meaning "the pieces".

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[15]**The first criterion** – To represent one of the creative human mind's masterpieces., **The third criterion** - stands as a unique, or at least exceptional, evidence of a cultural tradition or an existing or extinct civilization, **The fourth criterion** – To be a prominent model for a building pattern, an architectural or technological complex, or a landscape that represents an important stage or stages in the history of mankind. **The sixth criterion** - To be directly or concretely associated with livable events or traditions, beliefs or artistic or literary works of outstanding global significance.

[16]Sayed Kareem, Cairo is 50 Years Old, page 8, 1999

3.6. Conservation status of Historic Cairo as livable world heritage

As world heritage, Historic Cairo faces problems resulting from its development as an enormous city. These problems include factors represented in the renovation and modernization of buildings, as well as the use of modern means of living in old buildings, such as electricity, drinking water, drainage and telephones, not to mention the use of cars and modern means of transportation which represent a burden on the streets and lanes of the ancient area. A large part of the old built fabric has lost its original function, and therefore became neglected such as the Tkia and Khanquaoat.

Other negative aspects that cause deterioration of the area as a world heritage include:

- The scarcity of specializations designated for the maintenance and protection of historic cities

- Absence of archaeological awareness among individuals and governments

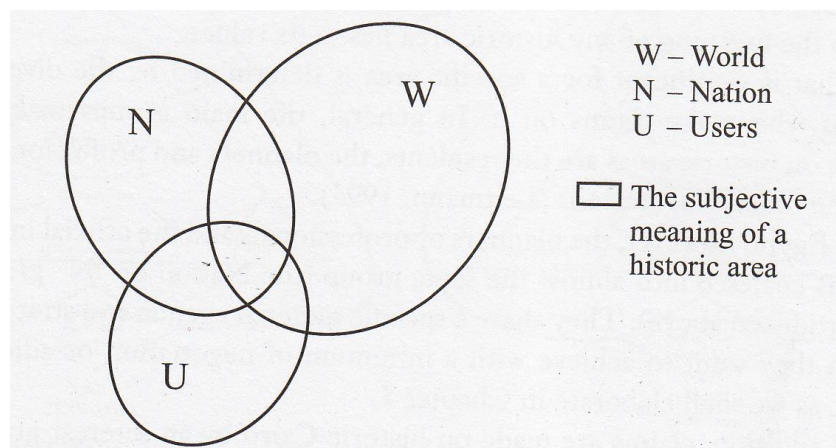- The huge financial needs and prioritizing funding for developmental and educational projects [17]

Figure no. 3: Graphic representing different classifications for Historic Cairo
Source: Living with Heritage in Cairo

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[17] Al Sayed Mahmoud Al Banna, Historic Cities (Maintenance and Conservation Plans) pages 33, 34 - 2002

Advantages of the study for Historic Cairo's global fewatures as a World Heritage site versus its corresponding role as a capital city.

- **Local level represented by N group**

    a) Localities

    b) Cairo Governorate

    c) Ministry of Housing

    d) Ministry of Culture and Antiquities

    e) Ministry of Awqaf

    f) Ministry of Tourism

    g) Ministry of Communications and Information Technology (Heritage Documentation Centre, Bibliotheca Alexandrina)

    h) Cairo University (Studies Support Centre, Engineering Centre for Archaeology and Environment)

    i) Specialized Investors

    j) Ministry of Social Affairs

    k) Ministry of Environment

    l) Legislations

- **Educational level represented by U group**

    a) Community Individuals

    b) Non Governmental Organizations (NGOs)

- **universal level represented by W Group**

    a) UNESCO

    b) ICOMOS

    c) Other cultural entities, such as GTZ among others[18], which have a central role in making a comprehensive survey of the Historic District. They are also due to prepare reports for ways to improve the historic city in

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[18] Ahmed Sedky, Living with Heritage in Cairo, page 128, 2009

collaboration with concerned officials in the Egyptian government and with the help of ICOMOS. Not more than 50% of these recommendations were implemented out of the total recommendations aimed to be achieved, ever since the nomination year, 1979. [19]

3.7. Prospects of sustainability for Cairo world heritage as livable heritage

Sustainable development requires a good understanding of the historic area resources in order to adapt and develop them with the goal of improving the life of the urban and human fabric, without detriment to the needs of future generations and the survival of their heritage. However, historic areas must retain their natural properties represented in the density of buildings within the urban fabric and the distribution of facilities. The people's variable activities must also be maintained and the city should not turn into a vacant one or an open-air museum, as once suggested.

According to a related study, development requires the following:

- Adjusting general policies and legislations

    - Supporting local and administrative entities in the historic area

    - Encouraging funding from the private sector and non-official entities

    - Adoption of comprehensive projects to improve the standard of living

- Monitoring and Information Management

    - Studying development activities and exploring expertise

    - Developing proposals to improve data access

    - Modifying development programs to meet public needs

    - Developing modern digital information maps

- Technical support

    - Preparing skills-development training programs

    - Trying to develop society-oriented solutions

    - Making feasibility studies for simple projects

- Cooperation between national and international institutions

In order to achieve balance between development and conservation, these main components should be taken into consideration:

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[19] Doris Behrens – Abouseif, The Cairo Heritage, page 336, 2000

- The individual as a human resource: in terms of the level of his health, education, culture, productivity, gender, age, habits, professional skill ...etc.

- A site considered as a natural and urban resource: In terms of the level of efficiency of housing, services, facilities, roads, green areas and the urban environment, as well as the availability of natural resources.

- Urban governmental administration system: In terms of the level of efficiency and effectiveness of the administrative system that governs the individual and the site, which determines the nature of the relationship between individuals and authorities and their respective tasks and functions.[20]

Most have agreed that the suitable method of dealing with livable heritage cities is the integrated approach of sustainability. Furthermore, development of cities and local communities must go side by side through different experiences, dealing with every layer of problems to seek solutions and achieve sustainability. [21]

3.8. Management of Cairo as World Heritage site

Cairo is managed through two approaches: as a capital city and as World Heritage. At the national level, the Law divided the city into two levels:

- The governorate level, in which each governorate has a public and an executive council.

- The district level, in which each district has a public and an executive council.

3.8.1. Development of Al Moez and Al Gamaleyya area

Al Moez Ledin Allah street development project was considered the first phase of the urban conservation of Historic Cairo and a model for the initiation of dealing with the city as a World Heritage.

The project included the following steps:

1. Improving the infrastructure of the area and replacement of damaged networks

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[20]Rawya Izz Al-Din Hammouda, Approach for Comprehensive and Sustainable Urban Development in Areas of Heritage Value in Egypt, 315, Dubai Conference 2007
[21] Stefano Biance, A New Path to Urban Rehabilitation in Cairo, Cairo Revitalizing a Historic Metropolis, page 69, 2006

2. Lowering street level to be suitable with that of archaeological buildings and paving the street with materials that suit the archaeological nature of the area, in addition to traffic control.[22]

3. Developing the facades of Bait el Quady area and other facades in the street in a scientific manner so as to represent the successive ages witnessed by the street.

4. Development of all urban design elements including signs, lighting and seating.
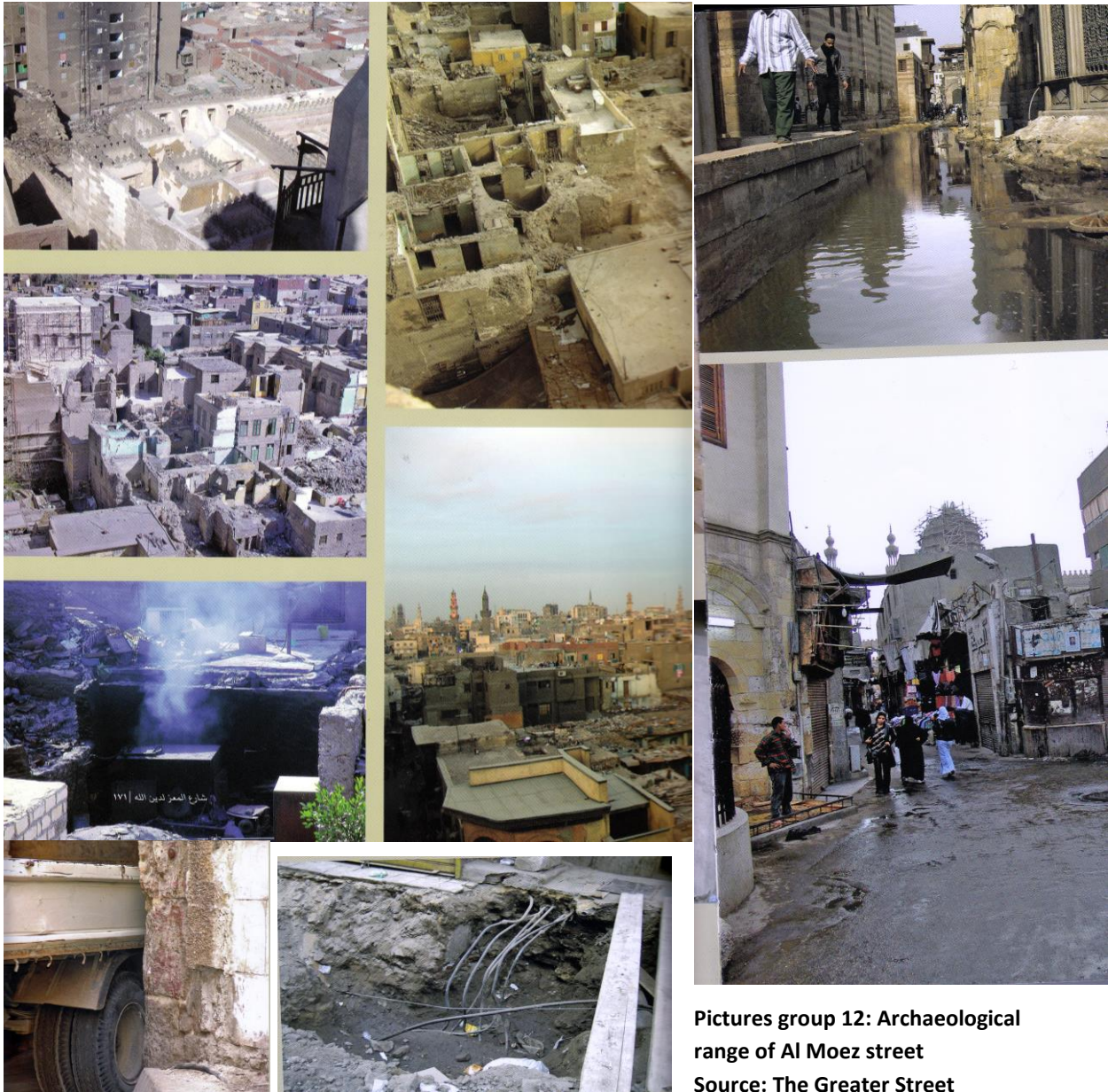

Pictures group 12: Archaeological range of Al Moez street
Source: The Greater Street

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[22] The Ministry of Culture, Al Moez Street, The Greater Street, p. 194, 2009

The Ministry of Construction, Housing and Utilities renovated all networks of drainage, water, electricity, telecommunications and natural gas in coordination with the Ministry of Culture and Cairo governorate. The Ministries of Electricity and Telecommunications and Egypt Gas Company also participated in order to determine a plan to remove and replace all networks. Work was agreed upon to be through a model sector that determines the location and level of each utility as well as the location of inspection rooms. Natural gas was determined as a future factor to avoid drilling in the future, as gas had not been supplied yet.

Pictures group 13 Studies of Al Moez street
Source: The Greater Street
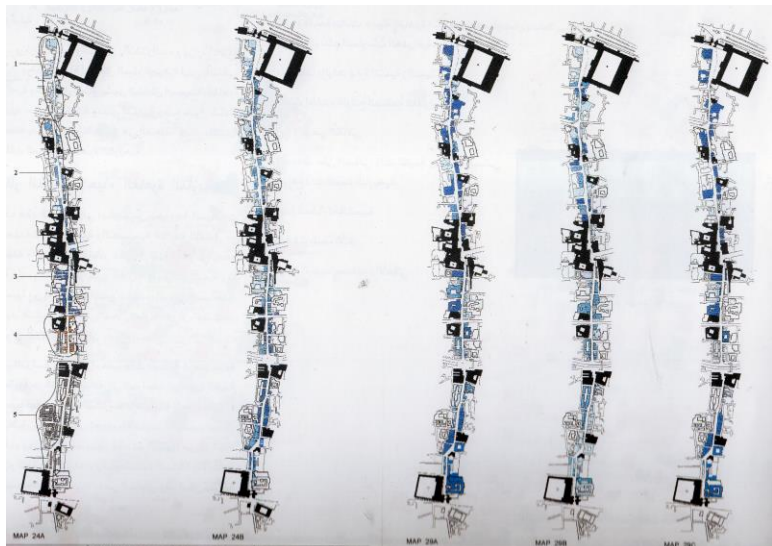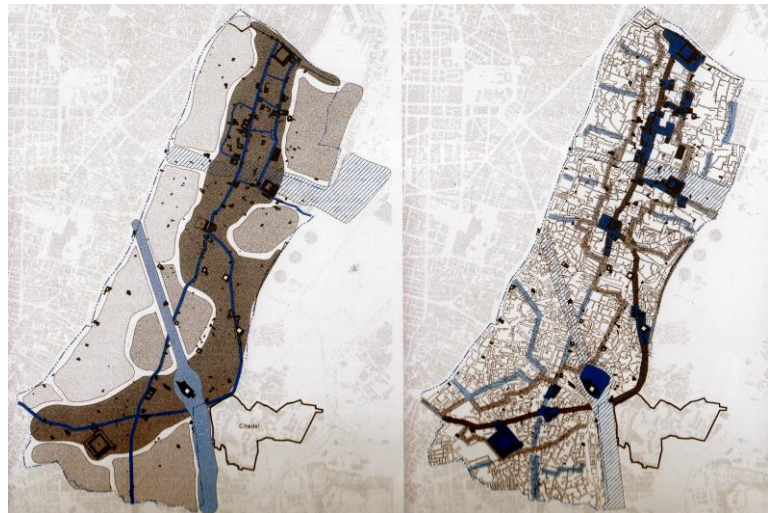
Vehicles were limited in the street to only bicycles and motorcycles in addition to police cars, ambulances and fire engines. Electronic gates were fixed at the entrances of the area, working 24/7. Consequently, pedestrians were able to move in such a free way as never witnessed before in the heart of Historic Cairo. [23]

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[23] Ministry of Culture, previous reference, p. 198, 2009

Pictures group 14:   Archaeological range of Al Moez street
Source: The researcher

3.8.2. The Revitalization of Al Darb Al-Ahmar District

Al Darb Al-Ahmar district has suffered from most of the deteriorated housing problems in Cairo including low incomes and bad foundations, which became even worse after the earthquake of 1992. Aga Khan Organization initiated serious efforts to redevelop the district of Al Darb Al-Ahmar, encouraged by the good components of the district which include:

- A traditional urban plan with open spaces structuring a coherent urban structure

- Archaeological and historical landmarks

- The spirit of cooperation and dependence of the area's local community

- A society of a constant productive activity

- A group of skilled workers, craftsmen and small enterprise owners

Pictures group 15: Al Darb Al-Ahmar district after renovation
Source: The researcher

Hence the revitalization project started with the discussion of general issues and specific aspects of concern with national and municipal authorities, as well as

representatives of neighboring districts, local businessmen and the district's residents and workers. A strategy was developed for improving the quality of life and developing the historic district to be a stable residential centre with little workshops attached to it. The strategy also involved supporting the infrastructure and community utilities, in addition to enhancing the elements of attraction including archaeological sites and landmarks. Thus, better conditions were facilitated for the goal of a stable community.

In order to realize that goal, Aga Khan Organization studied 625 pieces of land and buildings to determine the required improvements. The study involved the social aspect as well to in order to confirm the residents' will and desire to stay in their neighborhood. The project was guided by such policy and many steps have been taken determining the project features. Implementation proceeded in light of this adopted policy, which could be summarized in the following points:

- Cancelling demolition orders to evacuate the archaeological area or to make streets for the vehicles, which lead to abstainment from investment in the district.

- Declaration of Al Darb Al-Ahmar an area of renovation subject to specific planning regulations

- Establishment of a permanent workforce for planning and administration to offer counselling services and to monitor the renovation and construction applications in accordance to applicable laws.

- Offering the population direct incentives, raising the efficiency of public plazas, improving the infrastructure, and mobilizing efforts for improving the houses. This has already been accomplished with the help of shareholders.

- Creating work and training opportunities in the neighbourhood, including direct employment, for rehabilitating and reconstructing the district and park, in addition to training of workshop owners and others.

Hence, the project offered a vivid model to rehabilitate the old city, a model that could be followed to determine general policies and practical solutions all over Historic Cairo.

3.9. Result of case study approach

Important procedures to support local communities' management inside livable heritage cities:

A comprehensive effort should be made on the part of all organizations to contribute to the revitalization of Historic Cairo's heritage; solving problems on the level of the urban community, and not only on the level of antiquities, as follows:

- Establishment of Historic Cairo Fund as a non-official organization for fundraising and international cooperation.

- Revival of the Higher Ministerial Committee for the Administration of Historic Cairo to ensure that all decisions are being implemented at the executive level.

- Preparing a risk map for Historic Cairo to determine priorities of implementation.

- Developing a feasibility study and a sustainable development plan for Historic Cairo, in partnership with the local community and the private sector.

- Organizing a workshop for Egyptian and foreign experts for the conservation and development of Historic Cairo under the umbrella of UNESCO in order to prepare a master plan for Historic Cairo.


Pictures group 16: Workshop for experts and students in Historic Cairo, 2006
Source: The researcher

- Establishment of a committee for the administration of Historic Cairo to organize dealing with the city as an active heritage on both local and global levels.

- Preparing a comprehensive administrative plan for Cairo's different urban ranges.

- Supporting the participation of the public, school children and universities to raise public awareness of the project and its goals. This would act as a start for a non-official organization designated for the conservation of the future of Historic Cairo.

- Marketing the concept of building capacities through local experts by means of awareness and training programs. This would also include exchange of expertise, training programs and views in conferences and workshops.

- Developing assistance programs for the poor to create work opportunities through the Cairo rehabilitation project.

- Revitalizing and assisting local crafts and their relevant investments, as well as supporting culture trade and book-related activities.

- Revitalization of the district by reusing ancient buildings in lectures, book outlets, and musical performances.

- Providing opportunities for non-official organizations to contribute to the rehabilitation process through donations and allocated cultural funds.

- Nourishing the national sense in local communities to charge their potentials as being a resource for the maintenance and protection of the world heritage of Historic Cairo. [24]
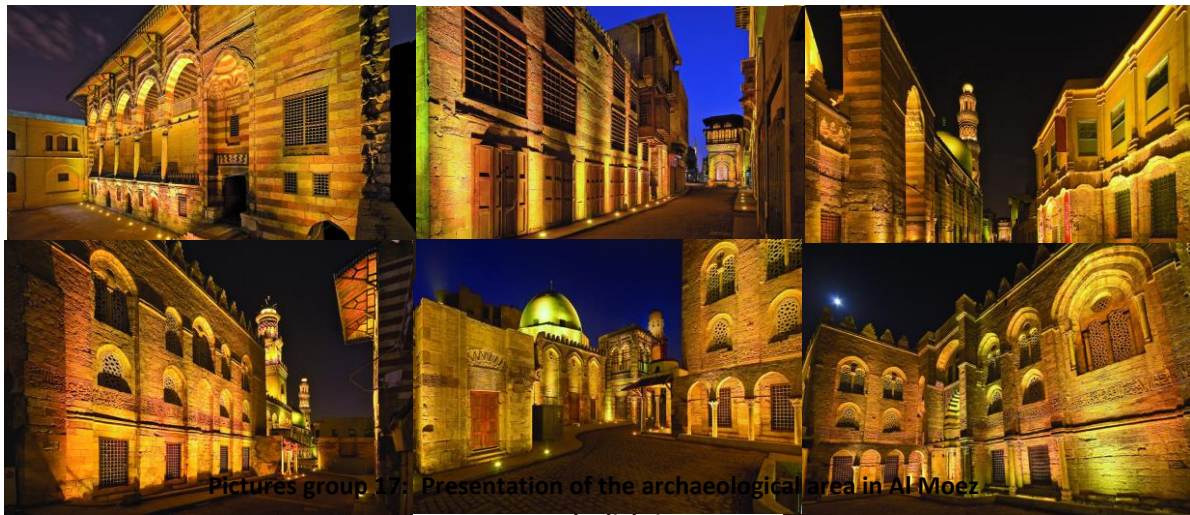
Pictures group 17: Presentation of the archaeological area in Al Moez Street by lighting
Source: Historic Cairo Information Centre

Conclusion

[24] Ministry of Communication and Information Technology, previous reference, page 98, 2001