PUBLIC PARTICIPATION IN THE CONSERVATION OF HISTORICAL ENVIRONMENTS: A CASE STUDY OF LUXOR CITY, EGYPT

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IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFULL

To OMAR, NOOR and The Coming Generation

ABSTRACT

Luxor's heritage is one of Egypt's main cultural resources; the form and the fabric of the City is a story of 5000 years of development. The age of the antiquities make their conservation difficult enough, but the burgeoning population and the hoards of tourists have caused more havoc in the past few decades than thousands of years of erosion. More recently traffic vibration and water seepage have left their mark on the monuments.

The thesis asserts that traditional planning has failed to arrest this destruction, and sets out to formulate theoretical and practical propositions to address this problem which, it is suggested, is not only confined to Luxor and Egypt but is also world-wide. The propositions are based on the hypothesis that *Public Participation* provides a way forward for Urban Planning and Conservation; that Prticipation consists of a wide range of activities, and that to be effective, requires time.

In the first section, Chapters 2-4, the role of public participation is defined and its effect on administrative systems, planning procedures and training programmes are discussed. Three Egyptian case studies are presented where participatory exercises have been undertaken with varying degrees of success. The section concludes by defining the actions that need to be taken if participation is to realise its potential. Three important propositions arise from this part of the research, the first defines a social perspective of participation, the second explores social relationships required for participation and the third, the implications for Development, Tourism and Conservation.

The second section, Chapters 5-7, then explore the history and current situation in Luxor. During the course of the research, field work was undertaken which involved a lengthy questionnaire and interview with over than 200 households. The results of this are summarised in the text and the full tabulated results are included in the appendix. Administratively this survey posed many problems, problems which have halted less determined efforts, and the results of which provide a unique insight into the attitudes of local people to their historic environment. Chapter 7, draws together the issues that confront the Policy-Makers and the People of Luxor under four headings, Social, Economic, Political and Technical.

This provides the setting for the third section of the thesis which proposes a participatory exercise on the West Bank of the Nile of Luxor, where the balance between the needs of the population, the demands of the tourists and the conservation requirements of the historic monuments, is at the most precarious. An attempt is made to base the project on the major propositions that arise from the first sections.

The Thesis concludes with a series of recommendations directed at Policy-Makers, Expert Consultants and the Public over the short, medium and long-term periods with the hope that the project will not only satisfy local needs but will be a pilot for the future in Egypt and the Developing Countries.

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SECTION ONE: THEORETICAL STUDIES

CHAPTER ONE

INTRODUCTION

CHAPTER ONE
INTRODUCTION

"Recognizing the problem is ninety percent of the solution. So the purpose of education should be to raise problems not to copy solutions. This is where our education, especially in architecture, fails.-- Hassan Fathy[1].

1.1 STATEMENT OF THE PROBLEM

In thinking of the future of the city, we need to review its history and understand all the factors which have led to its present appearance. When industrialization became dominant and brought a complex society to the city, professional designers and planners have failed to deal with and manage the needs of large groups of people. Thus, many cities have lost their identity, an industrial wave submerged ancient cities and it took many years before people began to realise what they had lost, and what they have been forced to accept.

This wave started all over the world, in different places at different times, but after many years of struggle, much of the heritage has gone and the social context has changed. Although large parts of the world 's heritage still survives and much could still be saved by purposeful action. For those countries facing the influence of industrialization and not adapted to meet such a wave this is a major problem. The problem is exaggerated by the fact that all the world lives in a new era of technology.

There are two major views of the technological world: the first considers all the world to be one large village bound by the technology revolution, and in support of these ideas examples are given of the powerful capacity of communication networks: any event can be seen all over the world at the same time, whatever the languages or times or boundaries. A disaster in any part of the world will affect all the people living on the

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[1]- El-Hakim, Omar, "Nubian Architecture: The Egyptian Vernacular Experience", The Palm Press, Egypt, Cairo, 1993, p. 41.

earth. The other view divides the world into developed and developing countries, where social, economic, political, and technical aspects in each are completely distinct. The fact is that both views are true, the earth as an environment needs the help of all its inhabitants to survive. On a large scale, national communities are represented by the United Nations, looking after world issues and human survival. On a smaller scale each nation tries to exist through its citizens, and those citizens live in a built environment in which they participate both consciously and unconsciously to keep it working. Participation is a collective effort by which people combine together, thinking about their environment safeguarding their past, present and future.

There are many diverse interests that play a part in the evolution of the built environment. In the case of historically significant environments these interests are often in conflict. The professional historian, the planner, the architect, the developer, the speculator, the resident, the worker, the politician and so on, all have potentially conflicting values about the environment which they claim to care for.

In democracies, the resolution of these conflicts is attempted through the process of representative elections and open decision making so that, in theory, all views are taken into account. In many situations the theory can be shown not to work through the abuse (or use) of power. The views that don't get heard are those that are not organized and almost by definition unorganizeable.

How can these values be fed into the decision-making process and related to the evolution of historic environments? What has been done and where? How much is the participation of the "public" part of the local culture? Can it be 'imported'? What is the situation in Egypt?

Development in historic towns poses many problems for planning authorities. Historic environments and tourism are part of these problems. Archaeology of the historic environments has a small, but vociferous, aspect with many interests. The public as a

whole local, national and international, have an interest in what is or is not done in the name of "The preservation of cultural heritage".

Luxor's heritage is one of Egypt's main cultural resources. There has been a major necessity to focus on all different aspects affecting that heritage and to adequately protect and conserve it. National and international conferences and appeals call for saving the historical environments of the City. While serious conservation projects are going on, unfortunately there is almost no integration or coordination between them.

The form and fabric of Luxor city (the chosen case study) is largely the story of 5000 years of development. The age of Luxor's antiquities make their preservation difficult. The burgeoning population combined with the hordes of tourists arriving each year have caused more havoc in the past few decades than thousands of years of erosion. Other factors, such as vibration from vehicle traffic, produce cracks in the monuments. More serious still is the damage caused by underground water leaking from pipes and sewerage systems.

It is not easy to analyze problems accumulated from past centuries: changing systems, different authorities with different attitudes, quick solutions with little understanding, and superficial actions to cover problems; to mention but a few outcomes. These make the issues more complicated and delay any useful action. The main problem in planning in Luxor as well as in all Egypt, is that all plans present solutions without understanding the main causes. There is a very big gap between the real causes of the problem and the superficial solutions; quick solutions never solve long standing problems, rather they create more difficulties for the coming generations. To find correct solutions for problems, we have to find the root of the issue, otherwise it will be a waste of time, effort, and money.

In Egypt these problems have arisen in the last forty years as a result of the inability of a series of governments to involve the participation of the people in aspects concerning

their past, present and future. Furthermore, Government, as a centralized authority, carried all the responsibilities and decisions for providing shelter, services, food, education, and jobs, and failed to achieve its objective. Finally, Egypt realized that public participation, privatization and decentralization had to be the main route for future development.

Luxor city, provides us with a microcosm of Egypt's problems. Even when the study is mainly concerned with the issues of conservation and development of the historical environment, it will cover social, economic, political and technical aspects which could be found in other Egyptian cities.

This research aims to investigate and discuss urban planning as it affects the strategy for conservation, development and tourism, within a social determinant and within the physical form of the built environment in Luxor. It considers the role of public participation in finding solutions to the problems of the city, taking into account, the root of the problems, the cost of the solutions and the time needed.

Photograph(1-1)

Luxor's Heritage is one of Egypt's main cultural resources with local, regional, national and international interests.

1.2 LUXOR'S DILEMMA: REASONS FOR SELECTING THE TOPIC

"A conference was held at Luxor city and at a public session a sole representative of the Luxor citizens made the most important comments which turned everything upside down[1]. He said: *"We want to ask you only one thing; why don't you take the buried Pharaohs and their tombs and remove the stones of the Karnak temple and take it to Cairo!"*. We were shocked and then he continued: *"Nobody comes to Luxor except to see tombs of the Pharaohs and their temples. Nobody wants to ask us about our living conditions. We are the people living in Luxor. Nobody asks about the housing, water, sewage and electricity for the living people. Also nobody tries to help us to find a source of living away from tourism and especially out of the tourism season. This means we live without any source of income. WE ARE FED UP WITH THE TEMPLES AND THE PHARAOHS. You don't care about our conditions. Even the French archaeologists had suggested to remove the homes which are closer to the Karnak temple to maintain the original visual impact of the scene. THEN WE GO TO HELL. We are fed up with the tombs and the temples. IF YOU LIKE IT, THEN WHY DON'T YOU TAKE IT TO CAIRO. Perhaps after that one might come and inquire about our living conditions"*[2].

The above words were brief but gave a conclusive meaning to Luxor's problems, to the stories of misunderstanding between the different parties involved in Luxor city. No one party tries to understand the reasons and problems of the other. Each has built a high wall so as no one can enter. Every party thinks only of its own rights and blames the others for ignoring them. There is no sacrifice, no understanding, no participation.

When I was preparing for my Master's degree[3] (1986-1990) and before I started to think about any approaches to solve Luxor's dilemma, I used to say that "In order to solve the disaster of Luxor city, its heritage should be transferred to Cairo". My reason

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[1]- El-Gammal, Maged H., "Luxor, Egypt; Balancing Archaeological Preservation and Economic Development: a policy analysis using computer transportation and land use simulation models", Ph.D, University of Pennsylvania, 1991, p 1.

[2]- El-Ahram National Newspaper, "Yaomiyat" (daily articles), Written by Bahha El-Din, Ahmed, 16/8/1985. p. 18. (In Arabic, Translated by Maged El-Gammal).

[3]- Rashed, Ahmed, The Conservation of Archaeological Cities and their Urban Character in Egypt: A case study of Luxor City, M.Sc, Assiut University, Egypt, 1990, (In Arabic).

for saying that was to illustrate the centralization of information, data, and power in Cairo. No single action occurred in Luxor without the approval of the Cairo authorities, many of whom never visited Luxor. The above words represent the opinion of Luxor's people today and provide a picture of depression and sadness. The people are looking for a place and role in the future planning of their city.

Why did I choose Luxor and focus on public participation? The first question that came to my mind nine years ago was what was the cause of the poor conditions of Luxor city and what could be done for this magnificent heritage? The second question came four years later as a result of my Master degree, when I found that the only way to address the problem was to accommodate the needs of the local residents as well as to fulfil the government's, archaeologists', and environmental demands, through continuous public participation in the planning process.

According to Friedman[1], planning is in a dilemma because planners have little social experience, which has resulted in looking for physical interpretations. After many exercises by local, regional and national governments using physical interpretation methods for planning Luxor city, these plans generated one very important output: CONFUSION. El-Gammal[2] describes this:

> "This confusion results in a continual worsening of the living conditions as well as the conditions of monuments. Deterioration is evident everywhere in Luxor region, its infrastructure, housing and last but not least, its precious monuments. Revenues from tourism are declining every year which is affecting the local as well as national economy".

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[1]- Friedman, John, "Planning in the Public Domain: From Knowledge to Action", Princeton University Press, 1987, pp. 311-312.

[2]- El-Gammal, Maged H., "Luxor, Egypt; Balancing Archaeological Preservation and Economic Development: a policy analysis using computer transportation and land use simulation models", Ph.D, University of Pennsylvania, 1991, pp. 382-384.

The role of archaeology in the future of Luxor city needs no emphasis, but archaeology, enjoyable as it is, is not an end in itself. The goal is to piece together earlier experience, to create a picture of the Pharaonic, Greek, Roman and later towns, and above all understand what made them work. However, conditions created by the tourist industry on today's international scale cause many pressures not only on the physical structures of heritage sites but also on the socio-economic fabric of the local society[1].

Major Problems

Luxor in general has been suffering from many physical and administrative problems. Moreover, improper activities of urban development and the tourism industry affect negatively significant historical environments and archaeological sites. Most problems result from recent development practices observed during several field visits to the city. These problems can be classified into three categories: physical, administrative, and socio-economic[2].

1. Physical Problems

The physical structure of Luxor projects a disordered and chaotic mental picture of the city. Complex memories, experiences, smells, hopes, crowds, shapes, colours, arrangements, places, buildings, sequences of events, the drama of life and death and the great Nile River together create such a mental picture of Luxor city.

The field survey indicates that the city has been suffering from several physical problems such as unlawful residential areas, slum districts, uncontrolled urban growth, endangered excavation areas, devalued urban areas, unsuitable land uses, confused routes

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[1]- Escander, Maged, "Cultural Heritage of Luxor City: analytical comparative study of the architectural heritage of ancient Thebes (Luxor) through the ancient Egyptian history", M.Sc, Architectural Dept., Ain Shams University, Egypt, 1980. (In Arabic).

[2]- A detailed description of Luxor problems as observed by the researcher and as viewed by Luxor residents, tourists, and officials will be found in chapter 6 and chapter 7.

and visual pollution. As a result many parts of the city have had to be demolished, replanned and reorganized.

2. Administrative Problems

In addition to these development problems, the city has been suffering from major administrative problems and bureaucracy resulting from confusion and lack of coordination among local, regional and national authorities such as: (a) The centralized Cairo authority as part of The Egyptian Republican system, (b) The regional influence of the Governorate of Quena over the City's institutions, and, (c) Local authorities involved in the actions of Luxor City Council.

Administrative confusion is at its worst in dealing with historical sites which are directly and indirectly the responsibility of several authorities such as (a) The Ministry of Local Administration, (the new order of May 1989 proclaimed Luxor as an independent city from Quena Governorate, with a Mayor having full authority[1]), (b) The Egyptian Antiquities Organization (EAO) which is related to the Ministry of Culture, (c) The Ministry of Tourism, (d) The Ministry of Development, New Communities, Housing and Public Utilities, (e) The Environmental Protection Organization (EPO), (f) Foreigners archaeological teams, supervised by the EAO.

These organizations have generated many difficulties in the control and administration of the "Development-Heritage" projects of Luxor City.

3. Socio-economic Problems

The development of the tourist industry is of major economic importance not only to Luxor City, but also to the large Quena Region and to the national income of Egypt. Tourism has some positive economic impacts creating many job opportunities and income from related commercial and service activities and from foreign exchange.

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[1]- El-Ahram, "Republic Order of the Special System of Luxor City", 16/6/1989. (text in Arabic).

However the proposed benefits from tourism have proved illusory. Social and cultural patterns have been disrupted. Consumption of scarce resources by tourists has disadvantaged local populations. While the quality of local identity and character has suffered, it is observed that most profits flowing from the tourism industry have been channelled out of Luxor and its region. Moreover, unplanned tourist-related activities increase the level of damage and destruction occurring to the very sensitive physical environments of the historically valuable city. Such environmental damage takes many forms such as generation of noise, rubbish, waste, visual and air pollution, etc[1].

Generally speaking, the people in Luxor city can be divided into two groups. (a) a limited number of those rich people who benefit from tourism and are willing to support tourist activities, and, (b) the majority of the poor residents who have seen tourists' whims catered for while their own needs are ignored. They have experienced all that can go wrong, all the mistakes that planners, if they exist, and tourists have made. Many of the residents have decided that foreign exchange, jobs, and the glimpse of a higher standard of living are not worth the cost of destroying the religious, cultural and social fabric of their society. Without residents participating in Luxor's future, no plan(s) will be reliable. This has been seen in the west bank of Luxor city. Although there are many restrictions for development, many failures have occurred in transferring people living on west bank archaeological sites. For instance, Hassan Fathy, in his famous experiment to build the New Gourna village, failed to transfer the target people. The main reason for this failure is because the residents have resisted the idea and refused to participate[2].

1.3 LUXOR: SOME SIGNIFICANT QUESTIONS

The major and most complicated problems of conservation-development projects are the expectations generated by the enthusiasm to save the archaeological sites and buildings

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[1]- Kafafi, H., "a Contemporary Vision for Tourism Planning in Egypt and Developing Countries", Cairo, 1987. (in Arabic).

[2]- Fathy, Hassan, "Architecture for the Poor", The American University in Cairo press, 2nd edition, 1989. This experiment will be analyzed and reviewed in chapter 3.

and the reality which results in the inadequate use of these historical environments in times of few resources and thin budgets.

All the studies that have been prepared to develop Luxor city started with a basic goal to maintain the distinguished urban heritage and build a suitable environment for the excavated buildings (basically the Sphinx-lined avenues and the surrounding areas) by relocating the inhabitants on the west bank[1]. The main problem lies in the fact that the places which are rich in heritage are over-settled with a large number of poor people. Therefore, the crisis is not a single phase process, but it involves environmental, social, cultural, political, financial, technical, administrative and many other issues.

In order to reach better understanding of the situation facing the development of Luxor, three major questions must be raised and answered before any planning activity:

a. How can the language of conservation be heard in an environment in which people are suffering from the lack of shelter and basic necessities?

b. How to get the Luxor tourist industry and other urban development activities to recognize their dependence upon the cultural heritage of monuments, tombs and ancient sites, the landscape of the River Nile, and its wider desert setting? and,

c. How to respect and complement this conserved heritage when commissioned to design new visitors' facilities, new infrastructure of roads and services, and new hotels and other related buildings to accommodate modern tourists and urban activities conducted on and around heritage sites?

1.4 PLANNING AND PUBLIC PARTICIPATION

Planning is no longer ONLY a problem-solving process, but one which manipulates community resources and keeps future problems from occurring, or at least minimizes them. Planning is now considered to be a method that coordinates and integrates various and rather complicated organs of modern social life. Planning is a learning process, it should update itself from experience and should be a dynamic process. "It is a statement

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[1]- See for instance: "The Master Plan Decree for Luxor City, Building Regulations"' Chapter 7, No. 274, 1984 (In Arabic).

of goals, a list of desires, an expression of ambitions"[1]. El-Gammal[2] summarized a long-term comprehensive plan as having to:

a. Identify goals that should be achieved to meet the future extrapolated trend in the city, taking into account the public and administrative input,

b. Identify the means by which these goals will be reached and the path of each and every means,

c. Allocate the resources to achieve these goals,

d. Direct and inform the public as well as officials of where the city aims to go,

e. State the method(s) by which official laymen should carry out their part in the policy and how their work will integrate with the goals set and with one another,

f. Take into consideration the existence of both public and private sectors in the economy,

g. Include the implementation process and its implications for the various sectors of the communities, and

h. Finally, outline the methods of evaluation that will be used to examine the results and time frame of this process.

i. Last but not least the plan should, set alternative paths and means for reaching the desired goals in case an adjustment should be made.

Thus, on the one hand if these points constitute the planning process it could be said that none of the steps have been realized in Luxor's past and recent plans. On the other hand, the majority of residents in Luxor may care less about planning and preserving their heritage than pilfering for personal gain. They may not even know that their monuments have value beyond considerations of immediate survival. However,

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[1]- So, F. Stollman, I. Beal, F. and Arnold, D., "The Practice of Local Government Planning", International City Management Association, 1979, p. 165.

[2]- El-Gammal, Maged H., "Luxor, Egypt; Balancing Archaeological Preservation and Economic Development: a policy analysis using computer transportation and land use simulation models", Ph.D, University of Pennsylvania, 1991, pp. 3-4.

conservation and tourism should be the two main axes of Luxor's future. The conflicts of urban conservation and tourist development of Luxor city will be resolved by a better understanding of the need to encourage more local participation and a better role for the private sector. This can be achieved only through **public participation** with a long term physical planning process which aims to cure illiteracy, increase awareness, provide adequate shelter, supply health facilities, create an efficient education, and enhance the social standards of Luxor residents. All these planning objectives should be part of the functions of the "Heritage-Tourism" projects. It is my belief that proper planning should be expected to change Luxor's future while "keeping alive and healthy the goose which lays golden eggs".

Photograph(1-2)

Conservation and Tourism are the two main axes of Luxor's future.

1.5 OBJECTIVES

The objective of this work aims to establish a conceptual framework of why and how public participation could help to achieve the following national and local goals:

(a) to develop the city of Luxor, physically and socially, to meet current and future needs of society at a local, regional and national level; and

(b) to manage the historical environments and the archaeological resources of the city so as to preserve and conserve Luxor's heritage, allowing excavation works within the available techniques and funding, and at the same time increasing the national income by adequately utilising these historical environments to increase job opportunities, to revitalize the tradition of craftsmanship, and to activate the tourism industry in Luxor city.

1.6 HYPOTHESIS

Within the above mentioned objectives this research will test the following hypothesis:

1. Public participation is a possible way for planning, conserving, and shaping historical cities, especially in developing countries.

2. Public Participation will vary from passive participation such as giving advice, opinion and evaluation, to active participation involving time, effort and finance.

3. Public participation, to be effective, requires public time.

1.7 METHODOLOGY

To help achieve these apparently conflicting objectives, continuing field studies related to the development of physical and human resources of Luxor City have been and should be undertaken and reviewed. These should include studies of: the city's urban heritage and fabric, socio-economic development, legislative and administrative systems, as well as tourism development. Such a review aims at updating knowledge about the city. Also it helps the researcher provide a framework of policies ensuring the most

desirable and suitable physical and human development of urban and historical sites in a way which conserves and preserves the most outstanding archaeological resources[1].

The analysis and discussion of the stated objectives are organized and presented in three parts. Part one: Theoretical Studies: covers the concepts of public participation, public participation experiences (in this case by drawing on the Egyptian experience), and the main actions which will need to be considered for the future of Luxor.

Part two: Empirical Studies: the scope of this thesis is focused on Luxor city as a case study; First: by identifying the major problems and questions of Luxor's dilemma, Second: the field work; both documentary and field surveys were conducted in order to present the current condition of the city, and finally, some possible ideas, approaches and suggestions about public participation to deal with the situation.

1.8 SCOPE OF THE RESEARCH

To achieve the above mentioned objectives, the research will undertake the following:

1. Survey the available literature concerning the topic of public participation and its various parameters, i.e. scales, types, techniques and forms.

2. Study the existing situation of Luxor city internally and as part of the Egyptian nation as a whole, as well as a part of human civilization, with a clear understanding of the social, economic, political and technical aspects affecting the built environment of the city, and any suggested future plan of the city.

3. Survey the social and demographic characteristics of the residents of the city.

4. Investigate some strategies for Luxor within the perspective of public participation as a primary component of the planning process in the conservation and reshaping of Luxor city.

5. Draw conclusions depending on the previously mentioned stages and recommendations for future research.

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[1]- Rashed, Ahmed, "The Conservation of Archaeological Cities and their Urban Character in Egypt: A case study of Luxor city", M.Sc, Assiut University, Egypt, 1990, (In Arabic).

1.9 CONSTRAINTS AND LIMITATIONS OF THE RESEARCH

The study faced a major problem of funding. While in the end this has been resolved, as many organizations, foundations and individuals contributed to the financing of this work, real problems emerged at every stage and the researcher had to apply to many interested foundations for funding. Furthermore, the researcher had to balance the costs of the theoretical and practical aspects of this study.

Although many people gave moral support to the researcher to carry out this work, there were many other depressing factors. Among these constraints bureaucracy and the lack of information were the most significant. The researcher had to travel between Cairo, Assiut and Luxor to get authorization for obtaining information and doing the field work. The main problem is that Luxor was and still is getting to grips with the new administrative arrangements of being a city with a special order. This was not clear to any governmental institution in Cairo, or in Luxor, which created confusion when collecting data. In the absence of reliable existing data, field work and primary data have become the main source of information. There were many other difficulties in the adminstration of the residents questionnaire and interviews with officials of Luxor city. The methods adopted to collect data will be presented in Chapter 6.

1.10 STRUCTURE OF THE STUDY

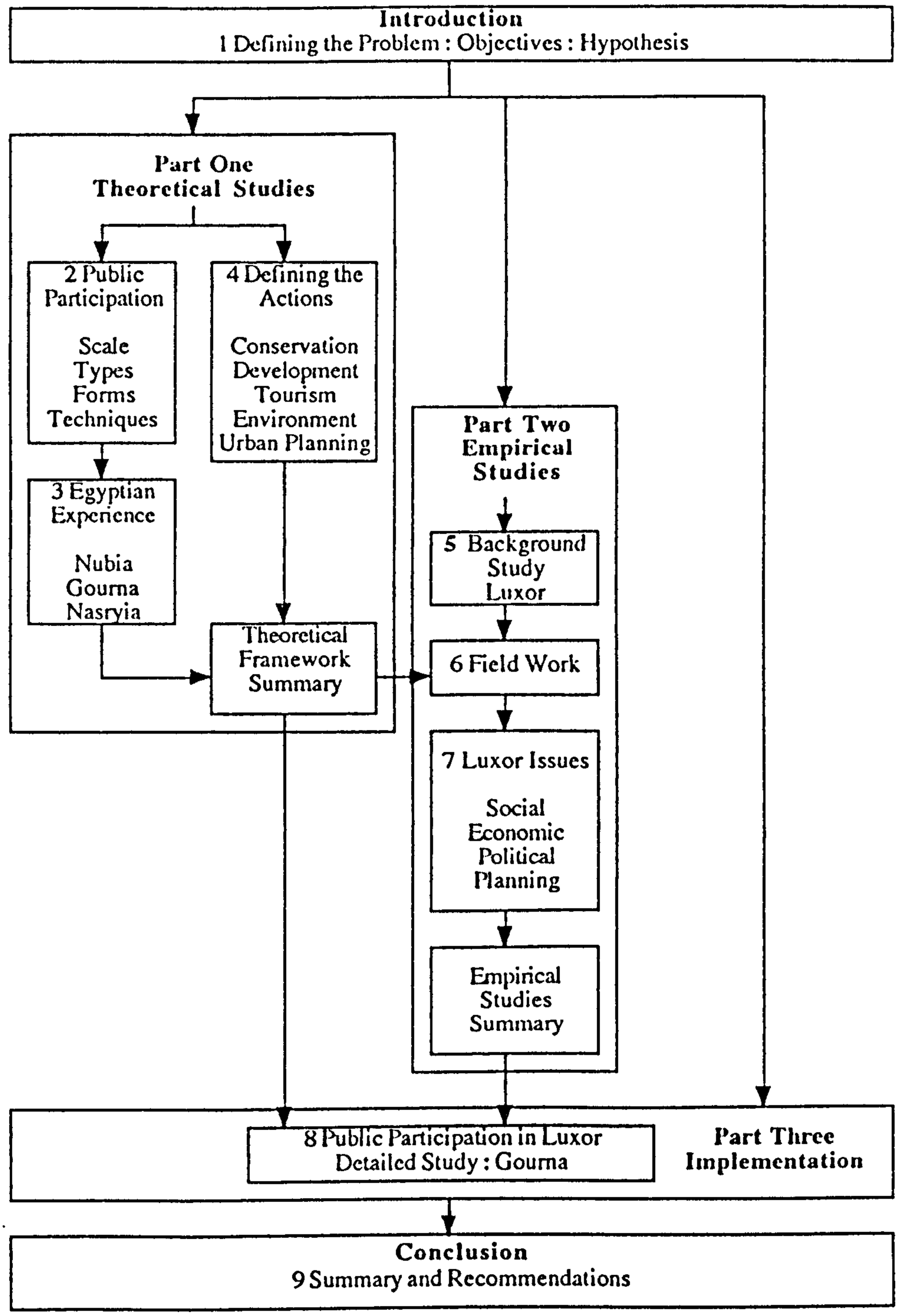

Figure (1-1)

SECTION ONE: THEORETICAL STUDIES

In **Chapter 2**, the objective is to explore the wide interpretations of public participation and to examine both the limitations of participation and conditions under which it can best realize its potential. The chapter will examine public participation through an in-depth analysis of all the components of the participation process. Its nature, effects, parameters, concepts, theories, and the aspects that surround or have an effect on the participation process will be reviewed. This involves an examination of social, economic, technical, political and bureaucratic factors.

Chapter 3, is an examination of public participation in Egypt. It is confined to government projects which are affected by four main factors: social, economic, political, and technical. *"Relocation of Nubians"*, *"Between the Future and the Past" and "Nasriya Upgrading Project" are* three experiences in public participation within Upper Egypt. Each of them parallels some of the issues of Luxor's dilemma.

Chapter 4, explores the different actions required for future planning. These actions include: conservation, development, tourism, environmental concerns and urban planning within its social determinant. The aim is to find a framework for integrating these conflicting actions in order to achieve sustainable future development.

SECTION TWO: EMPIRICAL STUDIES

Chapter 5, is a background study of Luxor, giving a definition of its physical reality, its history, urban components, heritage components, urban fabric and population.

Chapter 6, the field work, is to understand the city from the point of view of its residents' values, behaviour and attitudes. This chapter will end with another definition of the city which is the social reality.

In **Chapters 7,** actions which have been identified in chapter 4, will be examined within the social, economic, political and technical realities of Luxor city. The chapter then will discuss two cases in Luxor where the actions (conservation, development, tourism, environment and the urban planning) interact with the integrated realities (social, economic, political and technical).

SECTION THREE: IMPLEMENTATION

The two previous parts, theoretical framework and empirical studies explain why public participation could help to achieve the objectives of this research. **Chapter 8,** investigates how public participation would be implemented in Luxor city.

In conclusion, **Chapter 9** summarises the major issues highlighted in the three parts of the research and provides recommendations needed to be taken by authorities, experts, businessmen and citizens. Topics for future research work are also suggested.

Finally, the **appendices** provided at the end include the field work, pilot Questionnaire, final Questionnaire, Questionnaire results and some of the issues about Luxor mentioned in newspapers and magazines in the past eight years.

CHAPTER TWO

PERSPECTIVES OF PUBLIC PARTICIPATION

primarily in decision-making processes in industrialized societies. Neither is the association of public participation and development a new issue. It started to be officially recognized in the mid fifties when the United Nations defined the term 'community development' and considered participation of local communities as one of the main strengths of such development. Therefore, the concept of "participation" was not only a technical process or tool at that period but it actually existed as a social mechanism reflecting the natural political transition towards democratic systems.

Since the mid 1970's, public participation has become one of the key features of development planning. It has emerged from the wider conceptualization of development, both as an important condition for achieving sustained economic growth and social progress, and as a fundamental goal of development in its own right. According to this conceptualization, public participation is generally associated with the active involvement of the broad mass of the population, but especially disadvantaged groups, in the formulation, implementation and monitoring of policies, programmes and specific projects aimed at the attainment of clearly-defined objectives and targets of development.

Modern life is now described as a continuing condition of rapid change within turbulent environments. Seemingly intractable conditions of crime, pockets of poverty and inequality, unemployment, scarcity of resource, and elements of social change in the developed world are not dissimilar in severity from conditions of underdevelopment, poverty, political instability and absence of human rights among the unenfranchised of the world. Perhaps now the image of "spaceship earth" sharpens our understanding of the challenges we all face of the opportunity presented for mutual learning while engaged in the search for resolution of these challenges.

The need for public participation in the process of planning, shaping and developing our living environments is greater than it has ever been. Egypt, like many other developing countries, commissioned many studies by international organizations, as well as national

and local bodies, which concluded and recommended public participation to be the main route towards future socio-politico-economic development. Therefore, public participation becomes a requirement of most developmental projects financed by the USAID[1] in Egypt for the present five year plan 1993-1998. Furthermore, The United Nations, within the "UNICEF" programme in Egypt, aimed to produce a mutual base to support approaches of public participation in all developmental projects on the national scale.

This dissertation examines public participation through an in-depth analysis of all the components of the participation process. Its nature, effects, parameters, concepts, theories, and the aspects that surround or have an effect on the participation process will be reviewed. This involves an examination of social, economic, technical, political and bureaucratic factors.

The objective of this chapter is to explore the wide interpretations of public participation and to examine both the limitations of participation and conditions under which it can best realize its potential.

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[1]- The United States Agency for International Development (USAID) announced a new approach for providing financial and technical aid in developing nations. The main aim is to "directly improve the lives of the poorest of their people and their capacity to participate in the development of their countries". This includes an emphasis on priority projects such as: Human resources development, health and education, local government development, nutrition and family planning and so on.

2.2 DEFINITIONS OF PUBLIC PARTICIPATION

The concept of participation is subject to numerous definitions. A wide range of different arrangements may be adopted for making the concept operational within the context of the development process. Public participation was defined by the United Nations Conference on Human Settlements, held at Vancouver, Canada, in 1976, as one of the main issues in the development of human settlements:

> "Public participation should be an indispensable element in human settlements, especially in planning strategies and their formulation, implementation and management. It should influence all levels of government in the decision-making process to further the political, social and economic growth of human settlements".[1]

At the International conference on improving public management and performance, held in Washington in 1979, one of the discussion groups accepted the notion that *to manage a program is to make things happen through people*[2].

All the religions call for participation of whole communities to enhance life. In the Arab Islamic world, one finds many examples of communities that were developed through public participation under Islamic guidelines generated from "the Holy Quraan" and the "Hadith"[3]. The Yemeni city 'Sanna' is one of those examples which became famous because of its outstanding forms, special character, and appropriate environmental solutions, expressed in terms of religious and local culture through public participation[4].

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[1]- United Nations for Human Settlements (Habitat), "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p. 1.

[2]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, p. 5.

[3]- "Hadith" is the saying of the Prophet Mohammed (P.B.U.H), which is the second source of Islamic law after the "Quraan".

[4]- Hakim, Basim, "Arabic-Islamic Cities, Building and Planning Principles", KPI., London, 1986, p. 138.

To succeed in the participation process, people must share common language, common values and general needs.

The nature and scope of public participation will vary with the culture and politics of the system, as well as with the local possibilities for it. Its definition by planners and policy makers will also reflect such variations, because the cultural background and social characteristics of those defining the concept will also play a part.

Public participation means different things to different people. The concept of public participation in the development process lends itself to a plethora of definitions and interpretations which reflect the variety of participatory practices and experiences in the real world situation today. This is not surprising since differences in cultural and socio-economic settings, stages of development and political structures and styles are bound to influence both the degree and the nature of public participation in the development process. Effective public participation development can be realised through a range of practices and institutional arrangements of both a formal and informal nature.

From the sociological point of view, public participation is an essential element in changing the world of social relationships. The concept is that all changes should be introduced with the fullest consent and participation of those lives that will be affected by the change. *Arnstein*[1], for instance, defines participation as:

> "..the redistribution of power that enables the have-not citizens, presently excluded from the political and economic process, to be deliberately included in the future".

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[1]- Arnstein, Sherry P., "Eight Rungs on the Ladder of Citizen Participation", Praeger Publishers, Inc., New York, 1971, pp. 71-72.

Involving people in developing programs is complex. *Boyle*[1] identified participation as establishing congruence between target ends (purposes), and means to reach them (methods):

> "Public participation means including citizens in the development process, connecting them to the process, or establishing situations that occupy their attention. It is a process that encourages the involvement of individuals in relation to groups and affects the persons involved to various degrees".

Clearly, participation allows opportunity for the people involved to define their basic needs as they perceive them and to express demands or priorities requisite to the satisfaction of those needs within a specific time dimension.

Therefore, the concept of public participation should also be defined in relation to the notion of *self-reliance.* Self-reliance also supports the requirement that the desire to participate should ideally be voluntary and originate from people themselves. From a practical point of view, this condition constitutes a safeguard against 'paternalistic' or 'authoritarian' forms of mass mobilization or participation which may well work against the interest of the majority[2]. The concept of self-reliance refers to a greater degree of independence by the public in their actions. Independence in public participation according to White[3], takes various forms: self-reliance in ideas and initiatives *(endogenous development)*, self-reliance in funding and control *(autonomy)*, and self-reliance in materials and manpower *(self-sufficiency)*. More discussion will follow later in this chapter.

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[1]- Boyle, G. Patrick, "Planning Better Programs", The Adult Education Association Professional Development Series, McGraw-Hill Book Company, Madison, Wi, 1980, p. 108.

[2]- Lisk, Franklyn, "Popular Participation in Planning for Basic Needs: Concepts, Methods and Practices", Grower publishing company limited, England, 2nd ed., 1988, pp. 16-17.

[3]- White, Alastair, "Community Participation in Water and Sanitation: Concepts, Strategies and Methods", IRC, Netherlands, June, 1981, p. 109.

Broadly speaking, public participation may range from the token involvement of people indirectly in the formal decision-making process to *autonomous* decision making by public organizations at the local level. It can include co-operation between decision makers and those affected by their actions, without any formal surrender of power to participants, although these may be allowed to modify decisions in order to retain their co-operation. In another form, participation can concede to participants *a share of formal power* varying from the right to impose temporary or permanent vetoes, to the right to joint or sole decision making. Furthermore, effective participation may be obtained by negotiation between power-holders and representative groups within society.

There is no single meaning of participation on which all, or even most, professionals agree. Definitions differ depending on the purposes of the activity which is to be undertaken. Each specialist defines participation with an eye to the specific purpose of his work, and because of this, each purpose has a special definition.

Public participation generally means any process by which the public take part in the shaping of the environment within which they live and work. Participation is the means of communicating between the residents and the community's elected officials, the decision-makers, specialists who build and form the built-environment, and all the many people who influence the life of citizens[1].

[1]- Halprin, Lawrence, "Take Part", Lawrence Halprin & Associates, San Francisco, 1972.

2.3 THE ROLE OF PUBLIC PARTICIPATION

Christopher Alexander[1] spoke about the role and benefits of public involvement and participation in environmental interests, when he stated that:

> "Participation is inherently good; it brings people together, involves them in their world; it creates feeling between people and the world around them, because it is a world which *they* have helped to make. The process of participation tends to create places which are better adapted to human functions than those created by centrally administered planning process. People need the chance to make active decisions about their environment. This is a fundamental human need. It is a need to create; and a need to control. Whenever people have the opportunity to change the environment around them, they do it, they enjoy it, and gain enormous satisfaction from what they have done. On the other hand, people need a chance to identify with the part of the environment in which they live and work; they want some sense of ownership, some sense of territory".

But, while there is a universal agreement about the important role of public participation in promoting economic development and social progress, there are some professionals who deny that role. *Goldblatt*[2], as an example, argued that it is not necessary and even undesirable for the public to participate in planning their environments, mainly because of the wide range of required expertise, and because participation may cause delays and may increase expense.

It is a common prejudice that the public are unable to participate, unless they are encouraged and taught how to do so. This prejudice presupposes a number of issues such as the lack of homogeneity in the community, the level of participation required and the site and nature of the scheme. These issues need to be examined and appraised. One of the major objectives of participation is to effect psychological changes in the

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[1]- Alexander, Christopher, "The Oregon Experiment", New York, Oxford University press, 3rd ed, pp 40-41.

[2]- Goldblatt, H., "Arguments for and Against Citizen Participation in Urban Renewal", Washington, D.C., Vol. 11, No. 2, June, 1979, p. 186.

participants themselves that will better prepare them to participate in all changes that affect them and their environment[1].

The important role of public participation could be summarized as follows[2];

a. Public participation promotes integration. It is important that the participants understand their roles and the objectives of the projects and that they receive sufficient information on which to base their decisions. Public participation is a practical way of integrating local communities' interests and development goals.

b. Public participation increases performance and stimulates a greater acceptance of performance criteria. Participants become emotionally involved and gain feelings of pride and accomplishment from the projects and become committed to their goals and standards. In this context participants more readily accept final decisions, feel more responsibility for carrying them out, and exhibit less resistance to change.

c. Public participation helps deal with the significant problem of the lack of sensitivity and effective response to local community feelings, needs, problems, and views, which often characterize the relationship between planners and the public in developing countries. Public participation may require *time* for participants to learn how to handle their newly found responsibility and *time* for the project managers to learn how to trust the public. Participation can change the total atmosphere so that people share their concerns about the projects, allowing grievances to be aired and discussed openly.

d. Public participation brings higher and better-quality output. Participants often make suggestions for both the quality and quantity of improvement. Although not all the ideas might be useful, there are many of value that can produce genuine long-term improvements.

e. Public participation increases the amount and the accuracy of information that project managers have about work practices and the environmental contingencies associated with them.

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[1]- Boyle, G. Patrick, "Planning Better Programs", The Adult Education Association Professional Development Series, McGraw-Hill book company, Madison, Wi, 1980. p. 92.

[2]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, pp. 8-11.

f. Finally, public participation allows a more economical operation by permitting a greater use of local human resources, eliminating expensive support services required by outside consultants.

However, although public participation has an excellent potential for building teamwork, it is a difficult practice and can fail if poorly applied.

2.4 DIFFICULTIES OF PARTICIPATION

"Some say that participatory processes take too long, that people do not know what they really want even if asked, and even when they do know, they are not properly equipped to get it. Others say that given the chance, people will do silly things, and if they do not, they have neither the time, the commitment, nor the capability to be involved in decisions that can be very costly if they are wrong ones. Yet others hold that these participatory processes increase the burden of management on already overburdened administrators. They are often an excuse for professional incompetence. Participatory planning and design, they charge, is a measure imposed by poverty; most people do not want to get involved unless they have to"[1].

Most plans and projects, especially in developing countries, are formalistic documents of "project-by-project" approach with several varied projects related neither to the national development plan nor to each other. The plans are often totally ignored by the agencies responsible for implementing them. Governments and policy-makers take the projects as their own creation, but, in addition to that, they predetermine every move and decision[2]. Furthermore, most of the technical ministries do not have personnel who are qualified to identify, evaluate, and implement projects.

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[1]- Hamdi, Nabeel, "Housing Without Houses: Participation, Flexibility, Enablement", VNR, New York, 1991, p. 84.

[2]- Wilkinson, Nicholas and Dr. Hala Kardash, "Investing Society's Energy in Self-help Building: The Parameters for Participation", The international symposium of Hassan Fathy for architecture for the poor, Cairo, 20 to 22 April, 1993.

Many professionals believe that they are trained to plan for the public, and that participation is impossible or has to be restricted to some forms of *consultation*[1]. They underestimate the benefit which could be gained from the "ignorant" and "illiterate" people involved in decision-making.

Professionals and administrators often treat the ignorant and illiterate poor in an authoritarian manner, and make this attitude clear to people. The real reason for limiting or discarding participation in many cases is the unwillingness of professionals *to share* their decision-making power with ordinary people[2].

However, another important reason why participatory planning is seldom practised, even when the political will is there, is the lack of knowledge of how to do it. Participation will create chaos, because in planning and design, people don't know what they are doing. There are four major obstacles to genuine public participation[3]:

a. The dominance of one group over others
Securing prestige or wealth for a few prominent members of a local community, by over-representing the interests of the more powerful. Participants invariably differ in their respective positions of power.

b. Lack of interest of potential participants
It is often very difficult for the poorest of the local residents to understand why they should participate since this approach usually fails to give them any immediate (financial) rewards.

c. Lack of sufficient time
Real participation requires an"educational campaign" which is a time-consuming procedure that often threatens to extend the deadlines set by both donors and national governments to start and complete projects. The time factor is also one

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[1]- Consultation means involving the public to some degree in decision-making concerning the activity which is proposed.

[2]- United Nations for Human Settlements (Habitat), "Community Participation in the Execution of Low-Income Housing Projects", 1984, p. 6.

[3]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, pp. 8-11.

of the objections to the idea of participation. Sometimes participants of a long term project will not gain its fruits, therefore, there is no reason why they should bother themselves with participation.

d. Restrictions generated by present structures and systems
A major obstacle to applying public participation is the conflict it might create with national authorities. Public participation represents a threat to central government who often view negatively any trends towards decentralization. Public participation is viewed as something that can trigger awareness and contribute to a loss of political control over the poor rural communities. An additional conflict, in certain cases, may be that any increased involvement of local community residents in development projects may hurt the vested local interests of those who dominate the existing local structures.

Finally, there should be a language and shared principles in the community to avoid chaos in the built environment. This will be discussed later.

2.5 PARAMETERS OF PUBLIC PARTICIPATION

Since the concept of participation is broad, several assumptions should be made more distinct in order to understand the purposes and methods of participation in development programs. There are four parameters which can be distinguished in the analysis of the participation process[1]:

a. Scales of Public Participation;

b. Types of Public Participation;

c. Kinds of Participants;

d. Ways and Forms of Public Participation

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[1]- Khalil, Husam, "Users Participation in Evaluating an Urban Open Space; Jordan University Housing Scheme", Unpublished M.Sc in Architecture, University of Jordan, 1989, p 21-60.

A. Scales of Public Participation

Mainly, there are four scales of action: International (UN, UNICEF, UNESCO..), that is the participation on the scale of one World; National, central government action; Regional, governorates and counties; and finally, the local scale, municipalities and community organizations. Clearly different scales of action can be combined in one strategy.

Scale is very important when considering any participatory activity, since the difference of scale should result in different types of participation, different kinds of organizations, and different mixes of skills, where each level of action offers various opportunities for participation.

Despite the fact that Luxor is an important issue Internationally, Nationally, and Regionally, where the heritage and tourism planning play a major role, this research is concerned with local scale issues and what possible opportunities for participation to enhance these significant environments. As mentioned before, in chapter one, most of the problems in Luxor happen as a result of the confusion between the different parties of the city. Participatory projects at local scale will vary according to the level of the interest in the project. For example, there will be projects on the national scale carried out locally that are related to such issues as: housing, literacy, birth control, conservation, providing basic needs and so on. In general, Luxor is divided between two groups of interests, one is the administrative interests (or policy interests) and the other is public interests. Both groups of interests have different priorities and different techniques for implementation. The parameters for scale are size, cost and duration of the project. As projects get larger, public participation becomes clumsy and if the projects are too large, participation is killed. People will take part only if they feel responsible for their own environment, and they feel responsible only if they are encouraged to identify the parts of the environment which belong to them. When the public are organized or organize themselves for participation in any project, three kinds

of situations can be distinguished which directly and indirectly affect the scale of the project[1]:

a. There is no appropriate organization within the community to deal with the project. (The fact that an organization does not exist may be an indication of the heterogeneity or instability of the community).

b. There is one organization which covers either the entire population or a part of it. The question is how to be sure that the organization is representative of the entire population.

c. There are two or more organizations, each covering some portion of the population: complementary, overlapping or competing. A choice will have to be made of which organization or organizations can be involved in the project, unless the organizations can be persuaded to join hands).

A consideration of scale in any participation process raises the following issues[2]:

a. Different people may be interested in participation at different scales.

b. Scale may influence the feasibility and cost-benefits of participation.

c. The effects of participation may be different at different scales.

d. Scale may affect the opportunities to participate, i.e. as the scale gets larger, the ability for individuals to participate becomes impractical, and it is then only practical for a local representative to participate on behalf of the whole community.

e. Scale also affects the possibilities of communication between the participants.

Thus, for the purposes of this research, different scales will be chosen for the different disciplines involved in the dilemmas facing Luxor.

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[1]- United Nations Centre for Human Settlements (HABITAT), "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p 9.

[2]- Khalil, Husam, "Users Participation in Evaluating an Urban Open Space: Jordan University Housing Scheme", Unpublished M.Sc in Architecture, The University of Jordan, 1989, p.22-23.

B. Types of Public Participation

Type of participation relates to the phase in the project's life cycle i.e decision-making and programming; design and planning; implementing and constructing; maintaining; and finally evaluating and feed-back. With each of the above mentioned stages, different levels of participation are possible. For example, participation at the decision-making stage may have different levels, from full participation, to choice between alternative decisions, to expressions of opinion, and to no participation. Each type of participation may have different levels within each type.

1. Participation at the Decision-making and Programming Stage

The early stages are important for any project. Participation at this stage will relate to many of the decisions and choices that influence the success or failure of the project. Participation in decision-making and programming increases the possibility that the final results will fit public needs. Innovative programmes and decisions need a favourable public response, political will, technical competence and financial resources. The right combination of these ingredients is difficult to obtain.

The decision-making dialogue usually takes the form of contacts with local authorities and formal leaders, extended by one or more general meetings. Special arrangements may however be necessary to ensure that the interests of weaker socio-economic categories are sufficiently represented. The degree of participation varies from public information and acceptance to consultation, joint decisions, to decisions that are exclusively made by the public[1].

Three basic modes of participation in decision-making and programming can be distinguished and each mode has a range of variants. *The first mode* of participation is one in which the participants have no formal voice in planning and decision-making (the

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[1]- Van Wijk-Sijbesma, Christine, "Participation and Education in Community Water Supply and Sanitation Programmes", IRC, Technical Paper Series, The Hague, The Netherlands, 2nd ed., November, 1984, p 8.

only decision is to accept or reject the offer). *The second mode* of participation is one in which there is an advisory role for participants in the decision-making process (the people are consulted about plans, but the authorities take the decisions). This also could vary. In the first case, the main decisions have been taken, and consultation only means extending information. In the second case, the planners prepare the plans together with the community. This requires considerable *time* and *energy*, but the advantage is that, when the final decision is made, the proposal will be the work of the community and planners together. Finally, *the third mode* of participation (which can occur in combination with the second one) is one in which there is representation of the participants on the decision-making body.

Again the scale of the project will influence the way the public participates in decisions and programmes. The concept of a representative 'development council' at the local/community level is one which can be explored in order to ensure that the decisions taken by the council reflect the diverse interests of the local population. Representation might have to be based on legally fixed quotas for different socio-economic groups. Where the style of government is characterized by distinct hierarchial social/class structures, legitimate representation may be based on the need to ensure adequate participation of underprivileged groups in decision making, e.g by allocating a number of seats on the council to disadvantaged minorities and the poorest social groups and classes. In Egypt, an adequate representation of the poor and 'medium-poor' peasants in the decision-making bodies of production co-operatives is guaranteed by reserving half (50%) of the seats on the Republic Congress and administrative committee and on the control commission for these low-income groups (peasants' and labourers representatives).

Finally, it is important to note that "organization" is not the same as "participation". In the case of large populations, a multi-tier organization, with delegation of powers, becomes a necessity. On behalf of the population, representatives (elected or natural leaders) negotiate with professionals and authorities, theoretically at least, in close

consultation with the population. It is difficult to ensure, however, that the population is kept well informed by these representatives and that the representatives express the opinions and defend the interests of the population, and do not merely present their own views[1]. The input from the public by any means in the decision-making and programming stage is of great value, and if it is not obtained, the objectives of the later stages of design, planning and implementation may not be achieved.

2. Participation in the Design and Planning Stage

The design and planning stage is an aspect of the decision-making process, where the participants are involved in the detailed physical planning of their particular area and not in the general planning of the whole city. Alexander[2] suggests that participants of any project should themselves prepare their designs through a selection of people who form a core group, and design decisions are made step by step. He states the principle of participation at any design and planning stage which can be modified as:

> "All decisions about what to build or plan , and how to do it, will be in the hands of the public. ...., there shall be a public planning/design team for every proposed project; any group of the public may initiate a project or part of it, and only those projects initiated by the public shall be considered for funding; the planning staff shall give the members of the planning/design teams whatever patterns, diagnosis and additional help they need for their design, the time that public need to do a project, shall be treated as a legitimate and essential part of their activities; the planning/design team shall complete their schematic designs before any architect or planner begins to play a major role".

There is a lack of systematic formulation of participation in actual design and planning of environments, and there is a range of levels of public participation at the

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[1]- HABITAT, "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p 11.

[2]-Alexander, Christopher, "The Oregon Experiment", Oxford University Press, New York, 3rd ed., 1980, p 58.

planning/design stage in the project cycle. Wandersman[1] mentions ranges of public intervention in the planning/design process from full control, to choice of plans, to no participation. Wegge[2], from the other hand, insisted that planning/design teams should manage the process. He then classifies two means of participation by the public in the planning/design stage: indirect, by responding positively to project surveys, and direct by expressing ideas and interests. He states opportunities for community members to participate in the general project design to include:

a. Promoting among themselves the notion of improvement to encourage discussion of needs;

b. Meeting with authorities and groups of citizens to explain programmes and gather feedback;

c. Organizing a community development committee;

d. "Walking through" communities to gather information on the location of roads and footpaths, community facilities, public service delivery points.

Members of the community can also participate in the design of specific parts of the project, such as houses, community buildings, open spaces and shopping areas. This type of participation can be facilitated by the skilful use of scale models, drawings, competitions, posters, "comic books" and video tapes. Furthermore, this can only be reliable in small projects, but as they become bigger, the possibility of self planning decreases and becomes more difficult and impractical. Citizens may only give advice and express opinions and attitudes to the designer/planner team based on their backgrounds, traditions and daily activities to help produce a good and desirable

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[1]- Wandersman, Abraham, "User Participation in Planning Environments, A Conceptual Framework", Environment and Behaviour, Sage publication, Inc, Vol. 11, No. 4, December, 1979, p. 446.

[2]- Wegge, Jon, "Modes of Participation by the Urban Poor in the Construction, Maintenance, and Improvement of their Homes and Neighbourhoods", (Preface, United Nations Centre for Human Settlements, Papers presented to the workshop on Community participation, 17 Sept.- 1 Oct. 1982), Nairobi, Kenya, 1983, pp. 6-7.

environment for them, or choose among alternatives prepared by the designer/planning team.

3. Participation at the Implementation Stage

The role of the public which is the real meaning of participation for many architects and planners is the self help action by participants at implementation. There are three opportunities related to participation at the implementation stage[1];

a. Construction or improvement of buildings, particulary houses;

b. Construction of infrastructure; and

c. Extension of services.

Participation in project implementation can take the form of individual self-help, mutual self-help or participation through hiring of labour, and could be seen as an ongoing activity at three levels:

a. Individual basis, in completing housing construction and improving it.

b. Group basis, in the housing construction process and upgrading of the housing environment.

c. Community basis, in undertaking the unskilled aspects of the contractor's work or in constructing additional community facilities[2].

Projects with self-help construction components have been faced with some problems. First, families do not always have the appropriate technical skills or the manpower to build their own environment. The second problem of self-help construction is of a financial nature. The advocates of self-help construction assume that most urban poor are unemployed or underemployed and, therefore have ample time to participate in the project. In fact, employment of low-income groups is characterized by long working hours and unstable and irregular jobs. Consequently, low-income families cannot find

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[1]- HABITAT, "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p 11.

[2]- The questionnaire which will be presented in the field work, chapter 6, will examine the citizen at the three levels mentioned.

the time to construct their own houses. However, to encourage participation in implementation, a kind of management must be prepared by project officials, whether from a government agency or the community, to demonstrate patience, administrative understanding, and respect for the community in order to create an atmosphere of "working together".

4. Participation in the Financing Stage

Since poor families are the majority of the community, financial arrangements should be kept as simple and as flexible as possible. It should be easy to adapt to the wishes, needs, and resources of the people they are intended for.

The participants are generally not in a position to pay the costs of the project from their own resources. Therefore, the projects usually provide loans to the beneficiaries. The interest rate is usually related to, but lower than, the interest rate currently prevailing in the country. Normally, loans have to be paid in monthly instalments over a period of time (10-30 years) depending on the project and the loan offered.

> "The recovery of the loan from beneficiaries through monthly instalments is often the most difficult part in the execution of a project. Two issues should be distinguished with regard to cost recovery: the willingness of the beneficiaries to pay; and the method by which the payments are collected"[1].

Participation in implementation and maintenance positively affects the financing stage in two ways[2]:

> **a. Immediate Saving.** In certain operations it is simply cheaper to train the citizens and provide them with the tools than to rely on existing trades. In implementation there are many minor jobs that must be done, and in subsequent

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[1]- United Nations for Human Settlements (Habitat), "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p. 25.

[2]- Goetze, Rolf, "Urban Housing Rehabilitation: Two Approaches Contrasted to Illustrate Productive and Meaningful Dweller Participation", Turner, John, Freedom to Build, New York, 1972, pp. 65-66.

maintenance, most are minor. Major tasks are sensibly delegated to professionals. The know-how and judgment to enable the citizen to decide when to call the specialist, whether to trust his word, and what to do himself, must be developed.

b. Long-Range Consequences. Even when a future citizen's participation in a given task cannot be justified within the initial cost, his participation is beneficial when seen as "education". In the long run, the citizen copes with countless recurring situations that professional maintenance or management services cannot handle at a reasonable cost.

The major financing problem emerges when a project deals with high densities, as maximum densities do not develop quickly, but over a period of time which could be extended to 10 years. The key to cost control lies in maintaining the planned schedules. That again, requires an organization of the community which can stimulate participants and bring them into the planning/design phase. In addition, to avoid costly delays, project components should be divided into two categories; those for which decisions can be delayed, and those for which decisions cannot be delayed.

5. Participation in the Use and Maintenance Stage

The participation of the public in the operation and maintenance of the project is of utmost importance. In many cases the operation and maintenance of new facilities by agency personnel is the weakest link in the program sequence, thereby threatening the work done by all other sections.

The public can make a real contribution in this stage, by providing volunteers for training as local operators or caretakers, by paying for operation, maintenance, repairs, replacement and extension, by taking responsibility for the inspection, by reporting problem and through social control as individuals and groups[1].

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[1]- Van Wijk-Sijbesma, Christine, "Participation and Education in Community Water Supply and Sanitation Programmes", IRC, Technical Paper Series, The Hague, The Netherlands, 2nd ed., November, 1984. p 10.

6. Participation in the Evaluation Stage

The original function of evaluation is to record what has been done with the money and efforts invested. With so many alarming reports on breakdown and acceptance problems, there is a growing interest for evaluating the effectiveness and impact of completed projects. Wegge described evaluation in the participation stage as[1]:

> "Evaluation offers an opportunity to evaluate the effectiveness of participation. Managers should be aware that the level of participation is rarely consistent in all phases of the project, but that participation varies. Evaluation can help determine whether the level of observed participation is due to success in meeting people's needs or is due to less desirable reasons, such as lack of a voice in project control, lack of organization, or lack of incentives".

C. Kinds of Participants

The use of the term *public* is not clear and specific. It is used in a variety of social and political situations. Each definition fits a specific condition. In this study, *"public"* means the community and its residents, with a high degree of face-to-face contact and some shared values, common problems, and common substances. The kind of participant within the public is an essential determinant for the success or failure of any participation activity, since individuals or groups of people always have some shared characteristics as well as differences. Generally, there are many groups that might be involved in the planning, design, and use of the environment e.g the residents, the experts, the governmental agencies, local leaders, voluntary bodies, educational institutes and all the members of the public. Residents will form the main group of participants largely because it is difficult to specify other groups even though most are citizens in the environment or the city.

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[1]- Wegge, Jon, "Modes of Participation by the Urban Poor in the Construction, Maintenance, and Improvement of their Homes and Neighbourhoods", (Preface, United Nations Centre for Human Settlements, Papers presented to the workshop on Community participation, 17 Sept.- 1 Oct. 1982), Nairobi, Kenya, 1983, p. 11.

It would be misleading to think of residents as a "homogeneous group", as these have a diverse set of interests and a variety of roles and statuses. We can distinguish between different kinds of participants according to socio-economic characteristics (e.g local residents, leaders, government staff and socio-economic categories based on sex, income, length of residence etc). *Wandersman*[1] identified categories of individual difference that may exist between people and groups, as follows:

a. Personality variables: Including educational status, cultural background and life style.

b. Demographic variables: such as age, sex, race and socio-economic status.

c. Environmental preferences: Concerns the degree to which a person cares about or is sensitive to a particular environment.

d. Effectiveness factors: Perceived expertise and relevant prior experience may affect willingness to participate and the results of this participation.

It is obvious to say that the desire of individuals to participate will vary from one individual to another. Some people like to participate while others would be glad not to have the burdens and the responsibilities of participation. Even for the people who would like to participate, they would vary in the stage and level of participation they prefer, and in the type of areas in which they like to participate.

Local leadership participants

Good leadership is regarded as essential for promoting the public participation process at the grass-root level, for two obvious reasons. First, in view of the decision-makers by direct interaction with local population, local administrators are better informed about the range and variety of local problems which can impinge on development efforts and, hence, local leaders are better suited than 'outsiders' to provide appropriate solutions to local problems. In this regard, local leaders can contribute immensely to the successful implementation of local development programs and projects. Second, again in view of

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[1]- Wandersman, Abraham, "User Participation in Planning Environments, A conceptual Framework", Environment and behaviour, Sage Publication, Vol. 11 No. 4, December, 1979, p. 187.

their familiarity with the local scene and conditions, local leaders tend to be more sensitive to the socio-economic, cultural and traditional complexities of the society, and as a result adopt policies and methods which take full account of the socio-economic framework within which they are intended to operate. An outsider, on the contrary, might easily overlook or not be aware of apparently minor but important local details which can have grave consequences for local-level development[1].

D. Ways and Forms of Public Participation

It is obvious that the objective of the project will affect the process of participation, such as: Housing, literacy and so on. Before we analyze different types of participation, three arguments are employed to advocate the use of participation in any project[2];

a. Participation is an end in itself. People have the right to participate in the execution of projects which profoundly affect their lives.

b. Participation is a means to improve project results.
If people participate by contributing their ingenuity, skills and other untapped resources, more people can benefit, implementation is facilitated, and outcome is more responsive to the needs and priorities of the participants.

c. Participation is a self-generating activity which stimulates people to seek participation in other spheres of life. Participation builds up a self-reliant and co-operative spirit in communities; it is a learning process whereby people become capable of identifying and dealing actively with their problems.

As it was indicated before, there are different scales, types and kinds of participation and participants. There are also many ways and forms of public participation in developing the public's own environment or improving their living conditions[3]. Where participation

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[1]- Ng, Gek-boo, "Mass Participation, Development and Basic Needs Satisfaction: The Chinese Approach", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, pp. 115-116.

[2]- United Nations for Human Settlements (Habitat), "Community Participation in the Execution of Low-Income Housing Projects", Nairobi, Kenya, 1984, p. 6.

[3]- Ibrahim, Mohamed A., "Community Participation in Low Income Housing", Unpublished M.Sc in Architecture, Ain Shams University, Cairo, 1987, pp. 10-15.

does occur, it may take very different forms, ranging between the genuinely effective or merely symbolic. Participation may be direct or through the mediation of others; it may be obtained through formal institutions or through informal processes of action and discussion. It can be unfettered or regulated, but political and administrative constraints vary over time. Which combination of these forms will be more amenable to community development strategies depends upon the prevailing economic, social and political structures and the resultant distribution of power and resources within the society in a given context[1].

These ways and forms of public participation have been classified and identified according to White[2] separately. They are categorized into groups of activities which appear to be similar in their essential social features. In this categorization, the first five items are forms of participation in which the role of the external development agency remains dominant. In the last five, the role of the external development agency is more limited, and the initiative is in the hands of the public.

1. Consultation
2. Financial Contribution by the Public
3. Self-Help Projects by Groups of Participants
4. Self-Help Projects Involving the Whole Public
5. Public Specialized Workers
6. Mass Action
7. Collective Commitment to Behaviour Change
8. Endogenous Development
9. Autonomous Community Projects
10. Approaches to Self-Sufficiency

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[1]- Hughes, Arnold, "Alternative Forms and Levels of Popular Participation: A General Survey", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, p 54.

[2]- White, Alastair, "Community Participation in Water and Sanitation: Concepts, Strategies and Methods", IRC, Netherlands, June, 1981. pp 4-8.

1. Consultation
The basic means of giving the community some voice, involving it in decision-making. Main rationale: to ensure that the project or the programme introduced by the development agency is adapted to meet the needs of the community members, and to avoid difficulties in implementation. This kind of communication involves some degree of negotiation. There are two levels of consultation: the first level is the consultation with community representatives or leaders only, and the second level is consultation with all sectors of the public.

2. A Financial Contribution by the Public
It means cash collections made by and within the community, generally prior to, or at, the time of implementation of a project, usually as a contribution to capital construction. The financial contribution could be made in many ways such as: payments as fees for services provided by the development agency, contribution through voluntary collection and collection through local taxes.

3. Self-Help Projects by Groups of Participants
In these projects a specific group of local inhabitants contribute their labour, and perhaps other inputs, to its implementation, while there is also the assistance of an external development agency.

4. Self-Help Projects Involving the Whole Public
Projects in which every family in the community is expected to make a contribution (usually in labour), while there is also an input from an external development agency.

5. Public Specialised Workers
This form of public participation is achieved through training and appointment of one or a few of the members of the public to perform specialised tasks. Training and technical supervision are carried out by an external development agency, but some form of public authority is usually exercised over the specialized workers.

6. Mass Action
This form of public participation can be achieved by the collective work of the population in the absence of a major input from external development agencies. Often such actions are directed at environmental improvements.

7. Collective Commitment to Behaviour Change
This form of public participation is performed when the public makes a collective decision to change customs or personal habits. In this case collective social pressure is exercised for the realization of such change. To achieve this form of public participation, it is necessary to identify the customary behaviour needed to be changed. While changes of behaviour could occur in other ways, public participation is involved when an explicit decision is collectively taken.

8. Endogenous Development
This form of public participation is obtained in cases where there is an internal generation of ideas by the public for the improvement of living conditions. The concept of this form of public participation is that the people themselves decide what they want, as they are in the best position to know what new development is needed. The members of the public may, however, have access to external development agencies to help with the implementation of, or indeed press for, such help. On the other hand, where this is simply pressure for services to be provided, it hardly qualifies for the term "public participation", though in a wider sense this is an example of political participation.

9. Autonomous Community Projects
Public participation in this form is found in projects that are manage and resource from within the community. This includes the hiring of any outside expertise or professional staff. Such projects are therefore under the control of the public. "Self-reliance" is often used in this connection.

10. Approaches to Self-Sufficiency
This form of public participation could be achieved through projects in which the objective is to satisfy local needs as far as possible by using local materials and man-power directly, and not by depending on goods and services from outside, or by buying them after collecting funds. "Self-reliance" is also sometimes understood in these terms.

The above ways and forms could be adjusted according to local conditions and the socio-economic characteristics of the public. The validity of each of these ways and forms could also be examined within the national policies of public participation.

2.6 PUBLIC PARTICIPATION AND ADMINISTRATIVE SYSTEMS

Above all, participation is critically dependent upon the attitude of governments: dependent for legal sanction and enforcement, for political tolerance or encouragement, for access to resources of land, capital, information and skill. Whilst national governments are outside the purview of this study, it has to be recognized that the political and cultural environment of many countries in the Third World, as well as Egypt, is not very conducive to effective public participation. Indeed, there is a trend away from unrestricted large-scale public involvement towards "de-politicisation" and "de-participation" on the part of many Third World regimes. Autocratic rulers, military Juntas and radical "guided democracies" alike, seek to set limits to the amount of public involvement in decision-making. Furthermore, governmental rulers may also wish to determine what kind of participation can be practised[1].

Low levels of education and technical skills, combined with traditions of subservience to authority, may compound the indifference of rulers to power-sharing. Such concerns and practices may produce symbolic or low levels of participation, designed to legitimise a regime and maintain national stability rather than improve the conditions of the public.

Even the least sympathetic regimes may accept, or even encourage, some form of participation for reasons not related to the real needs or satisfaction of the public, such as to undermine a political opposition or to provide a safety valve for political ambitions at a local level. Other governments may have a deeper and more lasting interest in participation, stemming from ideology or from what they see as the imperatives of economic and social development. Yet public participation may conflict with the goals of economic and social development, when these are sought exclusively or mainly through growth of large, formal sector operations such as the tourism industry, heritage exploration or plantation agriculture.

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[1]- Hughes, Arnold, "Alternative Forms and Levels of Popular Participation: A General Survey", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, pp 88-90.

Nevertheless, there are indications that where governments are disappointed with results of centralized planning and large-scale, capital-intensive investment, and where they are pessimistic about access to resources in an age of world recession, interest in participation may be less ephemeral and opportunist, and more genuinely experimental.

To understand the governmental issues more fully, it is necessary to understand how different theories and concepts of political systems reflect at the local scale and which will directly affect any participatory exercise. Garcia-Zamor[1] identified two basic kinds of delivery systems:

> "a 'push' system and a 'pull' system. By the 'push' system the deliverer of the product or service triggers the delivery; in the 'pull' system the recipients of the goods or services seek out and trigger the delivery. The 'push' system requires less effort on the part of the beneficiaries and more effort on the part of the program deliverer, since the deliverer must seek out the people to whom to give the service or product. The 'pull' system implies that the beneficiaries must seek out service or product and do whatever is necessary (travel, complete forms, etc.) to receive the product, hence they have manifest interest in it".

However, the central issue here, which will generate very different immediate ends in the participation process are the ways and means of administrative systems. Two opposite sets of ways and means were indicated by Turner[2];

* Heteronomous[3] are ways and means of centrally administrated systems, (other-determined and centralization), and,

* Autonomous; ways and means of self-governing, local systems, (self-determined and decentralization).

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[1]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, pp. 4-5.

[2]- Turner, John, "Housing of people", UK, London, 2nd ed, 1982, pp. 13-14.

[3]- *Heteronomy*: subjection to the rule of another being or power, subjection to external law.

Participation requires a "bottom up" approach as the ideal approach to development. Moreover, decentralization of decision-making powers is generally regarded as a major prerequisite for fulfilling the objective of public participation in the development process. Given the differences that may exist between regions within a country, in terms of socio-economic and cultural characteristics, it becomes extremely difficult to plan and direct a variety of local development programs from the centre, particulary where some of these might relate to essentially local problems. Hence, a centrally designed policy package is unlikely to be strictly relevant to specific local problems, and, even where this may be so, it is less likely to be implemented efficiently without the active involvement of local people or their representatives. This implies that power and authority should be decentralized to local decision-making bodies. It is important for such bodies to have a say in what is going on in their localities, since decisions taken at the local level are generally more likely to be in accordance with local interests and priorities and, hence, more readily acceptable[1].

Despite the fact that in developing countries, the bulk of the population does not understand the process of public adminstration and economic development, local people may be in a better position to perceive the needs of their environment than the planning specialist who is operating in the capital. The latter's global plan encompasses many variables that are not manageable at the local level. People at the local level need guidance of technocrats to develop large-scale projects that could have a significant impact on development[2].

Governments can play an important supporting role, for example in the vetting of self-help schemes for feasibility, the provision of supplementary resources and technical and

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[1]- Ng, Gek-boo, "Mass Participation, Development and Basic Needs Satisfaction: The Chinese Approach", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, pp. 110-111.

[2]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, p 237.

managerial expertise, the supervision of the actions of local bodies and leaders to ensure integrity and full access for non-elite and less articulate groups. Similarly, and perhaps most important, governments can play a leading role in the provision of increased levels of general education (literacy and numeracy) as well as training in the aims, procedures and operations of participatory planning with the aims of increasing public access to information and knowledge which is so crucial to the promotion and sustaining of public participation[1].

In many cases, investment choices critical to the satisfaction of needs may be heavily dependent upon the preferences of external donors and multinational enterprises, rather than local institutions, which may conflict with the self-reliance of some groups. Public participation is encouraged by foreign donors and international lending agencies in the hope that grass-roots participation in the projects that they finance will increase their success[2]. International agencies also can seek to incorporate elements of participation in the running of projects which they finance. They can reinforce participatory institutions with resources where they exhibit promising signs of life. Finally, they can continue the process of education by disseminating experience of participation through training programs, research activities, seminars, conferences, and so on.

The real problem with external support by participatory institutions is that it can be dangerous if it arouses government suspicion. There is a tendency for donors to support promising institutions too liberally. The effect is to expand the scope of their activities rapidly, outpacing the growth of their capacity for effective self-management.

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[1]- Hughes, Arnold, "Alternative Forms and Levels of Popular Participation: A General Survey", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, p 90.

[2]- Garcia-Zamor, Jean-Claude, "Public Participation in Development and Management: Cases from Africa and Asia", Westview press, London, 1985, p 3.

2.7 PUBLIC PARTICIPATION AND DEVELOPMENT

A new trend of development strategy based on social science concepts and methodology, rather than the traditional strategy of development based on economic criteria, centralized plans and centre-to-field (top-down) approaches, is to incorporate human-oriented concerns, transactive planning and field-with-centre collaborative action into development strategies. *People-centred* is the phrase used by social scientists which in combination with social action, produces the concept of *Social learning*. People-centred agencies dedicated to planning ***with*** people rather than ***for*** people. It is widely agreed that planning and participation are effective means of obtaining social development goals. There are three sources for this new development strategy[1].

a. The implementation gap

Many nations, especially in the third word, have failed to achieve their development objectives, both in individual projects and national goals. Development planners are increasingly aware that development objectives are thwarted by serious and continuing failure in the implementation process.

The lack of coordination among international, national and sub-national agencies, rigid bureaucracy, absence of trained personnel, inflexibility of organizational forms, unstable and shifting political support and absence of sustainability in projects are some of the difficulties described as the implementation gap.

b. Social learning theory

People-centred development is a combination of social science and action, to improve the linkage between the development agency and the client. These are labelled as "the learning process", "engaged planning", or "transactive planning".

Social learning is based on an expanded understanding of social knowledge, which differs from objective knowledge used so successfully in understanding the physical environment.

"Social reality is different from physical reality. Social reality is deeply embedded in customs, traditions, and beliefs of human beings in social communities, is not fixed or unchanging as allegedly are physical phenomena, and is dependent on value and action commitments of individuals who make up societies".

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[1]- Thomas, Theodore, "Reorienting Bureaucratic Performance: A Social Learning Approach to Development Action", Public Participation in Development Planning and Management, Cases from Africa and Asia, edited by Claude & Zamor, Westview Press, 1985, p 14-18.

Social learning alters the traditional role of the researcher-planner-manager and the traditional role of the agents for change. The researcher is no longer a neutral observer of distant facts, but is an active contributor to the formulation of new social knowledge. The planner no longer designs only with scientific data and professional expertise but collaborates actively with clients in the formulation of human-scale plans. The manager no longer acts neutrally to deliver units of services defined from above but actively negotiates human-defined service units acceptable both to clients and to central representatives of the larger political unit.

c. Social development[1]

Definitions of development have been changed from inadequate original concepts of development couched in primarily economic terms (GNP and per capita growth), resulting in maldistribution of basic resources and industrial output, to be refined to focus attention on the poorest majorities, on unequal distribution within successfully growing nations, and on basic needs in specific functional areas such as health, housing, education, agriculture, and rural development.

During this period of change, attention was directed toward the participation of the public in development programs. One step further was taken by adding a human value to the definition of basic needs. This added component is a sense of self-worth and a personal capacity for actively participating in life's important decisions. Social development becomes the liberation of human beings and communities **from** passive reception **toward** a developed, active citizenry capable of participating in choices about community issues.

This new understanding leads us to change many of our ordinary approaches to deal with development projects. The concept of *Social Learning* is the most critical issue in this study. It is different in kind to all the other criteria that have been used regularly which can be accommodated in a "top-down" approach. Social learning can't be used because "***it is deeply embedded in customs, traditions, and beliefs of human beings in social communities***"[2], and as we find, social realities are created and can be changed. Furthermore, social realities are influenced by any and all research innovations. The researcher or developer therefore is not neutral in relation to the research or project objective as in the standard physical analysis and scientific design. Two new

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[1]- Ibid, pp 14-18.

[2]- See page 50, b. Soical learning theory.

intervention strategies have been utilized by agents concerned in changing and redefining developmental actions and participation projects. Community empowerment and the reorienting of development bureaucracies are two such strategies[1].

a. Community empowerment
Limited success in achieving participation has been obtained through direct intervention in poor communities by using community organized and community developed strategies. Empowering people is the process of simultaneously linking active participation of local people and the political and administrative structures of those communities. "Give a man a fish and he eats today; teach a man to fish and he can eat every day".

b. Reorienting bureaucracies
Little attention, and consequently little progress, is evident in perfecting the linkages between empowered communities and existing government structures. The people-centred development strategist is challenged both to help empower development communities and simultaneously to work at reorienting governmental bureaucracies toward more effective linkages with client communities. The *former* may indeed not be possible without the *latter.*

We usually use the term *bureaucracy* to describe an idealized form of modern organization. Bureaucracy is identified by Crozier[2] in three ways:

"a. government by appointed staff organized hierarchically and dependent on sovereign authority;

b. rationalization of collective activities with attendant concentration of production according to impersonal rules, and;

c. the common usage evoking slowness, routine, complexity, and frustration".

Bureaucracy is described as effective when operating in a stable and relatively unchanging environment where required procedures can be made routine, control over personnel and service delivery units can be maintained, both activity and the end product can be standardized. A centralized or *top-down* command and planning function. The

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[1]- Ibid, p 18-24.

[2]- Crozier, Michel, "The Bureaucratic Phenomenon", University of Chicago Press, USA, 1964, p.3.

conditions of "underdevelopment", however, might be described as different rather than backward. Poverty, high birth rates, low life expectancy, illiteracy and alienation, are examples of these conditions and can be defined as characteristic of unstable or turbulent environments in which bureaucracies are not effective. Changing or reorienting bureaucracies in these situations may therefore be a more effective strategy for achieving development. From the so-called developed side, they tend to "blame the victim" by assuming that the deficiency is theirs, that instability, ignorance and resistance to change are faults of theirs, and that the change required for "progress" is solely theirs to make. But at the same time, political leaders or decision-makers are struggling to achieve and maintain their political control, and are unlikely to welcome sharing power or reorienting bureaucracy. It is possible to draw a conclusion that it is difficult for formal systems to promote and sustain effective public participation in development projects.

The issue of *decentralization* is one that readily evokes the idea of a 'power struggle' between the centre and the periphery, and also one that is sometimes viewed with suspicion by central and higher level authorities. Under what circumstances and to what extent will the central government introduce genuine decentralization of planning and tolerate the establishment of effective participatory institutions and organizations which are intended to redistribute power and resources to the weaker and disadvantaged groups or communities in society[1]?

However, it has been found that the decentralization of planning responsibilities to a local level by itself is not a sufficient condition to guarantee effective public participation in the development process. This needs to be complemented by the existence of committed and capable leadership by public organizations at the grass-roots level to ensure the effective mobilization and efficient use of local resources for development purposes.

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[1]- Lisk, Franklyn, "Popular Participation in Planning for Basic Needs, Concepts, Methods and Practices", Grower Publishing Company Limited, England, 2nd ed. 1988, p 10-20.

The need for self-reliance in local-level development is also found to be complementary to the promotion of public participation. The adoption of more self-reliant attitude in matters of development at the local level contributes to the creation of confidence among people in their own ability to take action in defence of their interests. However, the relationship between self-reliance and public participation is often misunderstood.

2.8 PARTICIPATORY INSTITUTIONS OR INTERMEDIATE ORGANIZATIONS

Experience has shown that mechanisms need to be developed, through which communities can participate actively with government institutions, so that human resources are mobilized fully and channelled into the most effective endeavours. These mechanisms include training in skills, activities, and organization which enable community involvement in the *participation process* to become a starting point for changing the future of their urban environment. Turner stated the importance of involving the local people in the system as:

> "The vital difference between organizations which use people and organizations which are used by people raises crucial issues at the policy level. If local decisions are made by cental bodies, those decisions are bound to implement more or less standardized programs and projects for particular social groups in particular places and at particular times. But if local decisions are made by local people, those decisions must be ordered and supported by institutionalized services which must be open to all, in all places and at all time, within the normative framework of those institutions[1].

Even in communities where people are somewhat apathetic or where local control is denied by the authorities, formal and informal groups usually exist. Often, such groups have selected themselves and have common social bonds. In new communities, forming organizations can be difficult because people do not know one another. Getting residents to actively participate in community actions is difficult: many people prefer to let someone else do the work. Participation can be encouraged by providing opportunities

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[1]- Turner, John F.C., "Freedom to Build: Dweller Control of Housing Process", The Macmillan Company, New York, 1972, pp 152-153.

for collaborative work and direct contact, by community festivals and competitions, and by publications and placards.

The fundamental question remains of whether or not community and formal institutions within the administrative and political structure are appropriate and sufficient for ensuring public participation in the different project processes.

To ensure that they have every opportunity to succeed, it is important to define their function in operating between the community members and the governmental authorities.

The main tasks of these organizations is to facilitate public participation by providing the initial stimulus for organization and by helping the people to articulate their needs and aspirations into meaningful action programs. The intermediate organization can also provide the necessary access to social, technical and financial resources. This could be done after defining the role and responsibilities of both community members and local authorities in the project's life cycle[1].

The challenge for a development planner, therefore, is reorienting the behaviour of both administrative personnel in central government agencies and local people and their own organizations, toward collaborative **planning *with*** rather than **planning *for*** the public.

One approach for this reorienting behaviour is the functional approach to social change. This approach is named the Institutional Building Model. The basic premise of this model is that change is introduced primarily through formal organizations. *Boyle*[2] stated the role of such an institution as:

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[1]- Ibrahim, Mohamed A., "Community Participation in Low Income Housing", Unpublished M.Sc in Architecture, Ain Shams University, Cairo, 1987, pp. 76-78.

[2]- Boyle, G. Patrick, "Planning Better Programs", The Adult Education Association Professional Development Series, McGraw-Hill book company, Madison, Wi, 1980. p. 93.

"In the Institutional Building Model, the change agents are identified as the leadership, with professional and political attributes, that facilitate the change process. Their basic tasks are to define problems, values, objectives, and operating styles of the organization; translate problems and needs into programs through policies and action measures; mobilize and develop human and physical resources; combine these resources into structures of authority, communication, and effective actions that enable the organization to carry out its programs".

Participatory institutions can also make an important contribution within co-operative actions. This is through their potential for promoting and ensuring public participation in the development process, in the following ways[1]:

a. Defining needs: A successful co-operative movement can effectively influence national planning decisions while each participatory member can determine local decisions;

b. Mobilisation of resources: Productivity and output can be enhanced by improving inputs and outlets production.

c. Distribution of benefits: Members can obtain a share of profits previously taken by middlemen; and

d. Satisfaction: Effective participation and economic success can generate high levels of satisfaction and self-confidence.

This study is focused mainly on participation as practised at the local level, through public organizations and related institutions, that are to a large extent controlled by the people themselves. The intermediate organization could be formed as:

a. Governmental agency, e.g. department of the city council

b. An academic organization.

c. Non-governmental, voluntary, organizations (NGOs)

d. Government-private sector co-operation.

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[1]- Hughes, Arnold, "Alternative Forms and Levels of Popular Participation: A General Survey", (Preface, Franklyn Lisk, Popular Participation in Planning for Basic Needs), the University press, Cambridge, 1985, pp 66-68.

The staff of the intermediate organization have to include multidisciplinary staffs, architects, planners, sociologists, ..., and other technical experts working together in one team.

2.9 PUBLIC PARTICIPATION AND SHARING OF INFORMATION

The acceptance of the concept of participation is a step towards sharing power. In order to share power, the participants must first share information. An effective information system offers appropriate, up-to-date, and useful information to all interested parties. Participation in the sharing of information depends on the authentic motivation to do so. The information should be sufficient to describe a given situation and should enable the participants to plan actions to deal with the situation. The information, upon which participation can proceed, should be acceptable and reliable. In the model of information-gathering and information-sharing, participants are involved in discussing the issues, collecting the information, analyzing the data, making recommendations and implementing them. In any participation project there is a need for action, but action without correct information can be misguiding or harmful. Efficiency in solving problems depends on the quality of information. Therefore, information should be of practical use to all participants.

2.9.1 Communication

Participation cannot be imposed by administrative devices, by well-meaning declarations of intent or seminars recommending it. Its success depends on a clear appreciation of its aims and its process. Those promoting participation should make every effort to create the right climate of understanding, which should be sincere and humane. It can be achieved through programs of actions, which bring together all parties so that formal and informal channels of communications are opened among and between them.

However, there are two of the main approaches for information in any participation project[1];

a. Using promoters who approach the community personally;
This method is also known as "lodging". The promoters create regular contacts with all members of the public to promote trust within the community before initiating the participation project. It happens usually by setting up an office on the project site. This approach may be combined with field research to prepare a first diagnosis of the situation. It is difficult to find and train the "lodgers" and lodging is also time-consuming.

b. Relying on the existing leadership;
Communication between authorities and community is channelled through existing leaders. It is the leaders who inform the public of the objectives, resources and methodology of the project. They also provide the official requirements of the implementing agency.

Furthermore, participatory exercises should not be undertaken in conditions of crisis. There should be a will to learn and collaborate with others. It is fully accepted that there should be continuous two-way communication. The best way of providing this two-way flow is through public participation in the process of education. This is easier to accept for information to the community, than for information about the community. Public participation in the collection of information will depend on the sophistication of the methods and techniques chosen, and the capabilities of the members of the public. There is a number of before-after studies on socio-economic aspects of any project program, using observation, questioning (both in formal census and informal interview), and measurements and records[2]. The following paragraphs outline the requirements for information exchange:

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[1]- Hrams, Hans H., "User and Community Involvement in Housing and its Effect on Professionalism", (Preface, John F.C. Turner, Freedom to Build), Macmillan Company, New York, 1972, pp. 188-189.

[2]- Van Wijk-Sijbesma, Christine, "Participation and Education in Community Water Supply and Sanitation Programmes", IRC, Technical Paper Series, The Hague, The Netherlands, 2nd ed., November, 1984. p 79.

Observation

Some information can be collected through *direct* observation. *Indirect* observation can also be used to collect information about community. Sometimes an investigator from outside the locality may live for a period in the community to collect information. By participating in the daily life on the site, he can gain an insight into less accessible information.

a. The Indirect Observation Methods

Members of the community can easily be involved in any participation project by responding positively to project surveys. This is an indirect mode of participation and in many instances surveys concentrate only on economic and superficial social data. Well-planned surveys, however, can provide vital data against which individual opinions can be reconciled. They also offer an opportunity for collaborative efforts between planners and community member to design, carry out and interpret the data[1]. It is a simple method to gain information, where some records of past behaviour are used to explain the present pattern and predict that of the future. It is easy, economic and does not disrupt the public and is reliable since it reflects what the people actually do, rather than what they say they do. The weaknesses of this method appears when the data may be difficult to extract, the choices sometimes depend on other factors than those of site characteristics, so, the degree of reliability of data, collected for future behaviour predictions, is questionable. Information is usually collected from resources such as

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[1]- Wegge, Jon, "Modes of Participation by the Urban Poor in the Construction, Maintenance, and Improvement of their Homes and Neighbourhoods", (Preface, United Nations Centre for Human Settlements, Papers presented to the workshop on Community participation, 17 Sept.- 1 Oct. 1982), Nairobi, Kenya, 1983, p. 10.

archives, content analysis[1], traces and literature survey. Literature surveys and archives are of great help, especially at the earlier stages of the participation process.

b. The Direct Observation Methods

The direct observational techniques refer to the recording of what people actually do in the environment. Sound and speech also can be recorded if needed. Some of the limitations are that recording the inner feelings, images, attitudes and values are not possible to record, but this technique is very useful for designers and planners in their work. Observation does not require conversation, it is economical in the terms of money, but expensive in the terms of time.

Questionnaire and Interview

Direct communication methods are the main source of information when it is needed to know how people feel, understand and value their environment. like all other methods, direct communication techniques have some difficulties: it is hard to externalize feelings, images, and experiences, so it is helpful to use a combination of methods and cross-checking would improve reliability. Environment, time and scale of the work might influence the survey results. Fragence[2] comments that each survey presents its own problems and difficulties, but a common sequence may be discerned:

1. Determination of the purposes of the study, the hypothesis to be investigated.
2. Literature search.
3. Assessment of suitable research methods.
4. Pilot study.
5. Refinement and sample definition.
6. Data collection.

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[1]- The content analysis of newspapers, radio, T.V, guidebooks, political speeches, advertisements, provide useful information and impressions: all these sources reflect opinions about the current ways of life and its desirable and undesirable settings. Even if they reflect limited and narrow ideas, they are useful as indicators of group attitude.

[2]- Fragence, Michael, "Citizen Participation in Planning", Pergamon Press, 1977, pp. 282-285.

7. Data processing.
8. Data analysis.
9. Assembly of the results/relationships to the hypothesis.
10. Writing up the results, relating to the other research, interpretation, etc.

There are many techniques of direct communication, the most usual are the questionnaire and the interview[1].

a. The Interview

The Interview is a conversation with a purpose, to obtain information about a person's beliefs, opinions, feelings and attitudes as well as personality characteristics. There are different types of interview such as structured interview, unstructured interview, and depth interview. It is better to start the interview with the more general and more interesting questions. A respondent's characteristics such as race, sex, and social class can affect the interview.

Among the limitation of the interview technique are that what people say is not always what they do, and sometimes they are confused between what they want and what they actually need.

b. The Questionnaire

A questionnaire is a series of written questions on a topic about which the participants written opinions are sought: It is an instrument for measurement and for correlations of particular kinds of data. It can be considered as a written interview, while the interview is an oral questionnaire.

The most difficult aspect of a questionnaire is the construction and interpretation of the results. The questionnaire design can be closed or open-ended questions, and a combination of both is recommended.

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[1]- Sommer, Robert; Sommer, Barbara, "A Practical Guide to Behavioral Research", Oxford University Press, Oxford, 1980, pp. 125-135.

The questionnaire is limited in use with the young, the very old, or uninterested respondents. But generally, the questionnaire is useful for identifying attitudes than for predicting behaviour and needs special care in wording the questions to avoid misleading answers.

Public Self-Survey

A more ambitious method for the collection of information, which is at the same time an educational tool, is the public self-survey. With the collaboration of the intermediate organizations, or participatory institutions, a group or groups within the public draw up a series of questions. An answer to these questions is sought by various methods, such as household and other interviews, observation and the study of records. Information can, thus, be collected by members of the public on facilities, behaviour, beliefs and attitudes[1].

2.9.2 Public Awareness

To debate successfully, all parties need to be aware of the issues involved. Public awareness is a necessity for a common language between experts and the public participants. In addition, people need opportunities to see their situations in a new light and to discover that some problems they can solve themselves. Awareness meetings have to be organized by the participatory institution to include all members of the public. This is part of solving a wider problem where a lack of formal education is equated with lack of intelligence. Thus the main task of awareness meetings is to agree with the participants what the issues are, the options available for addressing them and their financial and other responsibilities, with the aim of ensuring their active support and cooperation. **Brainstorming**, as a model of generating discussions and creating thoughts without any limits, is one aspect of participation that awakens public awareness

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[1]- Van Wijk-Sijbesma, Christine, "Participation and Education in Community Water Supply and Sanitation Programmes", IRC, Technical Paper Series, The Hague, The Netherlands, 2nd ed., November, 1984. p 85.

and directs community behaviour towards people solving their own problems[1]. Public awareness can be done through many modes of communication with members of the public in small groups, such as[2]:

a. Personal contacts with members of the public or with groups.

b. Public meetings and public hearings for the whole community.

c. Education courses for the project participants.

d. Seminars with public leaders.

e. Mass Media, Television and Radio programs.

f. Newspapers, posters, slides and film shows.

To generate public awareness, public meetings are essential. But the traditional way of setting them up with a fixed agenda, a platform and rows of chairs, is to set a stage for conflict. This conflict happens because the public have many different interests and few people get a chance to have a say within the limits of a fixed agenda[3].

2.9.3 The Mass Media

A lack of basic knowledge is one of the barriers to public participation practice. Mass communication media are very suitable for the dissemination of information on a large scale, for they can reach many people in a short time at relatively low costs.

The usefulness of the major mass media has, however, been overrated. They may contribute to a widening "knowledge gap": between high and low socio-economic status

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[1]- El-Ahram, "Public Participation Philosophy", Daily newspaper, 16/5/1993, No 38877, year 117, p. 9. (In Arabic).

[2]- Ibrahim, Mohamed A., "Community Participation in Low Income Housing", Unpublished M.Sc in Architecture, Ain Shams University, Cairo, 1987, p. 77.

[3]- Wilcox, David, "Community Participation and Empowerment: Putting Theory into Practice", Housing summary 4, Joseph Rowntree Foundation, August, 1994, p. 3.

groups, because the latter will have less access to newspapers and radio than the former, and will understand less of their messages[1].

The effectiveness of the mass media is not only affected by the socio-economic level of the target groups. It is also necessary to find the right medium for each target group and each message. Radio for example, could be more suitable for reaching women at home in the morning, while audio-visual media, such as films and TV programs could be superior in reaching the whole family in the evenings.

2.10 TRAINING

In a seminar on "Training for improving low-income settlements" by the United Nations on 1978, the establishment of reference offices or "Resource Centres" was proposed. These "Resources centres" act both as training institutions and as providers of technical assistance for participation. They provide advice to the public about responsibilities of the government and access to other necessary information. Training is a process which transfers selected and accumulated knowledge, practices, and skills, from one group of people to another. This underlines the assumption that the trainer knows what to teach and is capable of determining the content, methodology and setting of the training.

The major objectives of training programs for the promotion of public participation are:

a. To achieve an overall improvement of material and environmental conditions,

b. To bring about changes in social and administrative attitudes, and,

c. To initiate changes in the power structure, by teaching how to redistribute resources.

The training must start at the level of the individual. Individuals should be helped to understand their own values, perceptions, duties, roles, strengths and weaknesses. They

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[1]- Tichenor, P.J., et al, "Mass Media Flow Differential Growth in Knowledge", Public opinion quarterly, 34, 1970. pp 159-170.

should then be trained to work with other individuals and groups. They should also acquire skills in the collection, verification, usage and communication of essential information. The individual's sensitivity and perception in human relations must be sharpened.

Training for participation includes training for both the urban poor and the urban authorities. To determine the kinds of training needed, it is worthwhile to examine the ways in which people participate in the housing process. Since housing is complex, the kinds of participation that occur are often complex, even when participation is directed at an apparently simple goal.

> "As far as programmes in participation are concerned, it is recommended that trainers and trainees should collaborate with each other in devising such programmes and in taking decisions acceptable to both sides. There can not, and should not, be any fixed blueprints for training people in promoting public participation. To set rigid guidelines on this subject is to encourage undemocratic and non-participating practices. Training should be conducted through carefully planned action, involving the professionals who have full-time responsibility for the project, as well as those who have other duties to perform but are capable of helping the project if they were acquainted with its aims, methods and objectives. The members of the public should also be involved, including the policy-makers, the local leaders, the activists, the sympathizers and the critics"[1].

However, it can hardly be worthwhile to teach a single mode of participation, such as building skills, to all people involved in a development scheme, as it is not an objective of the project to turn the entire population of a settlement into construction workers (and later repeat this exercise in each new scheme). The cost of training the participants and of supervising their work may well exceed the value of their contribution. Besides, certain categories of people (e.g., widows and aged persons) may be unable to contribute any labour.

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[1]- Baquer, Ali, "Training For Community Participation", (Preface, United Nations Centre for Human Settlements, Papers presented to the Workshop on Community Participation, 17 Sept.- 1 Oct. 1982), Nairobi, Kenya, 1983, p. 38.

2.11 SUMMARY OF THE CHAPTER

a. Public participation is any process by which the public plays a role in the development of its environment. The process not only provides the physical development but also the means by which individuals collaborate within the **culture** of the community and participate in its **social, economic,** and **political** affairs. Public participation is often a fashionable concept, the meaning of which is thought to be obvious. It is either used as too general a catchword or, in a very narrow sense, referring only to the contribution of labour or of cash. In this instance, it is necessary to make a clear distinction between the meaning of public participation and self-help. In this dissertation, we have considered self-help as a phase of the participation process. Public participation means the involvement of the whole community with representatives of all modern and traditional groupings and local government staff in the planning, designing, implementing, financing, maintaining and evaluating of local and government-directed projects. While self-help is different, it is only in the autonomous identification of needs, local level mobilization of resources and local implementation.

b. Participation is not a new field since it has been founded on religious as well as traditional behaviour inherited from generation to generation. Participation is considered as the redistribution of power that enables the have-not citizens, presently excluded from the political and economic process, to be included in planning for the future. It can also be defined according to the notion of *self-reliance.* The concept of self-reliance infers a greater degree of independence by the public in their actions and, therefore, to participate should be voluntary and should originate from people themselves. The adoption of a more self-reliant attitude in matters of development at the local level contributes to the creation of confidence among people in their own ability to take action in defence of their interests. Broadly speaking, public participation may range from the token involvement of people indirectly in the formal decision-making process to *autonomous* decision making by public organizations at the local level.

c. Above all, participation is critically dependent upon the attitude of governments: low levels of education and technical skills, combined with traditions of subservience to authority, may compound the indifference of rulers to power-sharing. Participation requires a "bottom up" approach to development. Moreover, decentralization of decision-making powers is generally regarded as a major prerequisite for fulfilling the objective of public participation in the development process. The challenge for a development planner, therefore, is reorienting the behaviour of both administrative personnel in central government agencies and local people and their own organizations, toward collaborative **planning *with*** rather than **planning *for*** the public.

d. Social learning is based on an expanded understanding of social knowledge, which differs from objective knowledge used so successfully in understanding the physical environment.

> "Social reality is different from physical reality. Social reality is deeply embedded in customs, traditions, and beliefs of human beings in social communities, is not fixed or unchanging as allegedly are physical phenomena, and is dependent on value and action commitments of individuals who make up societies.

Social realities are influenced by any and all research innovations. The developer therefore is not neutral in relation to the project objective as in the standard physical analysis and scientific design. Community empowerment and the reorienting of development bureaucracies are two intervention strategies used in changing and redefining developmental actions and participation projects. Public participation in development improves implementation rates, develops social learning and increases social development.

e. Intermediate organizations are well placed to articulate local perceptions and priorities by defining needs, mobilising resources and distributing benefits. But in practice, lack of information, sectional self-interest, lack of resources or restricted powers may prevent them from fully appreciating the needs of deprived groups.

f. Participation is a step towards sharing power. In order to share power, the participants must first share information. Therefore, information should be of practical use to all participants. This could be achieved if the public is aware of all the issues. This awareness can be achieved within personal contacts with the community, public meetings, education, seminars, mass media and newspapers, posters, slides and film shows.

g. Training is a process which transfers selected and accumulated knowledge, practices, and skills, from one group of people to another. This includes communication skills, environmental improvements, improvements in social, administrative and professional attitudes and how to redistribute resources.

The chapter covered the different concepts of participation, definitions, roles, difficulties, and parameters in development. It was shown that different objectives lead to different forms of participation. Public participation will increase integration, improve performance, improve the quality of data and output and increase efficiency. **Difficulties** of public participation are the danger of dominant groups, lack of interest, lack of time and restrictions of political systems. There are many participation **parameters** such as scale, types and forms of participation and kinds of participants.
Fig. (2-1) illustrates these interactive parameters.

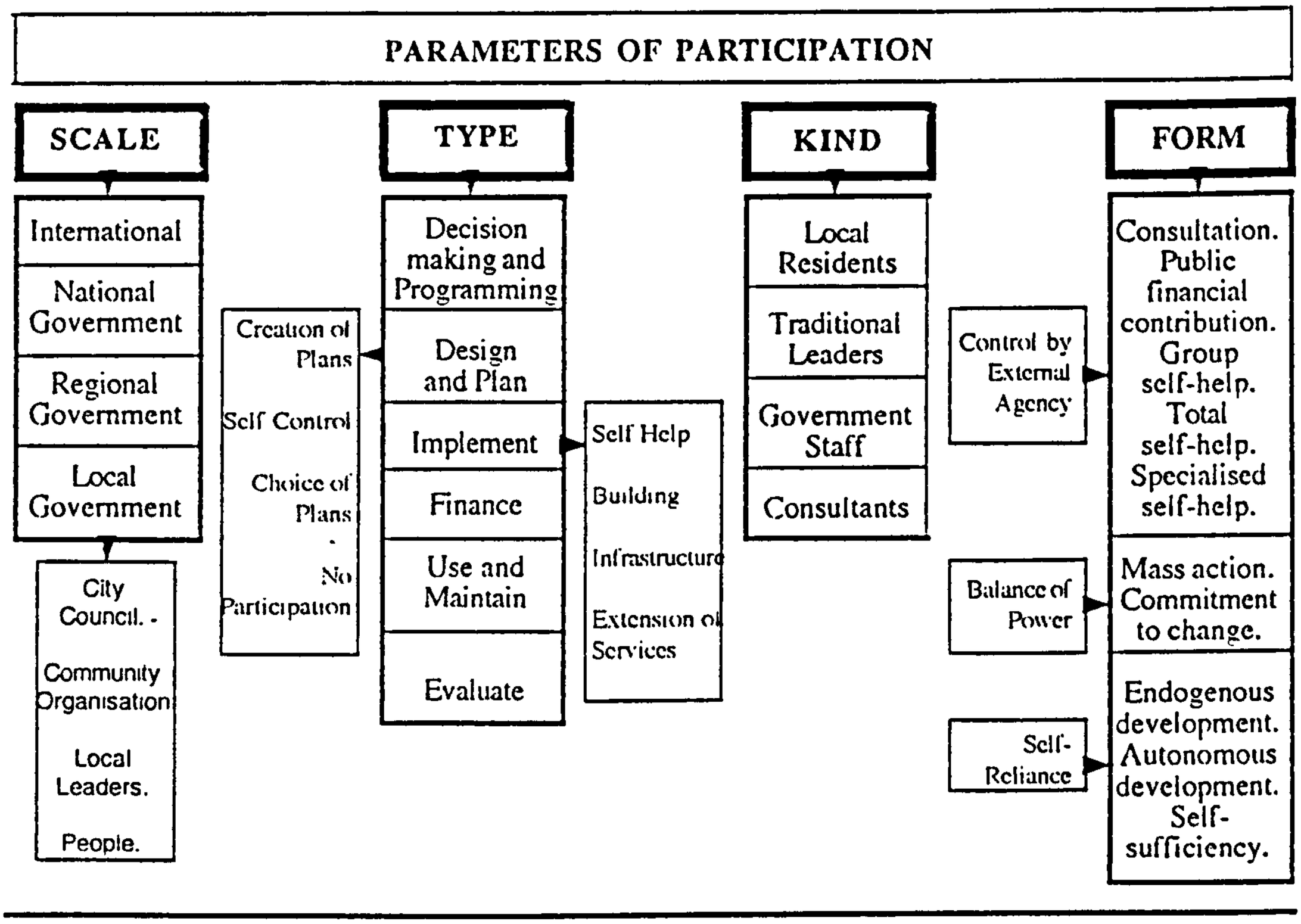
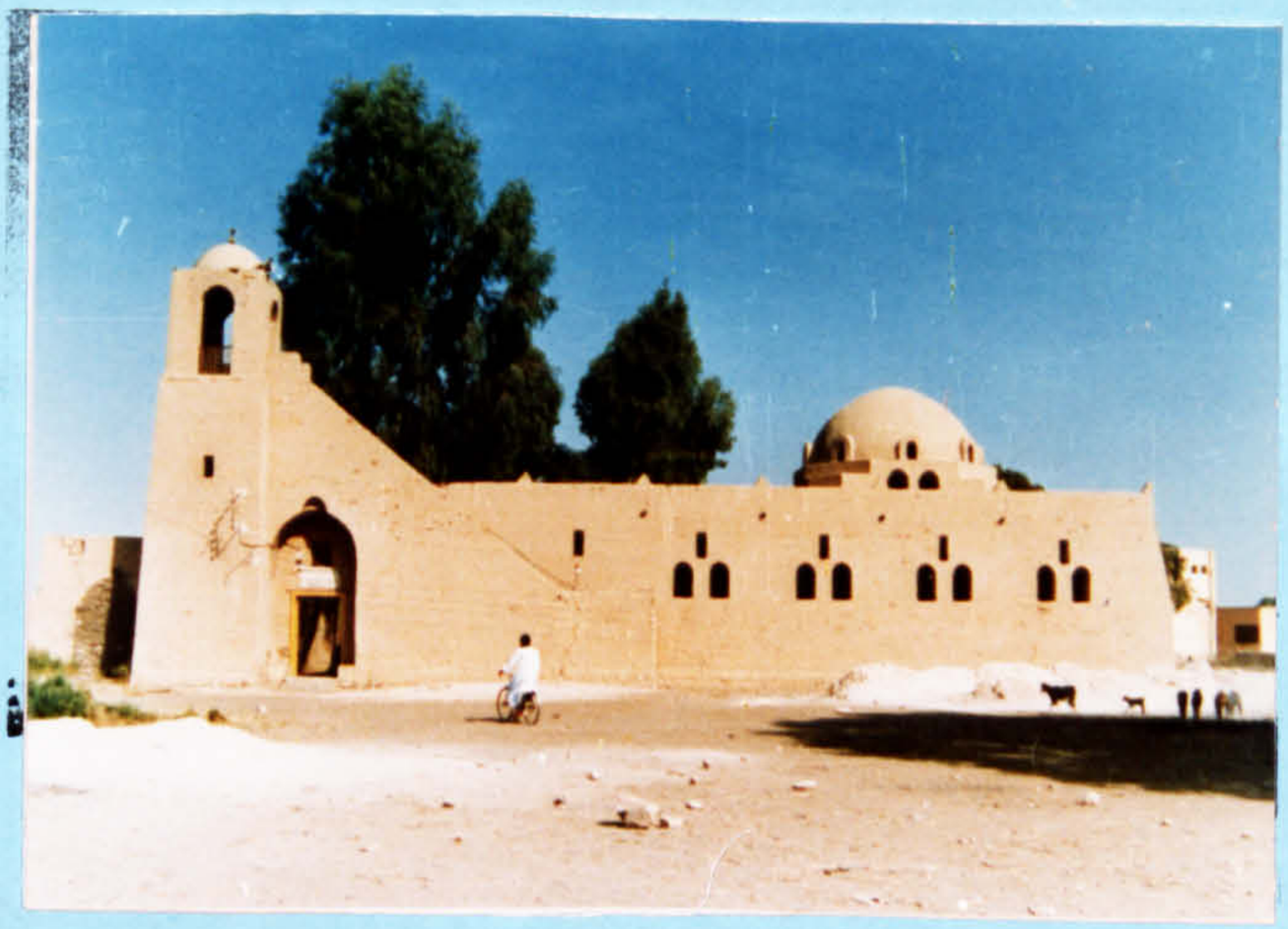


Figure (2-1) Parameters of Public Participation

CHAPTER THREE

PUBLIC PARTICIPATION EXPERIENCES



CHAPTER THREE
PUBLIC PARTICIPATION EXPERIENCES

The Egyptian experience

3.1 INTRODUCTION

> *"When taking an example from Egypt, we have of course to remember that the Egyptians possess the oldest bureaucracy in the World, and that anyone who has ever worked in Cairo knows all-too-well what the problems of that bureaucracy involve"*[1]*. (HEINRICH SCHOOF)*

The previous chapter covered in detail the different dimensions and activities of public participation. This chapter will review some examples of the Egyptian experience. It is the intention to present full examples of public participation within the Egyptian context, due to their relevance to Luxor's, rather than presenting a world-wide range of experiences. Moreover, most of these examples are from Upper Egypt, in order to present similar characteristics to those of Luxor. Differences in social, economic, political and technical aspects will be taken into consideration between each experiment. Luxor is an issue of historical conservation affected by relocation and housing problems, a range of problems created by illiteracy and lack of awareness as well as a need to upgrade basic social needs. The case studies will vary in their inclusion of these topics, but will give useful insights into the vital role of public participation in the development process, and, in particular, the important contribution that broad-based participation can give to the decision-making and future planning of Luxor city.

3.2 BACKGROUND

The history of Egyptian civilization gives a picture of participation in different areas. The participation of the family in daily activities was an important part of their life-style. Each member of the family would be familiar with a certain type of activity and

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[1]- Schoof, Heinrich, "The Necessary Combination of Physical Planning and Political Action in Modern Arab Town Planning", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 283.

families would cooperate in developing their own environment. There were many types of participatory activity in Egyptian history. However, stone-built buildings and monuments are the only visible indication of this participation. Mud from the surrounding earth was available to build living environments and this was done through sharing experiences in decision-making in such areas as location, design, construction and maintenance. Most of this past experience is now the tradition for Egyptian people living in rural areas at the present time. Man's experience as a builder of his habitat is popularly described by modern architects as 'architecture without architects'.

When Islam came to Egypt, public participation developed in different forms derived from Islamic values. It is very important to make connections between *Tradition, Islamic Values*, and *Contemporary* social life in Egypt.

Basim Hakim, in his book on Islamic Cities, investigates the role of Islamic principles and values in Architecture and Planning in Arab-Islamic cities[1].

In his work, he describes the uniform legislative guidelines and the almost identical socio-cultural framework created by Islam. In addition to this he describes the similarity of climatic conditions and construction techniques within most of the Islamic world. Public participation and the rights of both individual and community are set down in the rules of Islam for building the urban environment and maintaining it. There are four major sources of law and guidelines:

> "The *Qur'an*, the *Sunna* (the divinely inspired behaviour of the Prophet Mohammed), the *Ijma'* (the consensus of the entire Muslim community), and *Qiyas* or *Ijtihad* (the use of human reason in the elaboration of law).

Hakim described the role of these guidelines in the shaping of the built environment as

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[1]- Hakim, B. Selim: Arabic - Islamic Cities, Building and Planning Principles, 1st ed, London, 1986.

follows[1]:

> "... this mechanism was very responsive to the particular conditions occurring at the neighbourhood scale, and in effect functioned as a guide for participation and decision-making in matters of building, particulary among proximate neighbours."

The following are some of the principles and behavioral guidelines which were used in housing and in building the environment that give an idea of the meaning of both participation and privacy in the Islamic context. These are:

HARM
The essence is that one should exercise one's full rights providing the decision/action will not generate harm to others.

INTERDEPENDENCE
This principle reinforces our contemporary knowledge of the science of ecology and values emanating from it. A framework based on this principle is crucial for generating building 'solutions' to special requirements of the built-form prevalent in Islamic cities.

PRIVACY
In physical terms, it refers to personal clothing and the private domain of the home. It also refers to the privacy of communication. The privacy of others must be respected and invasion is prohibited, such as through visual corridors into the private domain of others.

RIGHTS OF ORIGINAL (or earlier) USAGE
Ownership patterns across time create rights of earlier ownership or usage, in effect granting certain rights to older and established situations.

RIGHTS OF BUILDING HIGHER WITHIN ONE'S AIR SPACE, EVEN IF IT EXCLUDES AIR AND SUN FROM OTHERS
This allows the owner of a property, or a building, to maximize its utilization for personal benefit by allowing, for example, the extension of the structure within the property's vertical air space. This is allowed even if the extension harms a neighbour by the exclusion of air and sun, and is the only exception to the principle of harm. This allowance was waived when there was evidence that the intent to build higher would harm a specific neighbour.

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[1]- Hakim, B. Selim: "Arabic - Islamic Cities, Building and Planning Principles", 1st ed, London, 1986, p. 138.

RESPECT FOR THE PROPERTY OF OTHERS
The ownership and integrity of a property (land, building or any other item) must be respected, and no action is allowed which will depress its value or usefulness or create nuisance to its owner.

PRE-EMPTION
Pre-emption is the right of a neighbour or partner to purchase an adjacent property or structure when offered for sale by another neighbour or partner. The Prophet prescribed the application of pre-emption primarily on physical indivisible items. The intent is to protect the neighbour or partner from the potential harm or inconvenience of a stranger becoming a joint owner of an indivisible property, such as a party wall or garden.

SEVEN CUBITS AS THE MINIMUM WIDTH OF PUBLIC THOROUGHFARES
The basis for this width is to allow two fully loaded camels to pass. The cubit ranges from 46 to 50 cm. The width, therefore, ranged from 3.23 to 3.50 m. The minimum vertical height of a public through street is also 7 cubits. This corresponds to the maximum vertical height of a camel with the highest load. Therefore a through public street should have a minimum dimension of 3.23 to 3.50 m horizontally and vertically.

ANY PUBLIC THOROUGHFARE SHOULD NOT BE OBSTRUCTED
(by temporary or permanent obstructions).

EXCESS OF WATER SHOULD NOT BE BARRED FROM OTHERS
The Prophet prescribed that people must share water, and that owners should give to others any surplus for drinking or irrigation. This principle resulted in the familiar public water fountain in the streets of Islamic cities.

THE RIGHT OF USE OF THE EXTERIOR FINA (outside space) BELONGS TO THE OWNER OF THE HOUSE OR BUILDING WHICH ABUTS IT

SOURCES OF UNPLEASANT SMELL, AND USES THAT GENERATE NOISE SHOULD NOT BE LOCATED ADJACENT TO OR NEAR MOSQUES
This principle influenced the layout and distribution of products in the *Suq* or market, which was typically built surrounding the major city mosque.

It should be noted that the principle of HARM was one of the most frequently quoted and used in building matters. Its roots are in the Prophet's saying; which is interpreted in the Fiqh as:

> *'No person or party to be harmed for another to benefit'. "La dharar wa la dhirar" : No infringement, whether profitable or not.*

The Dharar is the act of one who wrongs someone else with no profit to himself, and ***The Dhirar*** is the act of one who wrongs someone else for his own profit. ***HARM*** can be classified in two general categories:

1. harm which should be avoided and/or prevented at all costs.
2. harm which is unavoidable and allowable.

Hassan Fathy, and other architects who followed his approach, tried to revive the Islamic values of cooperation, public participation and self-reliance, in order not only to build suitable houses for the peasants by using environmental materials, techniques and manpower, but also to express the Islamic values inherited by the Egyptian people.

Tradition, based on social habit developed through generations, is able to solve different problems but over a long time scale, each generation playing a part in making positive progress towards a solution. This is how tradition has a creative role to play by respecting and building on the work of earlier generations. When tradition has solved its problem and ceased developing, we may say that a cycle has been completed. Tradition among the Egyptian peasants is the only safeguard of their culture. They cannot discriminate between unfamiliar styles, and if they run off the rails of tradition they will inevitably meet disaster.

Nowadays, there is a conflict between man and his environment. It is becoming more difficult to find harmony between man, nature and the built environment. This conflict can be seen in the common morphology of the urban fabric of most Egyptian cities and villages. Where there is a necessity to construct new buildings in old areas or to relocate the residents in new expansion areas, we see a conflict between the *tradition* essence of the urban fabric and new standards of *modern* forms. Thus, conflict creates a dichotomy which forces a gap between concept and implementation, and results in an alien built form. This is often a mere expression of an individual architect's taste, regardless of the social and cultural principles which *might* have been expressed in the *master plan.*

Studies of squatter settlements in Egypt have shown how dynamic the process of

improving housing can be, even when the poor are not assisted by government. Recognition of this fact has led to greater efforts by governments to provide public services to a greater number of people while relying on them to create shelter. This strategy, which includes slum upgrading and site-and-services projects, requires a level of participation by the poor which was perviously discouraged. The most common type of participation sought is the contribution of labour[1].

3.3 FACTORS AFFECTING PUBLIC PARTICIPATION IN EGYPT

Egypt, like many other developing countries, has been undergoing a continuous transformation from a predominantly rural, village-based society to a largely urban one, whose economic base is industry and services. It is expected that by the year 2000, about 55 percent of Egyptians will live in cities. Provision of facilities and housing for this rapidly urbanising population have come to constitute what the government refers to as the "development problem".

Over the last 40 years, the Egyptian government has applied almost the full range of "solutions" that have been formulated locally or internationally towards the alleviation of this "development problem".

It is significant that in Egypt one finds, side by side, policies that were formulated to address social and economic conditions of widely different periods, regardless of whether or not those same conditions still apply today. Indeed, it is arguable that the present muddled nature of development and housing in Egypt is largely due to the accumulation of those polices. The policies of the country have changed according to the preferences of the leaders over the past 40 years as well as by external influences[2].

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[1]- Wegge, Jon, "Modes of Participation by the Urban Poor in the Construction, Maintenance, and Improvement of their Homes and Neighbourhoods", (Preface, United Nations Centre for Human Settlements, Papers presented to the workshop on Community participation, 17 Sept.- 1 Oct. 1982), Nairobi, Kenya, 1983, p. 10.

[2]- Mourad, Moustafa, "Egypt; Policies and Politics", (Preface, The Architectural Review, 1062, August, 1985), pp. 20-21.

The adminstration of President Nasser (1952-1970), which perceived itself to be socialist, saw the provision of public services and low-income housing as a primary responsibility of the government. Transforming the country from Agricultural base to Industrial force was one of the main aims. Massive programs of development were set in motion. It is important to note that at the beginning of this period (1952-1964), Egypt had no public or foreign debt, there was no role for the public in any decision-making process, and all decisions were taken centrally. By the late 1960s, Egypt started experiencing political and financial crisis, most notably the 1967 war, which caused serious dislocations in the Egyptian economy. Major industries were destroyed, and the Suez Canal, a primary source of foreign exchange, was closed. In the post-war period, the Egyptian economy became increasingly defence-oriented. Investments and development programs in services and public housing were cancelled. Scarcity of resources led to restrictions on development, housing, construction industry and allocation of building materials.

After the 1973 War, the Egyptian economy underwent dramatic changes. President Sadat's market-oriented economic policies, *"the open door"*, attracted an unprecedented flow of capital into the country. Two of the primary sources were Egyptian workers' earnings from the Gulf countries, and financial assistance in the form of loans and grants from international agencies.

The efforts of International aid agencies in Egypt tended to be poorly co-ordinated, the result being an overabundance of reports and few demonstration projects. More important, however, was the rapid development of actions financed by workers' pay, mentioned previously, both in formal and informal sectors.

From 1981, the Country has neither a socialist system nor an open-door policy. The philosophy has changed, President Mubarak supports investments from both public and private sectors. The role of international agencies and practitioners has been re-evaluated. Terms with much promise, like '*Privatization*' '*Decentralization*' and '*Public*

Participation' are the main topics for development and housing in today's agenda. These will be achieved only through a sensitive analysis of the social, political and economic characteristics of Egypt on a project-by-project basis.

This research is concerned with public participation in Egypt and is confined to government projects which are affected by four main factors: social, economic, political, and technical. Each of these are related and are difficult to separate. Public participation may be a political issue beside being a technical and managerial process. In Egypt, the reality is that the political factor is the dominant one in this respect. Public participation is a democratic phenomenon.

1. The Political Situation

Before the Egyptian Revolution (1952), there were different political parties and a kind of democracy. This democracy allowed some experiments in public participation, such as Hassan Fathy's for rehousing the people of Gourna. But since the revolution, there has been no organized public participation due to the political environment of a single political party. Any action should get the permission of the central government. Furthermore, any organization or committee without permission can be considered as in opposition to the government. Of course, there were many projects to provide housing, literacy, and land-reclamation, which were directed to the poor people. The form of participation was a type of participation of labour. (There were also informal efforts by individual members of the public to build their own houses. Most of these efforts were illegal as they were built without building-licenses on land owned by the government).

In recent years, the Egyptian Government has begun to accept the importance of public participation in projects. This has happened because many of the foreign donors and international organizations insisted on the involvement of more people in the projects that they finance. *A Public Development Authority* is a special authority established for this reason. Another authority was established to implement joint projects with USAID,

and to apply a form of public participation in housing projects, upgrading programs and site-and-services projects. The recent five years program 1993-98 for projects financed by USAID is entitled "Public Participation and Development". This requires a change in the administrative system to simplify the necessary steps to achieve any work of this nature. This is a formal recognition of public participation by the government.

However, it is equally important to study the positive side of squatter and informal housing, which proves that community participation is possible in living environments. The question now is how to organize this participation as an official activity and to encourage the public to take part in it. The problem again is a political one, and is a managerial issue with economic and social implications. Finally, Egypt seems to have a life of its own. Each policy, including international agencies' projects, involves commitment of state resources, and each supports certain interest groups who are deeply dependent upon them and have a vital interest in perpetuating the policies.

2. The Social Situation

Cities of Egypt are facing high rates of immigrants from rural areas mainly searching for jobs. These rural immigrants carry their social and cultural values with them to the new urban centres. Once a group is settled in an area it attracts others. These groups changed socially in their new areas, their strong bonds became less. Many examples could be mentioned, but this is the case of the Luxor people in Karnak and Gourna, and the case of the Nasriya District in Aswan. The rural communities were absorbed into the urban pattern of life with less social cohesion and more individuality. The areas they created became a type of squat, which became semiurban or semirural. An atmosphere of distrust between these communities and the administrative officials was created, especially because most of the new areas were informal squats where the people built their own shelters without legal permission on lands without any type of service and community facilities. It is, therefore, an important issue to remove this environment of mistrust environment, to create an understanding between these communities and local authorities in order to enable them to participate in future development programs.

These squatters should be seen positively as there is already a kind of participation inside these communities, with sharing of problems and inventing solutions and that the role of the authorities and the professionals is to direct this potential into the right channels for development.

3. The Economic Situation

One of the important factors affecting public participation in Egypt, especially for these squatters, is that most are low-income groups working in government production and services. The individual is part of the whole, and his efforts are part of a complicated economic system. This economic system influences the daily life of the people and the patterns of their working time, place and environments. The individual in Egypt is bound to the monetary system more than to the self-production. Therefore, there is a limited time for the people to organize themselves or to participate in affecting their own environment or in building their own housing projects. If there is any free time available, they will search for extra jobs to increase their incomes and to improve their living conditions. The re-organization of the economic foundation for low-income groups becomes an important factor in applying any form of public participation in development projects.

4. The Technical Situation[1]

Lastly, there is the issue of the need to achieve end results versus the requirement to plan adequately. Between systems for *implementing* more quickly, and methods of *managing* development more effectively. The need for speed in development and production is unquestionable politically and socially. Politicians' control of power is often short-lived, so they seek the fruits of their policies quickly and visibly, often irrespective of the resources which may be consumed. Most professionals working in urban development and housing have such governments as their principal clients, and are therefore bound, despite good intentions, to serve their needs.

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[1]- Hamdi, Nabeel, "Low-Income Housing: Changing Approaches", (Preface, The Architectural Review, 1062, August, 1985), pp. 46-47.

Arguments about technology start with the assumption that the key to increased production is standardisation, an ideal both revered and grossly misunderstood. Production, it is argued, has to be streamlined if numbers are to be increased and costs reduced. This is valid when applied to mass production of commodities such as pipes, nails, and so on. But this machine approach, when applied to urban development and houses as units of production, has had devastating social and economic results.

One approach argues that if productivity is to be increased, people involved in production should be decreased. The other approach argues that, while these packages are politically attractive, they are never affordable. The process that is initially argued as being fast, cheap and large in scale, becomes in the long-run slow and expensive and with little significant impact on what is perceived as a necessary development and housing shortage.

Photograph(3-1)

The mass production process that hypothetically should be fast, cheap and large in scale, in reality became slow and expensive.

3.4 CONTEMPORARY EXERCISES

In Egypt, informal public participation could be seen in many of the changes done in governmental housing projects built in the 1960s. It was noticed that the community members made some transformation in their houses because of their increased income and family size. Manshiet Nasser, Ain Al-Sira, Bab Al-Sha'rya and many others are examples of five storey walk-up units, planned in monotonous rows, with two-rooms and three-rooms, built with bricks and concrete blocks. The changes and improvements done in these units need the cooperation and approval of its members. These members found their way of participation by identifying their own problem, finding alternative solutions for it, making their final decision and doing whatever they want according to their needs and abilities.

Photograph(3-2)

The extensions of the housing blocks reflect the actual needs and the cooperation action of the community.

In the beginning of the 1980s, very few of recent projects attempted to incorporate public participation. "Al-Hekr housing project", Hay Al-Salam, Ismailia[1], may be considered to be a pilot project seeking to incorporate people at the earlier stages. The project is a large one since it was planned to have about 3527 building plots on 226 hectares of land, with about 37.000 residents. The project includes two categories of development: an upgrading area, and a new settlement. A multi-method approach was utilized, using the following techniques:

a. review of archives and existing information.

b. selective meetings with agencies and people who have a special understanding of the target population.

c. public meetings used to obtain an impression of housing problems, needs, and reactions to the outline proposals.

d. scanning surveys using systematic and simple questionnaires that were easy to be answered in the field and easy to be tabulated and analyzed.

e. case studies with a small number of households using in-depth interviews to get deeper understanding of the problems and wishes of the participants, and to identify social structures.

f. detailed surveys that were intended to cover any missing data from previous techniques, or to get more details about important issues that were not covered by the previous techniques.

To use these techniques, the planners utilized many means of communication starting with interviews, meetings, fact sheets, project newspaper, and notice boards. In a follow up study undertaken by Abdel-Samea[2], he found a high level of satisfaction by residents of their houses and location, but they were dissatisfied with the level of services and infrastructure.

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[1]- Davison, F., and Payne, G., "Urban Projects Manual", Liverpool University Press, 1983.

[2]- Abdel-Samea M. "Site-and-Services Projects as an approach to solve low-income housing problems in Egypt", M.Sc., Assiut University, Engineering College, Architecture Dept., 1987. (In Arabic).

Another important participation form was the case of "Helwan upgrading project", where loans are provided to people who want to improve their houses. Loans were available at a favourable term of 7% interest for 5 to 10 years. Emphasis would be placed upon development means to assist the traditional and successful process of construction in informal settlements without abstracting the self-help improvement process. This loan is provided with the following[1]:

a. construction drawings of standard recommended improvements.
b. contracting assistance.
c. plans approval and supervision.
d. limited amount of training in buildings skills
e. access to scarce or specific materials.

A survey by "the home improvement loan program" completed in September 1984 in conjunction with a USAID mid project evaluation, showed that on the average, borrowing households added 60% more of their own funds to the amount that they had borrowed. There has been substantial demand for the loan programme, with the majority of the loans being used for unit expansion. This means that people are willing to pay for the improvement of their houses if they found sincere guidance and gained confidence[2].

The loan is given in three amounts, each one is related to a certain size of the work in the house. The monthly instalment value to pay back the loan is determined according to the investigation covering the price list, the income of the loan requester and his age. The instalment should not exceed 0.25 of his salary.

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[1]- Joint Housing Projects, Execute Agency, Ministry of Housing and Public Utilities, "Helwan Housing and Community Upgrading for Low Income Egyptians", 1984, p. 5.

[2]- Ibrahim, Mohamed A., "Community Participation in Low Income Housing", Unpublished M.Sc. in Architecture, Ain Shams University, Cairo, 1987, pp. 123-126.

3.5 COMPLETED CASE STUDIES

In this section, three experiences in public participation within Upper Egypt will be reviewed. Each of them deals with some of the issues of Luxor's dilemma. These experiments come from the same cultural background. The first one, *"Relocation of Nubians"* happened over a long period of time (1933-1964), to relocate the Nubians, when the region was flooded because of the building of Aswan Dam in 1933, and the construction of the High Dam in 1964. The second experiment, *"Between the Future and the Past"* was in 1944 to resettle the Gournis people who lived on the archaeological sites at the west bank of Luxor city. Hassan Fathy, who incorporated the principles of public participation in this experiment was influenced by the Nubian approach which he studied during the Nubians' first movement in 1933. The third project, *"Nasriya Upgrading Project"* which is still ongoing, is mainly to provide the basic needs for a community of people using public participation, these are mainly Nubians and other emigrants who settled in a squatter area of Aswan City.

The author visited these three experiments in November 1992, to explore issues of participation. These experiments were explored through a review of the literature, in addition to interviews, observations and photographs by the researcher. Furthermore, these three experiments are interrelated and cover multidisciplinary aspects of public participation which can be important in guiding Luxor's planners.

1. The Relocation of Nubians[1]

1.1 Introduction:

The ancient kingdom of Nubia extended south along the banks of the Nile from Aswan in the north to Merowe in Sudan in the south. The Nubian buildings, which were an architectural miracle, passed all but unnoticed until the time had come for them to disappear. The Nubian experiment gave two clear distinguishable approaches of how to relocate a mass of people, not only by rehousing them but also by changing their socio-economic characteristics. These two different approaches, resulted from differences in the political systems. The first approach was in 1933, before the revolution and the Nubians were responsible for building their own community. In the another approach in 1964, after the revolution, the government and its professionals carried out all the work, and the Nubians had to accept the product. This example attempts to show the difference between the successful move of the Nubian population to Abu El-Riche in 1933, and the unsuccessful move to Kom-Ombo in 1964.

1.2 Background of 1933

In 1933, when the Aswan Dam was raised, submerging the villages of Nubia, the Egyptian government at that time had allotted a relatively trivial budget as compensation to the Nubians for the 35,000 houses which would be destroyed. It was only natural that the Nubians resented this offer and were reluctant to accept the compensation. In consequence, they started negotiating with the government. Finally, the Nubians accepted the government's offer with reluctance but started building themselves just one year before their houses were to be submerged. In no more than twelve months, they rebuilt their houses. No two houses were the same. Each was more beautiful than the other. Each village created its own character. Construction in the villages went ahead unimpeded. All were built at the same time at normal cost-prices.

This happened because the Nubians, being remotely situated and living in isolated

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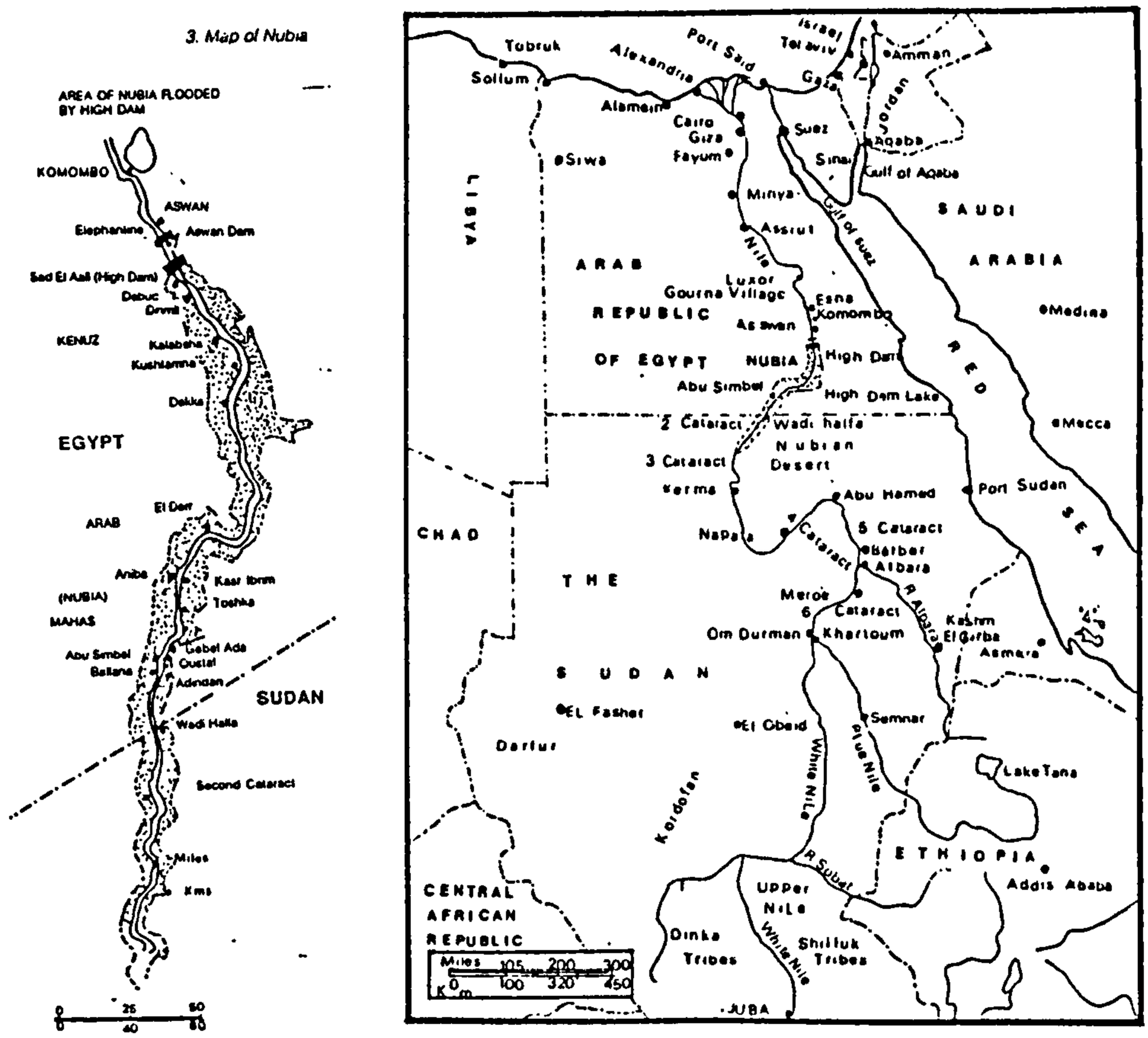
[1]- El-Hakim, Omar, "Nubian Architecture: The Egyptian Vernacular Experience", The Palm Press, Egypt, Cairo, 1993.



Figures (3-1) and (3-2)

A map of the north-eastern part of Africa, Showing Egypt, Sudan and the area inhabited by the Nubians. The second map shows that the Egyptian Nubia lies between the Sudanese border and Aswan.

villages, had always depended on their own resources to build their houses. They had no contractors, engineers or architects to help them. They managed mainly because they had retained a technique for roofing with mud bricks, using vaults and domes, which had been passed down to them from their forefathers, the Ancient Egyptians.

It was obvious that the very short time in which they had to rebuild their houses did not allow for hesitation and superfluous sophistication, and brought all their creative potential to bear, uninhibited by factors alien to their nature. This is how the miracle took place.

1.3 The problem of 1964

In June 1964, with the construction of the High Dam at Aswan and with the imminent flooding of the area, the last of the Nubian population was made to leave. Nearly 50,000 Nubians were forced to migrate to lands further to the south or north of Aswan to Kom-Ombo, Abu El-Riche, Daraw and Esna, where land was made available to them.

The Nubians are a refined and dignified people, the possessors of an ancient culture with social traditions, customs and language distinct from the rest of Egypt. The vernacular architectural traditions witnessed in old Nubia, prior to the construction of the Aswan Dam meant more than just a unique aesthetic and ingenious method of building. It represented an 'owner-builder' system by which architecture could express all the intricacies of the community's socio-economic, political and cultural heritage.

The processes involved in constructing and completing buildings were in many ways more important to Nubian culture than the end-product they yielded. The structures of Old Nubia were the manifestation and perpetuation of a necessary social environment based upon communal interaction and harmonious interdependence. The cooperative effort which was so essential in the creation of a Nubian village not only served to strengthen social ties, but developed a firm sense of place and bonds of pride and mutual respect which are so strongly tied to community achievement.

Most Nubians expressed their spiritual and physical attachment to the land of their forefathers and their strong sense of loss at the sudden disappearance of their individual and collective heritage. They yearned for the freedom which they had previously enjoyed in their own lands. Some Nubians, especially the young, expressed a desire to be fully integrated with the rest of Northern Egypt which appeared to offer them greater opportunities for education and employment.

The government, however, was keen to preserve the Nubian identity and to limit the conflicts resulting from such migration. The Dam raised water levels, and houses and villages were relocated above that level. Nonetheless serious damage was caused to the economy and society of Nubia. In particular, the two changes in the level of the Nile waters damaged the Nubian's date-palm groves, the traditional source of much of the Nubian's income, and drastically curtailed the Nubian's agricultural capacity. This impoverishment in turn caused a large scale migration of able-bodied men to the cities and other areas in search of work.

1.4 The Socio-Economic-Political System

Nubia was composed of 42 administrative areas called *nahiyat* (township). Each of them contained several villages/hamlets. The *nahiya* was governed by an '*umda*', or head man, who ruled with the aid of a council of elders, and by a *sheiykh*, a learned religious man, and usually a deputy from the mosque-university of El-Azhar in Cairo, who was the central authority in judicial procedures and responsible for the resolution of conflicts within the districts[1].

The export of dates was the basic source of income of all Nubia before the building of the Aswan Dam in 1902. Agricultural land was flooded and was not available for cultivation in many areas of Nubia. The available land is now irrigated seasonally or constantly irrigated through the *shaduf*. Cereals, such as maize, millet, clay beans and

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[1]- UAR Ministry of Social Affairs, "The Migration of the Population of Nubia", Cairo, 1965, (In Arabic), pp. 27-58.

wheat were grown during summer for consumption during winter. Watermelons were a poor second crop in most areas, as was sugar cane, tomatoes and vegetables, all used by Nubians and not for export.

Although Egyptians from *Aswan* and *Sohag* fished the River, the Nubian was totally attached to his land, and fishing never became an important source of either food or income. Nubians had their own goats and chickens to meet household requirements of milk, cheese and eggs, and camels to till the land, to turn water wheels and for use as pack animals.

1.5 Nubians' Heritage

The drowning by degrees of Nubia and the impending threat to its numerous archaeological sites created a considerable interest in the preservation of Nubian monuments and in Nubian archaeology in general. Many of the archaeological missions, both local and international in origin, were involved in activities related to both the antiquities of Nubians as well as domestic or vernacular architecture, the main form of creative and aesthetic expression of these people. On one hand, the world tried to save the antiquities which were to be submerged, in particular the massive campaign for international participation to transfer and reconstruct the temple of Abu Simbel; but on the other hand, few were concerned with the living architecture of Ancient Egypt to be found in Nubian villages.

1.6 Nubian Vernacular Architecture[1]

The Nubian Vernacular Architecture extracted its principles from both Islamic values and Nubian tradition, and its techniques from the surrounding local circumstances, such as materials, climate, construction techniques and so on. These are general factors that affected the Nubian villages. There are some differences in styles between the different regions of Nubia, which extended for 320 km along the Nile more or less parallel to the

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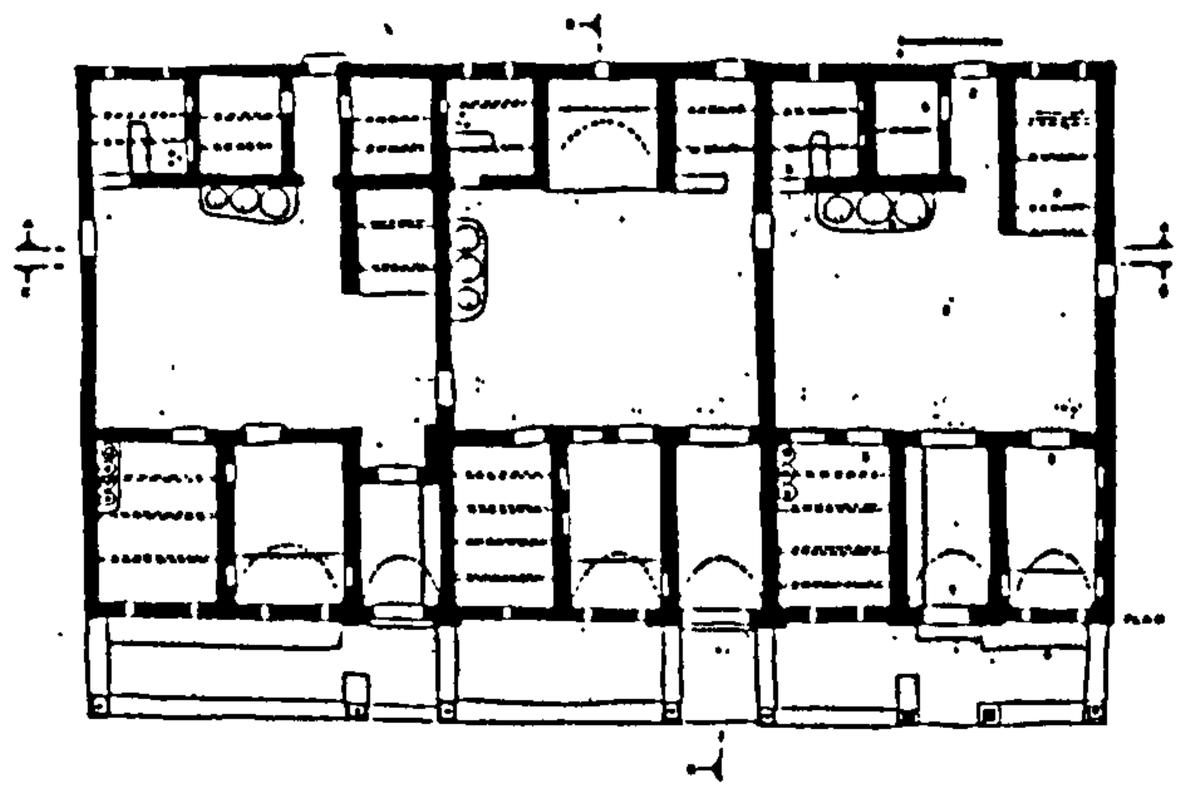
[1]- El-Hakim, Omar, "Nubian Architecture: The Egyptian Vernacular Experience", The Palm Press, Egypt, Cairo, 1993, pp. 15-30.

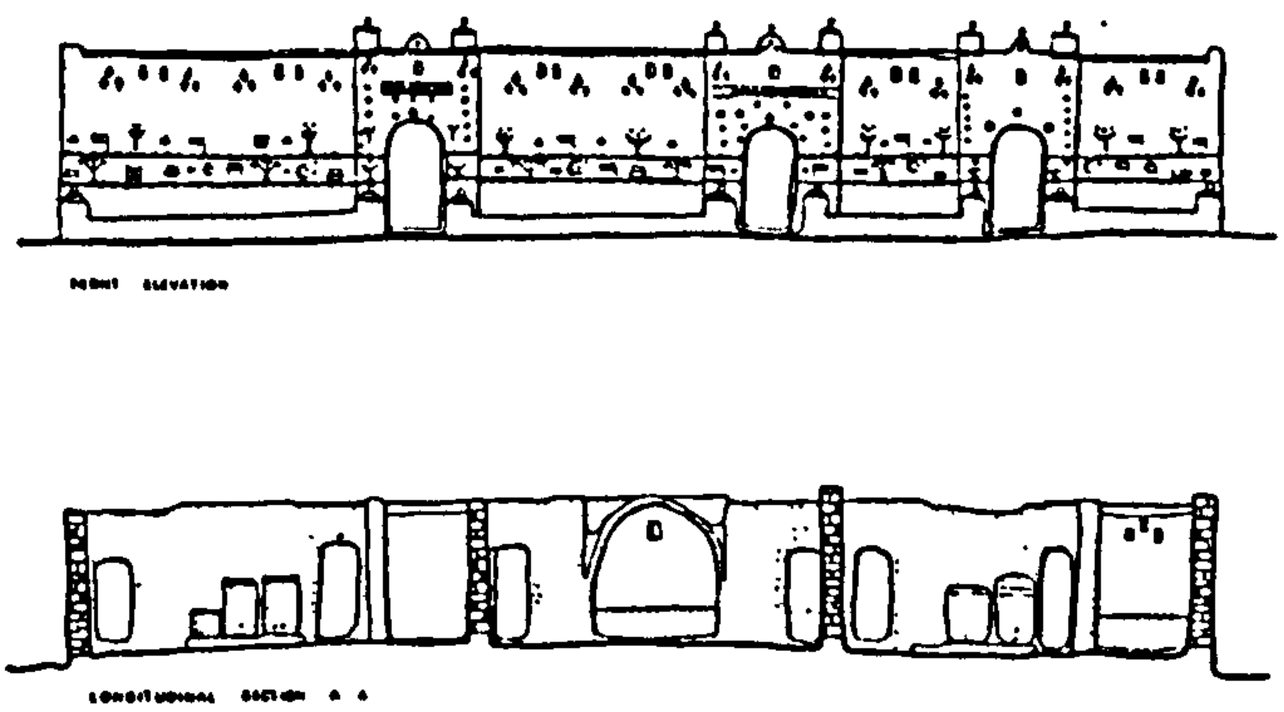
Figures (3-3) shows the traditional house of Nubia.

Plan of row houses in Kushtamna West. Note effective use of the catenary vault.

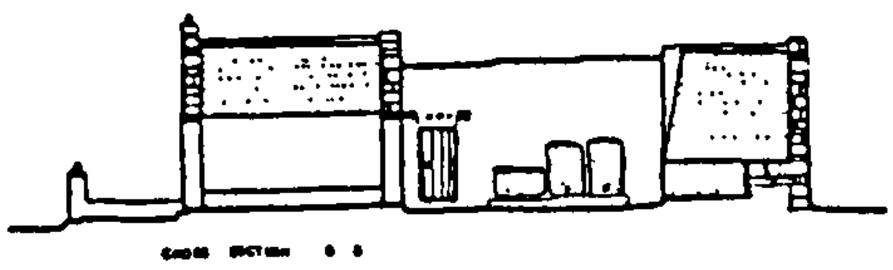


1. Front entrance
2. Family room
3. Courtyard
4 Loggia
5 Animal pen
6 Kitchen
7 Rear entrance
8. Grannaries

Front elevation and longitudal section of extended family row houses at Kushtamna East.



: Cross section and longitudinal section of row houses at Kushtamna East



Photographs (3-3,4 and 5)

Shows the constructions of traditional Nubian Houses using surrounding environmental materials.

river. But they were similar and shared the same characteristics. The dwellings extended inland following the natural contours of the ground, forming clustered terraces. The dwellings forming the *nugu'* were clustered toward the centre, which might contain the main mosque, a communal guesthouse, a post office and a few shops.

1.7 Housing Design

Nubian houses reflected the above principles in the following way:

Orientation. Throughout Nubia, principal entrances to the houses faced the Nile river, whether they were on the east or west banks of the Nile.

Doorways. The threshold was highly decorated. It symbolized the heritage of the household and was the chief feature of ornamentation, which might be carried from the doorway throughout the whole house. In addition to this main entrance, one often found a side entrance to the house which the womenfolk could use. This was used for daily chores and for the animals that were sheltered within the household.

Layout of the house. The main entrance led into an open courtyard or *haush*, with rooms on the exterior walls on one or more of its sides. The extended family simply expanded within the compound, adding rooms and storage chambers as the family grew. Daily rituals took place in the courtyard. It was the vital part of the house and, despite its proximity to the main entrance, was private, protected and reserved for members of the family or their intimate friends. It was provided with *mastabat* (raised seats of stone or brick) along the walls, which made them convenient for most activities, such as cooking, washing, sitting and even for sleeping during the hot summer nights. Vegetables were also grown, and animals raised, in the courtyard.

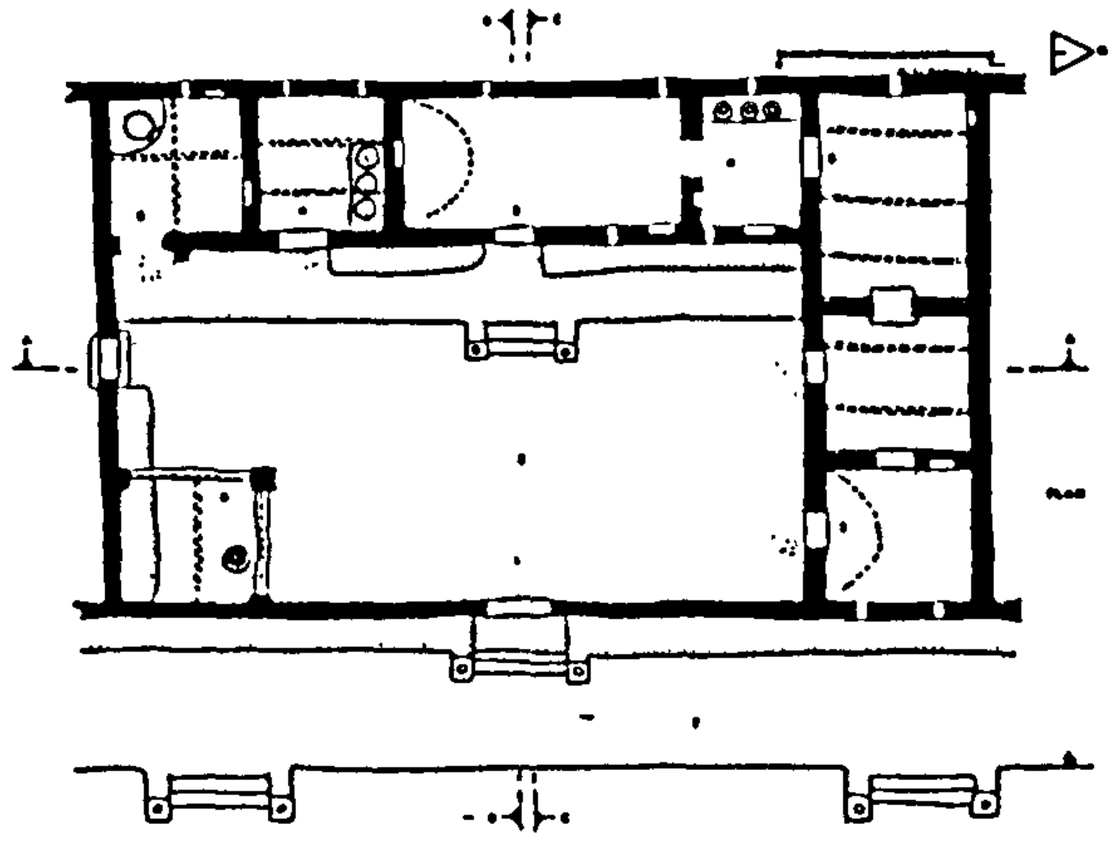
The living room and khayma. Some living rooms had a high wall-to-wall opening above the door or would be completely open onto the courtyard. In front of these rooms, there was a flat roofed space known as the *khayma* (literally the "tent"), covered with palm stems and branches. More like a *loggia*, which enhanced air circulation, keeping the space cool in summer.

The mandara. The guest-room usually had a separate entrance, allowing the guest freedom of movement while sustaining the privacy of the inner family quarters. It was the only room in the house to have windows open to the outside.

Methods of roof and wall construction. The main principle was that all material used were from the surrounding areas. Most of the walls were made of mud, mud brick or stone. They were thick, thus minimizing heat transfer from the Figures

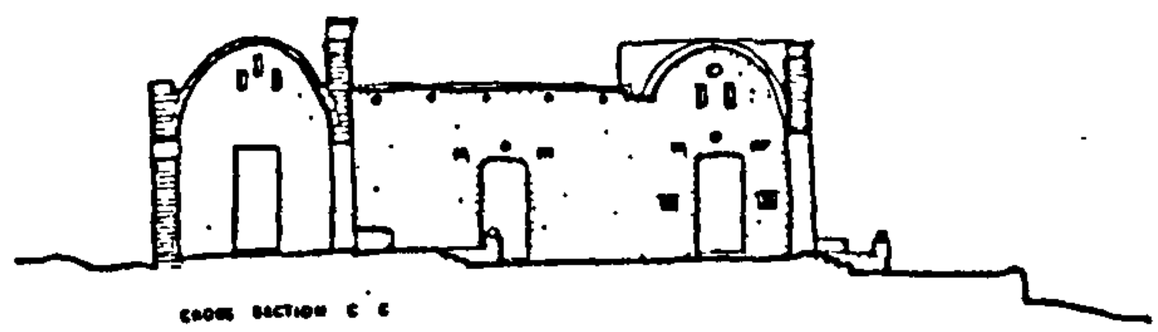
Figures (3-4) Housing Design.

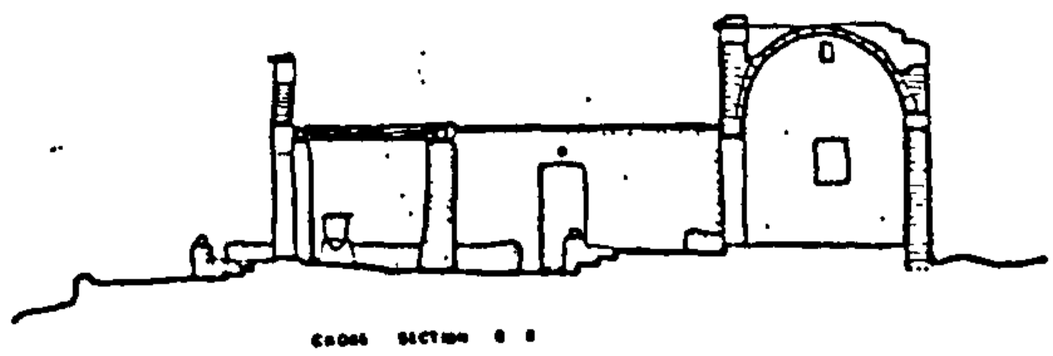
Plan of a terraced row house, Kanuz district. Note catenary vaulting for roofing the important rooms.



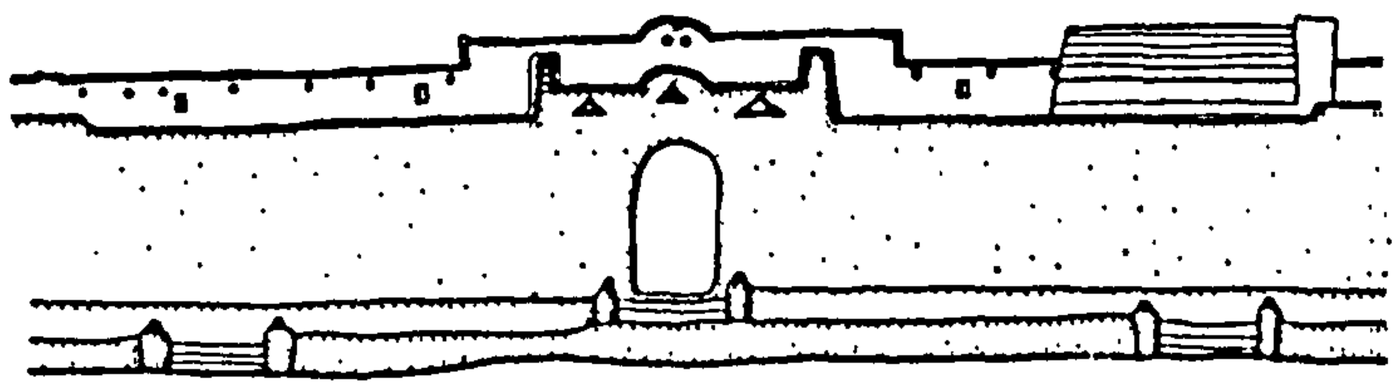
1. Front entrance
2. Courtyard
3. Family room
4. Storage
5. Kitchen
6. Loggia
7. Terrace

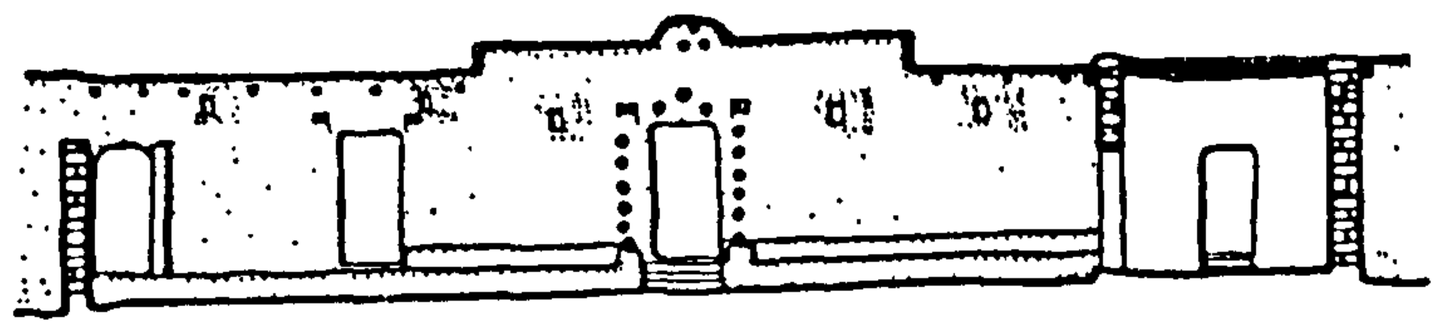
Cross sections of a terraced row house. Note loggia to the left of the open courtyard.





Front elevation and section of a terraced dwelling, Kanuz district.





surroundings. The roofs were usually constructed by using split palm trunks and wooden beams. Some other roofs were constructed as catenary vaults and domes.

Doors and windows. The doors and windows were placed in the walls during construction and were cut out upon completion. In order to provide privacy and reduce the area exposed to the heat and glare of the sun, the windows, such as they were, were built as narrow slits located just below the roof.

Plastering. The exteriors of the houses were plastered with a mixture of mud, clay and rock salt from the neighbouring hills. External plastering was generally whitewashed.

Ventilation. Fresh air was circulated through, and sunlight was allowed into, the internal part of the dwelling via the courtyard. This acted as a ventilating device and a "private piece of sky" for the benefit of the household. The internal openings onto the courtyard were usually doorways and sometimes medium sized windows with wood shutters.

Water. Drinking water from the Nile was drawn directly from the banks and transported up to the dwellings in large earthenware pots or rectangular tin containers. The women used these containers to carry the water up to the houses during early morning hours. Drinking water was kept in a jar, or *zir*, which was usually found in the courtyard under a covered shelter. Neither plumbing nor piping were used, even in houses lying further inland. If the distance between the house and the river was great, water was often transported by donkeys.

Sanitary arrangements. The toilet was not usually found within the confines of the house. The occupants tended simply to go out into the desert away from the house. Even in a large group of houses the toilet was rarely found inside. But in larger communities, this facility could be found, and was used by residents, visitors and passing travellers. It was located either near the centre of the village, by the mosque or the guest house.

Communal amenities. In larger communities, other communal amenities might include a village guesthouse, a public water fountain, or a mosque.

Grain storage. Hard staple cereals were stored in large mud silos in the *haush.* Dried dates, corn, tea, sugar and the like, were stored in several smaller, burnished-mud containers, that were placed slightly above ground level and were to be found in a storeroom adjoining the main sleeping and family rooms.

Cooking and the kitchen. Food was prepared on an open fire using dried animal dung for fuel. A cooking pot was placed on three conical supports on the ground with the fire in the centre. There was also found in many kitchens a bread oven. Meals might be eaten anywhere in the house or courtyard. If there were guests,

meals would be served to them by their host in the *mandara.*

1.8 Two Different Relocation Approaches in Nubia

a. The *Citizen* approach in Abu El-Riche

The government in 1933 agreed on assistance and compensation to be handled in a variety of ways: first, by allotting government land at Abu El-Riche to be sold to the Nubians; second, by surveying and appraising land in Nubia which could be reclaimed from desert areas by drainage and irrigation; and third, by compensating the Nubians through cash payments to a value of no more than 50 percent of the original value of the land flooded.

The case of the Nubian Community at Abu El-Riche, north of Aswan, is interesting because the community was created by Nubians who moved after the raising of the Aswan Dam in 1933. The village of Abu El-Riche extends partially on to the desert plateau, north of Kom-Ombo, on the eastern side of the railroad. Although the same materials and building techniques have been used in the nearby villages, this village has a totally different character. The characteristic harmony between the settlement, its local environment and topography, is respected throughout the villages in this region. The intrusion of buildings is achieved with a great deal of sympathy; there is a harmony between the village and hills, using the slopes in a natural manner.

Abu El-Riche is divided into groups of families concentrated around the mosque. Each group or *'naga'* would be named after a family or a location. The character of each *naga* lies mainly in its street articulation. The street width varies. There are winding entrances, enclosures, and limited views of the sky. All are features which reflect the inward life of intimacy and privacy of the *'naga'*. In most cases, the entrance of the house does not open directly onto the street, but each two or three entrances are gathered around a small open space, provided with raised seats, or *mastabat.*

Photographs (3-7,8 and 9)

Citizen approach at Abu El-Riche

Construction and building materials.

Any man in the village could build his own house, with the help of his neighbours or friends. They were all acquainted with the process of building, expect for the technique of roofing with vaults or domes, for which a special mason was needed. As far as possible, only materials from the area were used, and thus building costs were reduced. Sun-dried mud bricks or mud plaster were the main materials used for walls and roofs as well as for decoration. However, since the construction of the High Dam, mud is now in short supply and its use has been restricted. Stone, therefore has gradually replaced mud brick as the principal construction material. For roofing, Abu El-Riche used a combination of vaults, domes and flat roofs. It looks now different from other villages in that special white plastering its used.

The simplicity of the plans of the houses in Abu El-Riche is due to the fact that they were all conceived directly on the site by their owners. Climate and social structure are automatically considered. In order to catch the prevailing northerly wind, all rooms are oriented windward, and the rooms open onto the courtyard but have slits cut high into the wall on the outside. For the sake of privacy in the family quarters, no windows open on the street. Thus, the only important elements of the facade are the decorated doorway and the *mastabat* along the walls at their base.

The whole village is like a living organism, constantly growing and changing. As long as change springs directly from the needs of the people and is directed by their inherited tradition, the outcome will be aesthetically pleasing and appropriate to the community.

b. The *Governmental* approach in Kom-Ombo[1]

The Government built a new community for the Nubians in Kom-Ombo, south of Aswan City in Upper Egypt. These Nubians emigrated after the construction of the High Dam and the formation of the man-made reservoir, to be called Lake-Nasser. The studies

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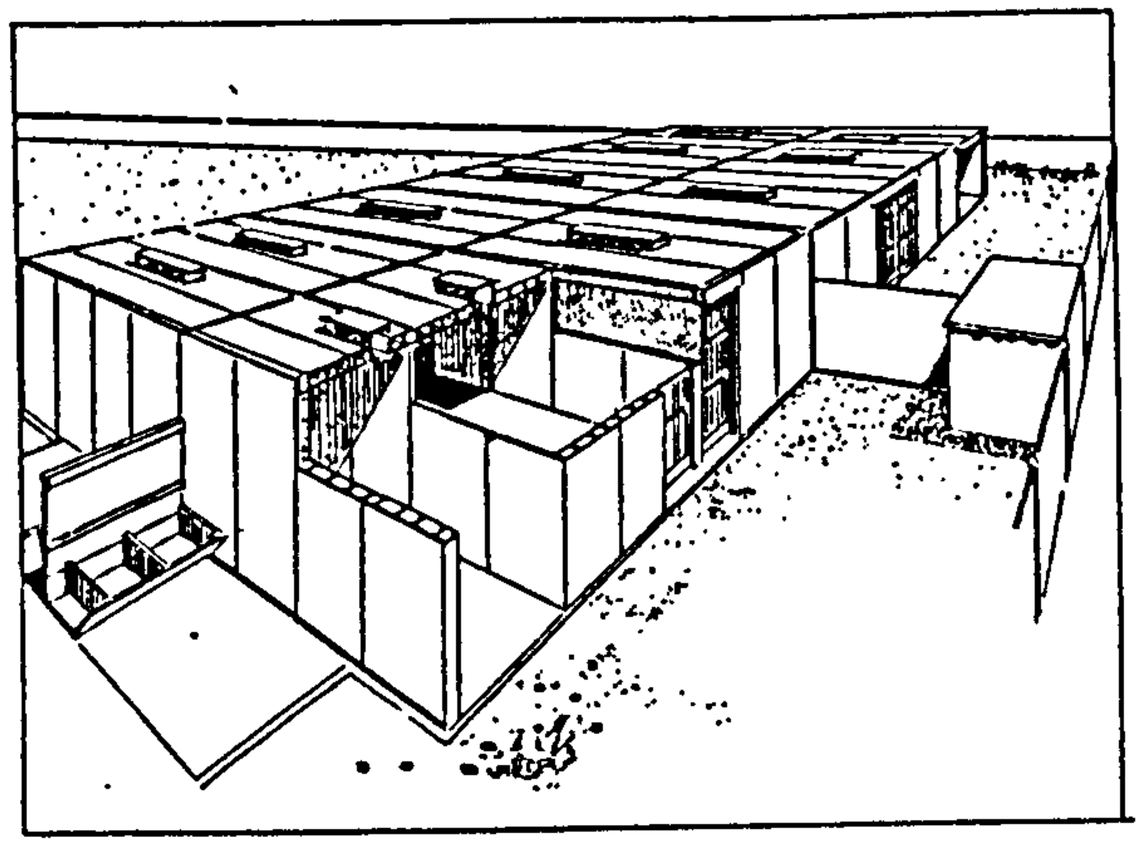
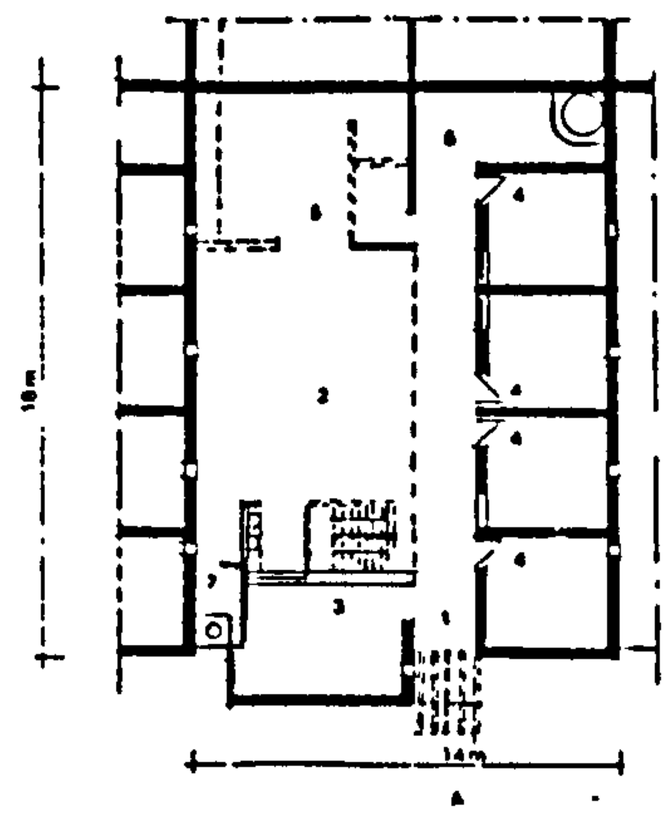
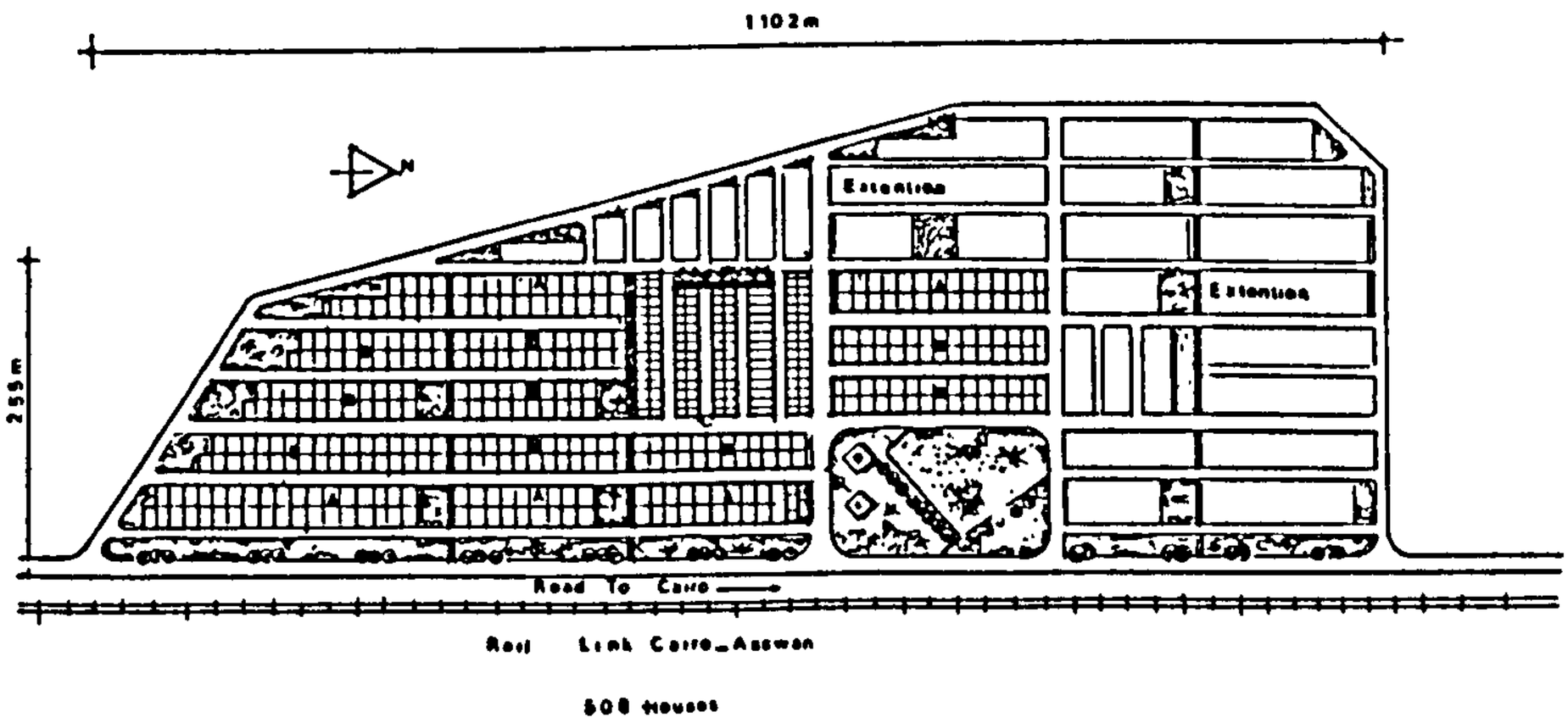
[1]- General Organization for Housing, Building and planning Research, "Report on: Field Study on Nubians' Houses", 1987.

Figures (3-5)

The Governmental approach







estimated that the entire population of 50,000 would be displaced. The government undertook the planning and constructed the residential units in a short time, without making deep surveys of the community to find out their actual needs and wishes. Even so, the government established a committee named The Central Committee for Relocation of the Nubian Population (CCRNP), with members from different ministries related to the problem. The Committee's studies concluded that the payment of cash compensation in 1933 had caused the decentralization of the displaced societies and lowered their standards of living. In view of this fact, the Committee resolved to seek means of compensation other than cash payments. The survey recognized that Nubia differed socially, architecturally and culturally , as well as geographically, from the rest of Egypt.

In Old Nubia, the villages had been spread out along the Nile in extended family groupings, as we have seen. But it was decided that in New Nubia the villages would be clustered, in order to reduce the costs of building, maintenance, and municipal services. A prototype of the typical house to be used after the Nubians' relocation, was built in Aswan early in 1962. The authorities invited selected leaders from various Nubian villages to voice their criticisms of the design of an existing governmental project in Aswan area. These leaders suggested many changes, but the governmental architects and planners found themselves unable to respond. In reality, the Nubians had no choice in this matter. Nasr City was established as the principal administrative and judicial seat for new Nubia[1].

The new houses, from the governmental architects' point of view, were proposed to be modelled closely to those in old Nubia, to be appropriate to the people and climate. Three different types were built in stone, with reinforced concrete roofs. The new Nubia was absolutely different from the old Nubia in the following characteristics:

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[1]- Shafai, Hussin, "Housing Relocation Project of Nubia to Kom-Ombo Area in Egypt", Afro-Asian Housing Organization, Conference, Singapore, 11-19 March, 1967, pp. 5-12. (In Arabic).

a. The townships, and in turn the hamlets, of the new area are in very close proximity to one another compared to the distances between them in the old Nubia. This affected and challenged the nature of the traditional society.

b. The design of the new villages created a host of social problems related to the Nubians' traditional identity with the Nile river. Important ceremonies and rituals connected with the Nile were disturbed because of the location of the new settlements away from the River.

c. The hamlets in old Nubia were built organically around extended family units. The extended family, consists of father, mother, unmarried children, married sons and their wives, and grandchildren, and is the central social unit to which the strongest loyalties are due. Its sanctity is the foundation upon which the Nubian way of life is based. These larger groupings tended to be ignored in the new settlements, by assigning houses according to the size of the *nuclear* family. Moreover, for ease of construction and for administrative reasons, houses were planned in stereotypical sizes.

d. The area of the courtyard remained fixed irrespective of the number of rooms it served. As the extended family unit is made up of several families of varying sizes, this crude method of allocation consequently caused the physical and social destruction of the old neighbourhoods and villages within each new district. It also segregated most of the older members of the community, who had their own homes and were assigned to smaller houses in the new communities. This made the rendering of assistance customarily due to the elders very difficult and isolated them from participation in the daily social life of the new community. This situation was further exacerbated when the government forbade the transfer or sale of the new houses.

As a result, many are trying to go back to their home land, and in addition the community have made changes and improvements in their new houses. The improvements which took place are as follows.

a. Covering most of the stone walls of their houses with plaster or clay as insulation.

b. Building a Mastaba for sitting in front of their houses, as it is a traditional habit for them.

c. Opening two large windows in the guest room, instead of the small opening which is used for ventilation.

d. Demolishing the toilet and transferring it to beside the kitchen. Building a store room beside the toilet.

e. Building a corridor parallel to the bedrooms covered with a timber structure, palm-leaf and clay for providing shade.

f. Closing window openings' on the neighbour's court for privacy.

g. Closing the sheep-cote entrance for security.

It is worth mentioning that all these improvements were done by the people themselves, without any outside assistance, just depending on their past experience which they gained many years ago.

1.9 Conclusion

The difference between the architecture of the areas of "New Nubia", planned by the Egyptian government without any participation of the Nubians, and that of "Old Nubia", has had a dramatic effect on the identity-conscious Nubians. The relocation of the Nubians at Abu El-Riche had some success due to its dependence on the efforts and participation of the Nubians to create their own environment. By 1973, the Nubians relocated at Kom-Ombo and Esna began to voice dissatisfaction with their treatment and began to form cooperatives to rebuild their homes on the shores of Lake Nasser.

2. Between the Future and the Past

"I always say that we benefit more from failures than from successes. Failure makes us consider every aspect of a situation. But success has certain hidden dangers which, when repeated on a large scale, become a disaster. Only by knowing the mistakes in an idea can you find a solution to it and save it from the beginning". *(Hassan Fathy)*[1]

The experiment of fifty years ago on the other side of the Nile River is certainly an example of the notion that "not all the ambitions, studies, authorities, and money can solve the problem of urban planning".

Hassan Fathy describes his experiment to build "the New Gourna Village" in his book "Architecture for the Poor". He tells the story of the birth of the idea, the decisions, the reasons behind them and the social and economic contexts.

2.1 Location and pressures

In 1944, the Department of Antiquities in Egypt was responsible for all ancient monuments, of which the old Cemetery of Thebes was one. This was situated at a place called Gourna, across the Nile from Luxor, which itself is built on the site of the ancient town of Thebes. The cemetery consists of three main parts: the Valley of the Kings to the north, the Valley of the Queens to the south, and the Tombs of the Nobles in the middle on the hillside facing the agricultural land.

On the site of Gourna lived seven thousand peasants, distributed in five hamlets. These were built on the site of the tombs of the Nobles. There were many graves, some known, cleared, and cleaned, and some still (till today) unknown. The main objective of the project organized by the Department of Antiquities was to conserve and preserve this great archaeological heritage.

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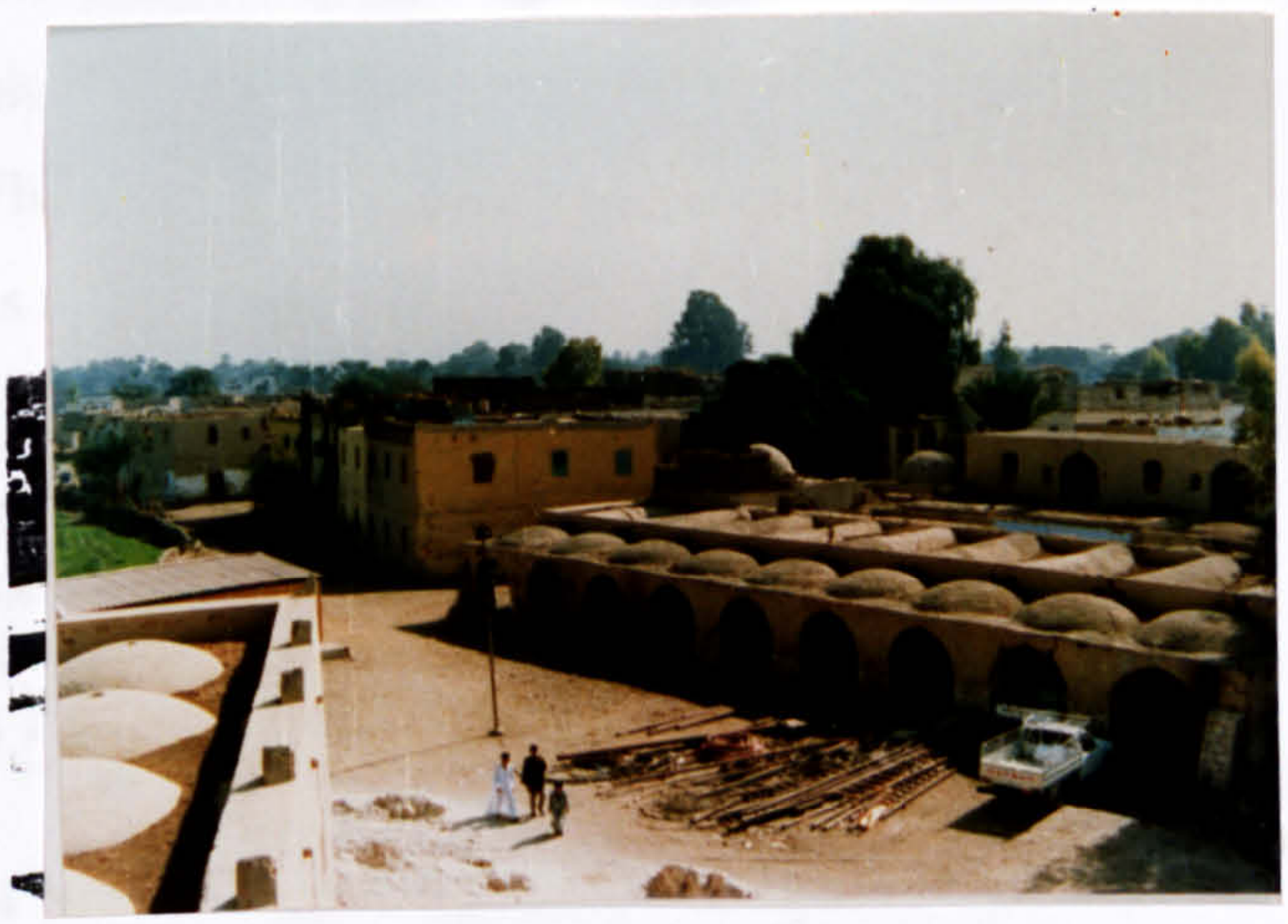
[1]- Steele, James, "Architectural Monographs: HASSAN FATHY", Academy Editions, London, 1988, p. 10.

Photographs (3-10,11 and 12)

Old and New Gourna; a success or a frustrated.



The whole community at Gourna lived by "mining" the tombs. For them, economy was almost wholly dependent on robbing tombs. The damage they did was measureless. They excavated and sold their finds, which was a big loss to Egyptology. The action proposed to save the heritage of Gourna by the Department of Antiquities raised a number of issues. The suggestion to transfer the seven thousand inhabitants was to serve two aims: One, to conserve the urban heritage; and two, to remove the undesirable squatter. There was a decree expropriating the land on which the Gournis' houses were built, and annexing the whole area of the necropolis to the government as public utility land. This decree gave the Gournis the right to continue using the existing houses, but prohibited any further additions or extensions. The dilemma that the government faced was what to do with all the people they intended to displace. Where were seven thousand people to be moved to? What techniques were to be used? How much would it cost? and When? Compensation as a method with such people, Fathy insisted, would only be used to marry more wives. He described the options then available as:

> "If their houses were bought at current valuation, the Gournis would not receive enough money to buy new land and build new houses. Even if they were compensated generously, they would only spend the money to marry more wives and would then become landless and penniless vagabonds"[1].

The only solution, from his point of view, was to rehouse them. He was critical about concrete buildings which were costly and proposed an environmental material, such as mud brick, which would be economic and low-cost. He was given three years to build an alternative village for the Gournis.

2.2. Choosing the site

A committee consisting of representatives of the Department of Antiquities, the Mayor of Gourna, the Sheikhs of the five hamlets and Fathy as planner and designer, was convened to choose a site for the new village. The criteria was to find a site well away from the ancient remains, with the same environment and same status. The site was

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[1] Fathy, Hassan, "Architecture For the Poor", first published in Egypt in 1989 by the American University in Cairo Press, Second printing 1989, p. 16.

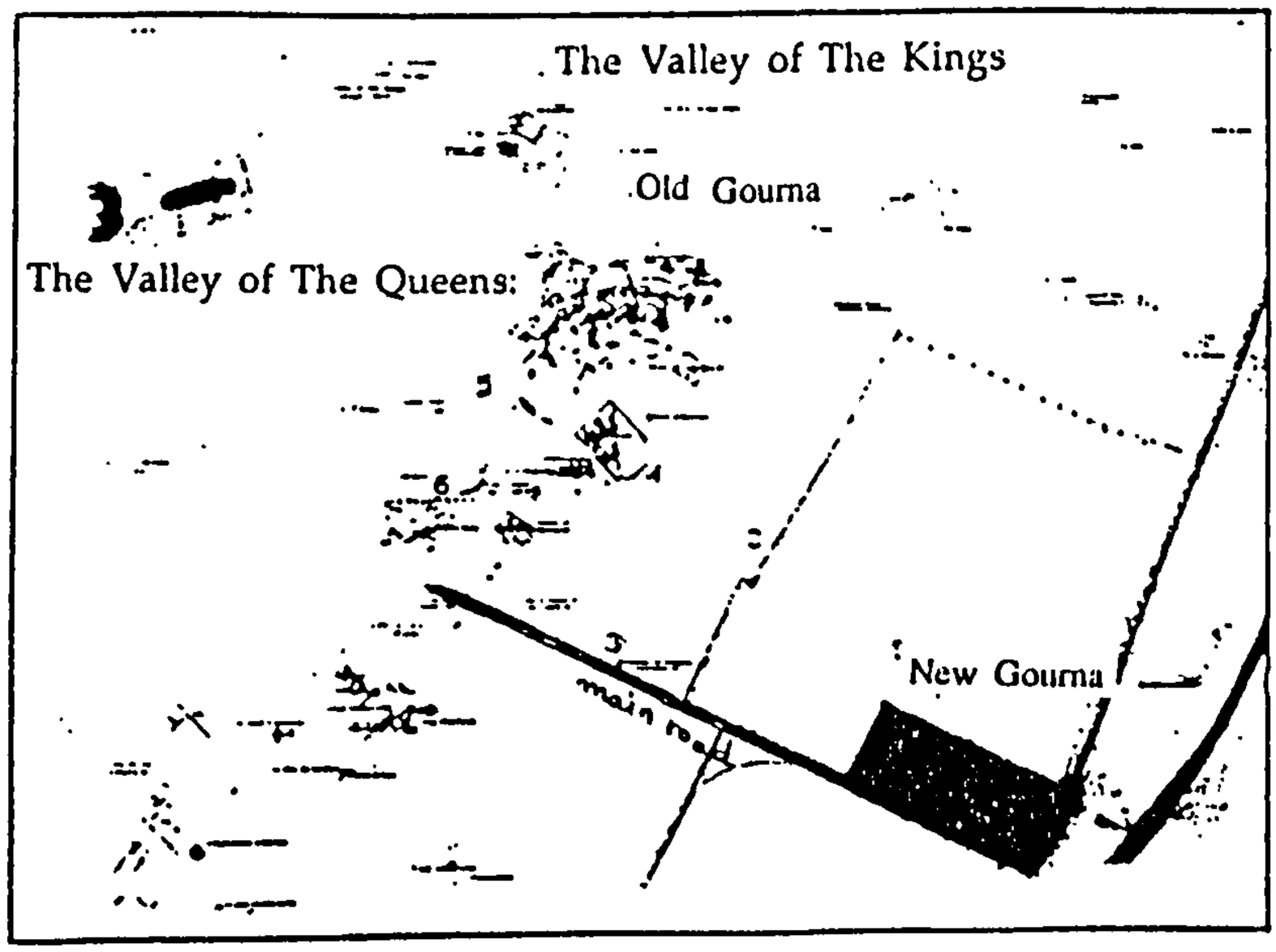

Fig (3-6)

Location of Old and New Gourna

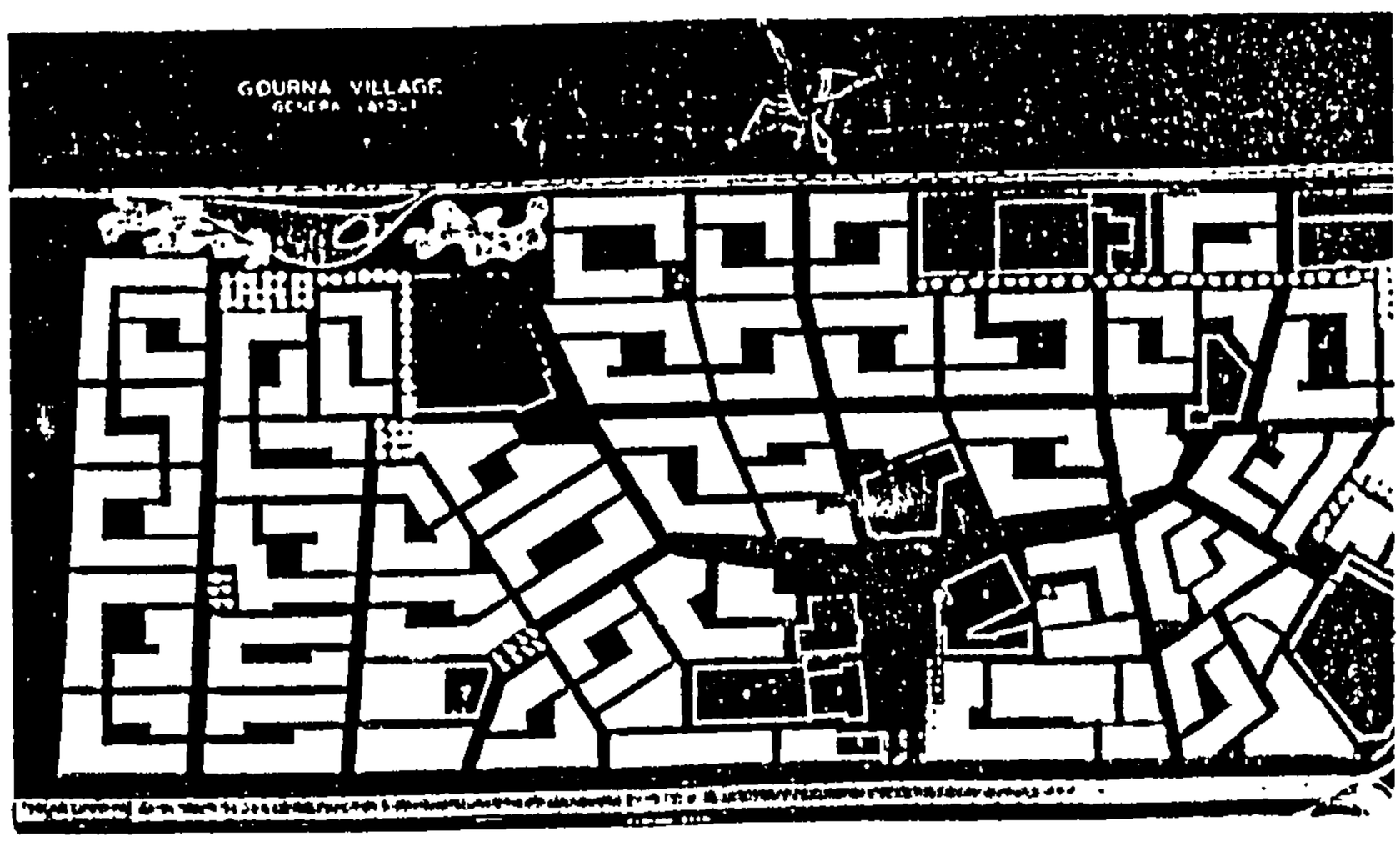

Fig (3-7)

Planning of New Gourna

chosen on agricultural land close to the main road and the railway line, which was a permanently dry field kept free from floodwater by a system of dikes (this was before the High Dam was built at Aswan, when there was a yearly flood which had to be taken into account when choosing any new areas for living).

2.3 Socio-economic aspects

The seven thousand Gournis who would need to create a new life were locked in a complex web of blood and marriage ties, with their habits and prejudices, their friendships and their feuds. "A delicately balanced social organism intimately integrated with the topography, and with the very bricks and timber of the village". This whole society had, as it were, to be dismantled and put together again in another setting.

Rehousing people is politically hard. Size, composition, income and tradition are the main variables involved in the design of a new environment for a community. A balance between low cost and tradition are essential elements in building the new village. The most important question was what effect will the move have on the villagers' economic life? From which points could be gauged the effects of the transfer on their ability to earn and living?

As universal solutions and practices have proved inappropriate in most cases, it is now a case where each situation has to be divided on its own merits taking into account the values and conditions of the population.

2.4 Building the New Gourna

The simple architectural role is to build suitable shelters to house people. Many issues are involved in any architectural decision, in this example, Fathy as the architect, chose a form of *participation* in which the people themselves would build their own houses. Such a participation of the peasants in the creation of the new village solved two problems. First, the preservation of the peoples' tradition and culture, and second their participation as labourers. In addition, he chose mud brick as an environmentally sound material to build the village. This approach gave hundreds of families the chance to

Photographs (3-13,14 and 15)

Hassan Fathy chosen mud brick as an environmentally sound material to build Gourna village. Mud brick is used till now in Gourna.

make their houses as efficient and as beautiful as possible, each family made their house to suit their needs. Thus, although Gourna has nothing of the colourful and imposing architecture of Nubia, nor perhaps the same pride in really beautiful craftsmanship, yet there are occasional buildings that show a certain purity of form and that were free from the artistic corruption that degrades village building as one proceeds northward.

Furthermore, The Nubian villages, such as Abu El-Riche, had an enormous influence on Fathy when he first visited that area in 1941, opening up a whole new world to him that became the subject of a life-long study[1].

Gourna was to house nine hundred families, which implied building at the rate of thirty houses a month. But Fathy found that it was very difficult to interest the peasants in their new life and houses, due to their reluctance to do anything which might be construed as an acceptance of the plan for removing them from their existing location. As an example of their inability to put into words their personal needs, one person said that so long as his cattle were accommodated he didn't want anything else. It is difficult to change customs and beliefs. It was not easy to participate with such people, and so it was left to Fathy to design whatever he thought appropriate. How could it have been possible that he could understand what each wanted in their houses? Women would have been a great help if he could have consulted with them, as the house is the province of the woman. But because of the social dimension, it was impossible for him to have any contact with women. The intelligent participation of the Gournis as clients was absolutely essential to the harmonious working-out of the process. But if there were barriers to that participation, then the architect has to try to understand the environment and the requirements as a starting point fro his work.

A man acquires a set of habits in action, which, when we wish to differentiate him from other men, we call "individuality". The same concept could be used to classify a

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[1]- Steele, James, "Architectural Monographs: HASSAN FATHY", Academy Editions, London, 1988.

society. The Gournis had grown up to serve the antiquities trade, both legally and illegally. They had been employed as labourers on the excavations, but also made a lot of money by robbing the tombs and selling objects to tourists. Fathy, when designing the new village, proposed that the people would support themselves by becoming craftsmen, and that the new village would become a touristic base for visits to the valleys of the tombs. He described the future of the village as:

> "Already the roads from the Nile that ferry the antiquities past Gourna, are macadamized, and a small bridge has been built over the Fadleya Canal. There is even talk of building a bridge over the Nile to link Luxor with the west bank[1]. Gourna is much closer than Luxor to the majority of the important monuments, and a touristic hotel there would provide a great deal of work, both directly and indirectly. In fact, as communications improve, the value of the land will go up and the village may even become a suburb of Luxor"[2].

This was an economic perspective by Fathy as a planner and designer of the future village. He hoped that there would be enough demand for Gournis' crafts to permanently alter their economic base.

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[1]- See chapter 7 the Technical Aspects, about the proposed bridge to link the west and east banks of Luxor. It gives a clear indication about the delays surrounding the project. The bridge had been referred to in the plan of New Gourna village 50 years ago.

[2]- Fathy, Hassan, "Architecture For the Poor", first published in Egypt in 1989 by the American University in Cairo Press, Second printing 1989, p. 60.

2.5 The plan of New Gourna

The plan of new Gourna was determined by many considerations. The location of the market near the railway, the wide street leading to the main square around which most of the public buildings were disposed such as: the mosque, the khan, the village hall, the theatre, and the permanent exhibition hall; and, away from the centre, the boys' primary school, situated by the park at the northwest end of the village. The girls' school occupied a similar position but rather more to the east.

Fathy, however, knew that the key building block of the Gournis' society, as in all rural Egypt, was the family, and, by extension, all the relatives of the family. By tracking down this extended group, which consisted of as many as ten to twenty related families, called the *"badana"*, he was able to clarify the nucleus of the new village. He began to identify four such groups in the existing settlements, each with its own sheikh or leader, in many ways independent from the rest of the village while functioning in a co-operative way within it. Using this separate, but equal, relationship of the five *badana*, he then began his plan with the concept of a large *"midan"*, or village square, around which each group could be located[1].

Two other main streets curved away in crescents, one from each end of the of the main thoroughfare, where were located the little Coptic church to the south, and to the north, the Turkish bath, the police station, and the dispensary. This layout of main streets separated the four "quarters" of the village. In each of the quarters was to be housed one of the main tribes of Old Gourna, as it was planned to keep the physical distinction of the tribes, by settling them into the four well-marked quarters.

The broad streets separating the quarters were intended as main traffic routes connecting all the public buildings and meeting in the square. All these streets were at least ten meters wide to ensure ventilation and insulation of the blocks of houses, as well as to

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[1]- Steele, James, "Architectural Monographs: HASSAN FATHY", Academy Editions, London, 1988.

facilitate movement and to mark the quarters. By contrast, the streets giving access to the semiprivate squares of the quarters were made deliberately narrow, no more than six meters wide, to provide shade and a feeling of intimacy, and included many corners to discourage strangers from using them as thoroughfares and to provide the community with privacy. The houses, which varied in size according to the original houses they were replacing, were planned in a variety of irregular plots, with a variation of the plan of each to suit the people who would live in it. In general the irregular plan made for variety and originality in design, for constant visual interest, and precluded the building of boring ranks of identical dwellings that are often considered to be all that the poor deserve.

Photographs (3-16,17 and 18)

Hassan Fathy's house in Gourna. The young generation in front the house; are they going to complete the village one day or destroy it?

2.6 Gourna, a success or a frustrated experience?

Gourna was a pilot project and it showed the way to rebuilding a community, with cheap but good houses, and it was a great test of do-it-yourself through a system of planning and control for a village whose inhabitants gave their work free. It gave definite and useful data to the people who administer schemes of "aided self-help" to peasant communities. The project used unique architectural techniques of vaulted-roof construction, based on orthodox materials. The design and plan of the village were based on traditional principles. The costs were low, and the village is considered beautiful, in contrast to concrete buildings.

But The Gourna experiment in one way failed. The village was never finished, the principles did not succeed in practice. After a continuing series of obstacles and frustrations that are well documented in Fathy's own account of this project, construction was halted after three seasons of work, with only about 20% of the total plan completed.

> "The Gournis, who had passively resisted the entire idea initially and had shifted to active resistance later on, simply drifted back to their old homes on the slopes to resume business as usual, and remain there till today".[1]

The basic questions about this experiment that have not been addressed and that must be answered are: If New Gourna was so carefully researched and well designed, why did the villagers not continue to live there, and why did it not in turn ignite the housing revolution in rural Egypt that Fathy expected?

New Gourna failed to initiate a wider revolution of rural housing because there were other, more basic, factors to consider. First, it must be remembered that rural Egypt, especially in Upper Egypt, has traditionally suffered from a nationwide problem of absentee landlords that has made the people extremely suspicious of any outside interference in their lives. Egyptian television, soap operas and cinema, while being

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[1]- Steele, James, "Architectural Monographs: HASSAN FATHY", Academy Editions, London, 1988.

Photographs (3-19,20 and 21)

The residents of New Gourna Replaced the original houses built by mud bricks by others different houses built by concrete.

seemingly superficial references, are an extremely accurate barometer of public opinion that consistently characterises the police and the interfering bureaucrats from the North (Cairo) as villains in plots involving rural life. Secondly, Fathy's hopes of beginning a housing revolution with New Gourna also coincided with the far more compelling 'silent' revolution of the migration of the rural poor to Cairo itself. The lack of infrastructure and services, and pressures of too many people trying and failing to make a living from a limited and decreasing percentage of the agricultural land, resulted in a record migration from rural to urban cities after the Second World War (the time of the experiment of New Gourna). This level had reached uncontrolled proportions, and the rural poor that Fathy was seeking to provide with clean, dignified and inexpensive housing all flocked to the big city seeking chances for better lives[1].

Fathy had to defend his project against ministerial architects, who considered Gourna to be an interesting failure, a sentimental excursion along a byroad that could never succeed. Fathy referred to two main points: the peasants inability to communicate and bureaucratic hostility. He gave a description of the way these people cooperate and participate.

> "When a new house is to be built in a village, everyone is expected to lend a hand. Many people help in the work, and the house is soon finished. None of these helpful neighbours are paid. The only return expected by a man who puts in a day building a fellow villager's house is that the fellow villager will do the same for him one day. The cooperative system, however, can only work in this traditional way when it is dealing with traditional problems and when the society is truly traditional itself"[2].

But the people of Gourna, for one reason or another, rejected participation in rebuilding the new village. They never had any intention of leaving their old homes and way of life. They refused to learn the new techniques of building, and had always been

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[1]- Steele, James, "Architectural Monographs: HASSAN FATHY", Academy Editions, London, 1988, pp. 75-76.

[2]- Fathy, Hassan, "Architecture For the Poor", first published in Egypt in 1989 by the American University in Cairo Press, Second printing 1989, p. 120.

Photographs (3-22,23 and 24)

Courtyard or Air-condition?
Mud brick or concrete?

suspicious of intrusions which took away their living. So they refused to change because they could not believe the promises for the future which they saw as destroying their economic life (robbing the heritage tombs). Any outsider appeared to the peasant as an invader wanting to interrupt his life and to interfere with his privacy. Fathy described them:

"The peasant is slow to take an interest in proposals to bettering his conditions. He is apathetic and dumb, he has no education, no conception of national affairs, no statues. He does not believe that he can help himself or make himself heard".[1]

The bureaucracy emerged when a team of assistants were appointed by the Department of Antiquities to help him. Almost all were unqualified, and the only architect was not interested in this way of building. He opposed the process, creating problems of finance and delayed all his inquiries. In addition, the Department of Antiquities had changes in staff, and when those supporting the project had gone, they convened to stop the project. So Fathy, with his ideals and unique technical and artistic skills, faced obstacles of misunderstanding and officialdom. How can we learn from this experiment? what can be concluded for the future? how can we asses the experiment's success and failure?

The main objectives of this project were to preserve and conserve the urban heritage from the destruction, caused by the squatter villages and the pilfering of antiquities, by providing the population with their own village. These two objectives were never achieved. Only about fifty buildings and most of the public buildings were built. A few people moved from their original houses and lived in New Gourna. The rest continued to live on the archaeological heritage sites. They did not establish a new economical base. About forty years have passed, and still the question of conservation of a tradition is unanswered. It is not enough to judge the experiment as a failure, as a great number of detractors did. It should be considered as a struggle between ideals and practice, dreams (professional) and reality (public), and to avoid as much of this conflict as possible in any future issue.

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[1]- Fathy, Hassan, "Architecture For the Poor", first published in Egypt in 1989 by the American University in Cairo Press, Second printing 1988.

3. Nasriya Upgrading Project[1]

3.1 Introduction

In 1983, projects related to medium-size Egyptian cities were started with a co-operation between the "General Organization of Physical Planning" (GOPP) in Egypt, and the "Gresellschaft fur Technische Zusammenarbit" (GTZ) of the Federal Republic of Germany. During this co-operation, the value of active participation of residents in the improvement of urban districts has been realized. Nasriya is one of those pilot projects which could be implemented in other areas.

The Nasriya area, in the Governorate of Aswan, was chosen to be one of these pilot projects because of the obvious need to improve its housing and living conditions, and because the inhabitants themselves had already made attempts to improve the problematic infrastructure. Nasriya is the most dense urban district of Aswan, located near the city centre. The people already had an existing framework of institutions, both formal and informal, which facilitated the organization and execution of labour.

3.2 The Site[2]

Nasriya is located in the Governorate of Aswan, in Upper Egypt, about 900 kilometres south of Cairo and approximately one kilometre east of the centre of the city of Aswan. It stretches out in a north-south direction along a stony mountainside and rises steeply from a height of 93 metres to a height of 150 metres above sea-level, parallel to the KIMA Canal. The place was inhabited by some Nubian families in 1933-34, who transferred from a village located above the old Aswan Dam, the level of which was raised in the early thirties. In the 1960s, as a result of the construction of the High Dam, people, mainly Nubians, arrived form different places, partly because of the threat of the

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[1]- All the documents came from a study visit in November 1992, interviews with the Director of the project Dr. Omar Akbar and Nasriya people, observation and unpublished documents by the Nasriya Upgrading Project office.

[2]- Governorate of Aswan, "Nasriya Upgrading Project", Report, Aswan, June, 1991.

Photographs (3-25,26 and 27)

Shows Nasriya area. Which is along a stony mountainside and raises steeply, parallel to the KIMA Canal.

new Dam and partly to seek employment in the new industries and the High Dam. The origin of the social grouping is evident since the communities in the area use the name of the towns from which they emigrated. Aswan grew from a population of 48.393 in 1960 to about 127.595 in 1967. More and more stone and mud-brick houses were constructed on empty government land, and Nasriya grew to be the largest unplanned, although not illegal, settlement in Aswan. In 1986, 4.776 plots were registered with an average size of 100 m^2.

3.3 Socio-Economic Characteristics

Studies referred to the settlement pattern of Nasriya according to territorial origin or kinship. Correspondingly, the new residential areas generally took on the names of former places of residence.

3.4 Social aspects background

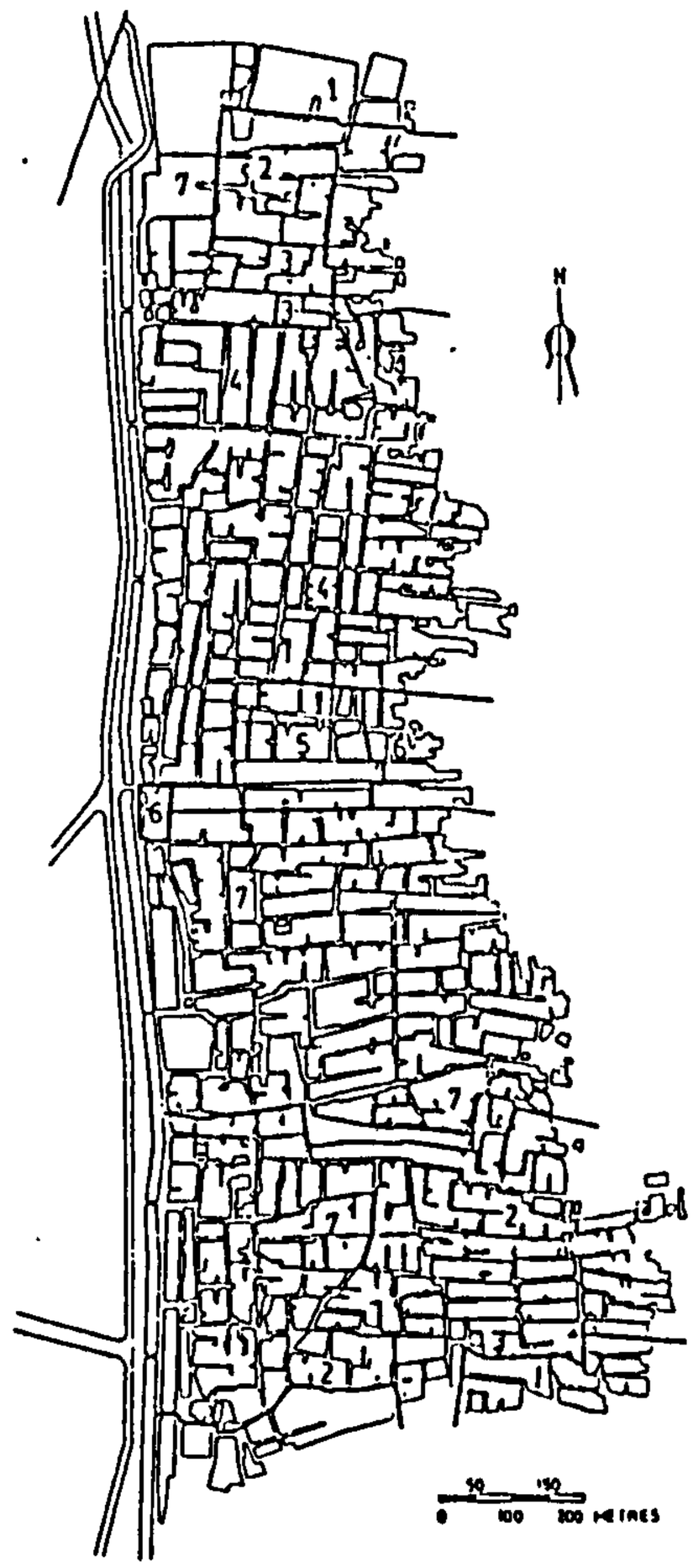
In 1986, the population of Nasriya was 50.000 in an area of 250 feddans. The community is considered to have one of the lowest living standards in Egypt (monthly average income per family is 100 L.E), less than half of the population gets a fixed income from working in government offices. Generally, the education and health levels of the residents are very low, in a deteriorating environment located on the KIMA fertilizer-factory canal, which is used for waste disposal by the residents as well as the factory.

3.5 Types of Houses

Nasriya developed, through increased immigration and consolidation, into quarters, formed by residents from their original communities (Luxor-Edfu-Kom Ombo-Qus-Armant). They instituted traditional festivities on the festival days of the saints of the former villages, as well as funereal ceremonies. They held meetings on important occasions and acted as arbitrators in conflict situations. More and more, they started undertaking tasks growing out of urban communal life, in which they saw themselves integrated ever more strongly. The elected representatives of the communities, some of

Figure (3-8)

Groupings of Nasriya



Map 1

Groupings of Nasriya according to origin:
1 Nubians
2 Ibna' Bani Hilal
3 Al-'Ababda
4 Ibna' Markaz al-'Uqsor
5 Ibna' Markaz 'Armant
6 Ibna' Markaz Edfu
7 Ibna Markaz Qus

whom were government employees, maintained contact with the municipal authorities, in order to propose measures which were in their area of competence.

The building characteristics of Nasriya were influenced by the origins of the residents. Three construction types can be distinguished in Nasriya:

a. Poor housing with very simple construction using available site materials to build walls and roofs.

b. The traditional house of rural origin (70-90 m^2) with walls 40-50 cm thick, of mud brick or stone blocks. For the roof construction different materials like mud, wood beams, palm leaves or corrugated iron are used.

c. A modified traditional house with a concrete roof, built in such a manner that a second floor can be added over the old walls and which can be reached by a concrete stairway.

d. A modern house with walls of concrete blocks or cement bricks. These houses have two or three storeys.

The largest proportion of Nasriya houses are the traditional single floor type with a limited number mud-brick houses due to the difficulties of getting materials.

3.6 The built environment

The built environment is a mix of traditional buildings. Most of which have been self-built with available and surrounding materials. The area suffered from lack of community services, unpaved routes outside and inside the site, and no infrastructure or water supply. The site is provided with only 15 public water sources, but as the site is hilly, it is difficult to get water as high as the dwellings.

Waste-water is dumped into the street or into open pits which are dug into the rocky substrata and that are, therefore, small and have to be emptied frequently. Most dwellings are connected to the electricity network.

3.7 Project objectives and upgrading expectations

Project objectives:

The objectives of this project are summarized as follows:

a. to improve the standards of living within the area;

b. to provide the area with an essential infrastructure;

c. to promote the self-help abilities of the population and emphasize the significance of the people's participation;

d. to promote the Nasriya Upgrading project as an example of integrated upgrading for other areas throughout the country.

Project Components:

The project was to encompass the following components:

a. the implementation of a waste-water network;

b. the implementation of a water supply network with a pumping station and a water tank;

c. the establishment and organization of a waste-disposal system;

d. the construction of a service centre;

e. the improvement of community organization and upgrading of the quarter's community centre (Egypt. *gama'iya,* plural. *gama'iyat*);

f. the establishment of social programmes within the community organization and their implementation in the quarters;

g. the improvement and extension of schools;

h. the setting-up of kindergartens and playgrounds;

i. the construction of play and sports areas and the landscaping of open areas;

j. the offer of obtaining land freehold titles.

Photographs (3-28,29 and 30)

Self help and participation activities to upgrade Nasriya by implementing the infrastructure. Residents will be trained both in the field and in the community Centre.

3.8 Self-help role in the project

From the beginning of the project, it was stated that the goal was the *participation* of the inhabitants in the upgrading of their environment, the provision of the technical infrastructure and the development of community cohesion. One of the primary measures in the area of Nasriya was the laying of a waste-water network. Since, for technical reasons, this had to take place before laying the water supply network, it became a test case for mobilizing the population and their participation in the project. Therefore, it was necessary to look for ways in which local self-administration could be conceived and realised, which in turn, would carry on independently after the programmes had been partially initiated and funded. In order to create community cooperation as quickly as possible, an organizational model was designed. This included a community council with elected representatives out of which would be elected a chairman, his deputy, a treasurer and other executive committee members. This Community Council (*maglis ahali*) formed sub-committees, that were responsible for the flow of information between the project team and the *maglis ahali*, as well as between the latter and the inhabitants. Moreover, the committees were to mobilize the residents and the activities under the advisory and supportive capacity of the project team.

3.9 Settlement pattern and organization

For the implementation of the project, the Governor of Aswan nominated a working team, headed by a director and a number of supervisors from different government agencies. The representatives of the area-communities are responsible for mobilizing the inhabitants to support the project. The role of (GTZ) is to give managerial and technical assistance by providing a long-term project advisor and a number of local and external experts for specific issues.

3.10 Project achievements from 1987 to 1992

the project team considered the three main targets as:

a. Upgrading of the infrastructure

- Road Network

- Waste-water Network
- The Water Supply Network
- Refuse Disposal

b. Development of Community services

- The Nasriya Service Centre
- Improvement and Extension of Schools
- Improvement and upgrading of the quarter's community centres

c. Sale and the real estate of project lands;

d. Establishment of Social Programmes and Training Courses;

A. Upgrading of the Infrastructure

Road Network

Some of Nasriya's main streets have been chosen for further enlargement, giving better access for transportation, ambulances etc. Any new housing must be constructed at least 1.5 m behind the existing building line in order to achieve a network of wider streets in the future. This strip will remain public ground and is not to be bought.

Waste-Water Network

Before the beginning of the project, there was no planned waste-water disposal in Nasriya. Only about 4% of all houses were connected to the municipal sewage treatment plant. The initial planning for the waste-water network was made by the Egyptian Planning Office in Cairo which was too expensive to implement. The project team with local experts designed a sewage layout to reduce the depth of excavations by half of the original proposal, and the number of waste-water shafts by about a quarter. In addition, through the planned participation of the inhabitants in the work, it was possible to reduce the costs by about one third of the original budget.

The excavation work and the pipe-laying was done by the inhabitants, under the direction of local skilled labour, appointed by the project team, and who were largely from Nasriya itself. Construction materials and machines for the excavation work were provided by the project.

The inhabitants of the houses of a street in which excavations were about to begin, were informed through meetings called to by the project team. The residents were briefed on simple excavations and trained in the use of air-hammers by local experts. Residents worked on the length of street adjoining their property. Residents, who for any reasons were not able to perform the work, were helped by their relatives or neighbours, or could pay to have the work done by others. Before beginning the excavation on a new street, all residents involved met together and those who have already had experience with ongoing work, and the problems associated with it acted as advisors for others.

The first main waste-water line was laid on an east-west axis, between the water pumping station and a water tank built on the mountain east of Nasriya. The total length of the sewage is about 20000 m, including main and secondary lines.

The Water Supply Network

As was mentioned before, at the beginning of the project, only a small number of houses in the lower areas were connected to a fresh water line. There are 15 public water standpipes throughout Nasriya. But the higher on the hill they are situated the more the water pressure decreases.

The goal of the project is to implement a completely new water supply network in order to adequately supply the whole community with household connections. It is conceived in such a way that it can be expanded very inexpensively, without changing the basic structure, should an increase in future needs arise.

The water supply network designed by the project-team includes a pumping station with

two pumps feeding a 1000 m^3 water tank on the top of the hill east of Nasriya. From there, the water goes into the network assuring equal pressure throughout the area.

The planning for water supply was considered to be the least expensive possible with a more flexible system adapted to local conditions and to the envisioned self-help actions. The work of laying the pipes is performed by the inhabitants, while the work on the water supply network requires increased supervision by the project team and continuous control by the municipal authorities. It is the connection points, the threaded sections, the seals and the water-pressure valves in particular, that need to be checked and maintained regularly by experts.

Refuse Disposal System

There is no system for refuse disposal in Nasriya. Through careful analysis, considering the daily production of 10 ton of rubbish, the topography of Nasriya and its narrow road network, a system was worked-out which involved a number of multi-purpose tractors running regularly defined routes throughout Nasriya. The plan will be established as a cost-recovery system and organized and maintained by the communities. The tractor drivers and the refuse collectors come from Nasriya and can not be government employees. Each driver and refuse collector was deployed in the sector in which he lived to make their work easier, in addition to guaranteeing the necessary communication between them and the inhabitants.

B. Development of Community Services

The new service centre is a distinctive landmark of the project's area of Nasriya. The first steps towards its realization were undertaken by the inhabitants by clearing the ground in an open space for the foundations. The construction of the 300 m^2 service centre in concrete and Nubian sandstone, designed by an Egyptian architect and is being built by a local contractor. The Nasriya Services Centre consist of:

a co-operative society, a family planning office, a bakery, a post office, a health insurance office, a shop, a meeting room for the Community Council of Nasriya, a pharmacy, a library, a clinic and a meeting hall.

The costs for the maintenance of the building, as well as the payment of a caretaker, will be recovered by rents paid by the private tenants of the pharmacy and the shop. The clinic is combined with a private medical practice. There is still no legal cooperative body in Nasriya which could organize and take over the administration of the service centre.

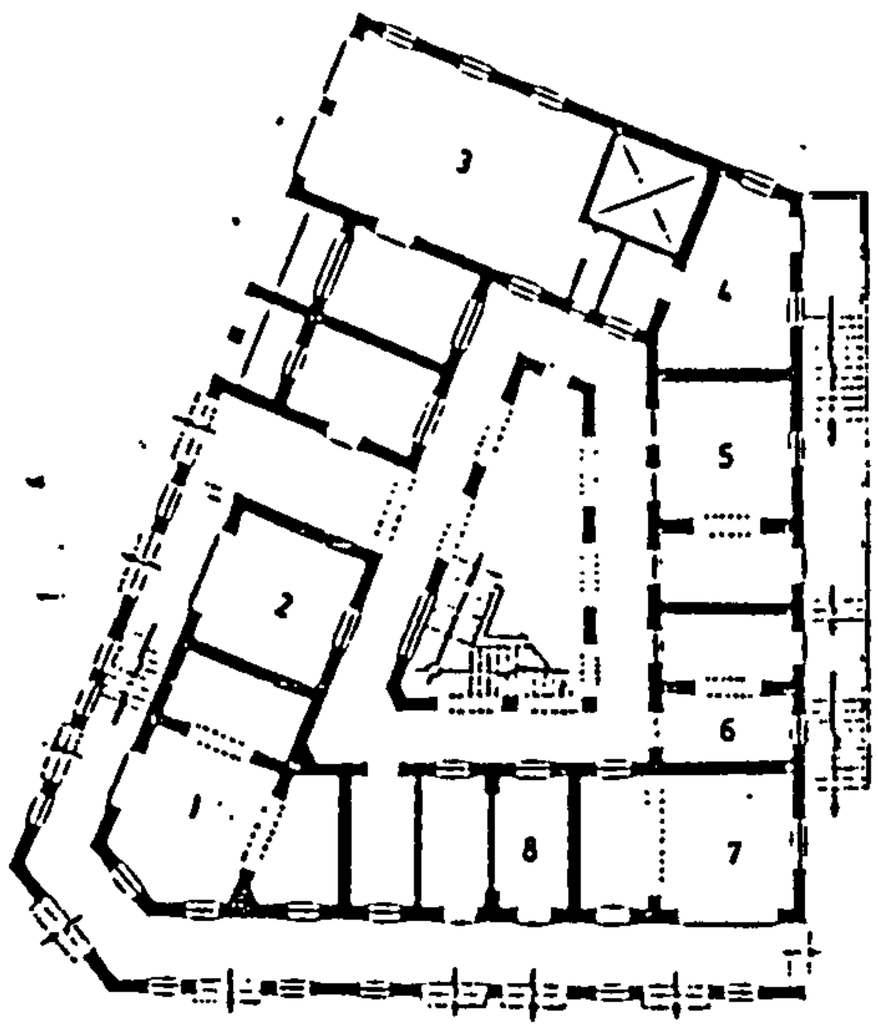
Improvement and Extension of Schools

There are three schools in the area of Nasriya which are not enough. Since there is no available land to construct new ones, the only possibility is additional extension classrooms on school grounds that have sufficient open space. The project team organized a variety of programmes with the pupils, like instructions on planting of trees on landscaping open areas, environmental campaigns, educational trips etc. In addition, pupils have been included in the improvement work done on their schools. Under supervision and guidance they undertake the basic cleaning of the classrooms and blackboards were given a fresh coat of paint. In co-operation with the Vocational Training Centre of Aswan, the school benches and furniture were repaired and renovated. Various local contractors were responsible for structural renovations like windows, doors, electric and sanitary equipment etc. The work began in 1991 and incorporates a two storey extension with classrooms, a room for recreational activities, vocational training rooms and a library.

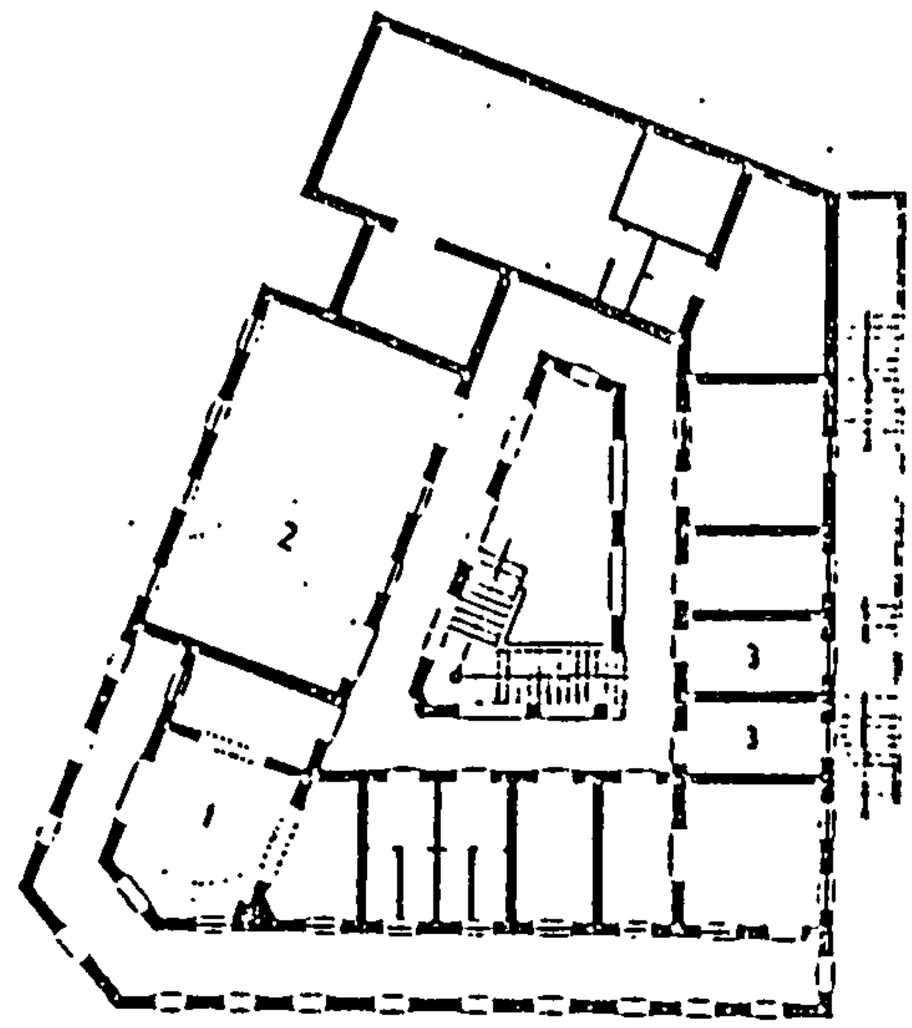
Improvement and upgrading of the quarter's community centres

It was possible to activate the community organizations (*gama'iyat*) and to make use of their organizational capacities, especially for the extension of the social programmes (literacy programs, religious studies, training programmes for simple crafts, health services, awareness committees).

Community organizations can apply to the project for assistance in improving and renovating their quarter's community centres. Assistance is given in the form of finance for building materials, electrical and sanitary equipment and the cost of carpentry work.



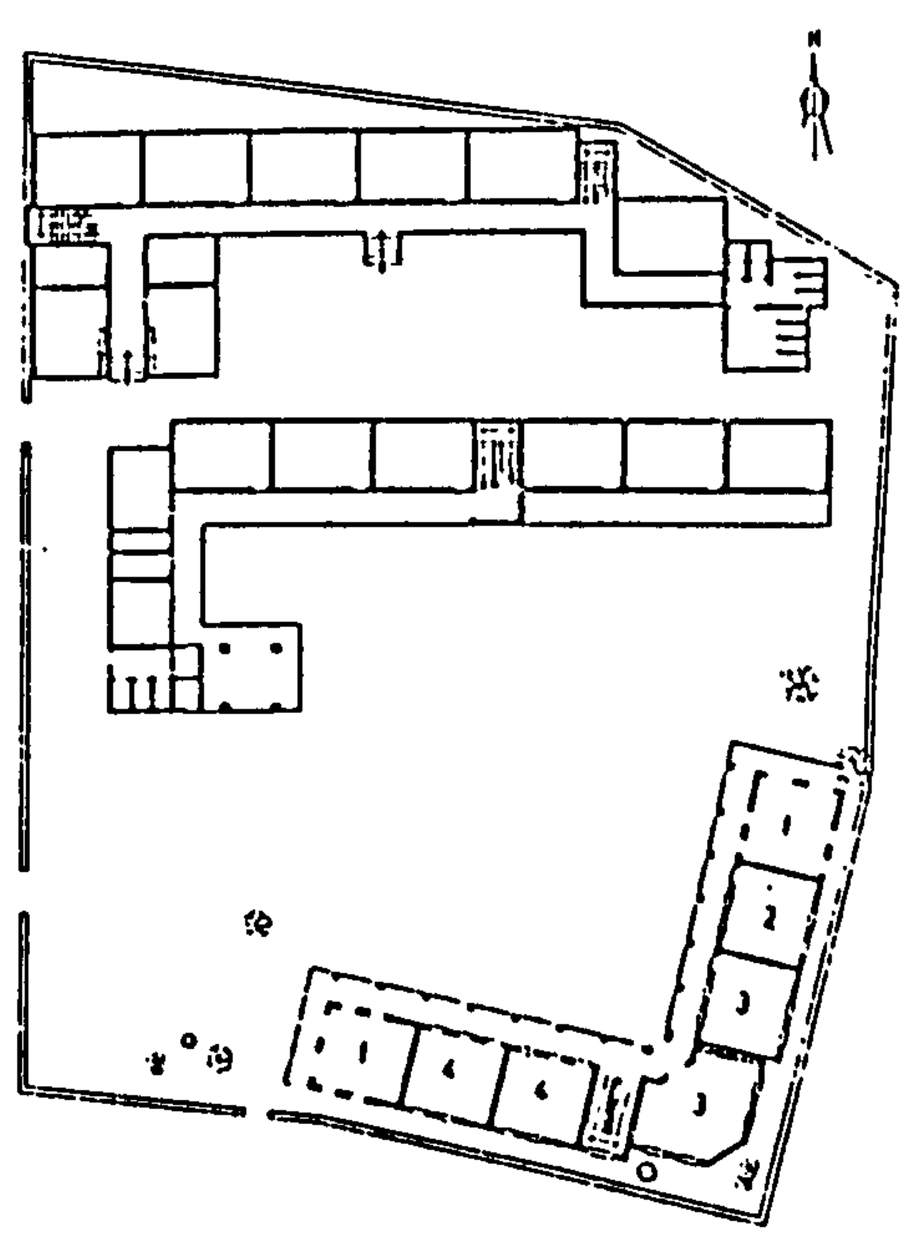
Ground floor:
1 Co-operative society
2 Family planning office
3 Bakery
4 Meeting room for the Community Council of Nasriya
5 Post office
6 Health insurance office
7 Pharmacy



Upper floor:
1 Library
2 Meeting hall
3 Clinic

Figures (3-9)

Improving of the school and building the community Centre.



School extension

1 Rooms for recreational activities
2 Library
3 Vocational training rooms
4 Classrooms

The improvement and extension work should be organized and executed by the community centres themselves. Every community centre that takes advantage of this subsidy, needs to make available rooms for the following functions:

main hall for general meetings, examination room for regular doctor's visits, room for women's activities, instruction room for literacy programmes for women, religious instruction, kitchen and toilets.

C. Sale and real state of project lands

All the houses of Nasriya are built on public land. To create the possibility of self-financing, the project aims to encourage its inhabitants to buy their properties. An agreement was made between the Governorate and the City Council of Aswan to make freeholds available with certain conditions. In order to avoid land speculation by outside buyers, only registered leaseholders who regularly pay rent to the state are permitted to buy the land.

The property prices have been fixed at about one-third of the normal market price to make it easier for the inhabitants to purchase the land. The municipality established a land sale office which takes care of the sale of the plots of land and the necessary paper work. The profits from the land sale are placed in a special account and will be at the disposal of the inhabitants through their elected committee for further investments in the project area. At least 70% of the income from the land sale will be reinvested and used for the maintenance and the extension of the infrastructure.

D. Establishment of Social Programmes and Training Courses

Government institutions with Community centres are offering programmes such as:

- Training to prepare people to administer vocational training, courses are available in basic medicine, first aid, and family planning and there are literacy programmes for women and old people.

- Also, loans are given to low-income families for small scale enterprises and projects.

The community centres must be financially self-supporting. The money for their maintenance and activities should come from members and course participants.

3.11 Conclusion

The cooperation and participation of the inhabitants of Nasriya have contributed to substantial reductions in the project costs. Initial calculations show that at least 25% of the construction costs have been saved as a result of inhabitant participation. The main success happened with the participation of the inhabitants as equal partners and the demand for partial self-administration. The project of Nasriya has to be seen as a process which can only be successful in the long run, if the links between the various project components are continuously strengthened and secured. It is also necessary to research the situation of public participation and project programmes in changing the future social life of the area and whether these effects are acceptable by the political authorities. Also the provision of an economic base for development and management of the area.

3.6 SUMMARY OF THE CHAPTER

In Egypt, it is expected that by the year 2000, 55 percent of Egyptians will live in cities. Provision of facilities for this rapidly urbanising population is what the government refers to as the "development problem". In the last 40 years, the Egyptian government has changed from socialist administration to market-oriented economic policies, "the open door". These have been applied across the full range of "solutions" for this "development problem".

Currently the country has neither a socialist system nor an open door policy. For these "development problems" the government supports investment from both public and private sectors. The role of international agencies has been re-evaluated. Terms with much promise, like '*Privatization*' '*Decentralization*' and '*Public Participation*' are the main topics for development in today's agenda.

In Egypt, projects are affected by four main factors: social, economic, political, and technical. Each of these are related and are difficult to separate. Politically, since the revolution, there was no place for organized participation. But informal participation has been practised in slums, and the positive outcomes, socially, economically and technically for these squatters prove that community participation is usually possible. The members of these slums found their own way of participation by identifying their own problems, finding alternative solutions, making final decisions and doing whatever they decided according to their needs and ability.

"Al-Hekr housing project", Hay Al-Salam, Ismaila and the "Helwan upgrading project" are two of the few recent projects to attempt to incorporate public participation in Egypt. In these two projects different approaches were used, such as consultation in every aspect of building the new settlement and providing loans for improving houses.

Three experiments of public participation within Upper Egypt have been evaluated. They are from similar cultural backgrounds. The results have varied between success and

failure. In the first example, *"Relocation of Nubians"* (1933-1964), the relocation of the Nubians at Abu El-Riche, *a citizen* approach had some success due to its dependence on the efforts and participation of the Nubians to create their own environment. While the relocation at Kom-Ombo, *a Government*, approach failed to satisfy the Nubians, therefore many are trying to go back to their original home land and others have had to make significant changes to their new houses.

In the second example, *"Between the Future and the Past"* (1944), the unique approaches of the project failed. The village was never finished, the theory did not succeed in practice. The reasons were partly economic, partly social and partly administrative.

Is Fathy's project technically appropriate? with its unique styling and innovative techniques? The answer is no, such an approach was inappropriate in Upper Egypt. Experiences, demanding skills and resources foreign to the people to be housed, rooted in imported ideas of settlement organization or romantic ideas of a new society and incapable of replication, create more problems than they solve. It was inappropriate to the real needs, capabilities and resources of people who often house themselves best. The Gournis resisted the project because they saw Hassan Fathy as an agent of the government which was intruding, unasked, into their lives. Any Gourni having a house built for himself with his own money would have a different attitude, and would play a far more positive part in the building than actually happened in the Gourna experiment. Fathy concluded:

> "The intelligent participation of the client is absolutely essential to the harmonious working-out of the building process. Client, architect, and craftsman, each in his province, must make decisions, and if any one of them abdicates his responsibility, the design will suffer and the role of architecture in the cultural growth and development of the whole people will be diminished"[1].

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[1]- Fathy, Hassan, "Architecture For the Poor", first published in Egypt in 1989 by the American University in Cairo Press, Second printing 1988.

Finally, the "Nasriya Upgrading Project" which is in ongoing, was a squatter area. The aim is mainly to provide the basic needs for a community of people using public participation. The participation of the inhabitants of Nasriya has made a substantial reduction in the project costs. The Public and the Government are equal and the project is partially administered by the people.

CHAPTER FOUR

DEFINING THE ACTIONS

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DEFINING THE ACTIONS

4.1 INTRODUCTION

The objective of this chapter is to study the different actions required for planning the future of Luxor city. These actions include: conservation, development, tourism, environmental concerns and urban planning within its social determinant. The aim is to find a framework for integrating these conflicting actions and to search how public participation could be implemented within a strategic urban plan as a means to achieve a sustainable future for the historical environment of Luxor city. How can the idea of sustainable development be achieved through urban conservation at the local level? To answer that it is necessary, first, to clarify the meaning of sustainable development.

> "Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs"[1].

In other words, the phrase "sustainable development describes the interrelated nature of economic growth and resource use, and in the case of Luxor this must include environmental protection which will allow for the long-term, sensible use of the heritage resource".[2] Second, there is a need to define what is meant by each of these actions. Although conservation, development and tourism are considered to be alternatives, they do, in fact, contain both competing and common interests which must be integrated into the strategic urban planning framework.

By identifying the main framework as strategic urban planning within which the issues of conservation, development and tourism can be considered, we can provide a consistent basis for establishing the links between the issues.

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[1]- BRUNDTLAND COMMISSION, Our Common Future, Report, Oxford Un. Press, Oxford, 1987, Sited from (Kocabas, Arzu, "Urban Conservation for Sustainable Development Towards a Research Agenda", (Preface of the 11th interschool conference, IoAAS, York, 28-29 March, 1994, p. 55).

[2]- Dixon, John A., "Economic Analysis of the Environmental Impacts of Development Projects", ADB, Earthscan Publications Limited, London, 1988, p. i.

4.2 CONSERVATION ISSUES

Conservation is the careful management of a limited resource, in order to ensure efficiency and continuity of use[1]. There are all sorts of terms such as protection, preservation, gentrification, renewal, regeneration, restoration, adaptive use, contextual design and the like, which refer back to the generic qualities of conservation and forward to signify particular kinds of conservation. Conservation is seen as stressing the importance of the built heritage, local identity, local and environmental improvement of whole urban areas. Thus, the policy of conservation cannot be separated from the policy of redevelopment. Consideration of this approach could be because[2]:

a. Stock designed in a previous age can provide an environment which will not or cannot be reproduced today, and therefore offers a relatively scarce opportunity for both stability in the physical environment and the enrichment of human experience.

b. Architecture from the earlier centuries can give an aesthetic character to a locality which is distinctive from the provided solely by recent and contemporary generations, and can so enrich the human experience.

c. This distinctive character, and its architectural and historic interest, will attract visitors to the locality, who will generate spending to the locality.

d. Such spending will generate employment, both direct in relation to the expenditure itself, and indirect through the spending of those employed.

The concept of conservation, as a "protection", has been practised throughout history. The human desire to leave evidences of mankind's passage through history for future generations can be observed in the "monuments" of early historical periods on one scale or another, from the tremendous structures of temples to the modest designation of grave stones. Conservation, also, is closely related to information and communication, as a "monument" will transmit a message from the past to the future. In other words, this

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[1]- Antoniou, Jim, "Conservation and the Arab City: Saving Islamic Cairo", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 235.

[2]- Lichfield, Nathaniel, "Economics in Urban Conservation", Cambridge University Press, 1st ed., UK, 1988, pp. 145-146.

relationship has to be defined in terms of continuity and development, to learn from the past and add to it[1].

A large part of our historical environment is still living and much of it could still be saved by timely action. But its future is seriously threatened with disfigurement and destruction by a combination of economic and attitudinal factors. Many governments accord a low priority to the conservation of the cultural heritage of their cities while others lack the financial resources or the technical expertise required to preserve it[2].

Conservation of what?

Conservation, in this context, is a highly challenging concept. Within the conservation movement there is a mass of ideologies and meanings, and there are many classifications which overlap and produce confusion[3]. At this point it is necessary to establish *what* to conserve? Is it the artifact or the idea that we are conserving? There are certainly great monuments and structures, such as the temples of Luxor, that are in need of technical protection. Much attention, however, has been given to the physical setting and urban context of these monuments as well as the "social values" and identity which they generate[4].

One of the greatest problems for conservation in recent years in Egypt (as well as in

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[1]- Jokilehto, J., "Ethics in Conservation", (Preface, Building and Conservation 88 Symposium), UNESCO, Helsinki, 1989, p. 51.

[2]- Zulficar, Said, "Alienation, Architectural Relevance, and Cultural Survival in the Islamic City", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 22.

[3]- Kocabas, Arzu, Urban Conservation for Sustainable Development Towards a Research Agenda, (Preface of the 11th interschool conference, IoAAS, York, 28-29 March, 1994, p. 57.

[4]- Hanafi, Mohamed, "Development and Conservation: with special reference to the Turkish town of Alexandria", Ph.D, IoAAS, University of York, 1993, pp. 18-20.

many other developing countries), is the phenomenon of "heritage rejection"[1]. There is a widespread phenomenon of rejection of the traditional physical environment. This is due to a common feeling among the decision-makers and the citizens in Egypt that they are at a disadvantage with regard to prevailing imported standards and values which affect the choice of national priorities and policies. They tend to downgrade and disregard as anachronistic the past heritage. A peculiar notion of what is considered to be "progress", tends to refute certain of our fundamental values and separates culture from the material side of our existence, thereby reducing the artistic achievements of the past to the rank of curiosities that have no links to daily reality. Conservation is a process of combining social, economic, political and technical aspects to maintain the use of the limited resources of a specific environment. As a result of dealing with the resource of the inherited environment it is essential to focus on the goals of urban conservation[2].

a. To achieve an appropriate balance between the inherited environment and the application of the development process to resources[3].

b. Promoting local identity as an aspect of environmental quality.

c. Promoting conservation as an asset for all the members of a community and not as an elitist activity.

d. Promoting decentralization along with conservation consciousness.

Achieving these goals is necessary in order to set the objectives of sustainable development and to define and set the targets for the strategic urban planning framework within which urban conservation and sustainable development are integrated.

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[1]- Zulficar, Said, "Alienation, Architectural Relevance, and Cultural Survival in the Islamic City", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 22.

[2]- Kocabas, Arzu, "Urban Conservation for Sustainable Development Towards a Research Agenda", (Preface of the 11th interschool conference, IoAAS, York, 28-29 March 1994, p. 61.

[3]- Lichfield, N., "Economics in Urban Conservation", Cambridge University Press, Cambridge, 1988. p. 29.

4.3 DEVELOPMENT

Since conservation is to be seen in relation to development, it is useful to clarify what is implied by the concept of development. Development has two interrelated but analytically separable components. On the one hand, development is concerned with increased production of material goods and services. This is the notion of development as "economic growth", where the focus is largely on quantitative problems of production and use of resources. On the other hand, development is concerned with change in the distribution of material goods and in the nature of social relations. This is the notion of "social development", where the focus is on qualitative and distributional change in the structure of societies. This is achieved through the elimination of discrimination and structurally determined exploitation, the creation and assurance of equal opportunities and the more equitable distribution of the benefits of economic growth among people[1]. The aim of this thesis is to recognize the importance of social development as well as economic development in defining a meaning for urban development.

Competing demands for the use of physical assets are becoming more complex, especially in the third word. The religious leader, the businessman, the industrialist, the resident and the visitor, all claim title to their use. In Egypt, each of these individuals can make a good case for his activity. The rapid development of economic activities gives rise to new social problems. They can occur for a variety of reasons, but mainly from redistribution of populations, the differentials in incomes between employees in the new and old activities, and from inflation. However, what has development meant for these individuals? How much did they achieve? All explanations of development on the one hand contain the principal belief of change from something less to something more or better. On the other hand appropriate development has to be set within a comprehensive change in some basic values. Thus, we can also agree in principle that any development is related to the socio-economic and cultural needs; in other words, development is about utilising the readily available resources to meet the local needs.

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[1]- UNITED NATIONS, "Popular Participation in Decision Making for Development", Department of Economic and Social Affairs, New York, 1975, p. 4.

It has, therefore, to observe the following[1];

a. Only develop those items that are likely to raise the overall quality of life, and not mere economic growth.

b. Abandon imported affluence as a goal of development.

c. Enable people to identify their priorities and plan their own strategies, by making resources available to them.

d. Maximise local self-sufficiency by encouraging small scale regional economics, using locally available inputs to provide most of the goods and services needed in the area which minimises dependence on foreign sources.

e. Use appropriate technologies, i.e. technologies processing locally available resources.

f. "Encourage co-operative and participatory arrangements".

g. Seize the opportunities that appropriate development gives to preserve and restore cultural uniqueness.

In this instance, two key problems face planners and decision makers[2]: first, the conflict between the need for change and the political and cultural reluctance to development programmes; second, the general fear that tackling these problems will involve enormous expenses which cannot be met. One of the key issues of development in the case study is the relocation of existing residents to serve developmental actions in Luxor city. This relocation will also facilitate conservation, archaeological excavations and tourism activities, but will the people accept this socially and economically? If they are relocated, what is the correct compensation for these people? In many other cases such relocation seriously altered social structures and that presented a conflict of moral benefits versus economic benefits.

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[1]- Trainer T., "Develop to Death", Green Print, UK, 1989, pp.198-201.

[2]- Serageldin, Ismail, "Organizing and Financing Large-Scale Urban Projects, in Conservation as Cultural Survival", Istanbul Seminar Two, Cambridge, Massachusetts, 1980, pp. 67-70.

The role of Eminent Domain[1]

"Eminent domain", or "compulsory purchase" in development, the right of a government to take or to authorize the taking with just compensation of private property for public use, has been used in modern times to ensure the implementation of master plans and programs. Many issues are involved here. To what extent can eminent domain be applied? Who will decide? And what are the criteria?

Eminent domain is often applied in cases where the public good is clearly being served. When seeking a right of way, or providing for utilities, facilities, and services, municipal governments resort to eminent domain in the interest of the community as a whole. Other cases where eminent domain has recently been used are those involving urban renewal and slum clearance and those involving the implementation of zoning clearance, especially as related to nonconforming lots, uses and structures. In the first case, the use of eminent domain for the right of way or for the provision of utilities and services, the public interest seems to be a very clearly established end, in such cases, its use has been challenged only on the basis of just compensation. As for the second case, the use of eminent domain for urban renewal and slum clearance or for the implementation of zoning codes, two issues are involved. First, the public interest is not always so obvious and hence the constitutionality of the act is often challenged; and, secondly, there is the issue of who will use and benefit from the property once the reason for its taking have been removed, that is, whether the government, when confiscating a property, has a right to give away or sell this property to someone other than the original owner.

In the case of Luxor city, to allow the excavation of the heritage, eminent domain could be used as a technique with the residents, but the question is after excavating a site and concluding that no heritage exists, are the original residents allowed to get their property back?

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[1]- Al-Hathloul, Saleh A., "Cultural conflicts in Urban Patterns: A Saudi Arabian Case Study", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 74.

4.4 TOURISM

Tourism is one part of development, which is considered of major economic importance for many countries. In Egypt, in the last ten years, tourism has been considered to be the "passport to development". Egypt has the resources for different types of tourism: cultural tourism, natural tourism, commercial tourism as well as educational tourism. Luxor city, with its magnificent monuments plays a major role in Egyptian cultural tourism. Tourism, in the early days, was naively considered to be a "natural renewable resource industry" due to its supposedly 'non-consuming' attributes. This meant that tourists were only thought to visit places to admire and appreciate their beauty or unique character such as landscapes, buildings, monuments, etc, and not to consume or disturb them. Therefore few alterations and changes to the attractions were expected. Today, however, it is difficult to justify this 'non-consumptive' character, as the tourist industry itself has grown tremendously in terms of size and scope in the past decade. Besides, many studies carried out show that the proposed benefits of tourism have proved illusory[1]. Social and cultural patterns have been disrupted, and consumption of scarce resources by tourists have disadvantaged local populations, the character and quality of local identity has suffered, and profits flowing from the tourist industry have been channelled out of the country to overseas companies. Therefore, tourism has had as many negative effects on the local people, their culture, environment and local economies. With this new understanding, it is necessary for the tourist industry to adopt more careful management strategies, so that a successful and sustainable local development can be achieved[2]. Moreover, conservation and tourism are bound together inextricably, and it is vital that the problems arising out of their relationship should be closely examined with active cooperation between those concerned with conservation and those involved in the tourist industry. Local authorities within local management plans play the major role in this cooperation. This was described by the Secretary

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[1]- See for example, Eber, Shirley, "Beyond the Green Horizon: Principles for Sustainable Tourism", WWF, UK, 1992.

[2]- Mohamed, Noorizan, " Tourism in Lagkawi: A Gentle Torment", (Preface of the 11th interschool conference, IoAAS, York, 28-29 March 1994, p. 191.

General of the International Union for Local Authorities (IULA) as:[1]

> "local authorities are more the administrative units and providers of services. They are also the communities where people live and play and with which they identify themselves. The problem is that the pressure to economize, under which local authorities in many countries are suffering today, put the conservation of monuments so far down the list of priorities, that irreparable damage is being caused. With the growth of tourism, local authorities in many parts of the world are now asking themselves whether the historical monuments within their boundaries cannot be exploited as a source of income and development. How to obtain the advantages of making a tourist attraction of their monuments while avoiding as much as possible the disadvantages?

Expansion and the creation of new forms of tourism, even at a time of global economic recession, has led to considerable interest in the industry. In most countries tourism is 'statistically invisible' and, usually, only the most obvious sectors or those exclusively devoted to tourists are enumerated in official data. Inevitably, this tends to be the accommodation sector and, perhaps, cafes, and restaurants. Yet the tourist industry is far larger than this. Tourists also spend money directly on recreational facilities, tourist attractions, shops and local services. In turn, these have indirect effects on agriculture wholesaling and manufacturing, while secondary rounds of spending of tourism income create induced linkages in the economy[2].

Tourism, once seen as a service sector business, is now viewed as a resource based industry. These are some principles about tourism[3];

a. As an industrial activity, tourism consumes resources, creates waste and has specific infrastructure needs. (Tourism consumes three distinct types of resources:

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[1]- Second International Congress on Architectural Conservation and Town Planning, Basle, 1st - 4th April 1985, p. 9

[2]- Williams, Allan M. & Gareth Shaw, "Tourism and Economic Development: Western European Experiences", Belhaven Press, London, 1988.

[3]- Grant, Marcus, " The Amelioration of Tourism's impact on the Environment by going Back to Basics", (Preface of the 11th interschool conference, IoAAS, York, 28-29 March 1994, pp. 183-190.

natural resources, man-made resources and cultural resources. This leads to direct environmental impact as well as the indirect effects of social change. Waste that tourism creates can have a detrimental effect on the land, air or water. Tourism's infrastructure requirements can overload the existing local infrastructure.

b. Tourism has the ability to over-consume resources in each of the three tourist resources. There is a biotic, abiotic and social capacity of an area to receive tourism. If this capacity is exceeded, the area will rapidly decline.

c. Tourism, as a resource-dependent industry must compete for scarce resources to ensure survival. Tourism uses the same environmental resources as its host communities. This can put tourism's competitive demands in a direct competition with the needs and desires of residents of host communities.

d. Tourism is a private-sector dominant industry, with investment decisions being based predominantly on the maximization of profits. Tourism development decisions are based on the ability of an enterprise to make a profit. This inevitably leads to a number of environmental conflicts.

e. Tourism is multi-faceted industry, and as such, it is almost impossible to control. The total tourist mechanism involves a multitude of very diverse private companies, government agencies and tourist markets.

f. Tourists are consumers, not anthropologists. Tourists are seeking an escape from their everyday experience, "being on holiday".

g. Tourism is entertainment.

h. Unlike other industrial activities, tourism generates income by importing clients rather than exporting its product.

Each of these principles has the potential to give rise to a number of environmental consequences. The exact nature and extent of the environmental effects will vary in each instance depending on both the nature of tourism and the social and environmental context of the host nation.

Historic sites and monuments, apart from their intrinsic value and beauty, are major economic resources and irreplaceable capital assets, contributing significantly through tourism to the earnings of foreign exchange, to local employment and prosperity, and to cental government taxation. Admission fees can rarely cover the cost of maintenance,

repairs and operating, but if the wider benefits are taken into account, such as the customers attracted by hotels, restaurants, cafes, and shops, then the viability of conservation projects takes on a new perspective. For historical cities, such as Luxor, tourism can continue as a viable economic resource without the need for manufacturing industries which would spoil its character. Considerable employment is created in the hotel trade which is associated with higher spending by tourists on traditional crafts. This gives a better chance of survival, and local residents can enjoy a more extensive range of facilities than would otherwise be possible[1].

The point which should be presented in this context is that money spent on conservation is a sensible national investment producing a measurable return in terms of employment, increased trade, foreign exchange and taxation. Therefore, efforts should be made to convince government, local authorities and all those with economic interests benefiting from tourism, in the hotel, catering, retailing and travel industries, as well as banks and insurance companies, that investment in the conservation of monuments and historical sites can often make a greater return than any other investment activity. This preservation and promotion of tourist attractions can also help to prevent rural depopulations, where tourism is the only alternative source of employment, to agriculture, which is a declining source of jobs, even in prosperous agricultural areas, due to mechanization. Moreover, tourism can be seen as a complementary activity to agriculture as farmers can offer tourists accommodation and food and thereby supplement their income. The daily expenditure of tourists will fall into a number of categories, such as accommodation, food and drink, transport, shopping, and entertainment (which will include visiting to historic monuments and sites/ sound and light/ theatre/ museum and so on). Thus for every unit spent on historic sites, which are

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[1]- Binney, Marcus & Max Hanna, "Preservation Pays: Tourism and the economic benefits of conserving historic buildings", SAVE Britain's Heritage, London, 1978, p. ix.

the main purpose of the visit, an equivalent sum is spent on other items[1].

But, meanwhile as tourist numbers grow so change accelerates. The role of conservation in this situation is clearly important and often complex and difficult to implement. Tourism and the monuments will play a major role in the future planning and designing of the historical cities. An analysis of pedestrian movement in Luxor shows that the location of the temples has a crucial effect on which shops are likely to benefit. Thus, those shops on the principal routes to the temples are in very favourable positions.

The debate will continue. Whether to compromise tourism in favour of the environment and residents present and future, or to disrupt the environment and the population to serve tourism. There is, however, sometimes a severe danger of tourism causing some of the local population to adopt or imitate values of the visitors, disrupting the local culture and creating divisive local sub-cultures. There is no easy solution, only better understanding of the problem and the need to encourage more local participation, better cooperation between governments, authorities and conservation experts and those who operate in the tourist industry.

The time for action is now; the role and importance of education is stressed; especially education at the level of primary and secondary schooling, and it cannot be stressed too often that the most effective way of changing attitudes towards the conservation of cultural values and cultural property is by early education.

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[1]- Binney, Marcus & Max Hanna, "Preservation Pays: Tourism and the economic benefits of conserving historic buildings", SAVE Britain's Heritage, London, 1978, p. 15.

4.5 ENVIRONMENTAL CONCERNS

Over the last three decades cities of the developing countries have been facing numerous and various social and environmental problems, mainly due to the rapid rate of urbanization and industrialisation. Recently, there has been a considerable growth of interest in environmental issues, in sustainability and the better planning and management of development in harmony with the environment. The natural, built and historic environment issues will be encompassed by environmental planning and management in its widest sense. It will include development planning and control, planning processes and methods, housing, transport, environmental management, resource planning, design and environmental quality, conservation, tourism planing, and similarly related areas for present and future arrangements[1].

As to the future, the ongoing view has been mostly in terms of next week, next month, or next year, "live each day", "let tomorrow take care of itself", and "don't borrow trouble" are the philosophies for meeting the future. We seem to have reached a time when we need to stop and think and learn how to identify the wisdom we need, wherever we can find it. But there is the danger that any serious attempt to grapple now with the opportunities of the future, as well as the problems we inherited from the past, will only be postponed for another decade. At the rate today's world is changing, we are deceiving ourselves if we believe a problem or an opportunity presented now will be the same as it would be later, when it suits us better to attend to it. So, when we design the setting for the historical environment of Luxor for the next fifteen to thirty years, we should take time out now to order our perspectives of the future. We still have time to learn how to take charge of the approaching, much greater impact of the technological future. We need to start now, working through participation, first with the public, then

[1]- Glasson, John, & others, "Introduction to: Environmental Impact Assessment: Principles and procedures, process, practice and prospects", UCL Press, 1994.

with institutions and with professionals, government, and universities[1]. Turner[2] in charting aspects of change in the world environment today, stated that there are but two alternative futures:

a. Firstly, if current rates of consumption and pollution continue, the biosphere is likely to become incapable of supporting higher forms of life long before mineral resources are exhausted. The more people who join the feast of modern consumption, the sooner this will happen.

b. The second alternative is that, as there is no room at the feast for the rich, they must adopt lower standards in order to support the majority. "We have no right whatsoever to tell others to tighten their belts while our own bellies protrude so much that we cannot see the poverty we stand on".

Historically, we have tended to overestimate change in the short term, and when it doesn't materialize quickly, we are lulled into a sense of complacency or frustration. This leads to foreseeable 'crises' to which we respond by taking what we proudly call 'action'. Typically, we *react rather than anticipate.* We struggle with many present-day problems because we ignored them when they were future opportunities. Change in the long run is almost always *understated.* It simply outstrips our imagination. In the shock-wave of great technological and social changes that we are now in, we are confounded by the vast, seemingly endless predictability of the 'unpredictable'. But the 'immediate' technological changes we may be anticipating, or dreading, are more part of our children's future. They simply won't happen as fast as we seem to think[3].

Society has not begun to understand what the human environment should consist of. We have limited social and economic action programs for 'instant' solutions, but we have

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[1]- Ewald, William R., "Creating the Human Environment", University of Illinois press, Chicago, 1970.

[2]- Turner, John, Housing by People, UK, London, 2nd ed, 1982, p. 16.

[3]- Ewald, William R., "Creating the Human Environment", University of Illinois press, Chicago, 1970, p. 24.

no comprehensive social-economic-physical conception of the total future human environment, or of how to build it beginning now and phasing through the transitional period of the next twenty/thirty years into the 21st century. Human needs and the numbers involved are great, and there are limited resources. There is, therefore, a need for efficiency. This has brought forth cost-benefit ratios and program planning and budget systems. Cost-benefit ratios measure economic efficiency; as such they are constraints on the means, not the objectives. Designers of the future environment should assimilate and transcend these management tools so that they may proceed to human-benefit ratios.

Environmental Impact Assessment is the contemporary multidisciplinary activity that seeks to identify and predict the impact of changes on the environment and on man's health and well-being. The term environmental assessment describes a technique and a process by which information about the environmental effects of a project is collected, both by the developer and other sources, and is taken into account by the planning authority in forming their judgements on whether the development should go ahead. In essence, EIA is a systematic process, that examines the environmental consequences of development actions, in advance[1].

Environmental Impact Assessment met with strong resistance from many quarters. Many developers saw it as yet another costly and time-consuming constraint on development. Of course, planners have traditionally assessed the impacts of developments on the environment, but invariably not in the systematic, holistic and multidisciplinary way required by EIA.

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[1]- Glasson, John, & others, "Introduction to: Environmental Impact Assessment: Principles and procedures, process, practice and prospects", UCL Press, 1994, pp. 2-3.

According to Ewald[1], "Every culture has only the future that is contained in the dynamic force of its image of the future. The future of the culture can be predicated by the power of its thinking about the future. No culture can maintain itself for long without a positive and generally accepted image of the future. A culture which shuts itself up in the present, or what amounts to the same thing in a shortsighted perspective of the future, has no future".

For the development of a future environment that admits and enhances the rational-irrational-extrarational qualities of individuals, we need the scientific approach to observe, relate, abstract, distinguish, deduce and more. We must start with an encompassing philosophy derived from our values and proceed through a whole system to construction procedures that will complete the project.

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[1]- Ewald, William R., "Creating the Human Environment", University of Illinois press, Chicago, 1970, p. 12.

	philosophy	
	priority	
	policy	
reconnaissance		analysis
and	program	and
research		design
	plan	
	project	
	procedure	
	decision and delivery	

PROCESS FOR CREATING A HUMAN ENVIRONMENT[1]

It is the balance of human intellect, emotion, and spirit that is critical. The process of creating the future social, economic, and physical environment will either steady or tip this balance.

[1]- Ewald, William R., "Creating the Human Environment", University of Illinois press, Chicago, 1970, p. 17.

We are entering an era of external social stress created by the need and demand for grater economic parity by low income groups, for equality of opportunity and choice by minorities, and for greater participation in decision-making by all groups in society. These issues will form the basis for a search for new social values and will be the most critical factors determining both the extent and nature of the development of the environment. Individuals and organizations which emerge as effective instruments to deal with these issues will have a major influence on the form of the physical environment. The critical question is to what extent future environment will be measured by the public not in terms of GNP? Will the public recognize a higher priority for greater overall improvement? The form and quality of the environment will be driven by social and political issues and will be most affected by the following[1]:

Public Objectives: The nature of the life styles and environment to which the public aspires and is willing to support; the extent to which the public makes its concern for the physical environment a high priority; the extent to which citizens' groups become actively involved in the planning process.

GNP/Population. The ratio of the growth of the GNP to the growth of the population will result in a mean per capita income which will establish the degree of individual affluence. The higher the mean, the more willing the public will be to put greater expenditure into preservation and improvement of the physical environment.

Governmental Fiscal and Taxation Policies. At local, regional and national levels, policies related to the exploitation and conservation of the physical environment will be formed to reflect the public's objectives. Equally important are policies designed to stimulate or retard improvement of various sectors of the economy or segments of society or geographic areas which will be formulated at national level, and these policies will have more influence on the physical environment than any other single factor. Taxation policies will be formulated and revised and will have a major influence on the development of the physical environment. The extent to which real property, as opposed to income, is taxed for support of government, education, and public environment improvements will be a significant factor in determining public support.

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[1]- McCue, Gerald M. "Future of the Profession", University of Illinois press, Chicago, 1970, p. 262-263.

Demographic Pattern. Urban migration will continue by an even more mobile population, and it will create new demographic settlement patterns related to climate, employment opportunities, and opportunities for sought-after life styles and recreation, rather than the earlier historic ties to natural transportation routes or centres of raw-product.

Transportation. Long distance transportation is sufficiently advanced to predict a high degree of world mobility for an increasingly more affluent population. The character of public and private transportation for short distances is more difficult to predict, however, and the actual commuting time between home, place of work, and recreation will strongly influence residential patterns and development of urban city centre.

Supply and Demand. Demand will affect the cost of land near metropolitan areas, in beneficial climate zones and near natural recreational resources. This will, in turn, result in higher residential and commercial densities.

Towards integrating knowledge

If we are to think of building the future environment in comprehensive human terms, we need a way for different sciences, professions, and interested layman to organize their thinking and communicate with each other. An organisational framework would help use our plentiful communication technology to make the fullest use of our scattered human resources. There is a need for a common intellectual order for knowledge concerning the development of the human environment, and common access to it, to accelerate work during the critical initial phase. There is no accepted index of knowledge today that has a consistent internal philosophy, that is both flexible and comprehensive, and that is oriented toward ordering knowledge for thinking, decision-making, design, and production of the future environment[1].

Thus, new development may produce harmful waste but will also produce much needed employment in areas of high unemployment. However, the interrelation does not always apply. A project may bring physical benefits, but equally the soico-economic impact

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[1]- Ewald, William R., "Creating the Human Environment", University of Illinois press, Chicago, 1970, pp. 94-95.

could include pressure on local health services and on the local housing market, and an increase in community conflict and crime. A project may also have immediate and direct impacts that give rise to secondary effects over time. The direct and indirect impacts may sometimes correlate with short-term and long-term objectives. The sort-term/long-term distinction of impact of the project may also relate to construction/operational stage of the project.

Environmental resources including historical environments cannot be replaced. Once destroyed, they are lost forever. The distinction between reversible and irreversible impact is a very important one and the identification of irreversible impact not susceptible to mitigation, can be a significant issue in an EIA. There is also the distinction between actual and perceived impacts. Individual "subjective" perceptions of impacts may be significant in influencing the responses and decisions of individuals toward a proposal development. They constitute an important source of information to be considered alongside more objective predictions. Finally, all impacts should be assessed relative to the "do-nothing" approach[1].

The whole EIA exercise is about prediction. It is needed at the earliest stages of the project, including alternatives. There is a dimension of prediction (what to predict), and the limitations implicit in such exercises (living with uncertainty).

Evaluation follows from prediction and involves an assessment of the relative significance of the impact. Methods range from the intuitive to the analytical, from qualitative to quantitative, from formal to informal. Cost-benefit analysis, monetary valuation techniques, and multi-criteria/multi-attribute methods, with their scoring and weighting system, provide a number of ways into the evaluation issue[2].

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[1]- Glasson, John, & others, "Introduction to: Environmental Impact Assessment: Principles and procedures, process, practice and prospects", UCL Press, 1994, p. 19

[2]- Ibid. p. 113.

4.6 URBAN PLANNING AND THE SOCIAL DETERMINANT

Urban planning was described in the late 1940s as "... to express in drawing the form of existing or proposed land uses and buildings", also planning was described as being "concerned with the arrangement of land uses and communication routes in the most satisfactory practicable form". This view re-stated in the 1960s, under the influence of new town planners, that "town planning is dedicated to the promotion of an efficient and life-enhancing relationship between man and his physical environment". This view was extended also in the early 1970s to consider urban planning as a discipline and a professional activity in its own right, primarily responsible for the physical aspects of the total development process"[1].

The physical definition of urban planning, while it has been modified over the last few decades, still stresses the coordination of the visible, often man-made aspects, of the environment as being the main concern of planners. To produce development plans showing, in broad terms[2]:

a. the allocation of land for different uses such as housing, industry and open space, and

b. the approximate future position of such things as schools and roads for which land needs to be reserved.

For this reason, plans are still expressed as generalised maps, diagrams and drawings concerned with the location and design of physical land uses.

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[1]- Simmie J. M.: "Citizens in Conflict; The Sociology of Town Planning", Hutchinson educational, 1st ed, London, June, 1974, pp. 3-4.

[2]- Fadel, Rawia, "Social Interaction as a Determinant in the Design of the Arab City", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p

How to measure success[1]

Ordinarily we measure the success of any project by comparing parallel programmes on the basis of costs, time and quantity of the output. In many cases, we are willing to pay higher initial costs in the hope of some dramatic statistical success measured by the number of units produced over time. Yet a rational evaluation of housing alternatives, **for example,** judged from a twenty-year point of view, must recognize that ongoing maintenance and broader social considerations far outweigh considerations of initial cost or production measured solely in terms of numbers of units.

Egypt's central Government for a long time believed that housing problems could be solved through modern technology and organization, if sufficient resources were available. A fundamental consequence of this optimistic view is an underestimation of the variability and complexity of human needs, and the resources represented by the people themselves. The result of these attitudes and their underlying values is to make people seem "invisible" to those experts, chiefly members of large bureaucratic organizations. It is only when the invisible people have made their presence felt, through political agitation or sheer force of numbers, that governments have been compelled to recognize their existence and to institute new or revised goals or programmes[2].

The phenomenon of invisibility[3]

People become invisible in the housing process to the extent that officialdom chooses not to see them at all or sees them only in terms of quantities of stereotyped human beings. This blindness is the result of a genuine desire to improve the living conditions

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[1]- Goetze, Rolf, "Urban Housing Rehabilitation: Two Approaches Contrasted to Illustrate Productive and Meaningful Dweller Participation", (Preface in John Turner, Freedom to Build), New York, 1972, p. 70.

[2]- Grenell, Peter, "Planning for Invisible People: Some Consequences of Bureaucratic Values and Practices", (Preface John Turner, Freedom to Build), New York, 1972, p. 96.

[3]- Ibid., pp. 97-98.

of as many people as possible, a fixed idea of what constitutes "good" housing, a recognition of severe limits on public and private commercial sector resources to attain these goals, an emphasis on standardization of design and production efficiency and consequent discounting of the role of the dweller in the provision of housing. This approach is based on an assumption that public participation is inefficient and time consuming, that people "don't know what they want", or simply that trained technicians "know better'.

This gap between residents' needs and resources on the one hand and institutional standards and values on the other, is the root of the problem faced by "invisible" people. Development policies which widen this gap instead of seeking to close it threaten everyone's freedom to build.

This blindness, which pervades all institutions of modern society, explains the stupidity of tearing down "substandard" houses or slums when their occupants have no other place to go and, therefore, are forced to create new slums from previously "standard" homes. This blindness explains the monstrous low cost projects.

Many of the fundamental design principles of Egyptian cities evolved in response to social norms that were closely adhered to. The acute concern for privacy and for proper behaviour was reflected in the development of building regulations and property rights, and in the design of streets and cul-de-sacs *(haras).* With today's massive urban development, this evolutionary process has been greatly disturbed. And therefore, under these circumstances, social planning has to be considered as well as physical planning. In other words, planning for man's physical survival is not enough, considerations must also be given to his values and the enrichment of his life through participation in a highly complex social system. To make it possible for man to interact with others socially, the physical environment should provide the appropriate setting for such interaction to take place. Any design decision will shape people's future behaviour. At all stages of design-decisions are made through assumptions about human behaviour, and

the success or failure of the work may depend on the ability to predict human behaviour with reasonable accuracy (social reality versus physical reality). So, an important determinant of the pattern of social life and interaction among people is the extent of their *affiliative behaviour*[1]. Affiliative behaviour may be defined as a social interaction with others physically and emotionally. Furthermore, psychologists have related the extent to which affiliate behaviour satisfies such human psychological needs as: succour, nurture, security, identity, self-actualization, differences, and understanding. So it can be concluded that the physical environment affects people's "physical reality" and that social interaction creates environments for "social reality".

War on poverty[2]

"The basic question emerges as to who gains and who loses from the effects of urban planning and social policy. Is the distribution of these gains and losses fair or just?" Urban planners do not habitually ask these questions and the reason seems to be that their implicit theoretical stance directly precludes consideration of such issues. Thus it has been necessary to make a critique of this stance and develop an alternative. The stance which is criticised is that which sees society working cooperatively through social interaction. The alternative that is advanced is based on conflict theory which sees society as a constantly changing balance of opposing forces, as represented by economics and politics. Such a stance points clearly to the questions of distribution and justice.

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[1]- Fadel, Rawia, "Social Interaction as a Determinant in the Design of the Arab City", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p

[2]- Simmie J. M.: "Citizens in Conflict; The Sociology of Town Planning", Hutchinson educational, 1st ed, London, June, 1974, xi.

The origins of sociology:

A definition of sociology is as difficult to discover as one for urban planning. Sociology developed first as a new point of view within traditional philosophy. It sprang from the fusion of two opposed points of view in western thought, namely, Positivism and Organicism.

Organicism constructs its picture of society on the basis of an organic model. In metaphysics, it refers to the attempt to explain the world, reality, or even the universe as a kind of organism. In contrast, positivism is associated with the rise of science. It is a term which refers to the line of thought which attempts to explain the world almost exclusively in terms of measurable experiences and the facts, forces and energies which underlie them[1].

In practice, social action takes the form of social interaction. There are four main parameters of the forms of social interaction. These are *co-operation, anomie*[2], *alienation* and *conflict.* In reality, any actual social interaction will be something less than totally one or the other of these forms[3].

The following paragraphs illustrate the different social interactions taking place between four individuals A,B,C, and D. On the one hand, the social interaction taking place between A and B is basically co-operative. They share roughly the same values and aspirations and find that these may be achieved by co-operation. As a result, the kind

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[1]- Ibid, pp. 7,8.

[2]- In society or in an individual, a condition of hopelessness caused by breakdown of rules of conduct and loss of belief and sense of purpose.

[3]- Simmie J. M.: "Citizens in Conflict; The Sociology of Town Planning", Hutchinson educational, 1st ed, London, June, 1974, pp. 10-12.

of society they create by their interaction may be relatively co-operative. They are not, however, totally co-operative, integrated and happy in their interaction. Thus, from time to time, small tensions and disputes arise which, when resolved, result in a slightly new form of social interaction and society. In the case of A and B these tensions are characterised as mainly anomic, that is, they arise either because their economy cannot be sufficiently regulated by them, and a poor income, for instance, leads to some dispute as to how it is divided between them. Their general co-operation is therefore marked periodically by structural or mental changes which result in some discontent but not necessarily relevant remedial action[1].

On the other hand, the social interaction between C and D is usually characterised by conflict. The people do not share many values and objectives, and each seeks to organise his society in a way that serves mainly his interests. This continuing dynamic tension often leads to changes in the form of their social interaction and hence to changes in their society. The ability to initiate or resist such change depends to a large extent on the control of economic resources or political power. In order to prevent such situation leading to continuous, violent and destructive interaction, C and D co-operate to some extent by establishing institutionalised conflict in forms which do not normally lead to the ultimate destruction of one or the other of them. Such a society may also be characterised by an element of alienation. To the extent that alienation exists, C and D both live and work in such a way that they do fulfil their true potential as human beings. To this extent, in their social interaction they treat each other as things rather than people and spend much of their time engaged in sub-human action, like working on an assembly line, in order to create objects for which an artificial demand is created or are in themselves of little intrinsic value anyway. Finally Simmie[2] concluded that:

"Total co-operation, anomie, alienation or conflict are all therefore relatively undesirable forms of social interaction. Totally co-operative and integrated societies are static. Wholly anomic individuals suffer from the malady of

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[1]- Ibid, p. 11.

[2]- Ibid, p. 12.

insatiable but unsatisfiable aspirations. Alienated man is an object rather than a person. The ultimate in conflict leads to violence, death and destruction. Thus most individuals at most times seek social interaction and societal arrangements which are less than any of these extremes. The degree to which they are able to succeed in this search depends upon the complexity of society, the different positions that individuals and groups occupy, and their ability to comprehend and organise society according to their values and aspirations. To the extent that these factors are different either for different individuals and groups in a particular society or in different societies, so the characteristics of social interaction within a society or in different societies will themselves differ".

Sociology and Urban Planning

To use the terminology outlined above, a sociological analysis of urban planning is therefore called for, seeking explanations of the meaningful social interactions which take place between physical planners, their institutional environment and individuals and groups in society. Evidence of these meaningful social interactions is required and the social and physical effects they have on society as a whole, groups or individuals.

The main objective is to identify relevant groups and their purposes. The main evidence of their existence and aspirations will be in their differences in access to, and possession of, scarce and desirable resources, power and status. The main criteria for the selection of relevant data in these areas will be whether or not they fall within the influence of physical planning.

Therefore, two major issues should be in mind. The first is that as there are no a priori reasons for supposing that clear cause-and-effect chains exist, there is no obvious merit in starting the analysis at any particular point. The choice of a starting point depends primarily on what the analyst is trying to explain and order will make this explanation most clear.

The second issue is that as all factors exist in a dynamic and changing relationship with one another it is not possible to specify exactly what those relationships are at this point in time. It is only possible to trace them historically up to the very recent past and to project this understanding into the present and the immediate future. Analysis which

starts with the present and concerns itself with the future is likely to be pure fancy which may or may not materialise according to who believes it and what circumstances they find themselves in.

To conclude, the standard approach to urban planning is now irrelevant. The master plan based on assumptions of distributing land uses and physical arrangements is not working any more. Furthermore, assumptions that the city necessarily contains one community sharing common values, and therefore having standard requirements, is increasingly a recipe for conflict. The major objective of urban planning should therefore be to design and develop cities in such a way that individuals and groups both want and can afford to live in them.

4.7 SUMMARY OF THE CHAPTER

The question is often: is it more important to enhance the environment or to replace it? Perhaps the more important question is to define the interpretation of "environment", is it a physical or a social phenomenon? The answer has produced conflicts. Conservation, development and tourism, what are the costs and what are the benefits for every intervention? What are the policies? The benefits generated from tourism, for example, are mainly concerned with the economic growth of the area and the provision of job opportunities, while extensive exposure to tourism leads to the disturbance of the environment, residents values and their normal living patterns. It can mean higher prices and scarcity of goods and services, more traffic problems and restrictions for them (which are some but few of the costs).

Policies which fail to take into account economic factors are unlikely to be implemented, but also there is a necessity for an optimal balance between economic, social and cultural dimensions. Heritage can find an opportunity, by linking with tourism. This link is based on the ability of a historic object to draw tourists and that revenues from tourism should be able to finance their restoration and maintenance. The concept of 'urban conservation' and its integration with the notion of 'sustainable development'

imply extensive and complex meanings. The objective of integration brings together disciplines, development and conservation, which have traditionally been quite separate, with the intention of turning them into practical reality. This implies new interdisciplinary strategies to allow the interdependent nature of the inherited urban area and local community to be better explored. Urban conservation strategies and policies, which operate within the urban planning framework, are one of the best ways of achieving the integration[1].

People become invisible in the development process to the extent that officialdom chooses not to see them at all or sees them only in terms of quantities of stereotyped human beings. Therefore, planning for man's physical survival is not enough; considerations must also be given to his values, attitudes and behaviour. There are four main forms of social interaction, *co-operation, anomie, alienation* and *conflict.* To make it possible for man to interact with others socially, the physical environment should provide the appropriate setting for each interaction to take place.

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. Environmental impact assessment seeks to identify and predict the impact of changes on the environment. Environmental resources including historical environments cannot be replaced: once destroyed, they are lost forever. Therefore, for sustainability, all action of developmental should be assessed relative to the "do-nothing" approach.

If we are to think of building a future environment in comprehensive human terms, we need a way for different sciences, professions, and interested layman to organize their thinking and communicate with each other.

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[1]- Kocabas, Arzu, "Urban Conservation for Sustainable Development Towards a Research Agenda", (Preface of the 11th interschool conference, IoAAS, York, 28-29 March 1994, p. 61

Finally, it is necessary also to identify the main forms of constraint governing integration that will allow a sustainable outcome. For the purpose of this thesis we will be focusing on a local level rather than on studying the impacts of use and development of land on the quality of the urban environment at national or regional scale[1].

[1]- Dixon, John A., "Economic Analysis of the Environmental Impacts of Development Projects", ADB, Earthscan Publications Limited, London, 1988, p. i.

SUMMARY

OF THE THEORETICAL FRAMEWORK

SUMMARY OF THE THEORETICAL FRAMEWORK

The theoretical framework contains three chapters, "Perspectives of Public Participation", "Public Participation Experiences" and "Defining the Actions", which represents an anatomy of public participation in the built environment indicating techniques, methodologies, and processes.

One of the major objectives of participation in this work is to effect psychological change in the population of Luxor, that will better prepare them to participate in changes and developments that will affect them and their historical environment. If this objective is not achieved, then at best the whole process may become one in which a few leaders emerge as representatives of the group, and the worst where ordinary governmental ways of development will continue.

Participation doesn't just happen, it is initiated. This could be through intermediate organizations, in which a professional (consultant) manages the process over time. The process would cover four phases: Initiation - Preparation - Implementation - Continuation. Time is necessary for a successful participation. Much of this time should be spent in preparation within the intermediate organization, promoting initiatives, before contact is made with the public[1]. One of the major reasons for the failure of Hassan Fathy's experiment was the lack of preparation time.

Successful participation can be seen formally or informally when a number of interests willingly come together to achieve some common purpose. This can be seen in Egyptian slum areas, when illegal communities share together to survive. The old Nubia and old Gourna villages were built on such principles. Furthermore, the participants do not have to be equal in skills, funds or even confidence, but they do have to trust each other and share some commitment. This takes time.

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[1]- Wilcox, David, "Community Participation and Empowerment: Putting Theory into Practice", Housing summary 4, Joseph Rowntree Foundation, August, 1994, p. 3.

Commitment is the other side of apathy: people are committed when they want to achieve something, apathetic when they don't. In The Nasriya project, people were interested in achieving the building of the infrastructure and the upgrading of their community, therefore they have been committed to the project. In contrast, in the New Gourna project, people were apathetic about the idea, and they simply did not share in the interests or concerns of those putting forward the plans.

People are most likely to be committed to carrying something through if they have a share in the idea. One of the biggest barriers to action is for plans to be imported, "not invented in the environment". The differences between the success of the Abu El-Riche relocation and the failure of Kom-Ombo for the Nubians could be explained form this point of view. In practice, the generation of local ideas means running brainstorming workshops, helping people think through the practicality of ideas, and negotiating with others a result which is acceptable to as many people as possible.

People's participation and related activities require an appropriate physical environment. This will interact and influence their normal way of life and thereby change their perception of the quality of that life. Change will happen as a result of the interaction between the physical environment and human needs. This will grow or decline depending on the numbers of people and their requirements.

Conservation and development are two actions which have an influence on changing the built environment. Conservation carries a meaning of *"sustainable development"*, that is the development that meets the needs of the present generation without compromising the ability of future generation to meet their own needs. Good urban planning can obtain a better balance between conservation and development than has been achieved in the past. Management and planning are interrelated, with managers seeing planning as an *input* and planners seeing management as an *output*. Management is seen as the

implementation of policies, strategies, proposals, plans and programmes[1], and is used to maximize the use of resources for the satisfaction of human needs, wants and desires. Therefore, two questions arise: First, who is doing the management? Is it the Government on behalf of the public, or the public themselves? Second, what is the time horizon? Is it short-term, so that the success or failure can be judged in days or weeks; or long-term, so that the result will not be available until well into the future, to be judged perhaps by future generations.

Tourism is another action which needs to be integrated with conservation and development in the future of the environment. Sustainable development for tourism is an action which harmonizes economic benefits and the protection of the environment. If tourism is to be truly beneficial to all concerned and sustainable in the long-term, it must be ensured that resources are not over-consumed, that natural and human environments are protected, that tourism is integrated with other activities, that real benefits are active to local communities, that local people are included in tourism planning and implementation and that cultures and peoples are respected[2]. Where tourism is not integrated with other sectors and balanced through strategic urban planning, it can result in uncontrolled and rapid expansion, which often has disastrous consequences, including environmental effects such as the visual blight of concrete jungles, pollution and social damage.

Conclusion

Conservation, Development and Tourism play major roles in the future of the environment. Conservation will integrate with Development, Tourism will be part of Development, Conservation will be an investment for Tourism, Tourism will be a resource to finance Conservation and Development projects. The dilemma which is

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[1]- Lichfield, Nathaniel, "Economics in Urban Conservation", Cambridge University Press, 1st ed., UK, 1988, p 91.

[2]- Eber, Shirley, "Beyond the Green Horizon: Principles for Sustainable Tourism", WWF, UK, 1992, p. 16.

physically and socially complicated and difficult. These interrelations affect and are affected by the reality of the surrounding environment. This reality is perceived as a social reality and a physical reality. The social reality is inherited and is shaped by culture, tradition, religion and external forces. The results are reflected in individual and group behaviours in the community, resulting in cooperative, anomiation, alienation or conflict. Thus, to think of the physical reality without considering social reality is to be blind in one eye. Egypt has been trying in past decades to achieve development through the route of physical reality. The hope was that enhancing the physical environment would produce an improvement in social interaction. The ideas which were theocratically unique failed in practice because people are not objects to be arranged. There are lives, dreams, customs and hopes, there are pasts, presents and futures. The understanding of this reality caused a change in governmental attitudes. Privatization, decentralization and public participation become the new strategies for future development. Luxor is an example of all these issues. The conflicts between social reality and physical realities, appeared in every action. Conservation, Development and Tourism, conceived as physical reality need to be reevaluated in the light of this new understanding. The urban planning of the city is in crisis and the city environment suffers. New projects should be initiated. To start, urban planning should be managed through public participation which guarantees sharing the responsibilities of living in the present environment and facing the challenge for the future.

SECTION TWO: EMPIRICAL STUDIES

CHAPTER FIVE

LUXOR CITY: BACKGROUND STUDY

CHAPTER FIVE

LUXOR CITY: BACKGROUND STUDY

5.1 : THE CITY AND ITS HERITAGE

..."We now reach the city which shares with Babylon and Nineveh the glory of being accepted as representative of all the splendour and magnificence of the ancient eastern world, and which, in some respects, and notably in the solid grandeur of its great temples, must have outshone even its two great rivals. For over four centuries, from the expulsion of the Hyksos to the death of Ramses III, the great southern city reigned without a rival, so far as Egypt was concerned, and for a considerable part of that period 'Thebes' was the virtual centre of the ancient world". [1]

1. THE SITE

On the eastern and western banks of the southern edge of the famous Quena tie of the River Nile, about 670 kilometres south of Cairo and 230 kilometres north of Aswan city, there once stood a village called Waset. This was also the site of Thebes, which was the capital of the ancient united Egypt in the periods known as the Middle and New Kingdoms (c. 2000-1000 B.C), and was the headquarters for the worshipping of the God Amon-Ra. It is now known as Luxor city.

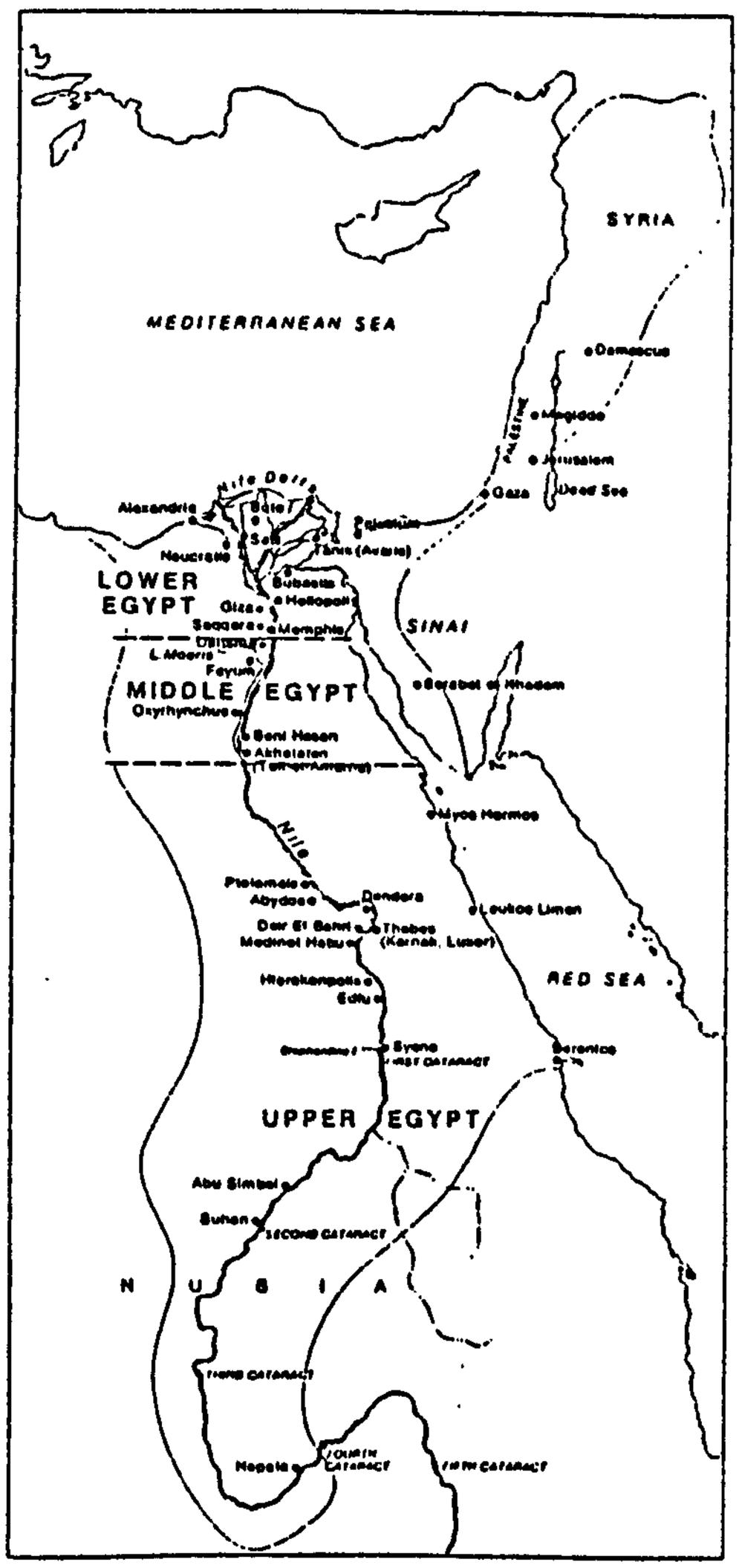

Fig (5-1) Ancient Egypt

[1]- Baikie, James, "Egyptian Antiquities in the Nile Valley", first published, Methuen & CO. LTD, London, Great Britain, 1932, p.341.

2. LUXOR IN HISTORY

"Waset" was no different from hundreds of other Egyptian villages. Located on the banks of the River Nile, its inhabitants, sun-dried buildings and daily life were governed by the cycle of the Nile flood and the alternation of night and day. The mysterious universe awakened speculation in the minds of the Egyptians and the greatest natural phenomenon, the sun, made the most powerful impression on the Nile dwellers. The people at that time believed in magical power, with two great life forces, the River Nile and Religion. In the little village of Waset, Amon was the God of the village. Amon-Ra was later to become the national God.[1]

Egypt's various settlements slowly combined into two powerful states: a northern kingdom which included the Delta of Egypt, and a southern kingdom which extended to Aswan. During the long pre-dynastic years, sometimes peacefully, sometimes using armed strife, the southern kingdom overcome the northern one, and the two united into a single state.

With the passing of centuries, came the time of the Hyksos (1786-1567 B.C.). They Came from the direction of Syria and ruled Egypt for some 100 years. The Egyptian prince Ahmose rid the country of the Hyksos plague and established the 18th Dynasty and a New Kingdom of gigantic imperial expansion in the west Asia and Sudan.

It was only then that Thebes began to develop. As befitted a new capital, the expansion was slow at first, but it continued with increasing momentum until the one-time village was transformed into a seat of world power never before witnessed. Military success and territorial expansion went hand in hand with an artistic and architectural revolution of unparalleled greatness. Magnificent temples were built for the great Amon-Ra, who was established as "Solar God", the King of Gods. The power of Amon was in evidence

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[1]- Kamil, Jill, "Luxor: A Guide to Ancient Thebes", 3rd ed., Longman, Hong Kong, 1983, pp. 12-14.

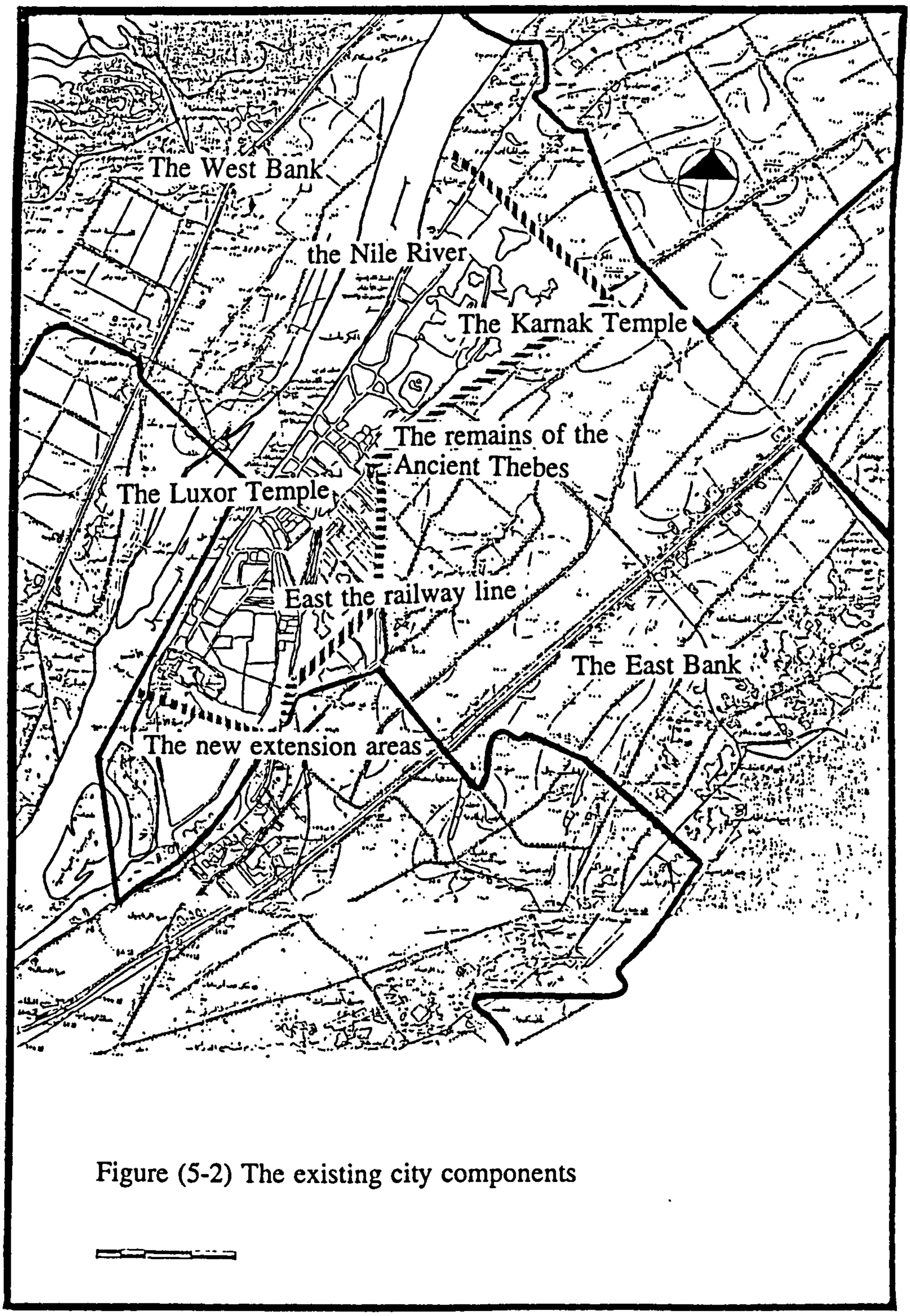

Figure (5-2) The existing city components

everywhere. Conceptually, the political systems at that time were formed in a pyramidical profile with the pharaoh at its apex as the son of the god and his sole representative on earth. Under the Pharaoh were a few advisors, and at the bottom were the general public. The public were trying to satisfy the god through the Pharaoh, so that the god would accept them as being faithful souls in their millennium. So, it was a duty and an advantage to serve Amon-Ra and successive Pharaohs systematically endeavoured to outstrip their predecessors in the magnificence of the architectural and artistic endeavour. "Hundred-Gated Thebes" was at the peak of its glory[1].

To be sure of the date of the fall of Thebes is difficult, but one could say it started when Akhenaton (18th Dynasty), the sensitive, peace-loving Pharaoh who believed in a universal God, shifted the capital from Thebes to Tel El-Amarna. As Baikie[2] described

> "..All this was changed by the religious revolution which was forced upon Egypt by Amenophis's son and successor, Akhenaton. His hatred of Amonism led him to desert Thebes, and to create for himself a new capital at El-Amarna. For probably at least a dozen years, Thebes was neglected and out of favour, with her temples shut up and their incomes diverted to the service of Akhenaton's god, the Aton".

Through the centuries, the city was occupied by the Greeks, Romans, early Christians and finally the Arabs. Ancient Thebes was gone. "Luxor" was born: the name is a corruption of the Arabic *El-Uqsur*, which is the plural of *El-Qasr*, and means 'The Castles'.

At times the city has been cared for and at other times neglected, and is now left to the modern archaeologists. Napoleon Bonaparte's expedition to Egypt in 1798 was combined with the discovery of the famous Rosetta Stone and the compilation of a dictionary of the lost language by the French scholar "Francois Champollion". This gave insight into

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[1]- Ibid. pp. 14-16.

[2]- Baikie, James, "Egyptian Antiquities in the Nile Valley", Ibid, p. 347.

the ancient religion, the manners and customs of people of long ago and, above all, into the complex political institutions that endured for five thousands years.

The beginning of the 19th century witnessed the construction of the railways all over Egypt, and the city emerged as a commercial centre for the north to the port of "El-Kuseir" on the Red Sea, But unfortunately, the opening of the Suez Canal affected the city adversely because of the transfer of shipping routes. Luxor then, began to seize its place as an important archaeological site.

The city today is a tourist city. In 1989 it was separated from Quena Governorate and became an independent city. The president of the city council was granted the power and authority of a governor. Excavation continues. What has been discovered so far such as the tombs of the Valley of the Kings, the Valley of the Queens, and the temples East and West of the Nile, make the city the greatest historical environment in the world.

5.2 THE URBAN COMPONENTS OF LUXOR CITY

The city of Luxor stretches along both sides of the River Nile but mainly on the eastern bank. Within its boundaries it consists of:

a. Ancient Thebes which is called the "city of life", due to its functions for everyday life, is on the eastern bank of the Nile. This contains the magnificent temples of Luxor, Karnak, and Mut, the Sphinx-lined avenues and the neglected Madamoud temple in addition to modern buildings. The expansion of the city has two main restrictions, the railway line in the east and the Nile River in the west.

b. Luxor City, located in the south eastern sector of ancient Thebes, has combined with some hamlets absorbed by the city's growth.

c. In the north and south of the city there are many villages which have gradually

become connected to the main city as the intervening areas have been the only possible areas for expansion. These include several villages (sing. naga'); naga el-Thtany, naga el-Nwafil, naga el-Karnak, and naga el-Fowikany in the north, and the southern villages, el-Hataba, el-Awamia, el-Biaddia, el-Hobilah and naga el-Mittawih. The most important is the village of Karnak which is located on the archaeological sites, with about 25% of the city's population. This needs to be relocated to make a way for conservation and excavation works. As a result of a special order issued in May 1989 for Luxor city, there is some confusion and conflict about the boundaries of these villages and Luxor city.

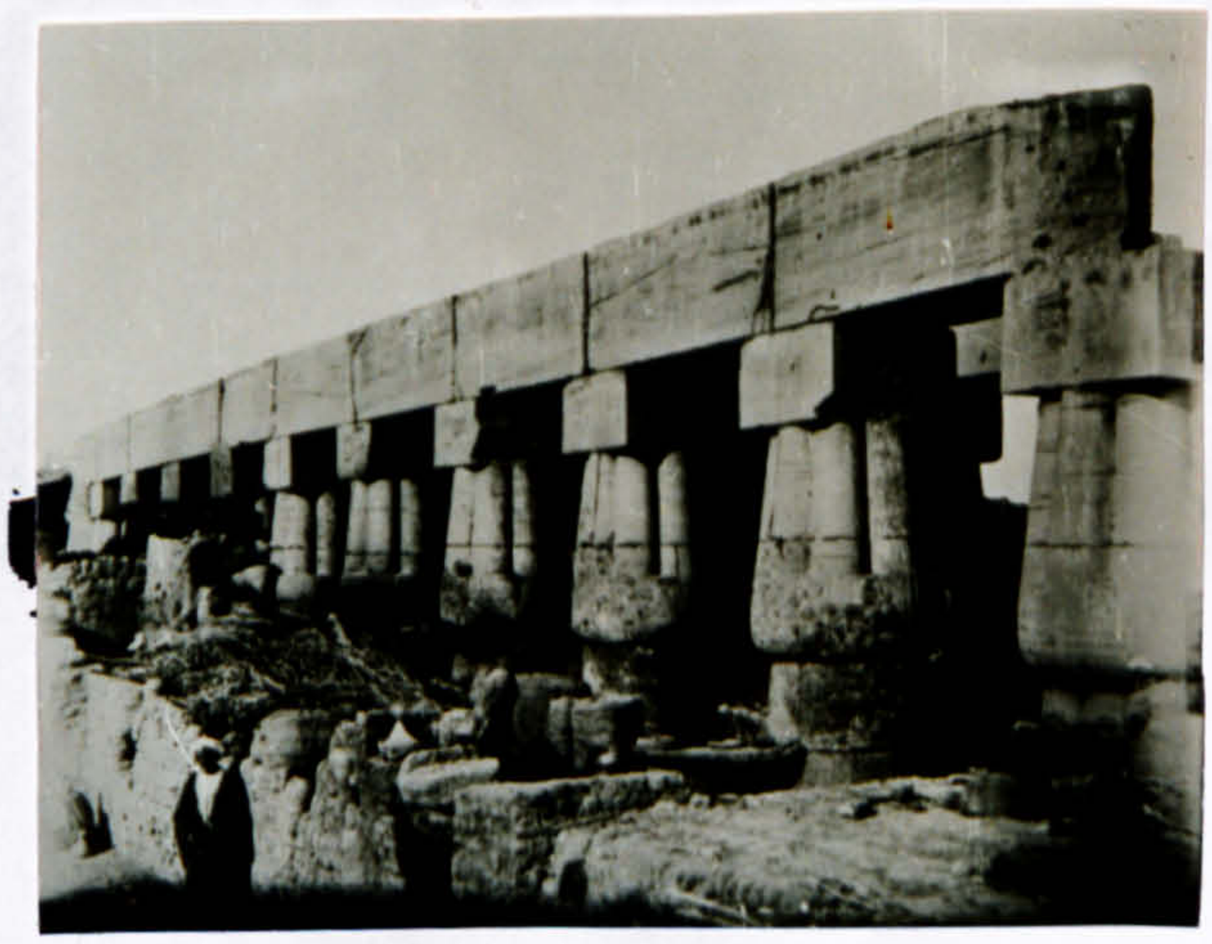
d. The "city of the Dead" is on the western bank of the River Nile. The urban heritage in this part is mainly magnificent tombs and burial-grounds. Today the urban growth is limited, but at the end of the last century some people were living and working on the excavation sites of ancient Egyptian monuments in the Gourna region. The discovery of antiquities led to a rise in tourism, which stemmed migration and allowed residents to remain in the region and work in tourism-related activities[1].

[1]- Luxor City Council, "El Gourna Region Resident Relocation Study and New El Tarif Village Planning Through Community Participation", Luxor, Egypt, October, 1992, p. 4.

Photographs (5-1,2 and 3)

Shows both the Karnak temple and the Luxor temple in 1922. On the above one, the Karnak temple area the is no residential areas around, which is now covered by Karnak village.

In contrary the other two shows the area of Luxor temple which was covered by inhabitants, and now is empty and used as an open area.



5.3 LUXOR HERITAGE COMPONENTS

The urban heritage of Luxor city is located on both banks. Many of the Egyptologists insisted that what have been discovered is limited comparing to what is unknown about this heritage. Furthermore, tremendous activities are required to excavate and fully understand the urban heritage of Luxor city.

5.3.1 Eastern bank heritage

> ..."Thebes, 'was rabidly becoming a worthy seat of empire, the first monumental city of antiquity.' The temple of Luxor was built with a splendour and beauty which have been obscured rather than added to by the subsequent additions of Ramses II. It was then connected with its greater sister Karnak by a wide avenue bordered by sphinxes and made gay with flower gardens".[1]

The heritage of the eastern bank played an important part in the shaping of Luxor city. The strong relationship, both spatially and spiritually, between these sites had a powerful influence over ancient Thebes. This heritage consists of: Luxor temple, The Sphinx-lined avenues and the great collection of Amon-Ra Karnak temples.

Photograph (5-4)

Eastern Heritage visited by tourists from all over the world.

[1]- Baikie, James, "Egyptian Antiquities in the Nile Valley", Ibid, p. 347.

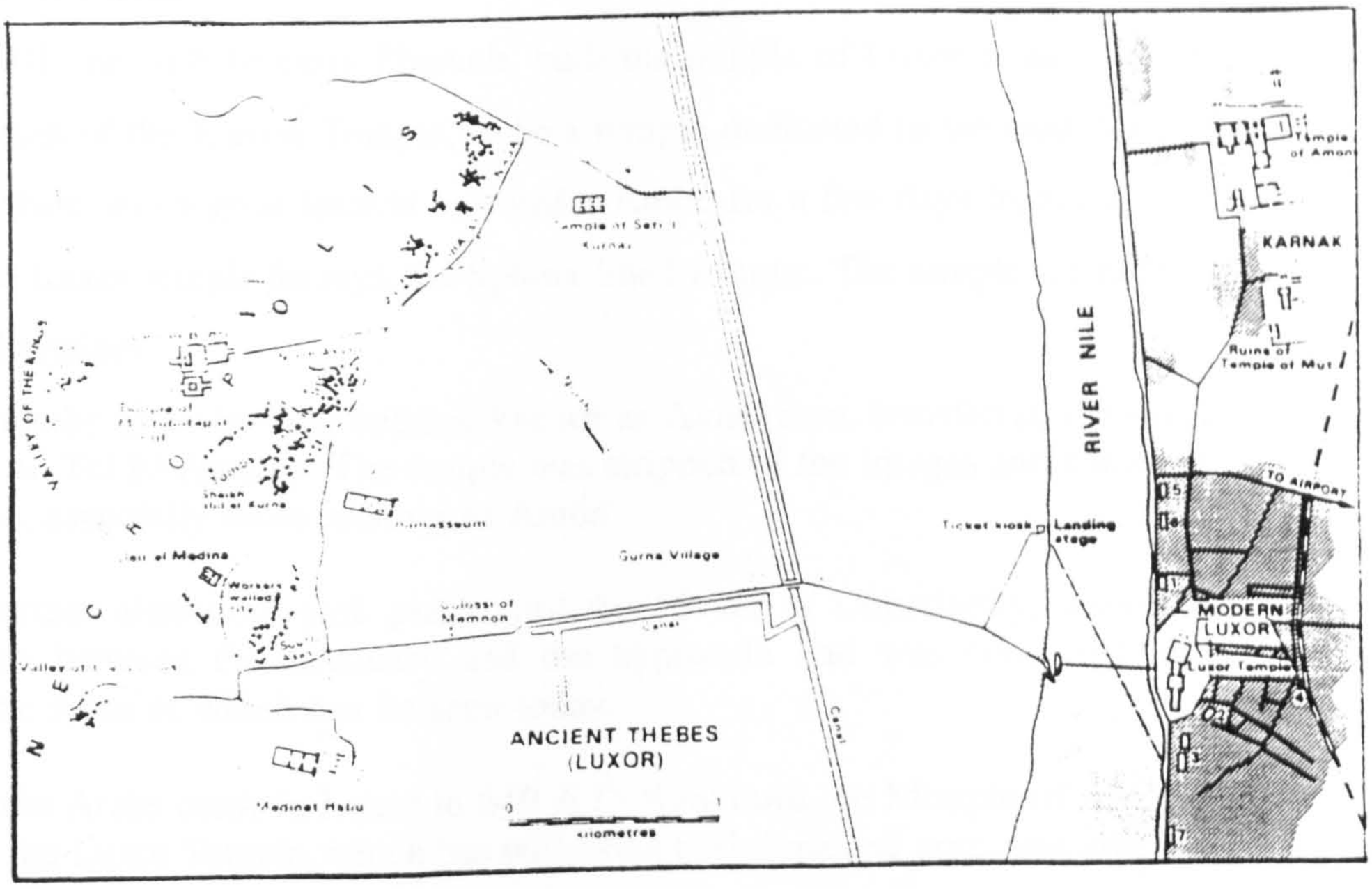


Figure (5-3)

The urban heritage components of ancient Thebes

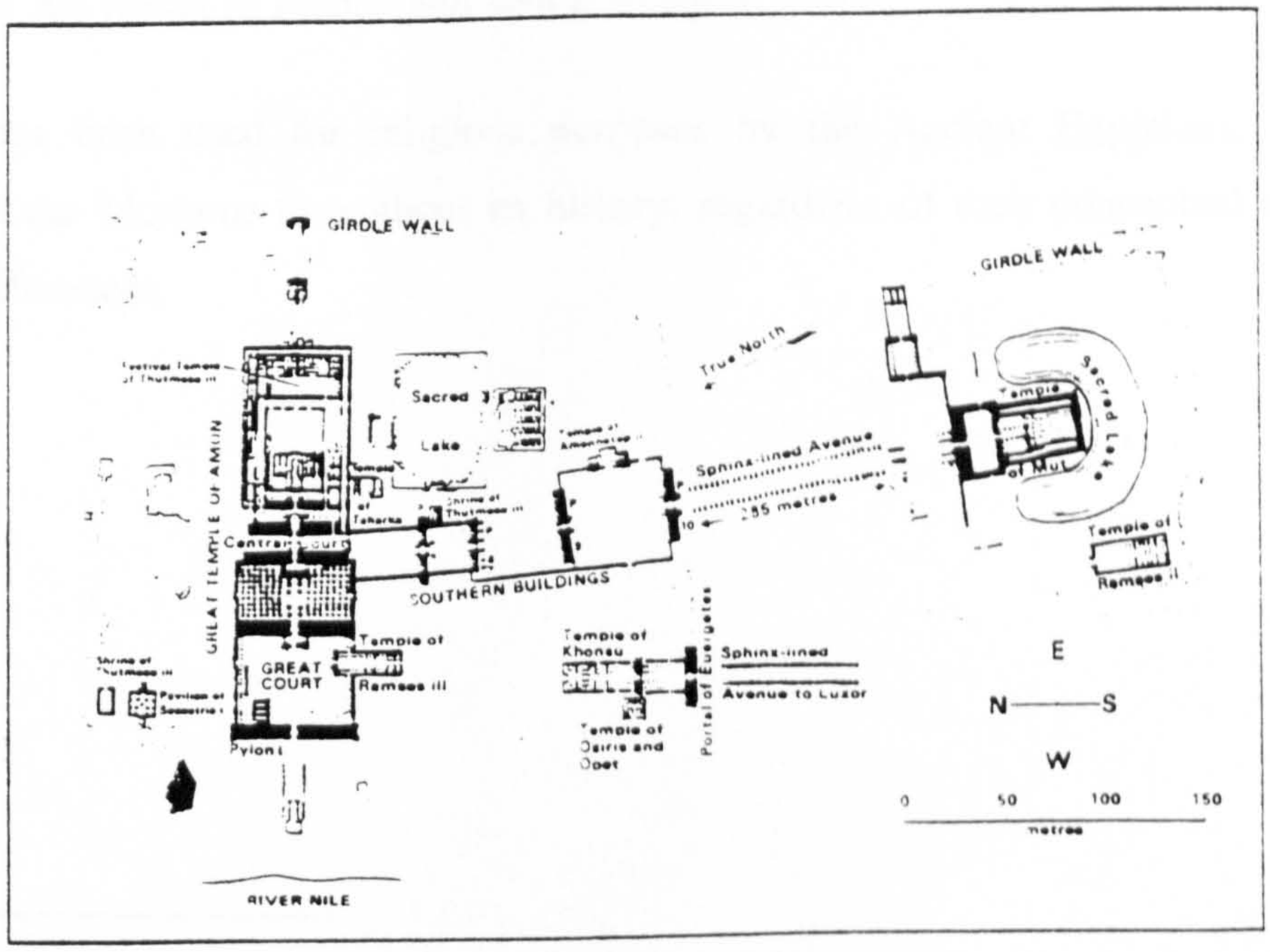


Figure (5-4) The Karnak temple complex

The Temple of Luxor[1]

Amenhotep III, the 18th Dynasty Pharaoh, built the temple of Luxor close to the Nile bank, just south of the Karnak Temple, to be a temple dedicated to the God Amon-Ra. Every year, there was a great festival to transfer Amon for a few days from the Karnak temple to the Luxor temple through the Sphinx lined-avenue. The temple suffered from numerous alterations:

a. Amenhotebp IV, who later became known as Akhenaton, transferred the royal residence to Tel El-Amarna. The temple was stripped of the images and names of the deities, especially those relating to Amon.

b. Few further alterations took place until the advent of Christianity, when the entire area between the sanctuary and the hypostyle hall was converted into church, the ruins of which can be seen today.

c. When the Arabs came to Luxor in 640 A.D, they built the Mosque of Abu El-Hagag in the Luxor Temple, which has withstood both time and argument and still stands in the court.

d. There were two pink granite obelisks, 27 metre high, standing in the northern entrance of the temple. One is still in position, the other one was awarded by Mohammed Ali Basha to France and stands today in Paris.

The temple has been used for religious purposes by the Ancient Egyptians, the Christians and the Moslems throughout its history, regardless of their conceptual and ceremonial differences.

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[1]- Escander, F. Maged, "Cultural Heritage of Luxor City, An Analytical comparative study of the architectural heritage of Ancient Thebes, Luxor, through the ancient Egyptian history", M.Sc. Thesis, Architecture Dept., Engineering College, Ain Shams University, Cairo, 1980, pp. 81-84.

Photographs (5-5,6 and 7)

The Temple of Luxor: Dedicated to the God Amon-Ra. Located on the centre of Luxor city. The temple has been used for religious purposes by Ancient Egyptians, the Christians and the Moslems throughout the history.

Photographs (5-8,9 and 10)

The temple of Luxor when it was baried. The north-east portion of the court was blocked by Abu el-Hagag mosque; but it has been cleared. And the new entrance of the temple from the Nile side.

The Sphinx-lined Avenues[1]

Usually the temples of the Pharaohs are approached by an avenue lined with a double row of ram-headed sphinxes. These acted as the temple's guards. In Luxor there were four Sphinx-lined Avenues. The most important one was the 3 kilometre avenue connecting the Luxor temple and the Karnak temple. The avenue at the entrance of Amon-Ra temple in the Karnak collection linked it to the River Nile. The third was located between the Karnak and Mut temples and finally the avenue in front of Khonsu temple remained uncompleted.

Photographs (5-11 and 12)

The sphinx-lined avenues.

[1]- Gomaa, M. Magda, "Luxor City: Geographical Study", M.Sc. Thesis, Geographic dept., El-Banat College, Ain Shams University, Cairo, 1983, pp. 80-83.

Photographs (5-13, 14 and 15)

There is still possibility to excavate the remaining of the sphinx avenues.

The great Temple of Amon-Ra at Karnak[1]

> "The great temple of Amon-Ra at Karnak, on the east side of the Nile opposite Deir-el-Bahri, on account both of its magnitude and its political importance, must be regarded as the metropolitan fane of ancient Egypt. Its construction extended over more than 1000 years, during which time Egypt attained its highest degree of power and civilization. It illustrates more completely than any other building all that is peculiarly Egyptian in architectural art".[2]

The Temple of Amon-Ra at Karnak, with all its collections, is a natural open museum of ancient Egyptian art, a reminder of the power and glory of a golden period and a mine of historical knowledge. It was not built to one plan as it appears now, but it accommodated a number of Pharaohs' needs and was built through the centuries with different architectural designs and designers. It consists of the temple of Ramses III, the temple of Amon, Akhenaton's sun temples at Karnak, the temple of Khonsu, and the temple of Mut which is now completely in ruins. It is located about 3 kilometres to the north of the Luxor temple with an area of 200 feddans (1 feddan is approximately one acre). It is considered the biggest religious structure in the world. The Egyptian named it "the best places", but it was known after that as the Karnak temple. The main spatial direction of the temple east-west might have had a significant relation with the sun-god Ra being the King of Gods.

The Temple of El-Madamoud

To the north of the Karnak temple, about 8 kilometres away, are located the remains of the temple of El-Madamoud, built for Montu god (Thebes ancient god) by Amenhotep II.

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[1]- Kamil, Jill, "Luxor: A Guide to Ancient Thebes", 3rd ed., Longman, Hong Kong, 1983, pp. 37-65.

[2]- Bell, Edward, "The Architecture of Ancient Egypt", G. Bell & Sons, LTD, London, Britain, 1915, p.102.

Photographs (5-16,17 and 18)

The Karnak temple and The temple of El-Madamoud

The residential areas in ancient Thebes[1]

> "The early Egyptian lived in shelters built of river reeds, bound together to give strength and plastered with river mud. These dwellings were either round and conical like the houses of many of the upper-river tribes today, or else rectangular in plan with curved arched tops"[2].

Little information is known about the ancient residential areas and human settlements.

Although all the temples were built of stone to meet the Egyptian beliefs about the second life, they built their houses with sun-dried mud bricks. From recent excavations and reconstructed drawings, it can be seen that the residential area consisted of royal palaces or dwelling houses, along the bank of the River Nile. It is believed that there were building regulations at that time to limit the houses to 3 levels: basement, ground floor as entrance and reception, first floor for the residents and roof.

Photographs (5-19 and 20)

The remains of residential area of ancient Thebes.

[1]- Escander, Maged, "Cultural Heritage of Luxor City", Ibid, pp. 85-100.

[2]- Hamlin, Talbot, "Architecture Through the Ages", G.P.Putnam's sons, New York, USA, 1953, p. 29.

5.3.2 Western bank heritage

The heritage of the Western Bank ,"the City of the Dead", was located on the desert plain west of the Nile as burial places for Theban Pharaohs. Throughout the history of ancient Egypt the tomb played an enormous part, for all of Egyptian religion was in some way linked with the mystery of death, and the search for permanence led to lavish expenditure for tomb building. It must be remembered that for a long time, the Thebes of the western bank became a great city, not only peopled by the dead, but by a large and peculiarly turbulent population of labourers and craftsmen, whose whole occupation was confined within the walls of the necropolis, and by a considerable number of priests whose work was to carry on the funerary rites of the various tombs of the nobles and such commoners as could afford the endowment of their tombs. It is two kilometres from the Nile at the end of the agricultural land. The most magnificent heritage in the world consists of: the Mortuary Temple of Seti I (Gourna), the Mortuary Temple of Queen Hatshepsut (Deir El-Bahri), the Mortuary Temple of Ramses II (the Ramassuem), the Mortuary Temple of Ramses III (Medinet Habu), the Colossi of Memnon, the Necropolis of the valley of the Kings and the Necropolis of the valley of the Queens.

The Mortuary Temple of Seti I (Gourna Temple)

This temple was constructed to continue the cult of the deceased Pharaoh and honour Amon. Most of the frontal courts and pylons are in ruins, but they show how Seti I encouraged art and architecture. This temple undoubtedly holds some of the most exquisite relief work in the entire Nile Valley.

The Mortuary of Ramses II (The Ramassuem)[1]

This magnificent mortuary temple is unfortunately half in ruins. The temple was built to commemorate the victories of Ramses II during his 67-year reign, especially the battle of Kadesh against the King of the Hittites, which is depicted on the surface of the entrance pylon.

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[1]- Kamil, Jill, "Luxor: A Guide to Ancient Thebes", Ibid., p. 85.

Photographs (5-21,22-23)

Colossi of Memnon; two massive statues, about 20 metres high.

The mortuary temple of Queen Hatshepsut (Deir el-Bahari), its unity with the surrounding area is remarkable. This site will watch the Famous Opera "Aida" on the November 1994.

The Tomb of Tutankhamen.

The Mortuary Temple of Queen Hatshepsut (Dair El-Bahri)[1]

This temple was called Deir El-Bahri an was and early Christians' sanctuary. Justly, deserving its name "Most Splendid of All", it consists of three terraces: small, upper and sanctuary. What strikes a visitor when approaching the temple is its unity with nature. Drawn on the walls are views of Hatshepsut invasions of other territories, and many other drawings record the important historical, political and religious events of the time.

The Mortuary Temple of Ramses III (Medinet Habu)

The name Medinet Habu was given by the early Christians to a group of buildings dating from the beginning of the 18th Dynasty through to Roman times. Ramses III built an unusual entrance structure. This structure is known as the Pavilion, the name given by the French scholars accompanying Napoleon. The painting on the reliefs of the temple are well preserved, and in some places in nearly perfect condition.

Colossi of Memnon

Two massive statues, about 20 meters high, are the only remains of the Mortuary temple of Amenhotep III, one of Egypt's most powerful Pharaohs, sadly weathered by time and now of no artistic merit.

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[1]- Gomaa, Magda, "Luxor City: Geographical Study", Ibid, p. 87.

The Necropolis[1]

Extending over seven kilometres, no accurate or complete map of the Theban Necropolis can be given. Life after death was a concept most deeply rooted in the minds of the ancient Egyptians. At western hills, Pharaohs, Queens, and Nobles (the rich and powerful who served the Pharaohs), built tombs for their eternal home when they departed the world of living. The tomb, so essential to them, had to be carved and embellished for the security and comfort of their eternal life. Today, the remains of these funereal extravaganzas constitute some of the most famous and magnificent monuments of antiquity: the Valley of the Kings, the valley of Queens and the valley of Nobles. The workmen's village at Deir El-Medina where the artisans who built and decorated the tombs lived, also remains.

The Necropolis: The Valley of the Kings

There are over sixty Kings' tombs in the valley. They chose to separate their tombs from the mortuary temples as a safeguard against pillage, and to burrow through solid rock in an effort to ensure eternal seclusion. Some historians say that the location of Luxor city (ancient Thebes) was based on the site of the valley of the Kings and Queens. The famous Pharaohs' tombs in the valley include the tomb of the boy-king Tutankhamen (whose discovery by Howard Carter in the 1920s attracted world-wide attention), the tomb of Seti I, the tomb of Amenhotep II, the tomb of Ramses II and the tomb of Thutmose III.

The Necropolis: The Valley of the Queens

In this valley, all the Queens of the new Kingdom were buried. There are over twenty tombs in the valley, many are unfinished and the most impressive are those of the wife of Ramses II, Queen Nefer-Tari tomb, the tomb of Queen TITI and the tomb of Khaemaust.

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[1]- Habachi, L. and S. Farid, "The Egyptian Antiquities in the Nile Valley", 3 rd ed., Dar El-Karnak, Cairo, 1972, pp. (148-223).

The Necropolis: The Tombs of the Nobles (El-Gourna)

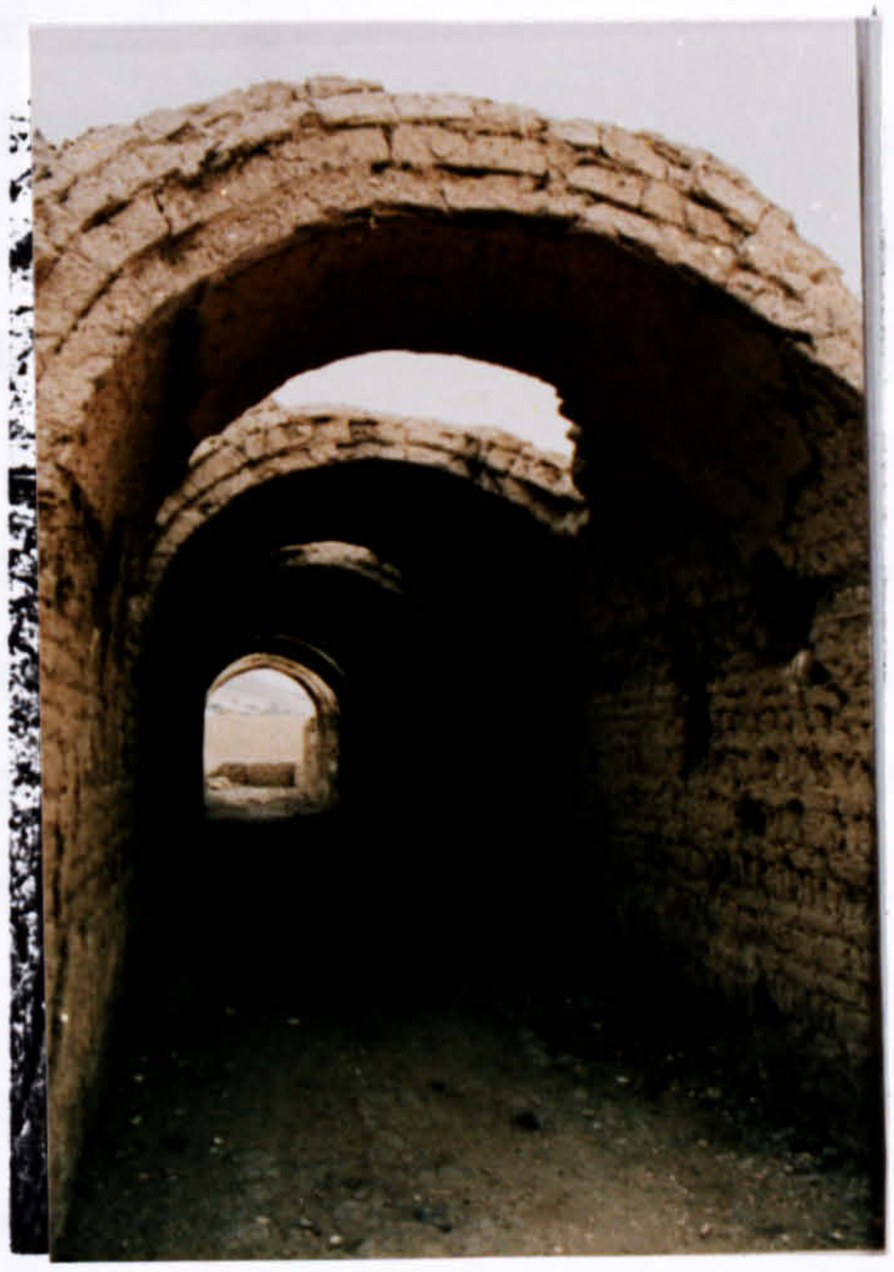
This was spread over an area of about three square kilometres, about two kilometres far from the Nile river. The hill of this area appeared as a pyramid, so it was named El-Gourna, derived from the Arabic word El-Gurn (the burn). The tombs of the nobles differed from those of the Pharaohs in one important respect. Whereas the royal tombs were only burial places, the tombs of the nobles were funerary rooms and burial places combined. The most important tombs were, the tomb of Nacht, the tomb of Ramose, and the tomb of Haremhab.

The Temple of Deir El-Medina

These were the burial places for the middle classes and labourers and are identified by their simple shape and appearance.

Photographs (5-24 and 25)

Another characteristic brick-form developed by the Egyptians was the vault. Whether a knowledge of the arch principle was borrowed from the people of western Asia or developed independently will perhaps never be known; but, whatever the source may have been, the Egyptians were well acquainted with the principle and used vaults frequently, in tombs (especially of the middle Kingdom) and in drains, and occasionally vaults were used to cover rows of storage rooms, as in the Ramesseum.



5.4 CONSERVATION PROBLEMS

A temple as ancient and as large as Karnak, for example, imposes a continual strain upon those who are charged with its maintenance. Before the construction of the High Dam, one of the main reasons for the need of ceaseless care at Karnak was the infiltration of water through the soil beneath the temple during the period of the flooding of the Nile. The flooding of the temple with clean Nile water would do little harm but the infiltration of water through the soil is another matter. The water which rises beneath the buildings is heavily polluted with salts mainly derived from the soil through which it flows and these act most destructively upon the foundations of the buildings and upon whatever sculptured or inscribed blocks may be exposed to their action. Foundations crumble into mere sand, under the insidious action of the salt and become incapable of supporting the weights which they are supposed to bear, The outer surfaces of sculptured and inscribed blocks scale off, reliefs and hieroglyphics are gradually destroyed and the lower parts of statues and their pedestals are subjected to a gradual eating-away which, in some cases, gives the appearance of some loathsome disease[1].

In the past, hope was fixed on the huge drain which had been dug round the main group of temples with a view to carrying off the polluted water from the irrigated land to the south and east of Karnak. The difficulty did not occur at Luxor, whose drainage conditions were much better than those of Karnak, as it is situated on the river-bank.

After the construction of the High Dam, both the archaeological monuments and the newer areas of Luxor bordering the modern course of the Nile are affected differently but just as seriously. The raise of ground water is aggravated, it is believed, by the after effects of the building of the High Dam, which has reduced the scouring action of the river to a minimum, allowing fine silts to be deposited against the banks. These are so fine that they have effectively sealed the substrata, and prevented the water table from draining out into the river. The result has been the creation of an "underground lake"

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[1]- Baikie, James, "Egyptian Antiquities in the Nile Valley", first published, Methuen & CO. LTD, London, Great Britain, 1932, pp. 401-403.

under Luxor, which is kept filled by leakage of the water brought in for daily consumption and is not drained away again. It is thought by the authorities that only 50 percent of water brought in actually reaches the taps, the remainder being lost to the ground through leaks in the pipes. Similar, or even worse, losses in the drainage system explain the slow but steady rise in the water table, to which must be added the waste of water in places where no drainage removal system was ever built. The water table has risen in the last thirty years from an average of three meters below ground level to an average of less than one meter below ground level[1].

It should be noted that the above account of the ground conditions in Luxor is necessarily generalized and simplified. There are actually two subterranean water tables, one "perched" above the other, and the two are separated by harder strata. One of the modern problems is that the two are beginning to operate as one, the lower exacerbating the condition of the upper. But the problems for buildings remain the same.

Conservation and the work of excavation and cleaning associated with it have been responsible for several discoveries of great interest. Indeed, one result of these conservation operations has been to increase our wonder, not only at the wonderful organizing power of the ancient Egyptian builders, but also at what seems to us nothing less than the carelessness which they displayed with regard to the foundations. The temples have stood for many centuries but are now failing structurally. There seems no reason why they should not have stood forever in the climate of Egypt had reasonable care been taken in the design of the foundations on which they were built. This was not done, and so the modern conservators of the Luxor heritage and other ancient Egyptian monuments have to pay the price.

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[1]- Lewcock, Ronald, "The problems of Subterranean Water in the Old Urban Areas of Arab Cities", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), pp. 204-208.

5.5 THE IMPORTANCE OF CONSERVING LUXOR'S URBAN HERITAGE

The heritage of Luxor city is one of Egypt's main cultural resources. This study focuses on aspects affecting that heritage and the need for adequate protection and conservation. Many studies, conferences, and international appeals have called for saving the historical environment of Luxor city. Work is going on, but unfortunately, there is no integration or coordination between the numerous efforts. Zahi Hawass, one of the archaeologists at the Egyptian Antiquities Organization said[1]:

> "all the monuments are endangered. If we don't do something soon, in 100 years the painting will be gone, and in 200 years the architecture will be gone."

The age of the Luxor antiquities make their preservation difficult. The burgeoning population has combined with the hordes of tourists arriving each year to wreak more havoc in the past few decades than the effects of thousands of years of erosion. Other factors such as vibrations from traffic produce cracks in the monuments, and more serious still is the damage caused by underground water from leaking pipes and sewerage systems.

Luxor's historical environment is threatened by three main impacts: the impact of time, the impact of natural action and the impact of human activities. The impact of **time** and **natural action** are the results of uncontrolled forces. The third is an impact of controllable human activities and is the one which this study will explore.

The Impact of **human activities** can be divided into two main groups:

First, actions which were created directly, for example destruction due to wars,

a. Unauthorised habitation of monuments,

b. Ignorance, such as the use of the Temple's stonework as quarries for greek and roman monuments, and

c. The lack of maintenance, faulty restoration, and limited technical resources.

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[1]- TIME INTERNATIONAL, "Perilous Times for the Pyramids", by Michael D. Lemonick, Periodical, No. 20, May 15, 1989, pp. 44-46.

the Memnon Colossi, the Hatshpesut temple suffered from untrained management when the monument was opened to the public.

Second, actions resulting from developmental activities: agriculture, modernization, tourism, traffic and vibrations such as[1]

a. Atmospheric pollution from smoke, gas and soot condensate on the surface of stones, forming a black crust. Sulphur dioxide is the main agent of deterioration.

b. High humidity which produces vapour that reacts with the calcium carbonate of the stones and destroys its consistency. The stone degrades progressively, from the outer surface to the deeper layers.

c. Changes in air pressure, subsidence and water table levels resulting from the High Dam construction.

d. Sinking of foundation caused by the degradation of wooden piles and the flow of water from nearby sites.

e. An inadequate legislative practice to guard, protect and conserve.

In relation to the development and conservation of the historical environments of Luxor city, this study aims to provide a framework for the following:

a. The development of the city of Luxor to suit current and future needs.

b. The preservation and conservation of Luxor's heritage.

c. The increase of national income by exploiting these historical environments, providing more job opportunities, revitalizing the tradition of craftsmanship and activating the tourist industry in Luxor city.

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[1]- Rashed, Ahmed, "The Conservation of Archaeological Cities and their Urban Character in Egypt: A case study of Luxor city", M.Sc., Assiut University, 1990, (In Arabic).

5.6 THE URBAN FABRIC OF LUXOR CITY

Data collection in developing countries is considered one of the most difficult part of any research. The quality of data is a matter of great debate. To collect data for Luxor city was not a simple subject, partly because of the limited resources available, and partly because the city's transformation by the 1989 decree is still a new creation. Some existing information, in addition to several field trips, were considered enough to give an overview of the existing situation of Luxor city. The physical survey of the city provided by the most recent maps shows the city's main structures. In combination, these two sources provide the following description of Luxor's urban fabric consisting of land use, building form, building condition and visual quality.

5.6.1 Land Use

The total area affected by the 1989 decree is only 55.4 square kilometres, of which 7.44 square kilometres are inhabited, the rest is desert area and agriculture land. In order not to damage agriculture, the government prohibited further settlement within agricultural land. Therefore, a site for the planned new town of Luxor (Thebes) has to be found in the desert region. The main problem is that there is no coordination between different ministrations in the future planning of the land uses of the city[1]. The inhabited area consists of[2]:

a. Residential buildings:
These include all those constructed and those under construction. They cover about 21% of the city area.

b. The commercial and industrial buildings:
They are concentrated in the central business district, and cover about 0.46% of the city area.

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[1]- Schoof, Heinrich, "The Necessary Combination of Physical Planning and Political Action in Modern Arab Town Planning", (Preface, The Arab Urban Development Institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 283.

[2]- Engineers Consultants of Planning and Architecture, "Planning and development project of an urban extension alternative for Luxor city", Part two, Cairo, 1987, pp. 30-50.

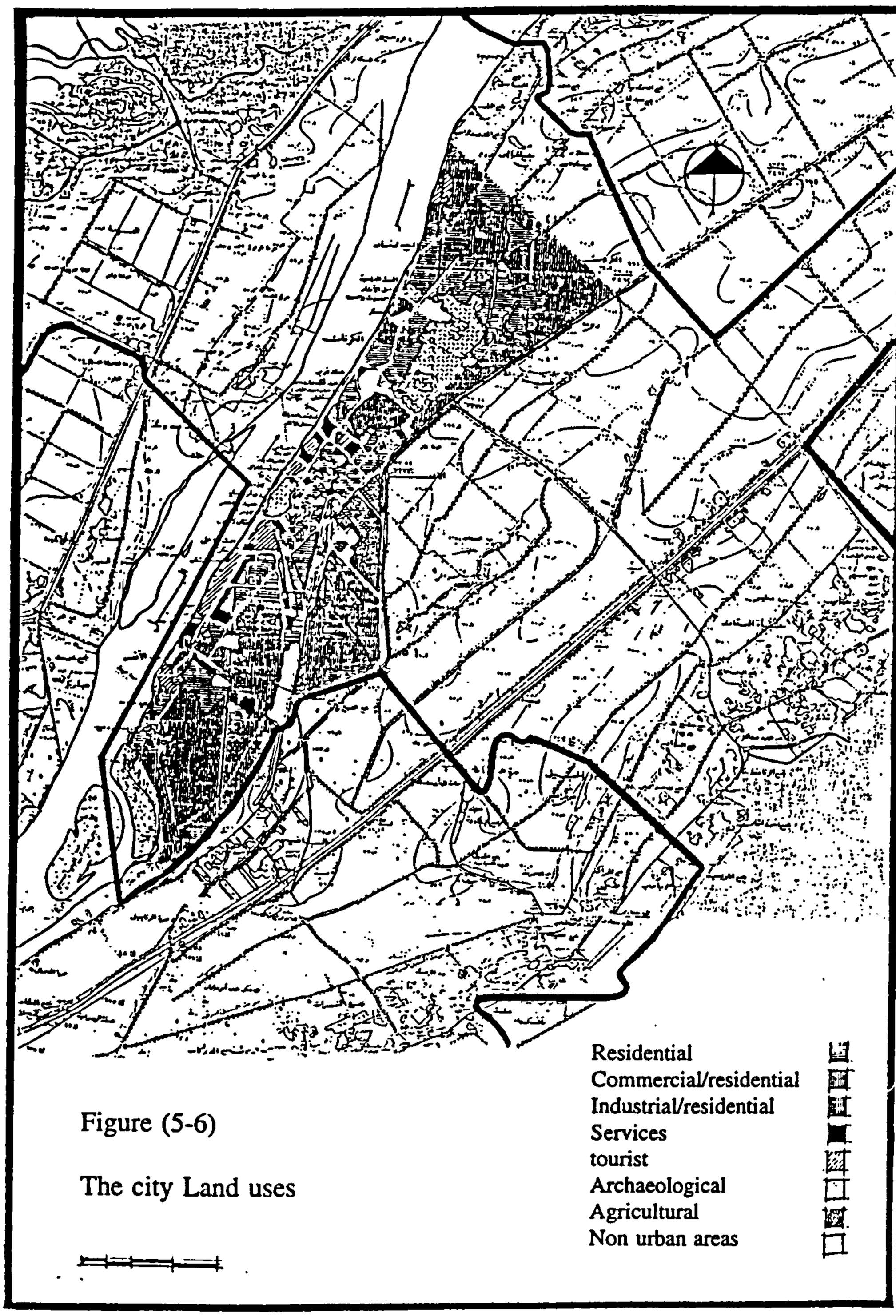

Figure (5-6)

The city Land uses

c. Public services:
They are located intensively in the center, covering about 1.05% of the city total area.

d. Educational facilities:
These cover about 1.07% of the city area.

e. Archaeological sites:
These include all eastern and western archaeological sites, and those which are being excavated. They cover 9.15% of the city area.

f. Open green areas:
They are limited in the city just 0.95% of the total area.

g. Vacant land:
They are the spaces without any use, and cover 2.5% of the city area.

h. Health services:
Luxor hospital is the main health service which with a few public and private clinics, cover 0.96% of the city area.

j. Religious buildings:
Mosques, churches and a monastery provide the religious services in Luxor city, and cover 0.16% of the city area.

Photographs (5-26,27 and 28) Land uses

k. Community services:
Such as Clubs and community centres. They are limited, covering less than 2500 m^2.

l. Public infrastructure:
Buildings related to electricity, water, sewage management and T.V and Radio cover about 0.62% of the total area.

m. Recreational and tourism buildings:
In Luxor there are 4 five-star hotels, 6 four-star hotels, and many other types. They cover about 2.03% of the city.

n. Cultural services:
These are represented by Luxor museum and the cultural palace, covering about 0.08% of the city area.

o. Communications:
Such as: roads, pathways, car parking, railway lines and the Nile harbour cover about 12.3% of the city area.

p. Cemeteries:
They are located between the river and the Karnak village, the most strategic site of the city, covering about 0.55% of the total area.

q. Agricultural areas:
They represent the majority of the city area, about 45% of the total area.

Photographs (5-29,30 and 31)

Others, including the canals, drains, land covered by water, warehouses, etc.

5.6.2 Building heights[1]

Building heights of Luxor city could be divided into four groups;

a. Buildings with a height of two floors or less
All west bank buildings have one or two floors. They represent about 82% of the city buildings and are concentrated in the city centre and the Karnak village.

b. Buildings with three floors
They constitute 13.7% of the city buildings.

c. Buildings with four floors
They are limited to just 1.9% of the city buildings.

d. Buildings with five floors or more
They include some modern building: hotels, public buildings and few residential buildings. They are 2.4% of city buildings.

Photographs (5-32 and 33)

Building heights.

[1] - Engineers Consultants of planning and Architecture, Planning and Development Project of an Urban Extension Alternative for Luxor City, Ibid. pp. 60-65.

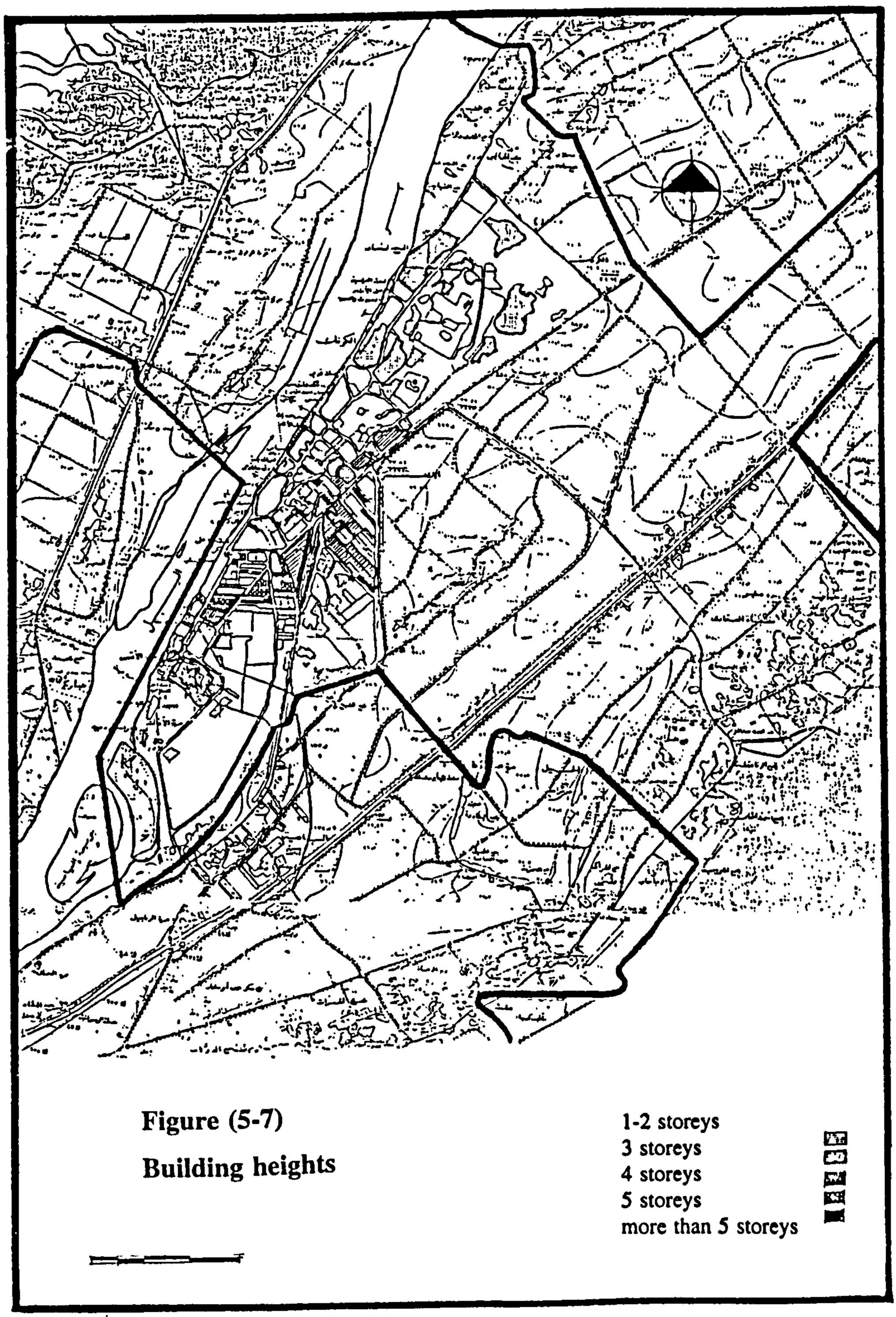

Figure (5-7)

Building heights

5.6.3 Buildings' conditions[1]

The majority of the city buildings are in a very bad condition, expect the tourist structures and residential buildings in the new extension areas. They can be categorized into four groups:

a. Under construction
They are 7.5% of the city buildings, located in the new extension areas south and east of the Luxor city.

b. Buildings in a good condition
They are limited, only 2.3% of the city buildings, concentrated in tourist areas, located mainly at El-Cornish street, in front of the Nile river.

c. Buildings in a fair shape
They are also limited to 2.7% of the city's total buildings and concentrated at the city centre.

d. Buildings in a poor repair
Most of the city buildings are in poor condition they represent about 77.5% of the city buildings. Located in the ancient part of the city between the Luxor temple and the Karnak temple, and also on the west bank.

Photographs (5-34 and 35) Building's conditions

[1]- Rashed, Ahmed, "The Conservation of Archaeological Cities and their Urban Character in Egypt: A case study of Luxor city", M.Sc., Architecture Dept., College of Engineering, Assiut University, 1990, pp 143-144.

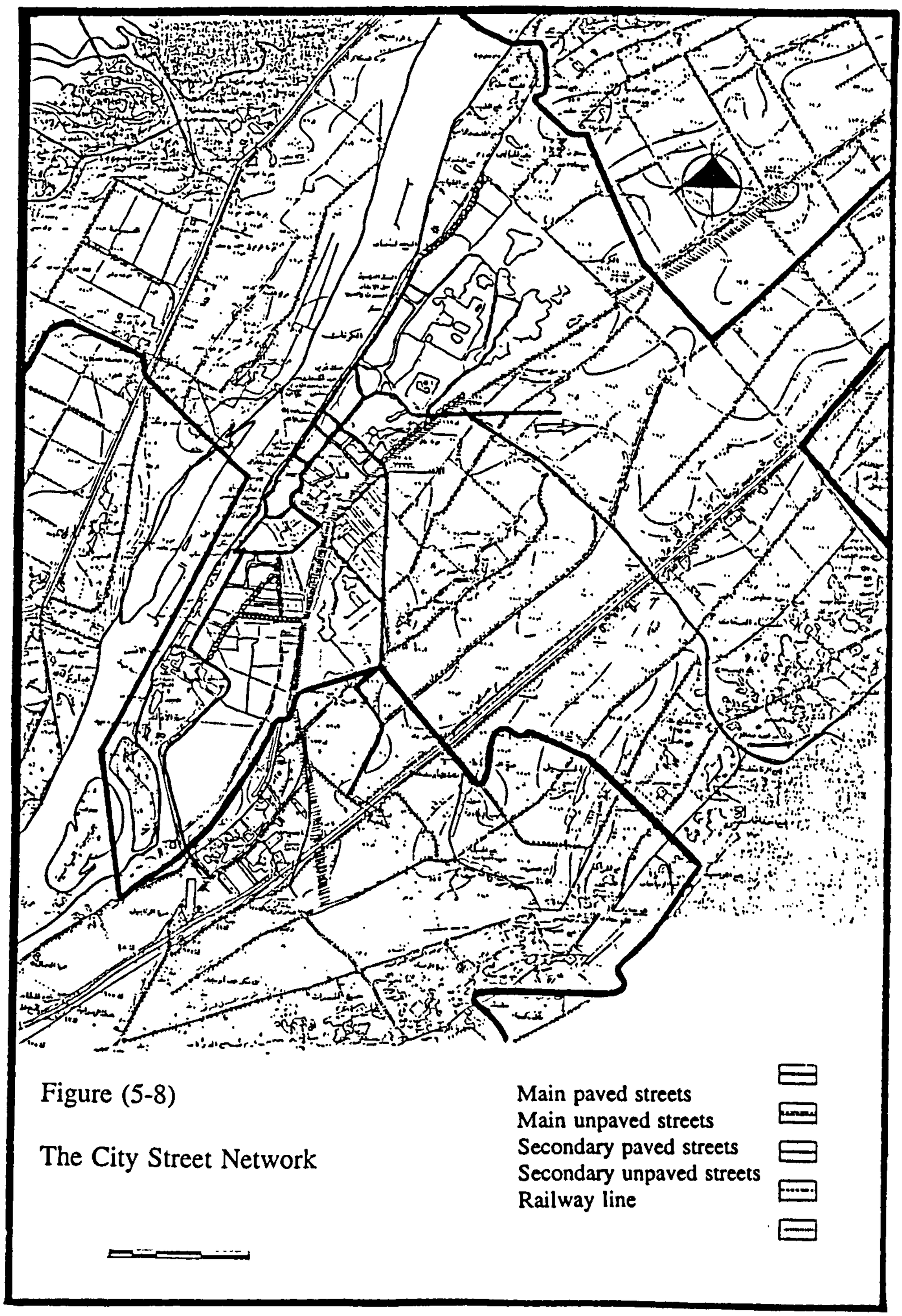

Figure (5-8)

The City Street Network

5.6.4 Aesthetic studies:

Every city's built environment is unique, and the collection of buildings, spaces, monuments, corridors, and edges form a valuable resource. The identity of these elements contributes to a sense of place, helping distinguish each part of the city. Through contact with these elements, the resident builds up a mental map of the city, in which the relationships with places of works, education, friends, and home are established[1].

Aesthetic components which affect the perception of the urban fabric of Luxor city consist of shapes, colours, arrangements, places, buildings, smells, the sequences of events, memories, experiences, hopes, the drama of life and death, crowds, and the great Nile River, together give a mental picture of the city. Kevin Lynch addressed five basic elements affecting the mental image of any city: Pathways, Districts, Edges, Landmarks and Nodes.

> "Environmental images are a result of a two-way process between the observer and his environment"[2].

Luxor city has a number of images, each perceived differently by its citizens or visitors.

a. **Paths**: historically, the sphinx-lined avenues were the channels which connected the different temples of ancient Thebes. Today, these avenues are buried under ground except at the entrances of the Luxor and Karnak Temples. The eastern part of Luxor city is a long rectangle parallel to the Nile river. All streets, roads and walkways are parallel, and along these paths the other elements of the city are arranged and related. The west bank paths are more traditionally arranged according to the topography of the land.

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[1]- Nath, B. et al "Environmental Management: The Ecosystems Approach", Volume 2, VUB University Press, Belgium, 1993, p. 136.

[2]- Lynch, Kevin, "The Image of the City", 17th ed., The MIT. Press, USA, June, 1985, p. 6.

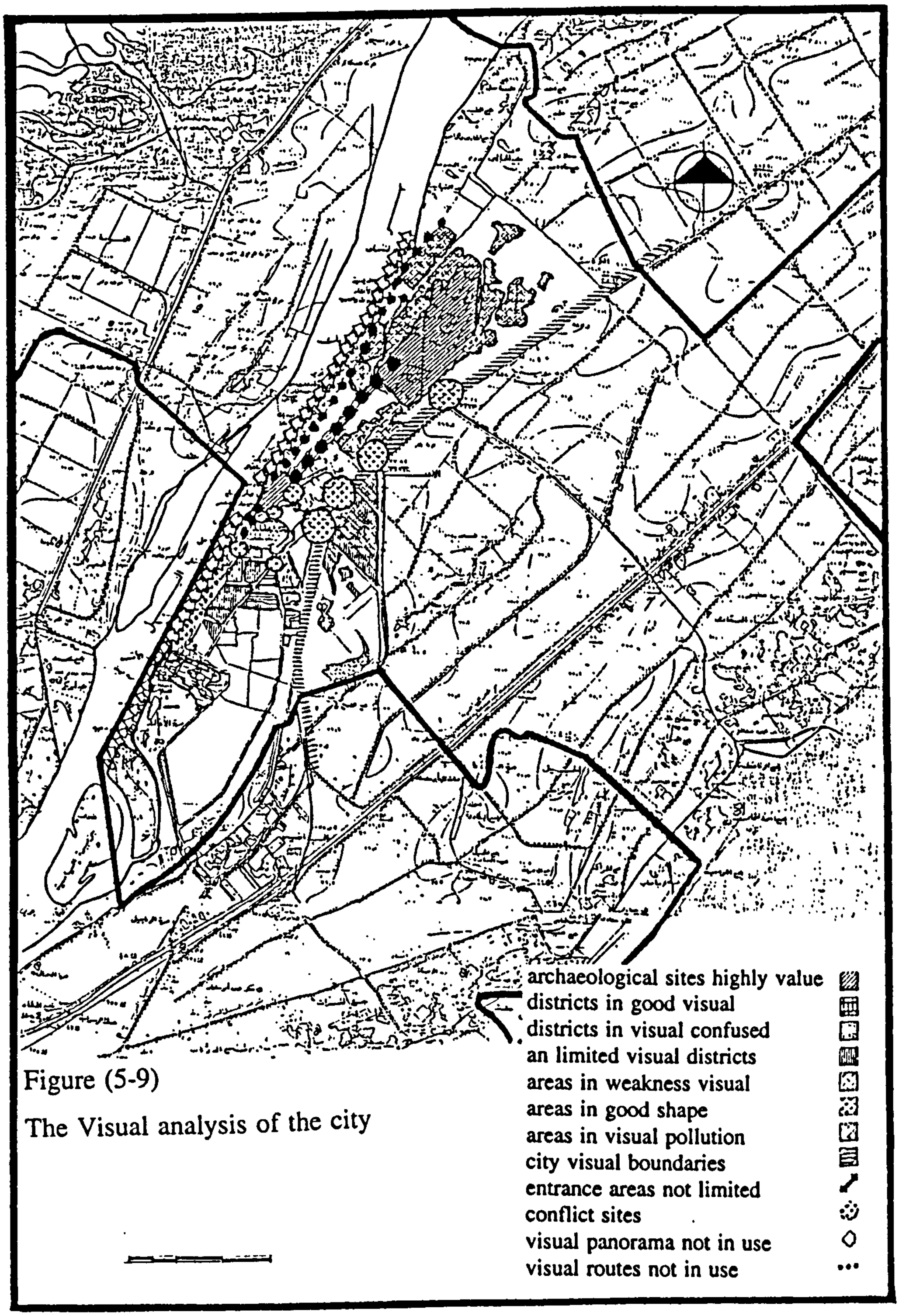

Figure (5-9)

The Visual analysis of the city

b. **Edges:** these are the city boundaries. The city is divided by the Nile river into two parts. The edges of the western part of the city are the mountains and the desert and the Nile river on the east. The eastern boundaries are the railroad-line on the east and the Nile river on the west. The northern edge of the city is formed by the Karnak temple and the agricultural areas. The south edge is an agricultural land, which was attacked by development.

c. **Districts:** The city of Luxor is divided into five districts, which can be thought of as having individual characteristics. One district on the west bank is Gourna village and the Necropolises. The Karnak village district, The City Centre district, the East-Railroad district, and El-Television district are the other four districts located on the east bank.

e. **Nodes:** Luxor rail station, Luxor coach station, the taxi station and the ferry terminal on the Nile River are the main nodes, or strategic points of Luxor city.

e. **Landmarks:** Luxor temple, Karnak temple, modern tourism hotels, and the western mountain are landmarks of Luxor city. They could be seen from many angles and distances.

Luxor in general suffers from many visual problems affecting its historical environments. Most result from recent development, and it could be concluded that:

a. The pathways connecting the city elements are confusing and lack clear directions.

b. Historical sites are not presented as they should be.

c. There is visual pollution over all the city, especially in the historical areas.

d. There are few landscape areas. They are of poor quality and do little to beautify the city districts.

e. The complexity of the city's urban fabric.

f. The difficulty of getting a clear mental image of the city.

5.6.5 Evaluation of the city urban structure

After reviewing the city's land use, building heights, building condition and the visual qualities, the urban fabric could be divided into the following categories:

a. Unlawful residential areas to be demolished.

b. Residential districts in very bad condition to be replanned or demolished.

c. Historical environments threatened by uncontrolled urban growth to be preserved and conserved.

d. Areas to be cleared to allow archaeological works to take place.

e. Areas with high potential economic value that are not being explored or used.

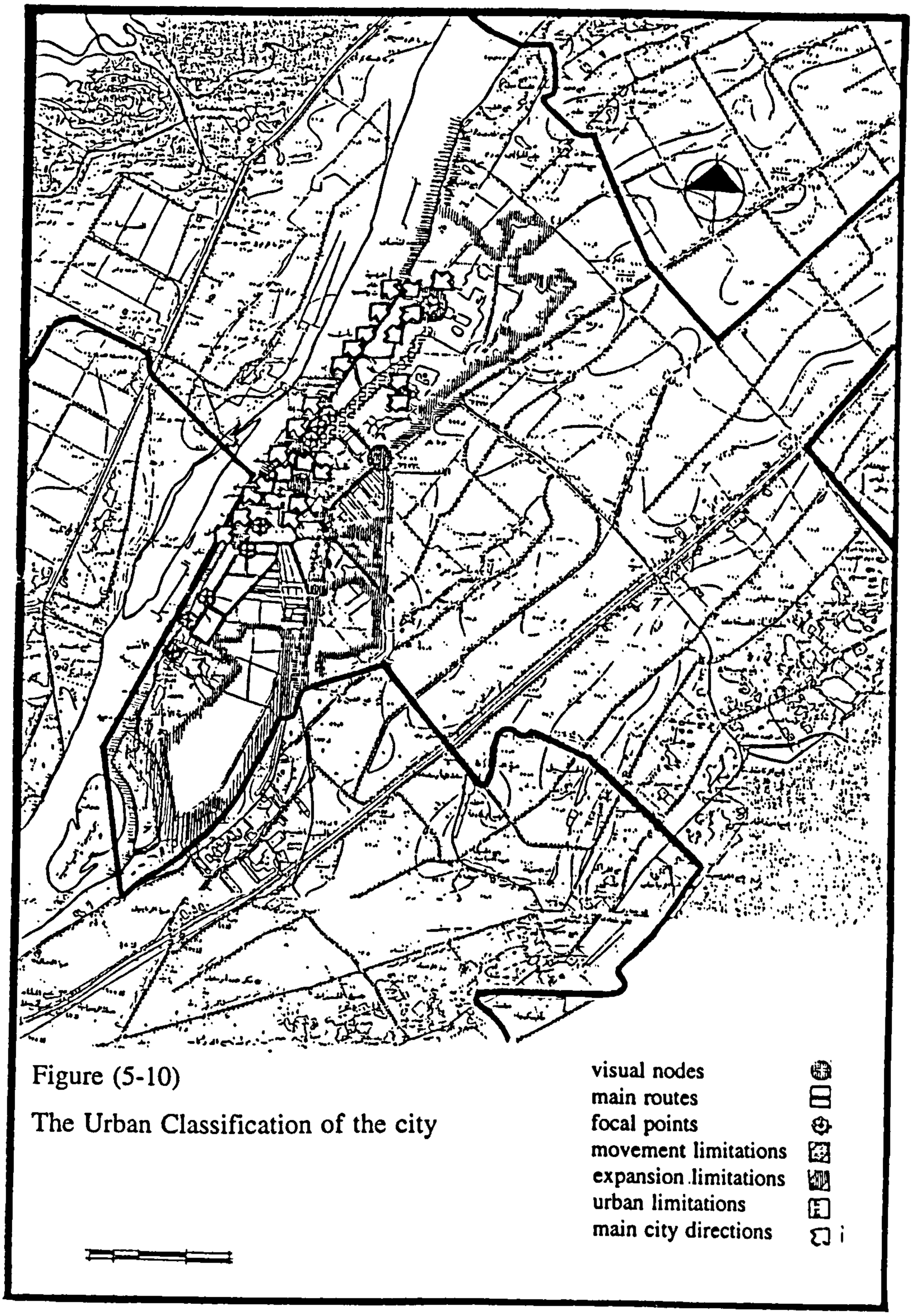

Figure (5-10)

The Urban Classification of the city

5.7 THE CITY OF LUXOR POPULATION STUDIES

Population studies are the second base for the analysis of Luxor city. The aim of this part of the study is to understand the socio-economic characteristics, how people live, their age groups, education, employment and location.

The city's population, according to the last National census of 1986, was 123,600[1]. It is estimated to have reached 147,951[2] in 1993.

YEAR	POPULATION	BUILT AREA	POPULATION DENSITY
1990	136,178	7,44 km^2	18303,5 person/km^2
1991	139,991	7,44 km^2	18815,9 person/km^2
1992	143,899	7,44 km^2	19341,2 person/km^2
1993	147,951	7,44 km^2	19886 person/km^2

The general population density for 1993 is about 19886 persons/square kilometre. The density is highest in the ancient city and the village of Karnak, and lowest in the urban extension areas and the west bank.

5.7.1 The city growth development

In 1891 the populated area of the city was about 0,32 km2. Now, after one century the area is more than 25 times as great, about 7,44 km2. The total city area under the 1989 legislation is 55,4 km2. The city developed during five periods which are[3]:

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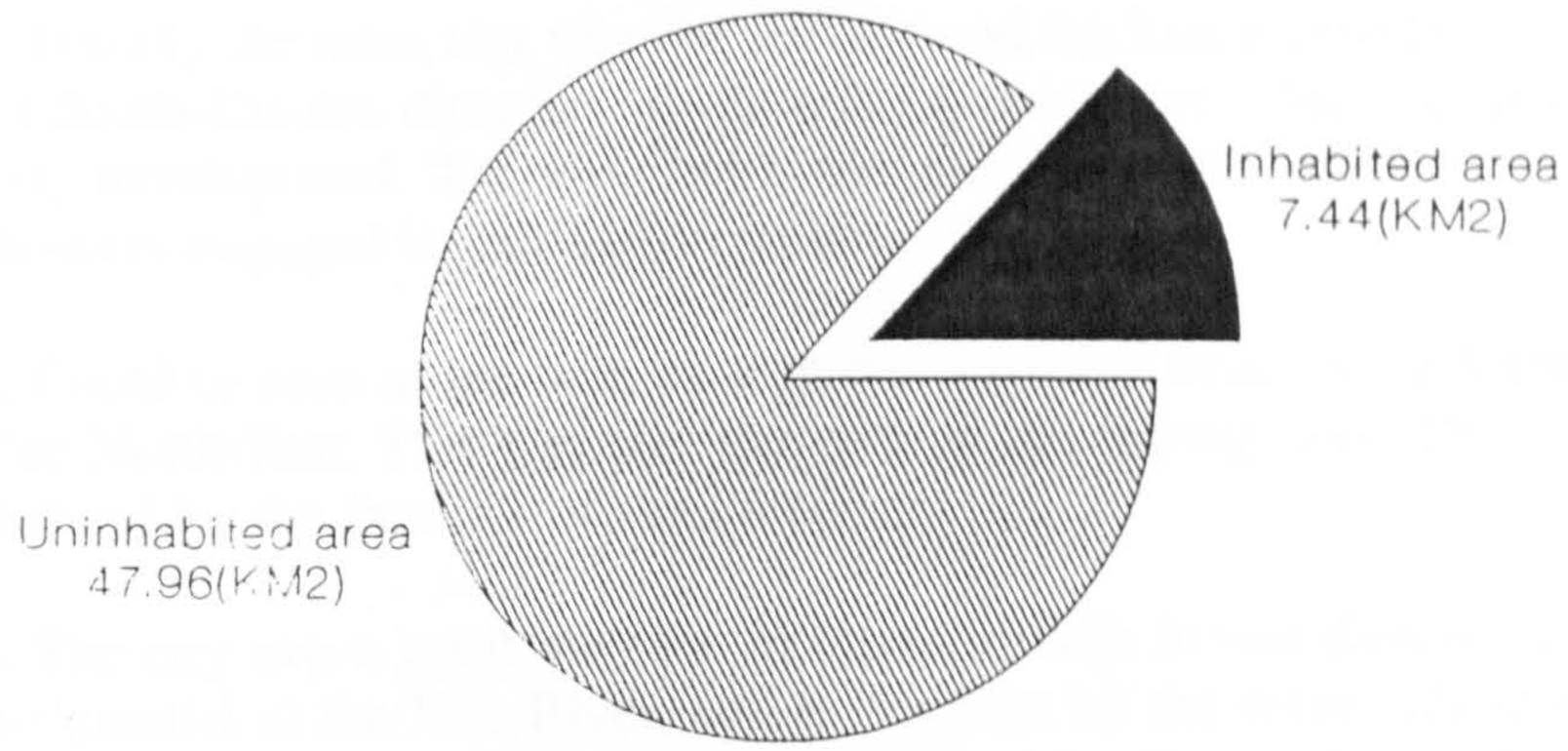
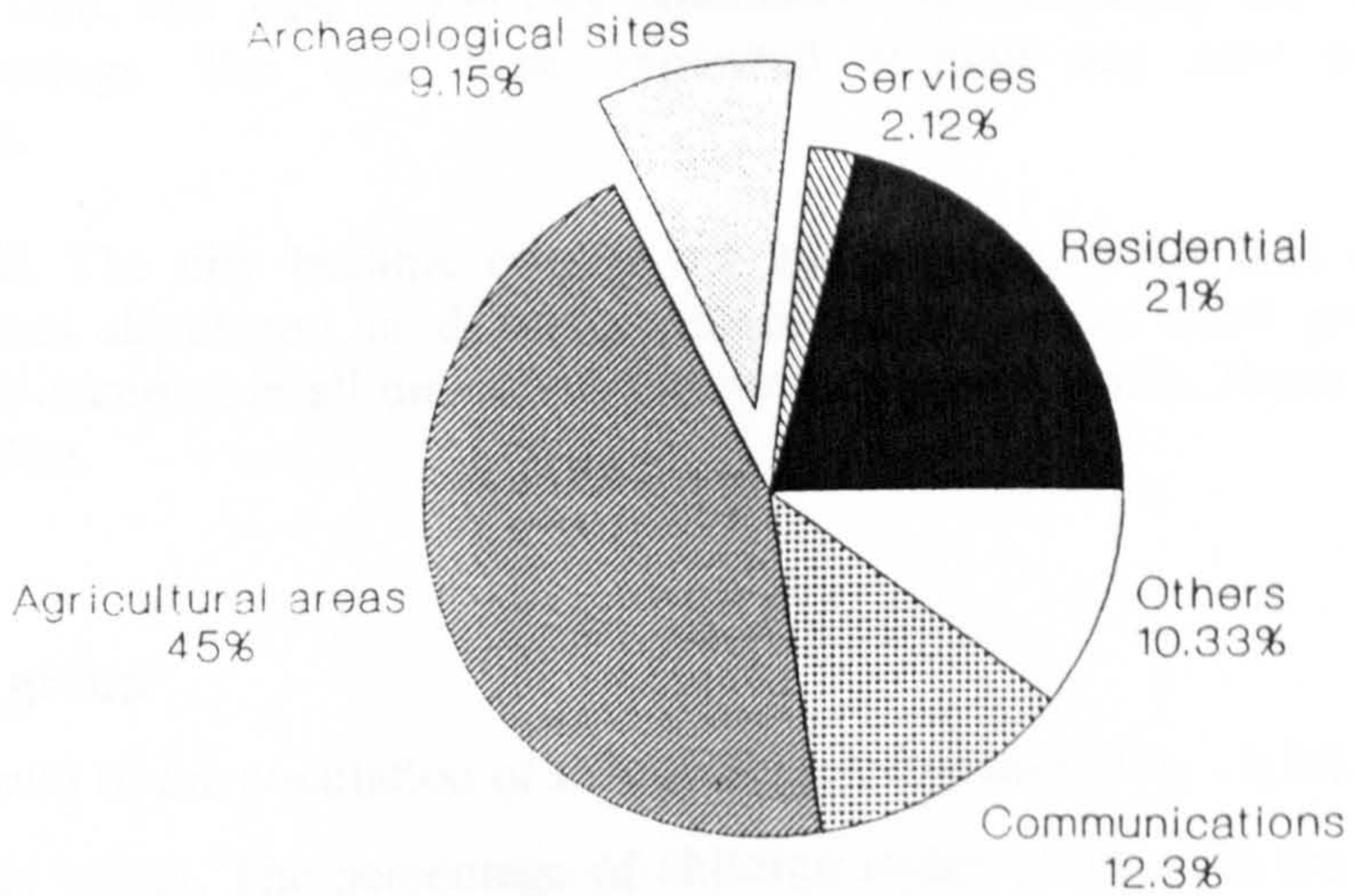
[1]- Central Agency for Public Mobilization and Statistics, "Statistical Year Book", Arab Republic of Egypt, Cairo, 1990.

[2]- Centre of Information and Decision-Making Support, "LUXOR", Luxor City Council, periodical, No. 18, June 1992, pp. (4-5).

[3]- Engineers Consultants of Planning and Architecture, "Planning and Development of an Urban Extension Alternative For Luxor City", Ibid., pp. 15-20.



The inhabited area of
the total area of the city



Land use

Figures (5-11 and 12)

* **1891-1922**: Initially the main city was the area around the Luxor temple. Urban growth took a South-Eastern direction towards the railway-line which became a limit to the city development. The west bank was almost vacant, with only few camps for labourers engaged in excavation works.

* **1922-1927**: Could be seen as the time of high development towards the Karnak Temple and the North-East. This was also stopped by the railway-line. The west bank was inhabited by the families of the labourers.

* **1927-1954**: The city saw a great increase of urban growth in two directions, to the North-East parallel to the Nile River, and to the East on the other side of the railway-line. The west bank saw the unique experiment by Hassan Fathy (1940-1944), to transfer seven thousand people who lived on the heritage sites. For many reasons the experiment did not succeeded.

* **1954-1980**: Very intensive urban development took place in different parts of the city, compared to the pervious periods, in three directions, to the North-East and the Karnak temple, to the South-West towards a new extension area on agricultural land, and East of the city boundaries by increasing the number of railway crossings. The west bank expanded without any new centres of development.

* **1980-1993**: The city became one of the major tourist attractions of Egypt. Tourist centres developed in different sections of the city. Also growth and development occurred in all directions, particularly in the North, North-East, and the South-West.

5.7.2 The age group[1]

The yearly growth of the population of Luxor city is between (1.9% - 2.2%), an average of 2500 persons yearly. The percentage of children under 15 years in the city is high, about 37.6% of the total population, with almost equal proportions of males and females.

* The working population, from 15 to under 60 years, is 56% of the city's population. But effectively, this age group is between 15 to 45 years and represents 44.5%, with fewer males than females by 2.3%.

* There are more males than females in the age group of 60 years and up by about 0.8%.

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[1]- Centre of Information and Decision-Making Support, "LUXOR", Ibid, p. 5

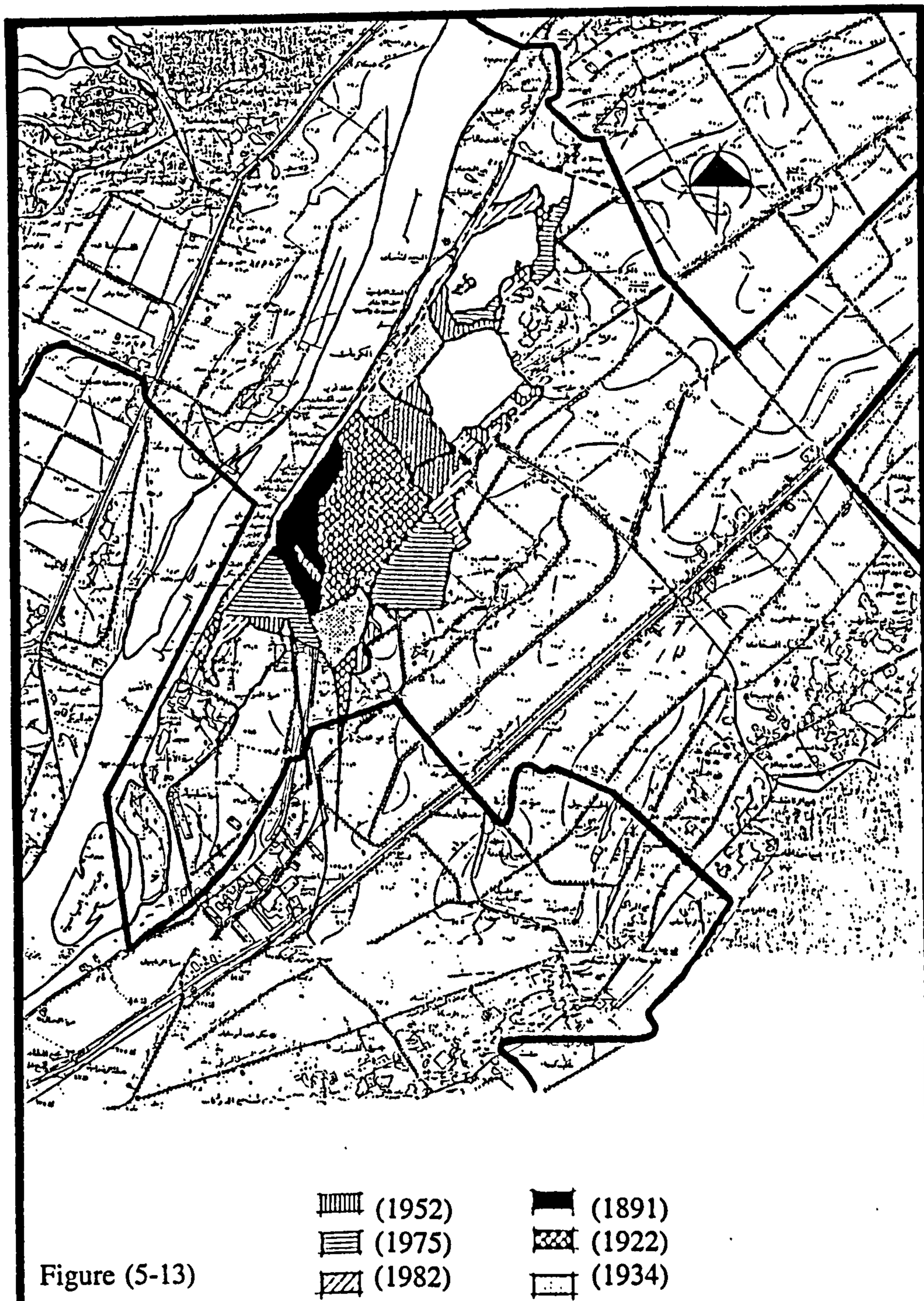

Figure (5-13)

The city growth development

CITY POPULATION	1976		1986		1992	
	Male	Female	Male	Female	Male	Female
less than 15	12076	11785	17039	16382	17516	16841
15-60	27117	26404	42141	40308	43321	41436
more than 60	2497	1821	5612	4666	5769	4796

5.7.3 Family size and room ratio

The average of family size in Luxor city is five persons. They live in dwellings in which the number of persons per room is 2.1[1].

5.7.4 Education

Educational provision in Luxor city is poor, as in the whole of Egypt. From the recent census, the educational standard of those aged 6 and up is divided into four categories:[2]

* Those who are **illiterate**: about 40% are illiterate with twice the number of females to males.

* Those who can **read** and **write**: (with only an elementary level of education) about 20%.

* Those attending secondary school represent 27% of the city population.

* Those attending **University** represent 3% of the city population.

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[1]- Rashed, Ahmed, "The Conservation of Archaeological Cities and their Urban Character in Egypt: A case study of Luxor city", Ibid, pp 156-166.

[2]- Centre of Information and Decision-Making Support, "LUXOR", Luxor city council, periodical, No. 22, October 1992, pp 10-14.

Educational Condition	1976	1986	1992
Illiterate	35.906	42.793	50.502
Read and Write	15.246	18.931	22.964
Pre-University	16.521	28.405	33.521
University	1.088	2.610	3.078

The low educational standards have a negative influence on the city at many levels. In spite of all the Government's efforts in education, a large proportion of the inhabitants are illiterate or do not participate in any education, due to the economic situation where the time given to earning from work connected to agriculture or tourism competes with time required for education.

5.7.5 Religion

Muslims constitute 82% of the total population, and Christians are 18%.

5.7.6 Marital status[1]

Under Egyptian law, marriage is illegal for females less than 16 years old and for males less than 18 years old. Most of those above these ages are married. There is a small percentage of widowed and divorced, which reflects the family ties, traditions and customs of Luxor citizens.

City Population	1976	1986	1992
Single	12670	20055	23667
Married	35494	45517	53717
Widowed & Divorced	5012	6252	7375

[1]- Gomaa, M. Magda, "Luxor City: Geographical Study", Ibid., pp 331-334.

5.7.7 Employment[1]

Employment affects not only peoples' socio-economic position but also their personalities and life styles. Agriculture in the rural areas casts people in a specific mould such as a tendency to remain settled, marry early and have an uneventful life. On the other hand, the urban society, especially the industrial community, encourages people to develop new skills and to move from one job to another.

In the city of Luxor, the percentage of those employed is 29.3% of the total population more than 6 years of age, less than that in any other Egyptian city by 2.5%. This indicates job availability, which results in a 3.5% unemployment rate with a large labour emigration from Luxor to other places.

The city can be divided into two main sectors with various types of employment as follows:

a. The rural sector: about 35% of those employed are working in agriculture.

b. The urban sector: 26% of those employed are working in industry and transport, about 15% working in government and 24% are working in service industries, tourism and commercial businesses.

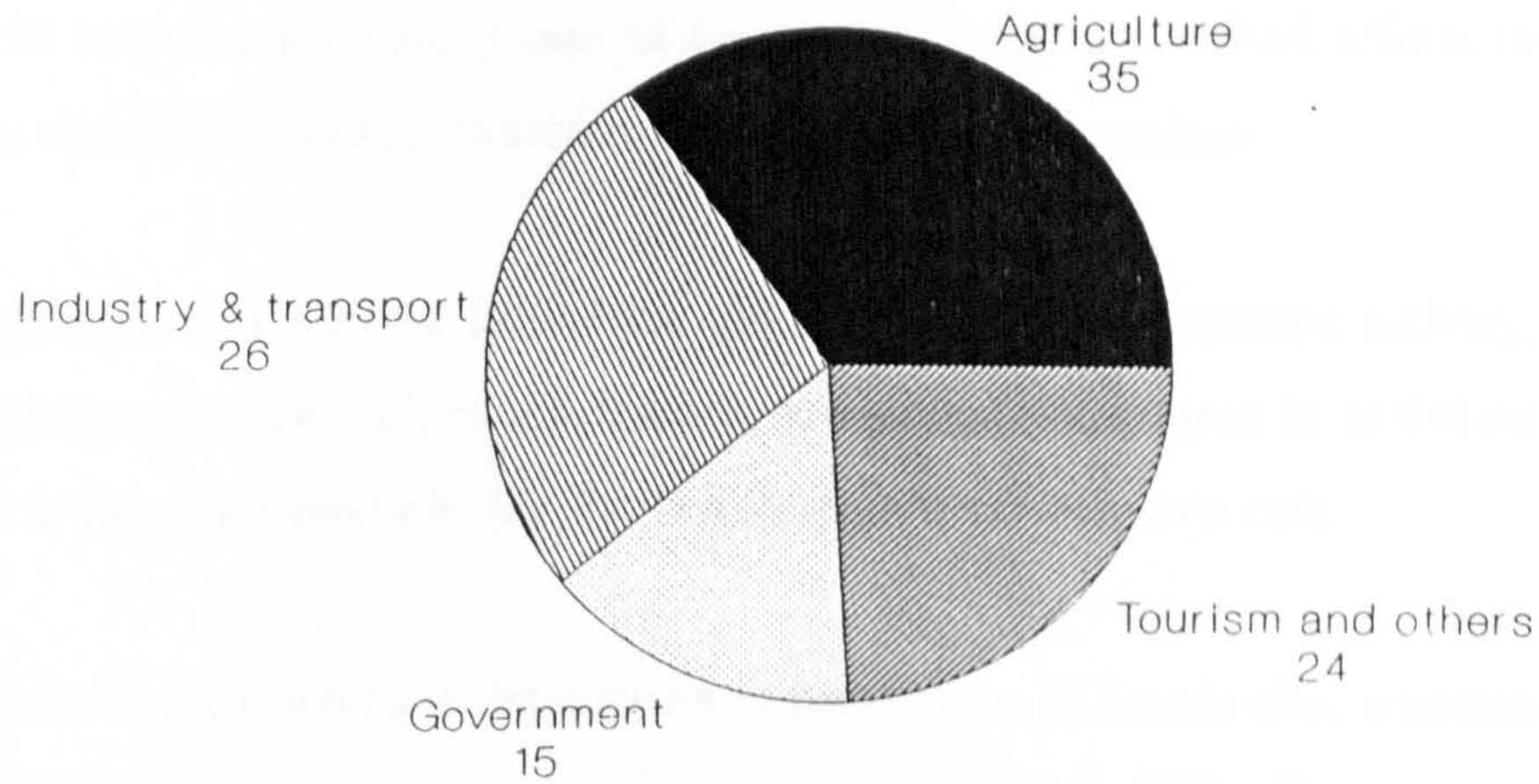

Figure (5-14)

Empolyment

[1]- Engineers Consultants of Planning and Architecture, "Planning and Development of an Urban Extension Alternative for Luxor City", Ibid., pp. 80-90.

5.7.8 Evaluation of population studies:

a. Although the city of Luxor is considered an urbanized area, the associated villages and hamlets are mainly rural, which creates a conflict between the residents' activities and the social characteristics of each area.

b. The population is concentrated only on 7.44 km^2 of the city, which is about 20% of the total area. The city suffers from a fixed boundary without any possibility to expand under the 1989 regulation of Luxor. The desert is the only possible expansion area for the city, which requires effort and dedication of the people to colonise the desert.

c. Good education is a solid foundation for any social, economic or political structure. In spite of all governmental efforts to secure a free education at all levels for every citizen, the number of illiterate people in Egypt, as well as in Luxor city, remains a barrier against all efforts to raise social and economic levels.

d. There are some social customs and traditions, in addition to certain beliefs and values that play a role in directing and effecting the aspects of city life. As an example, revenge, with all its negative aspects, is one of the ancient customs, and all efforts to encourage changes through security, awareness and education are useless.

e. Women play a marginal role in the life of the city in relation to economic activity, education and employment. The lack of acceptance of women to take part in activities out side the home is the main obstacle for the improvement of women's role.

f. Early marriage with several wives is the custom in rural areas of Luxor city, whereas in urbanized Luxor people have to marry late because of economic difficulties.

g. Family size is a problem in Luxor. Women are seen as birth factories, to get as many family members as possible. All government efforts to encourage birth control are

ineffectual because child labour is an economic resource[1]. As members of the family increase, so the potential income of the family raises.

h. Tourism is one of the main economic resources of the city, but its development is compromised between residents' values and tourists' rights.

[1]- Last Oct. 1993 the government established a new ministry for population as a necessity to look after population problems in Egypt.

5.8 SUMMARY OF THE CHAPTER

This chapter identified Luxor city as a physical reality. "Thebes" was the virtual centre of the ancient world and the headquarters for the worshipping of the god Amon-Ra. The River Nile and Religion, two great life forces, played a major role in the history of the city and its people. The city today is a tourist city. In 1989 it was separated from the Quena Governorate and became an independent city. The Head of the City Council was granted the power and authority of a governor. Excavation continues. What has been discovered so far, such as the tombs of the Valley of the Kings, the Valley of the Queens, and the temples East and West of the Nile, make the city the greatest historical environment in the world. The definition of the problems of the city can be considered in the light of understanding the urban heritage, the urban fabric and the population. These problems can be outlined as follows:

a. The city is suffering from a severe backwardness which disables its main functions at local, national as well as international levels.

b. Urban growth is limited by the Nile in the west and the railway line in the east. This has led to a harmful urban expansions on agricultural and historical areas within the area bound by the Nile and the railway.

c. Squatter extensions have badly affected the urban fabric of the city.

d. The location of the main city on the archaeological areas has made excavation impossible and has covered much of the known heritage including the sphinx-lined avenues.

e. Inadequate health and social services in residential areas and the lack of open green spaces.

f. Uncontrolled mix of rural-urban population in the centre of the city and its suburbs has deprived the city of its distinguished character.

g. The entrances to the city are not notable and inappropriate for the city's importance as a tourist centre. Furthermore, the narrow, dusty and irregular street network in the inner city needs to be improved.

h. The migration from the city because of seasonal jobs. The tourist season lasts usually from October to April.

i. The historical areas suffer from[1]:

1. Environmental contamination from humidity and sub-soil water

It was thought that the High Dam at Aswan would improve the conditions for the conservation of monuments. The stabilization of the river was regarded as a benefit, since it overcame the threat of high floods. This, it was thought, would enable the reinforcement of undermined foundations and stop further collapse of large structures. Furthermore, it was reasoned that the damage caused to some monuments by the excessive wetting and drying out each year, would come to an end. However the effect was different, a higher average water-table damages reliefs through seepage and, more seriously salt erosion. In the past, while the annual flood had totally destroyed reliefs on lower reaches of temple walls, the parts above flood level were, considering their age, well preserved. Now the seepage and salt erosion are causing progressive deterioration of reliefs on upper walls as well.

2. Desecration, plunder by grave robbers

Tomb robbery is not something new. So long as there have been tombs there have been robbers, even in the Pharaonic times. "Plundering excavations" resulted in great collections of Egyptian antiquities being illegally possessed around the world, especially in France, Britain, Italy and U.S.A. The last fifty years,

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[1]- Kamil, jill, Luxor: A Guide to Ancient Thebes, ibid.

however, have observed some of the most cruel desecration of the Luxor heritage ever known. Large portions of decorated wall reliefs have been literally hammered away in order to remove a chosen scene or figure. The problem is serious; there are hundreds of tombs on the west bank that spread over and need to be excavated.

3. Damage by tourists

Tourism is rapidly increasing. Both from the number of tourists and the related tourist buildings, the archaeological sites are in a great danger. The city needs a proper strategy to balance the capacity of the city with the needs of the tourists.

4. Damage by citizens

There is no doubt that one of the main problems of the historical areas is the squalor of the existing urban surroundings producing waste, traffic vibration, a rising of water table and, above all, pollution. The social character of the community and its activities play a main part in the damage to the urban fabric, whether they are meant or not.

CHAPTER SIX

FIELD WORK STUDIES

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FIELD WORK STUDIES

INTRODUCTION

Chapter 5, described the history of Luxor city, its present urban fabric and population. This is a definition to the physical reality of Luxor city. This chapter will report on the field study of Luxor city and its historical environment. The aim of this field work is to understand the city from the part of view of its residents values, behaviour and attitudes. There is a need to describe the environment based on the activities of the people to place them back as the centre of the world after they have been pushed to the fringe as variables amongst others that contribute to the shaping of physical environment. Therefore, this chapter will end with another definition of the city which is the social reality.

6.1 Approaches to Luxor case-study

It was argued in the last chapter, that without evaluating the performance of the historical and urban built environment of Luxor city, there could be no improvement or development to the quality of present life. All past projects and studies have focused on physical problems and arrangements but Luxor is more complicated and can not be understood by any one approach.

The main reason for this field work is to enable a design for the community to be made that will build upon the lessons of the past and recognise the complexity of current realities and will not only improve human environments and alleviate social and economic ills, but will also help to reshape cultural goals. Luxor is the result of people making places and in seeing the city in this way buildings are seen in their rightful position, as the setting and context for human actions. People, are the key players in this perspective. Through my experience of living in Luxor. I have attempted to develop an understanding of the shaping of the physical environment as experienced by people who

have not been directly influenced by the twentieth century professional view of the world.

Data collection in developing nations is usually considered the most difficult part of research. Therefore, in addition to using all the scientific approaches of questionnaires and interviews to collect data from people, I had to elicit *actual* needs by adopting methods which may not be scientific but which are more appropriate to the reality of these people. The way of collecting this data is described as "story gathering"[1]. People are treated as *informants* and not "subjects" or "respondents", and are encouraged to "tell about what has happened or is happening to them as a way of explaining how things work". Then I tried to "cut and paste" from their stories, finding themes and priorities[2].

The field work was not only difficult conceptually and technically but also because it questioned all one has taken for granted about the area which has become an integral part of one's life. Overcoming these initial obstacles allowed a dialogue with the inhabitants to be established and a new world began unfolding itself. This "opening up" of a new reality became the most important driving force with which I approached my Luxor experience. The field work consisted of a pilot questionnaire in November, 1991, followed by a full questionnaire and interviews January 1993.

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[1]- Peattie, Lisa, "Realistic Planning and Qualitative Research", Habitat International, Vol 7, No 3.

[2]- Hamdi, Nabeel, "Low-Income Housing: Changing Approaches", (Preface, The Architectural Review, 1062, August, 1985), pp. 42-47.

6.2 Pilot Questionnaire 1991[1]

Over 30 sample households were questioned but only 22 were usable for the final analysis. The questionnaire was constructed to understand Luxor's people and to discover any technical problems for the full questionnaire. The questionnaire has space for the respondent to give opinions, suggestions and concerns about the city, the heritage, tourism, conservation and related work. In practice these pilot questionnaires became the basis for an interview because of the impossibility of obtaining written responses because of the high number of illiterate people in Luxor. These interviews made the process more lively but took a great deal more time and effort.

The pilot survey was important, because I discovered how much people could support or destroy any plan by their rejection or acceptance of it. In the course of this field work I discovered that the New Gourna village designed by Hassan Fathy was destroyed by its people because it was not accepted by them as an idea. Over one year (11/1990 to 11/1991) 9 houses of the 50 built by Fathy were destroyed and replaced by others. The main reason for this was because as long as the village remained intact the people feared that the authorities would make Gourna into a tourist village.

The results of the pilot led to editing the forms to clarify some questions, introducing others and cancelling some irrelevant ones. Another benefit of the pilot was to show the importance of personal contact with respondents to get higher returns in a relatively short period of time. This is confirmed by Sommer's recommendation[2];

> "....for maximum returns, the questionnaire should be given out and collected in person"

In addition, the result of only 22 returns from 30 questionnaires, led to personal interviews by the researcher in the final survey to secure maximum results. This required

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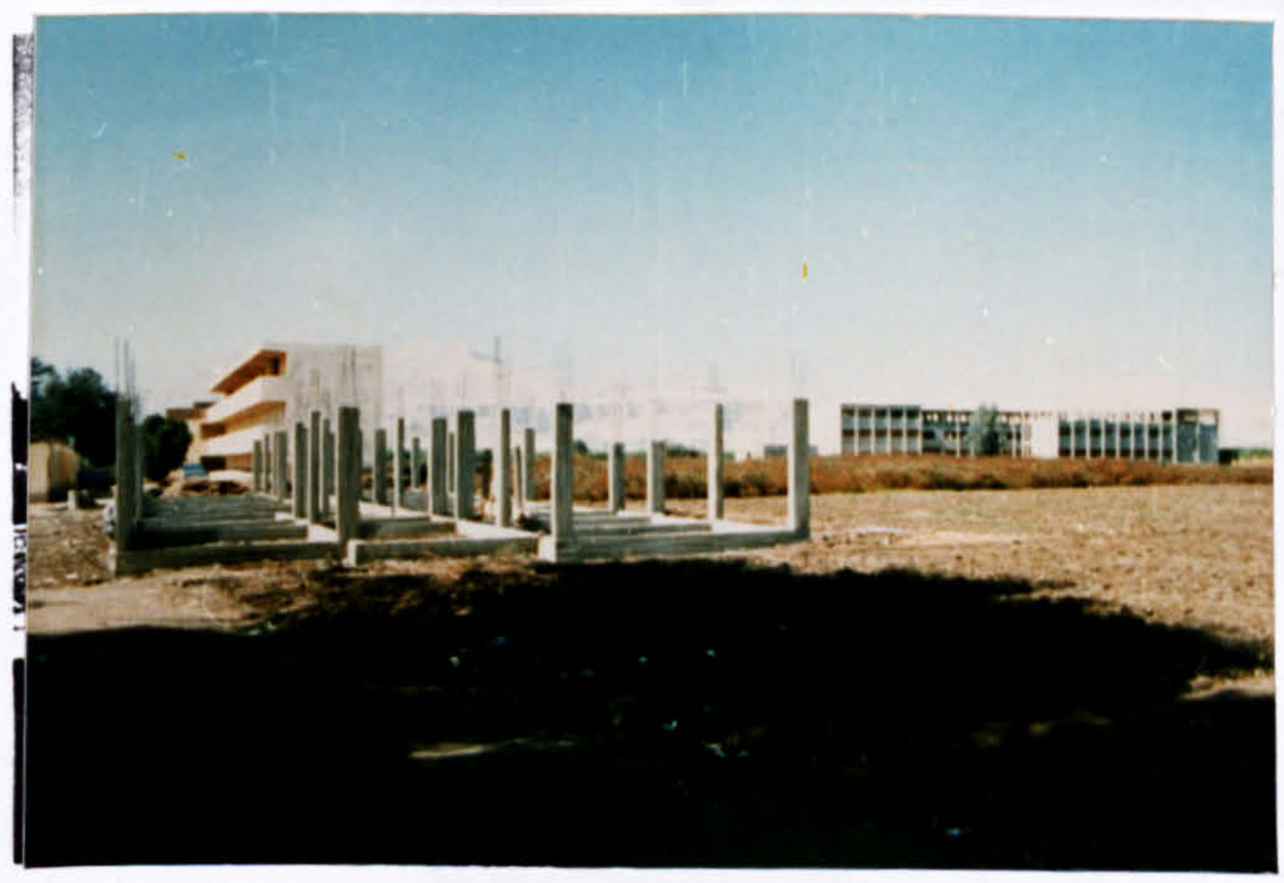
[1]- See Appendix 1, the Questionnaire (In Arabic)

[2]- Sommer, Robert and Barbara Sommer, "A Practical Guide to Behavioral Research", Oxford University Press, 1980, p. 71.

time both for the interviews and the preparation for them[1].

Photograph (6-1) The office of the building regulation dept. is in the additional accommodation. How could some one responsible for this be qualified to control others?



Photograph (6-2) The council offices of Luxor city in Gourna built in concrete and steel in an area where there is a decree not to allow any buildings in concrete and steel. How could the people be asked not to build in concrete and steel when those directing the policy build like this?

[1]- One of the most critical issues in a community such as Luxor, is the way which you are introduced to the people. First impressions play an important role in the success or failure of the work. You have to eat, drink and sit with the people as they do it. For example I had to drink more than 20 caps of tea every day of the field work. If I refused they thought that I was an agent for the government.

Photograph (6-3) The power of people or the concept of "negative participation". People participated to build this complete concrete home in one day and night to avoid the law

Photograph (6-4) Air-conditioned technology versus traditional techniques. One of the new Gourna's residents said; "let HASSAN FATHY die in peace, and his Gourna will come along later."

Photo (6-5) Gourna village, destruction and alteration by the inhabitants.

Photo (6-6) Another example of the Gourna collapse; the open theatre is used as a lorry parking lot.

The research method used consisted of a questionnaire and interviews supplemented by visual presentations. The questionnaire was in four parts. In addition, there were questions dealing with the characteristics of the respondents such as: home ownership, length of time lived in Luxor, marital status, household composition, education, income, age, and so on.

6.3 Reflections on the field work

After the pilot survey, the researcher made modification to the questionnaire and his approach. These could be summarized as;

a. Approach people recognizing that they have more knowledge of their world than any outsider or expert.

b. As the world of Luxor was a socially constructed reality, it was natural that my presence would influence the on-going "dailyness" of Luxor life.

c. Establish necessary contacts that would facilitate an extended stay.

d. Listen to the story being told and read the culture through living there.

e. Entry into Luxor was not as difficult as I anticipated. Luxor's people are very hospitable and peaceful. They are used to living with visitors and tourists all the year. Although they are suspicious by nature, they are quite open to strangers.

f. Initial contact with key people is very important not least for an unofficial approval of my survey. If they accept the outsider then the whole village opens its doors. If they do not then all close their doors completely. Luckily, I was accepted by the ordinary people and had little problem entering their homes. Naturally, the acceptance into their more informal world came with time and close interaction with certain individuals with whom I developed a strong friendship. University students and graduates are the most practical individuals to deal with. There was one problem, however, my interactions were predominantly with men since most of the women lead a relatively invisible life within Luxor. Consequently, the world of the women was practically inaccessible to me. I established some contacts with working women and wives of my friends, but that was not enough to explore the different complexities of their world.

g. In order to conduct this survey, official approvals from the various authorities involved (e.g Egyptian Antiquities Organization, The Public Censuses Organization, The City Council, the Security..etc) had to be given before the survey was conducted. These involved complicated stages of bureaucracy and paper work. In many cases the author had to get permission from the central adminstration in Cairo[1].

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[1]- It took me one year between Luxor and Cairo to get the permission of the EAO to do the survey work on the historical sites, furthermore some of these official papers are still in the process of approval. In reality I did my field work without or with the minimum official approval, which was mainly because of personal contacts. The unofficial approval of the key persons helped. Problems could occur if any of the residents or authorities had suspicions about my work, then it could be a real problem.

h. My documents of Luxor would not have been complete if it did not record the physical environment. I managed to get maps of Luxor, with help of the people, but also I had to draw my own maps of the site and some houses. I also managed to use a camera and that helped me understand very important dimensions of their systems.

j. Because the diverse nature of the sources of my data: interviews, questionnaires, observations, experiences, photographs, and drawings. the study is bound to cover more than one issue and more than one interest, and thus is a characteristic I have intentionally tried to maintain.

k. Some of the questions have faced reluctant by the people to answer, especially those which related to their opinion about the government or the authorities, therefore, indirect questions have been used after the direct ons to have more chance to receive their opinions.

l. The instability of Luxor has been a particulary critical aspect to deal with. The time of my stay was a highly changeable stage in Luxor's life. It is a stage of transformation between a past characterized by scarcity and poverty and a promising future with ever increasing possibilities.

6.4 The Questionnaire

The questionnaire was considered the main activity of the field work. This was achieved by interviewing most of the respondents because of the illiteracy situation. A sample of 200 households were questioned through discussion with the head of the household. Thus the questionnaire was answered in relation to the head of household. The households were made up as follows: 50 households from the Karnak temple area, 50 households from the Luxor temple area, 50 households from the Gourna (West bank area) and 50 households from other areas of the city. The sample was chosen randomly in each area. The sample represented about 5% of the families who could be affected by or who could and effect any development project for the historical sites.

Aims of the study:

The purpose of this questionnaire was to enrol the citizens of Luxor and other institutions into the preparation of a study for replanning Luxor with particular reference to the conservation of the known archaeological sites and the excavations of others within the framework of developing a new urban community. The questionnaire includes a comprehensive set of suitably formed questions enabling the public to express their opinions about the major points relating to the environment and the city of Luxor as a whole. It was divided into four sections:

a. To identify individual characteristics

b. To identify housing conditions as well as the surrounding urban environment

c. To obtain the residents' perception of the city

d. To identify the possibilities for public participation.

The questionnaire was 15 pages long with 40 main questions some of which have a number of secondary questions (see Appendix 2 the questionnaire in Arabic and English). The questions were formulated after many visits to Luxor and meetings with key personnel, ordinary citizens and officials of Luxor city. The results of the questionnaire will enable the objectives of the research to be tested with reference to

Luxor city. Therefore the analysis concentrates on parts C and D of the questionnaire. These parts of the questionnaire contain two important issues. First to obtain a perception of the city through the eye of its inhabitants and second to investigate possibilities for residents to participate in changing Luxor city. Parts A and B included important information about the respondent's socio-economic characteristics and the surrounding environment and this will be covered briefly. (See Appendix 3 for the whole results). Multiple choice questions were used to elicit participants preferences, opinions and priorities for a number of alternatives which were arranged in order of their importance. Open-ended questions were also used to permit the household to respond in appropriate terms.

Questionnaires were given out personally by the author with the aid and support of two colleagues. There were 220 questionnaires. There was a 90% response which was achieved in a relatively short period of time (about a month).

Questionnaire results

The results of the questionnaire will be summarized by analysis comment and conclusions. The data has been processed manually through simple average counts, and percentages. The processed data is tabulated and presented in pie and bar charts. Comments will be based on observations, photographs and discussions with the respondents. The conclusion will be a definition of the city as social reality.

6.5 DATA ANALYSIS

Section A: Residents socio-economic characteristics

This section contains questions 1-7 about the respondents socio-economic characteristics, their origins, social statues, employment and monthly expenditure.

a. Most of the households were originally from Luxor (80%), the rest came from outside to find work.

b. 70 % are married, the rest are single, divorced or widowed. 34% of the families live as extended families, especially in the Karnak and Gourna areas. The average family number is 7 persons.

c. About 5% of the sample are unemployed, 70% of them are Governmental employees and 25% are in private businesses.

d. Family income. This was difficult to obtain. Most of the respondents did not give a clear answer. Therefore questions 6 and 7 will to use as a way to understand economic level. About 60% said that they got a fixed income, 35% irregular income and 5% none. It should be remembered that the irregular income may be part of another income from commercial or tourist activities. In question 6 about family expenditure, it was found that the average spending per month for the sample was, food (320 LE), education (105 LE), clothing (100 LE), housing (45 LE), health (45 LE), transportation (40 LE), recreation (15 LE), saving and others (45 LE). The other economic indicator is in question 71 bout the house appliances. It was found that of the 200 households 194 had got a refrigerator, 188 television, 182 fan, 178 radio, 176 gas oven, 172 washing machine, 172 iron, 158 cassette, 110 traditional oven, 98 telephone and 50 air-conditioning.

The above data indicates an area of high stability. The average of 700 LE expenditure for a family per month (140 English Pound) is high compared with other places in Upper Egypt. (for comparative purposes the income of a University teacher at the time of the field study was 500 LE per month). Respondents described the city as an expensive place for living because of its tourist nature.

Section B: Housing conditions and surrounding environment:

In this section questions (8-17) asked for respondents housing conditions and their surrounding environment.

a. Tenure and condition. 65% of householders are owner occupiers, 30% are tenants and 5% not classified. 52% of these houses are in a good condition, 40% acceptable condition and 8% in a bad condition. (classification by the author).

b. Structure and amenities. 55% of the houses are a frame structure, 25% are load bearing and 20% built of temporary materials. 73% of the walls are in a good condition, 13% suffer from damp and 14% are cracked. 55% of the houses have reinforced concrete ceilings, 30% palm leafs, 15% wood and there are no metal ceilings. The majority of the houses are one and two floors. The average numbers of rooms/house is four. 94% of the houses have a bathroom. 78% of the respondents have livestock living in the same house. The average area of the houses is about 200 m^2.

c. Law. The legal situation is that 38% are "informal" or houses built illegally and 62% are legal. 82% are located in areas which fall within the building regulation control of the city. Most of the housing is located in areas of archaeological interest.

d. Services. 92% of the houses are connected to the electric supply, 80% of the houses are connected to a water supply, but only 45% are connected to the public sewage system.

e. Satisfaction. 80% of the respondents express a desire to stay in their houses but for different reasons such as the location of the area, relations to the site, the closeness of relative and friends. 20% who expressed a desire to change their homes referred to the lack of water, sewage, and shortage of space.

From the above we can conclude that the housing conditions of the areas surveyed are acceptable, and residents are generally satisfied with the location and facilities. There is need for some upgrading. the 20% who expressed a desire to change their homes are not connected with water supply. 78% of the dwellings house livestock and that plays a major part in housing design.

Section C: The residents perception of the city

The findings of this part of the questionnaire are important for the study. They reflect the opinion and perception of the residents of their city. It includes questions 18-24, which are multiple-choice or open-ended questions.

a. Heritage. The first question measured the respondent's opinion of the historic heritage. 15% of the respondents said it was a disadvantage to have the heritage in their city. But at the same time 99% of the sample recognised the world wide importance of the city.

b. Tourism. While 83% of the respondents are happy with tourism in Luxor, 17% of them reject tourism and tourists. 25% said that there is no benefit from tourism for them, 50% got moral benefit and 25% gained material benefits.

c. The balance between resources being allowed to the city and tourism. 32% said that all the resources are returned to tourism, 45% said it is relatively well balanced and 23% said that it is well balanced.

d. Questions 19 and 23 were for the household to describe Luxor's problems from their point of view[1].

e. Question 24 gave the respondent space to express views of the city during the Gulf War(1989-90), the city in (1992-93) and the city before and after the separation from Quena Governorate. Finally there was a question about whether the neighbours would agree with the opinions expressed. 92% thought that the neighbours would agree with their answers.

In fact many of the Luxor people expressed their anger with tourism. This could be understood when the lack of citizen development in Luxor is compared with the level of development undertaken to support tourism Industry. One of them told me, pointing to the luxurious Nile cruisers, "do you know how much money spent every day in such boat? do you know how much destruction is created here to our religious values?" Those respondents who said in question 22 that the all city resources were returned to tourism,

[1]- The summary of the open-ended questions in part C and D are given at the end of this section.

referred to the period of the Gulf War when there were no tourists and when every thing in the city were cheap and available for them.

To conclude, this section showed that the awareness of the respondents of the problems facing the city is very high. They gave many suggestions and recommendations which are significant. It also confirms that people have a desire to change the present condition of the city.

Section D: To identify the possibilities that are available for the public to participate in the future development of Luxor city:

This investigation was covered in questions 25-40 at three different levels; participation related to relocation, participation related to the surrounding built environment and participation related to the development and conservation of Luxor city.

a. Participation in relocation.
40% would agree to move from their dwellings if they were given the opportunity, while 60% would refuse. The author then asked all the respondents that if they had to move what type of dwelling tenure would they prefer? 80% preferred to own a house while 20% preferred to rent. 32% preferred to be financially compensated for moving and would then build their own houses, 14% suggested the provision of a cooperative organization for building and 54% chose self-help. About the type of participation they could offer, 21% favoured financial participation, 13% participation in implementation and 66% participation in consultation.

b. Participation in a new infrastructure
Most of the respondents confirmed that the provision of utilities and services is the first priority, then transport and accessibility to work places. Most of the respondents agreed to participate through consultation and minimum number accepted financial participation. On the question of how participation should be organized, 28% preferred individual efforts, 24% by establishing community organizations, 12% with complete governmental supervision and 36% chose community-governed supervision.

c. Participation in the development and conservation of Luxor city
Before starting this part of the questionnaire an explanation from the author was given about the meaning of conservation and development of Luxor city. 94% of the sample agreed with the necessity to conserve Luxor. There was some suggestions of ways to achieve this, most of the households suggested building the bridge between the East and West as first step, then constructing new areas to relocate the inhabitants living on the archaeological sites. 91% of them would like to share in the development processes, but by through consultation.

These were some suggestions in the questionnaire about development which the respondent was asked to accept or reject;

* make the city an open museum, 73% accepted and 27% rejected,

* relocate the inhabitants who live on/near the archaeological sites, 64% accepted and 36% rejected,

* make a protected zone for historical sites from all the urban development and surround them by green areas, 78% accepted and 22% rejected,

* build New Thebes city to transfer of residents and for future urban growth, 80% accepted and 20% rejected,

* limit the traffic at historical zones, 72% accepted and 28% rejected,

* provide different levels of tourist facilities, 91% accepted and 9% rejected,

* connect East bank with West bank by a bridge over the Nile, 94% accepted and 6% rejected,

* direct future expansion towards the desert to save available agriculture land, 90% accepted and 10% rejected,

* initiate regulations and laws for the implementation of conservation and development processes, 92% accepted and 8% rejected.

The question then is if the household think that they have any role in the conservation and development process. Only 31% said they have a role while 69% said not. 74% of the households are not involved in any social activities in the city. 26% think that they should play an active role in Luxor's future, 27% say a partial role, 29% a marginal role and 18% no role at all.

About the Authority's activities in the city, 24% said that they are doing what the respondent wished, 35% said partially, 21% said little and 20% thought that they are not carrying out any of his wishes.

16% said that they would offer their help for work in the community, 44% said they have no time, and 40% were not interested. 63% thought that there are people who have influencing power in the city such as the bazaar owners and horse drivers, and 37% said all the citizens are equal.

22% said the responsibility for the future of the city lay with the central government in Cairo, 28% the City Mayor, 17% the citizens, 13% the tourist and private companies and 20% the local representatives. The respondents said their responsibilities lay in decision making 15%, financial contribution 7%, in survey and collecting of data 26%, in discussions 27% and 25% said all of these are their responsibilities.

The final question asked the respondents what of the following would have the greatest on the conservation and development of Luxor.

* Mass media campaigns, 81% very important, 11) slightly important and 8% no

effect,

* Public meetings, 81% very important, 12% slightly important and 7% say no effect.

* Birth control and efforts to halt illiteracy, 67% very important, 23% slightly important and 10% no effect.

From this section it can be seen that the respondents care less about the development and conservation of Luxor compared to participation in relocating their houses. In general they wish to be consulted but planning and implementation would be the responsibility of the government. Some say that they do not have enough time, others made it clear that they are not interested, but there is still a quite valuable number who would like to participate in all the activities concerning the future of Luxor. Age, sex, economic level and educational background played a great part in this variation.

The open-ended recommendations

In the open-ended parts of the questionnaire, most of the respondents gave opinions, suggestions and recommendations. Some of them were relevant to the questions and some were irrelevant. The main problem facing the author is how to present these valuable views. All the 200 respondents gave at least 10 to 20 points for the different questions in sections C and D. That produced about 2000 written paragraphs. The author then tried to identify common themes and classify each in three groups, planning, tourism and services.

Planning aspects

1. Make the development of Luxor the subject of an International competition.

2. Upgrade the historical sites without depopulating them.

3. Organize traffic and movement in the city, by paving and widening the streets.

4. Redraw the boundary of Luxor city to include the city's villages.

5. Keep the city clean with better public service.

6. Establish a system of directions written in Arabic and English for tourists all over the city and especially the historical sites.

7. Divide the city into districts, and paint the buildings of each district with a specific colour.

8. Build road tunnels under the railway to ease the extension of the city towards the eastern desert.

9. Establish continuous visits by authorities (President Mubarak and Ministers) from Cairo, to secure official support and the continuity of city developmental projects.

10. Prevent heavy traffic close to the historical sites.

11. Improve the landscape of the city with green areas, sculptures and street furniture.

12. Solving the problems created by the Nile boats and ferries, which degrade the visual quality of the Nile.

13. Connect the east and west banks of the city

14. Create a preservation zone around the historical sites.

15. Improve the proposed services and infrastructure for the new city of Thebes and even consider its relocation nearer to Luxor. In addition reconsider the design of the low-income houses built by the Government at El-Hobilah.

16. Have regular meetings between the residents and officials to discuss issues and problems.

17. Raise the awareness of the international importance of the city, and combine

this with literacy campaign.

18. The participation of tourist companies in all developmental projects.

Tourist aspects

1. Provide different recreational facilities for tourists and residents.

2. Increase entrance charges to help finance Luxor projects.

3. Prevent the abuse of tourists by regulating the tariffs of the tourist services.

4. Increase other types of tourism such as educational visits and curative medical visits.

5. Provide guidance for the behaviour and attitude of tourists concerning dress and drink.

6. Build an International theatre to display folk art and traditional displays.

7. Transfer the Ministry of Tourism to Luxor city. (To decentralize Cairo, and give Luxor prestige).

8. Regulate the hotels especially those with two and three stars.

9. Encourage diverse types of restaurants catering for the wide range of tastes of the different kinds of tourists.

10. Provide training programs for administrators and the local population to facilitate communication with tourists.

11. Provide parking areas for tourist caravans.

12. Organize festivals and Opera all through the year.

13. Give the citizens the same level of interest, by improving their level of life and providing job opportunities for them.

14. Construct some tourist villages in the desert areas, to avoid building on agricultural land or historical zones.

15. Discourage beggars in the city and the historical zones.

16. Discourage dishonest bazaar keepers from cheating tourists.

Service aspects

1. Improve the quality of Luxor hospital, by providing staff, equipment and appliances.

2. Improve communication facilities, especially international telephone lines.

3. Construct a suitable market and transfer the bazaars from temples.

4. Lighting the West bank monuments

5. Ensure that a proper proportion of foodstuff at normal prices is available for residents and is not taken by tourist companies.

6. Provide educational facilities such as archaeological and tourist studies, which will allow students to have practical experience in Luxor.

7. Improve Luxor Airport with facilities and extensions.

8. Build public toilets around the city.

9. Make special arrangements for the weekly markets such as the Camel Market, so as they don't disturb the life of the city.

10. Construct leisure centres for tourists and the local population.

11. Provide local television and radio to promote the local issues of the city.

From the above summaries it appears that the respondents have a lot to say which could be used in planning of Luxor. There should be channels for residents to express their views and ways of translating these into action.

6.6 COMMENTS (observation and interviews)

In addition to the questionnaire and the interviews the author tried to find other ways of extracting information. Although a Center for Information to Support Decision-making[1] has been recently established in Luxor, the centre itself is new and has limited data on offer. Other Government departments, such as Planning and Regulation, Survey, Tourist organizations and the Egyptian Antiquities department in Luxor, are very bureaucratic and usually refuse to give any information, partly because they do not want to create any problems for themselves. On the other hand foreign centres such as The Chicago Institute in Luxor, and the French Institute at Karnak, have much information concerning the registered heritage but not concerning the city. They are involved with the Egyptian Antiquities Organization in the excavation and restoration of historical sites. Given the wide distribution and the large number of monuments in Luxor (both listed and unlisted), these activities are minute compared to need[2]. The cost of a full coverage is huge which the government could never afford. Even if money could be found from international donors, it would seem politically unwise for it to be spent (and be seen to be spent), on monuments in the light of Egypt's other pressing problems. One of Luxor's people expressed his feeling about money spent on heritage when he said:

> *"I am a live person, those are dead stones, so how can you ask me to be aware of dead stones, when no one is concerned about a live person or family"?*

In the observation of and interviews with, different parties in Luxor, authorities, tourist businessmen, residents, and professionals, only one word could described their situations

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[1]- The Egyptian administrative system has an information and reporting system. Yet such information gathering activities tend to document the observance of procedures and rules governing the processes of decision-making, budgetary control, etc. rather than performance. As this information gathering process is used for problem solving and mid-course corrections at the governorate, district, and village level, monitoring tends to be a live process, perceived by staff as functional.

[2]- Antoniou, Jim, Conservation and the Arab City: Saving Islamic Cairo, (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 235.

"ISOLATION". Each of the different parties thinks on its own. The authorities initiate quick plans and studies which remain on the shelf, the businessmen think and plan only for profits, residents used to unkept promises, feel that they have no role to play, and professionals in planning, excavation, conservation... etc, come to the city for a limited time and find many conflicting issues, which they are helpless to resolve.

One example of this isolation, related to the construction of buildings in the zone of the sphinx-lined avenue that connected Luxor and Karnak temples. Till the year 1992, there were no buildings in this area, which is agricultural land, but contains the remains of some sphinxes. Not all the sphinxes were excavated because of the shortage of money. Land owners could not do anything with the land for two reasons; The Agricultural law which prevents land being used for buildings, and the Archaeological law which prevents any development in order to protect the heritage. At the beginning of 1993, construction of some buildings was started in this area. It will effect negatively the heritage and any future planning and does not recognise the pre-historic connection of Luxor and Karnak temples. I tried to investigate how and who gave permission for such construction. The Antiquities Dept. said that they did some investigation on the site and no remains were found. It is obvious that the centre of Karnak temple will not contain any remains, but does this mean that building permission should be given? The people of Karnak village who have been prevented by the Antiquities Dept. from making any changes to their houses saw the construction and criticized it. At the City Council some of the officials advised me to keep quiet. Every one I discussed it with agreed with me and showed surprise. Was the answer that it was an order from Cairo??? The construction continues. Now there are some bazaars and motels being built on the site. No one is raising the issue and the file is closed.

Another example of Isolation in Luxor is the way the horse car drivers act. The horse car (Hantor), is the traditional transport in Luxor. In the past years, with increased tourism they started to charge very high prices. No local people could afford these charges. Now even the tourists in the tourist guide books have been warred about abuse

Photographs (6-7,8 and 9)

Two examples of the ISOLATION in Luxor City.

Construction of buildings in archaeological zones. And the way the horse car drivers act.

by the horse car drivers. With high prices the drivers could spend all day begging for a customer or two. Every day there are quarrels between the drivers for the custom of those passengers. They usually park near the temples and create problems with the officials. I tried asking some of them about their problems, and they felt that tourist companies, the authorities and local people are against them. They used their high charges for limited journeys and they think that the motor taxi, and public transport will take all their business.

In reality this is not true. There is another option for them to agree not to make such high charges. then all the local people and tourists, who like to use the Hantor if the charge is reasonable would then do so and the horse drivers, rather than searching all the day for one expensive journey, could work all the day and still receive a suitable income.

The horse drivers have an informal "master" *(Maalm)*, who acts like El-Sheikhs in the villages. He is responsible for solving problems and for fixing charges. He said, it is not practical to reduce charges as the local people will use the Hantor all the day and the tourists will be unable to do so. It is better for us to stay as we are.

In chapter 7, as a result of the field work, two other conflicting issues are revealed, "the evacuation of Luxor temple area" and "the low-income houses at the New Thebes".

6.7 Administrative field work

One of the key issues of my field work was to come to terms with different official attitudes in Luxor. I met with many different types of authorities, Including three Mayors[1], and many other official employees. Most of the officials, especially those who are not originally from Luxor, tend to be one or more of the following:

Apathetic: "There is nothing I can do".

Unconcerned: "They (Luxor people) really don't want to change in any way".

Critical and superior: They (Luxor people) are really too stupid to understand what I am trying to do". (This was the way Hassan Fathy described the people of Gourna when they rejected his project).

Isolated and lonely: "I am so far from My friends and family, and no one here really cares about me". (He considers his stay in Luxor as a Station, sooner or later he will leave to serve in another place. All four Mayors of Luxor city have come from Cairo, and they came directly from a military background to appointments in the Ministry of Local Government. As soon as they started to understand Luxor's problems and their duties, they were moved to act as governors in other places).

Discouraged: "I really tried for the first few months but nothing happened". These people usually said to me "It is nice for you to try to do something for Luxor we hope that you will not be disappointed like us".

Anxious to leave: "I will soon be leaving, let the next person try to do something".

Helpless and unqualified: "I have never lived away from Cairo before, it is completely difficult to live in Upper Egypt even in Luxor, and there is so much to do, and I don't know where to start".

Fearful and unsure: "Some of the key people in Luxor (such as Bazaar owners, or horse cars drivers (*Hantor*), told me to mind my own business and do what they say, and I will be all right".

Indifferent: "I do what is required of me and no more, that is what I am paid for".

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[1]- The reason of why I did not include the views of the three Mayors in the field work is because, as it will be discussed in chapter 7, that three of them have been changed. No one of them came to continue what the other had started, each of them came with his own attitude, behaviour and ideas for Luxor.

Easy-going: the Arabic words which have great meaning such as *"Ma'alaysh, Baada Bukra, Insha-Allah"*, is that we may try something but not now. It is a way to cancel or delay action as long as possible. In other words not to take the responsibility for any action.

These attitudes will dominate in Luxor and in Egypt until there is an incentive or reason to change. The Government will continue to pour hundred of thousands of Egyptian pounds into wages for their officials with very little effect until the behaviour needed is identified, encouraged, practised and rewarded[1].

[1]- Mayfield, James B., "The Egyptian basic Village Service Program: A New Strategy for Local Government Capacity Building", (Preface, Garcia-Zamor, Public Participation in Development and Management: Cases from Africa and Asia), Westview press, London, 1985, pp. 97-123.

6.8 SUMMARY OF THE CHAPTER

After analyzing the field work a new perception of the city can be defined: this is the social reality which describes the environment based on the activities of the people and places them back in the centre of their world. It can be seen in parallel with the definition of physical reality defined in chapter 5.

> "We want to ask you only one thing; why don't you take the buried Pharaohs and their tombs and remove the stones of the Karnak temple and take them to Cairo!".

These words were in my mind when I was doing this field work. They represented the general feelings of most of the people of Luxor which comes from being marginalised and alienated. Authorities and tourists visit Luxor to see monuments. No attention is given to people's living conditions. Even when there are projects proposed the main reason for them is to facilitate the city's acceptance of more and more visitors.

> "Then we go to hell. We are fed up with the tombs and the temples. If you like them, then why don't take them to Cairo. Perhaps after that some one might come and inquire about our living conditions".

This is the social reality, the reality which could not appear in administrative censuses and studies. Hotels and physical improvements which do not reach the residents, or improve their living conditions, generate frustration.

Isolation, Ignorance, Frustration and Confusion, these summarise people's experience. From the open ended part of the field work, it appeared that if only the people were allowed to express themselves, it would be realised that demand for social actions are comments on wider issues; that where an interpretation comes from does not determine where it is impelled to go. Small facts speak to large issues.

From the questionnaire, measures of consumer goods, house conditions and economic levels are high and it follows that people will be reluctance to move. The average 700 LE monthly expenditure is one which is related to tourism. But it is obvious that the impact of tourism on a society with a strong set of social and religious values, creates

a rejection of the tourist industry. This dramatic xenophobia can produce violence.

People care less about the development and conservation of Luxor compared to participation in the relocation of their houses. In general they wish to be consulted but realise that planning and implementation is the responsibility of the government.

Cohesion, still strong and pervasive, is gradually changing with the changing physical, social, and economic fabric of the city. These changes threaten the collective living of the community. Belonging is the key word to describe these people, belonging to family, belonging to a tribe, and belonging to the village.

To encapsulate the results of the questionnaire and with what has been expressed in the open-ended discussion, conflict is rising. The people in the questionnaire see the city as being for tourists. They want to see better living and economic conditions for themselves along with conservation and upgrading projects on. In their comments they said no one appreciates their living conditions. All of them call for change. The conflict is between their dreams and social reality, the conservation of monuments versus living on the historical sites, improving the city versus refusing to move, the need to change without being willing to made an effort and constant experience of plans versus nothing happens.

CHAPTER SEVEN

ISSUES OF LUXOR

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ISSUES OF LUXOR

7.1 INTRODUCTION

One of the major problems of conserving the urban heritage in historical cities, especially those in developing or underdeveloped countries, is the discrepancy between the enthusiasm to make numerous studies and reality. This reality is the social reality of people living in the physical reality of services and inadequate facilities in an era of slight resources and thin budgets. Thus, the problem is to make connections between the idealism of the studies and the reality of the situation. Chapters 5 and 6 describe the social and physical realities of Luxor. In chapter 4, the actions which need to be undertaken in Luxor have been identified in principle. In this chapter these actions will be studied in greater depth within the social, economic, political and technical realities of Luxor.

All the studies which have been completed to plan, develop or extend the city of Luxor, started with a basic goal: to maintain the distinguished urban heritage and build a suitable environment for the excavated work such as in the Sphinx-lined avenues and the surrounding areas. The main problem is that the places which are rich in heritage are located in areas that are poor in opportunities and over-settled with high numbers of poor people. That is why improvement is not just the administrative, physical, technical or financial processes, but it involves many other human issues.

Planning is a set of mediating processes that inform of the choices that can be made in the development of towns, cities or regions. Planning will be employed to achieve a number of objectives: economic well-being, social opportunity, transport efficiency and cultural integrity, to name but few. Conservation is one of those objectives. Thus, those who would conserve need to understand the processes of planning, and those who would plan need to understand the nature of conservation.

In the third world, conservation is a language that only a few people use. At the same time, development is the talk of all governments. That is one of the reasons why conservation and development have two different perspectives Some powerful organisations, such as the International Bank, assist with development in the needy countries. But conservation has not the same foundation. UNESCO has made considerable contributions in some international projects, as in Abu Simbel in Egypt, but there are many other schemes in Egypt itself (Luxor is one of those) that are in need, and these can not be financed by UNESCO because of its other involvements all over the world. Through combining the forces of both conservation and development, the role of urban planning will emerge. Urban planning services are responsible for designing the physical framework within all forms of urban activity and development, and it is quite normal for conservation areas to be included within urban development plans. Urban planning determines the future shape of the city under the present circumstances, just as its archaeological sites constitute the historical dimension of its culture, linking the past, present, and the future together.

The combination of these forces will be the approach to the study of a solution for the complicated problem of Luxor which has been mentioned in the previous chapters. To achieve this, the city and the urban heritage will be analyzed through four issues that influence any future policy or strategy. These are:

Social issues: Difficulties and potential public awareness,

Economic issues: Tourism, conservation expenditure and the city's ability to pay.

Political issues: Decision-making, legislation and its application.

Planning and Technical issues: Technical conservation, excavation work and the existing city plan.

It is obvious that these four issues interact with each other, and that it is difficult to separate them. But to make it clear for analysis, each of them has been explored individually.

7.2 SOCIAL ISSUES

The population issue is important for Luxor because of the limited area of land available for expansion in the Nile valley and the fear of expanding into the remaining agricultural land or archaeological landscape. Socially, religion plays an important role in Luxor. The city is built on strong family relationships, each family having its head and strong membership. Culturally, the city is made up from a diverse background, extending from the ancient Pharaohs, Greeks, Romans, Christians and Muslims.

Luxor's population has grown in parallel with that of Egypt, and because of its character as a rural-urban area this growth was considered to be a natural increase. But after the war (1973), and because of the new "Open-door Policy", the city has become a tourist city, bringing various types of activities and inhabitants migrating from all over the country. Many first-class hotels have been established and a conflict between the urban and rural has emerged.

The historical areas in the city have survived many centuries, always with settlements around them, but in small numbers and with little damage. These settlements are essentially composed of "survival housing". Almost totally created by the poor labourers who settled down and lived there in the early 1900s, usually against government policy. Thus, the settlements are often bulldozed down on government orders. In those instances, mass action by the poor has led to confrontation with the authorities. Yet, by participating in order to survive, these squatters have taken the initiative in gathering skills and resources, discovering the political problems of working in groups, and becoming more prepared for wider participation in today's life.

The problem arises due to the close proximity of the citizens over and around the monuments. This results in official interference in the lives of the citizens, and contributes to the deterioration of the monuments. The people are unable to be active in an ordinary manner, not having full authority over their land. Consequently, the monuments are being destroyed as a result of this mixed environment. There are many

constraints for alternative sites for physical growth including the need to maintain the use of the limited agricultural land, the strong regulations by the Ministry of Agriculture forbidding building over agricultural land and other regulations by the Egyptian Antiquities Department which prohibit the use of the land within a certain distance of historic sites.

The new function of the city as a major tourist attraction divided the citizens into two groups. On the one hand, one group considers that tourism had destroyed the customs, the traditions, the social bonds and the identity of the city, moreover, some of them think that tourism is against their religion. On the other hand, a second group enjoy the benefits of tourism: land owners, tradesmen, private transport drivers and others.

Studies have shown that about 35,000 persons are living in areas of archaeological interest, both on the east and west banks of the city. Most dwellings are in poor condition and in need of upgrading programmes and alternative areas for housing for the growing urban poor.

Therefore, there is a conflict between the conservation of historical areas, and the preservation of the settlements of which have been despoiling the urban heritage. How can a balance between past and present values be obtained in the coming future of the city? Many citizens believe that what is described as heritage are merely stones which have existed for a thousand years and that will be there for thousands more. If there is any money to be spent or any effort to be made, they must be preferred, and their problems must be solved first.

Internal and external forces change the community of Luxor. It has been affected by the daily visitors with their different values, attitudes and behaviour. Other internal forces such as the media "videos" and "satellite" have made many changes to the inhabitant's life: they used to sleep early after sun set, and wake up before sun rise, this is no longer the case. Consequently, the type of their work has changed, the productivity of their day,

and their relations within the community, have been changed by imported thoughts which are completely alien to their original culture. The human values of the community have been completely destroyed. It is clear that to do any upgrading, conservation, urban renewal or development, studies will be needed of their threatened customs, culture, traditions, and economic base. These studies will facilitate the plans and projects which might be proposed.

Hassan Fathy, in his work to build the Gourna village, stated that statistics are not sufficient when dealing with community characteristics. Statistics will completely miss such critical information as the habits of the people and their personal customs. He said[1]:

> "Indeed, we should really have subjected the village to a thorough socio-ethnographic and economic investigation, conducted with the utmost scientific rigor, since we wished for reliable information on which to base our planning. The social ethnographer is not generally recognized as an essential contributor to town and regional planning;yet to my mind he is as important as the demographer. Today nearly all planners are dealing with communities in the process of change, and no planner can claim from his own limited experience and untrained observation to understand the changes in culture that are taking place even in his own society. Far less can he claim to understand an alien society, as planners often have to. Only a social ethnographer can provide this understanding, which may prove vital to the success of a plan. It should be as unthinkable for town planning to do without socio-ethnographic survey as to do without a demographic record of the community.

The same approach must be in mind when we start studying the dilemma of Luxor and its inhabitants. There is a need for continuous social studies. As it has been mentioned it is difficult to specify the common values of the community, because they are changing with the new imports influencing the character of the city, so that the ethnographic studies need to be based over a long period of time. These studies must also consider the effects of transferring a large number of people from where they live on the social

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[1]- Fathy, Hassan, Architecture for the Poor, The American University in Cairo press, second printing, 1989, p. 53.

bonds that exist through the community and the critical role of those bonds in the city as a whole.

Community of Luxor

In Egypt, a relation between policy-makers and the public does not exist. The political and administrative system is a centralised and authoritarian one: Even local authorities are no more than local branches of the Ministry in Cairo. Priorities, criteria and budgets are set in terms of National development policies rather than local development needs. There is therefore a need to examine the reality of the role of the community[1].

The Egyptian community in general, and in Luxor in particular, has been governed by many factors other than civil legislation, such as religion, tradition, respect for elderly people and the influence of the religious man *(Imam)*. In Gourna for example, there is a leader *(El-Sheikh El-Tayib[2])* who is the "head" of the region and the Imam of the mosque, who has not been chosen by the government. He inherited his authority from his family which has governed the for many years. They people will come to him with any problem related to their daily life. He also operates as a local court, an arbitrator between people or villages in conflict. Furthermore, it is considered a shame if any outsider interferes in these conflicts. Even when the government has established its institutions, such as the police office, health centre and other facilities, they still have to get permission form the *Sheikh* when they need to take any action related to the area. In Karnak village and other villages, there are similar systems but not quite so strong as in Gourna. It is within these social organizations that decisions, consultations and participation are made: This reflects the traditional pattern of responsibility where the

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[1]- Hanafi, Mohamed, "Development and Conservation: with special Reference to the Turkish Town of Alexandria", Unpublished D.Phil, IoAAS, 1993, p. 53.

[2]- I had to get his permission even when I had the official permission from the government before starting my field work. He read the questionnaire and questioned me to know exactly what is the purpose of my work. Without his permission no one from the community would allow me to enter their homes and interview the families.

individual and local group's share of responsibility has been larger than that of the municipal domain. In other words, people have been taking care of their own affairs more than official policy-makers and professionals in government. The task is therefore to exploit the potential, conscience and motives of these communities. For there is a possibility of promoting these local leaders to interpret the feelings of those communities where public consultations techniques such as "public hearings" and "public enquiries" are not a common practice.

7.3 ECONOMIC ISSUES

Luxor is one of the wealthiest cities in Egypt. The tourism industry produced in 1989[1] about US $300 million. But because of the system of centralized government this money was transferred to Cairo (the National Central Government). Similar incomes collected from all over the country are then redistributed through the main National budget to every ministry, institution and municipality in the country. In the year 1989, less than US $2 million was allocated to the city of Luxor for the local government to finance local issues. Thus, there are large gaps between the money earned, the money received and the money required every year. Although the Central Government will finance major projects in the city, there still remains a large shortfall between supply and demand.

The National strategy (5-15 years) for environmental protection is divided into two plans: the five year plan (1994-1998) and the ten year plan (1999-2008). This strategy states its objectives and identifies projects which include both the environmental protection of Egypt's urban heritage and a public and institutional participation campaign. In the 15 years covered by the plans, Luxor has been allocated less than US $10 million[2] out of more than US $1700 million for all Egypt[3].

In a city which contains the most magnificent heritage in the world, the tourist industry should play a primary role in the economic base of the city. The question remains, why is the city not allowed to finance itself by the money it produces?

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[1]- The year before the Gulf crisis of 1990, and before the interior problems of tourism in the last two years which affected negatively the tourism industry in Egypt as well as in Luxor.

[2]- Any of the new four-five star hotels which have been built in Luxor cost more than the 15 year budget.

[3]- CABINET OF MINISTERS, Egyptian Environmental Affairs Agency, Technical Cooperation Office for the Environment, "The Fifth Tenth Strategy Plan for Environmental Protection 1994-2008", Egypt, Cairo, Code 602 and 6008, 1994.

Tourism is now regarded by the Egyptian government as a main source of foreign currency. After the Gulf war in 1991, the tourism movement to Egypt made a good recovery. The Egyptian Ministry of Tourism regarded 1992 as a peak year for tourism, with income of US $2.029 million[1]. Tourism development projects in Luxor consist of about 15 five/four star hotels and many five star Nile cruisers operating along the river in between Cairo, Luxor Aswan and Abu Simbel. The essence behind choosing tourism as a development option, as far as the government is concerned, is that in addition to generating foreign currency, tourism is capable of absorbing a large percentage of the unemployed workforce[2]. What role will these developments play in the economy of Luxor?

The economic base of the population depends on two main activities, tourism and agriculture. In addition, there is employment in local Government. In general, tourism in Luxor remains part of the macro-economy with little leftover for local economy. The reality in Luxor is that very few of the local population find their way into such luxury developments. Rather, the labour force for tourist projects in Luxor is usually imported from other areas, the only exception being handicraft stalls which are sometimes owned by local people. The problem is that tourism is an international industry, and private companies do not involve local people as they are not qualified nor capable of such work. If the government forced these companies to employ local people, or if it applied restrictions of any kind, these companies will switch their activities to other places all over the world. The paradox is that once the local people are qualified and understand how to participate in such an industry, it will be cheaper and easier for companies to employ them rather than import work forces from other areas. If this were to happen, the local people will require programmes of awareness training and of course specific education to qualify them for the new work.

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[1]- Ministry of Tourism, Unpublished Report, Egypt, 1993.

[2]- Aziz, Heba, "Tourism and Terrorism: Cause or Effect", Conference, Tourism the state of the art, University of Strathclyde, July, 1994.

The internal and external forces which influence the city and the citizens' economic conditions have been unstable. For example, during the Gulf War[1] in 1990, tourism all over Egypt completely stopped and all activities depending on tourism suffered (At same time it is worth pointing out that the ordinary citizen in Luxor believed that during that time the city was more suitable for his way of life; everything was cheaper, available, and privacy could be obtained). At the same time, billions of dollars from Egyptians working in Oil-rich Arab countries stopped and a great number of the Egyptian labours returned home and the whole country faced a new era of socio-economic disruption.

Another example comes from internal problems, labelled by Western press as Terrorism. Two or three attacks by some groups in Egypt on tourist facilities and tourists have led observers to believe that tourism itself is being attacked. The real issue of these groups was to create political pressure on the government and was not against tourism or tourists. Some people in Luxor who earn form tourism suffered highly, but most people did not have any reaction to this crisis. Why was this? And why did some of them prefer the time of the Gulf crisis?

The reasons come from the reality, the social-reality, that tourism has not brought any benefits for such people in terms of availability of better job opportunities, additional sources of income or improved housing standards.

The nature of tourism in Egypt could be seen to be lacking a social dimension, and that means a lack of attempts to increase public involvement of areas such as Luxor where the tourism industry is a prime development option. Tourism, as an economic phenomenon, has a social and cultural impact, and such impacts need to be assessed and

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[1]- The Gulf crisis was an event that impacted on all Egypt in general and on Luxor in particular. Suddenly there was no Tourism, and the city's economy was paralysed. There were no studies about the effects of this war on Luxor. An opportunity to learn from the lessons of that experience has been lost and can not be carried forward into plans for the future.

weighed against the economic gains. Such a balance is difficult to achieve in Egypt or Luxor[1].

There are many projects proposed for Luxor, some to provide basic necessities for the poor, some to serve the tourist industry, others to enhance the city and some to enhance the urban heritage and allow for excavation of the monuments. How are these projects to be financed? Which is of greater importance? Can we strike a balance between them? Are they in sympathy or in conflict with each other?

There is no monetary value to the urban heritage in itself. The moral, historical and cultural values provide enough benefits to support conservation projects. But if the economic base of the city is dependent on tourism, it could be said that the heritage, in addition to its cultural significance, have an economic value. From an economic point of view any conservation work is not useless expenditure, but is an investment and should have both moral and material benefits for the city.

The actions required for Luxor should be prioritized according to the importance of the projects and the relationships between one project and another. For example, the excavation work of the Sphinx-lined avenues, requires the relocation of a great number of people who live on site. This will require the provision of new places for them to live or reasonable compensation, in addition to the money demanded for the excavation works themselves. No single project in Luxor should be under-taken without coordination with other projects and the participation of the residents. Individual projects should be considered as part of the whole plan of the city for urban design, heritage conservation, urban renewal, landscape and development.

Two options are possible for resourcing these projects. First, let Luxor be funded from the money produced from tourism, which will be an investment not only for Luxor and

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[1]- Aziz, Heba, "Tourism and Terrorism: Cause or Effect", Conference, Tourism the state of the art, University of Strathclyde, July, 1994.

for Egypt but for coming generations. Or start looking for funding from financial organizations, banks, government bodies and international charities.

This review shows that in a study of the socio-economic aspects of Luxor city, many other factors are involved. The main aim of this study is to conserve the historical sites and at the same time relocate the land uses in the city to enable excavation works to take place.

7.4 POLITICAL ISSUES

Luxor, in keeping with all Egyptian cities, has been influenced by a number of factors formed by the political structure pertaining at the time. From Mohammed Ali's family rule (1805-1952), to Nasser (1952-1970), and Saddat (1970-1981) to the present day, each of these periods has had its external pressures and internal reactions, with their impact on the country and its cities. In general, there has been no political stability and all these dominions started with different ambitions influencing the country and its citizens.

The Arab Republic of Egypt is divided into twenty-six Governorates, and one city with a special order which is Luxor city. Each Governorate is further divided into some 145 Marakaz (districts), usually consisting of one major town and several (five to seven) village council areas which include roughly forty to fifty smaller villages.

Public Law 52, enacted in 1975, mandated that local councils be elected at each of three levels of the governmental hierarchy: the governorate, the district, and the village council.

Potentially, a council can play an important role in developing a deep sense of legitimacy and commitment among the citizenry. It can provide a sense of participation for the inhabitants of a governorate, a district, or a rural community. A council provides an institutional structure by which local requests, complaints, and proposals can be channelled to higher governmental authorities. The truly effective council may develop a series of projects or programs of such obvious local value as a strong inducement to the local citizenry to contribute a significant portion of the financing[1].

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[1]- Mayfield, James B., "The Egyptian basic Village Service Program: A New Strategy for Local Government Capacity Building", (Preface, Garcia-Zamor, Public Participation in Development and Management: Cases from Africa and Asia), Westview press, London, 1985, pp. 97-123.

Yet, for a council to function in this manner, there must exist a literate citizenry, a group of experienced and capable leaders who understand the strengths and weaknesses of the local government system, who appreciate the need for the local community to shoulder a large portion of the costs, and who are willing to participate with the central government in reforming and developing the social, economic, and political conditions of the local areas. Unfortunately, many of these factors do not exist in Luxor or other local areas of Egypt.

One significant factor for the lack of effectiveness of these local councils is the degree of continuity that exists for these council members. Most of these representatives have experience going back to the mid 1960s. All were members of the Arab Socialist Union (ASU) under the Nasser regime, and tended to be reelected several times in the Saddat and Mubarak periods until now, and the same people with the same principles will be elected for now and at future elections. The reason is that the elections are affected by the social characteristics of the community. Family ties, or dominant family groups, will reserve a seat whatever the agenda or political differences.

Before 1989, Luxor was one of Quena governorate's seats (Marakez). Quena governorate is mainly described as industrial. Luxor was the largest city in the governorate, without any industrial activities, but with significant historical, cultural and touristic activities. There were many appeals and suggestions from Luxor residents and institutions to relieve the conflicts between the city and the Quena governorate by transferring Luxor to a separate governorate. But it was not possible to have another governorate in the area without adverse effects on the National administrative system of the Republic: And so Luxor deteriorated for a long time as a result of the duality of interests between its situation as a distinctive historical city of world-wide importance and its limited position as a subservient city to the Quena governorate.

The political status of the city has been reformed by a "Presidential Order" issued in May 1989, which makes the head of the city's administration directly accountable to the

President of the Republic, with authority over even government ministers within the boundaries of Luxor city. The city representatives in the city council consist of[1]:

a. Representatives from all the ministries.

b. Directors of the Egyptian Antiquity Organization, the General Organization for Tourism Promotion, Egypt-Air, the National Organization for Water Supply, and the Higher Committee for Regional Planning. In addition, three public figures interested in tourism, archaeological heritage and town planning.

c. The City Council.

This was the first order in Egypt to separate a city from its Governorate, and it gave Luxor a distinctive condition. There is still a duality of responsibilities between the Luxor administration and the Quena Governorate on one hand, and the Luxor administration and the ministers' representatives on the other. It is an experiment and no one can predict its results. But during the last five years some results can be seen in the city. However, the main objectives of the city are confused. What is the real aim of the change? Is it to become a tourist city? Is it to implement upgrading programmes for the poor areas? Is it to conserve its heritage? Or is the objective, as usual, to have quick projects with quick results?

In the past, before this separation, Luxor's problems had been caused by the lack of skills and knowledge in the Governorate. The present system gives the Mayor of the city the right to decide all local actions in Luxor. Luxor was directly administered by the Ministry of Local Government (MLG). The Mayor of the city now represents the local government and in theory he has independent authority to set policies and implement them, but in practice Luxor's city council is merely a local office for the central government. The Mayor's responsibilities are to provide housing, building and planning permits according to municipal legislation, and to manage the utilities, infrastructure, traffic, transport, .. etc. The problem here is that since Luxor has been separated from Quena governorate, Luxor has been governed by four Mayors in as many years. None

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[1]- El-Ahram, Republic order of the special system of Luxor city, 16-5-1989.

came form Luxor or Upper Egypt, all came from a military background, and their first public service was to be head of Luxor city. The last three, just as they started to understand Luxor's problems and to think of future plans, they were chosen as governors in other areas. *EL-Bahnasawi* governed for two years and the people of Luxor still remember him because he was sincere in wanting to change Luxor's future. The other two *El-Siid* and *El-Zohiri*, did not get enough time, but both of them did not compare with *El-Bahnsawi*. The problem is one of CONTINUITY.

The role of the legislative authority is very important. In the city of Luxor, a great amount of legislation has been passed, but has faced several difficulties. Firstly, some laws contradict each other, which opens the door to the public rejecting them. Secondly, the legislation is implemented ineffectively. And lastly, the administrative procedures involved are so cumbersome, time consuming, and costly that they discourage compliance except for the most compulsively law-abiding citizens. So, local authorities have been unable to stem the tide of popular disregard of regulatory controls.

Karnak and Gourna villages are clear examples of the failure of legislation: 35.000 inhabitants lived on the archaeological sites mostly without any official papers. Originally, they were the labourers who worked on the excavations and they settled near archaeological sites with their families. Legislation was issued to transfer these people, but because of the weakness in implementation, people never believed the warnings. The population increased, government provided electricity, drinking water, elementary schools and all their needs. After several years of planning by local and federal governments, these plans seems to generate confusion. This confusion results in a continual decline in living conditions as well as the condition of the monuments. Deterioration is evident everywhere in Luxor, its infrastructure, housing and, last but not least, its precious monuments. The duality between what government says it wants and what it actually does is evident every-where.

Thus, it becomes essential to define the major political aspects involved in order to

balance what is desirable and what is possible, and consequently to make the decision. Co-ordination between these different levels of decision-making is a vital factor in development planning. Despite the fact that most large scale projects are nationally decided, still the implementation and coordination of such projects are local actions. Local authorities are responsible for

a. The balance of city projects: how to assure the balance between the various interests of the city in terms of population, jobs, housing, tourism, heritage conservation and commercial activities and to avoid centralisation and overcrowding problems. Also the allocations of funds.

b. The main infrastructure and utilities networks: the capability of the main network to accept any load as a result of a planned programme, as well as the technical and financial feasibility of cooperation.

The best illustration of the administrative confusion is related to historical sites. Historical sites in Luxor are directly and indirectly the responsibility of several authorities such as the city council, The Egyptian Antiquities Organization (EAO) which is a branch of the Ministry of Culture, The Ministry of Tourism, The Ministry of Development, New Communities, Housing and Public Utilities, The Environmental Protection Organization (EPO), and the foreign archaeological teams, supervised by the EAO.

Mainly, the Egyptian Antiquity Organization (EAO) is responsible for all Egyptian museums and monuments. It is responsible for listed monuments, permissions for excavation works, restoration and conservation activities, coordinating foreign teams working in historical sites. The work of this Organisation has been largely undermined by three factors[1]:

a. The enormous bureaucracy involved in its administration: everything has to go through its Central Adminstration in Cairo and in most cases through the Minister of Culture. This consumes much effort, time and money in lengthy paperwork and administrative tasks, while causing increasing difficulties for real work to take

[1]- Hanafi, Mohamed, "Development and Conservation: with special Reference to the Turkish Town of Alexandria", Unpublished D.Phil, IoAAS, 1993, p. 62.

place[1].

b. The lack of adequate finance: the enormous task of looking after five thousand years of history. This money is part of the income derived from visit charges which the central government allocates to an annual budget which is often less than adequate.

c. The conflicting interests of other parties involved, e.g. the Ministry of Tourism, the City Council..etc.

To Conclude the review of the political aspects of Luxor and its legislative status, two factors can be highlighted: First, there is a need for high level co-ordination and co-operation between the different authorities concerned within a general framework for development in Luxor. This could be seen as Administrative Participation. The failure of the existing system can be explained by the conflict of interests among and within these different authorities, e.g. the only objective of the municipal authority is to provide as much shelter as possible.

Second, all the legislative measures, even if in favour of conservation, lack the realistic element necessary for their application, i.e. the practical means for implementation, such as financial compensation for the residents who would be relocated.

[1] For example: a permission for photographing anywhere in Egypt has to be issued only by the director in Cairo

7.5 TECHNICAL AND PLANNING ISSUES

Three areas of technical and planning issues affecting the future of Luxor will be covered in this section. They are;

1. Technical conservation of the monuments
2. Remote sensing and GIS in excavation work
3. Physical planning which will accommodate the city land uses, building regulations, building heights and all aspects of future development.

1. Technical conservation aspects

The stresses imposed on Luxor's heritage by modern conditions are many, this was summarized by Peter Dorman[1] as;

> "Unfortunately, in the last 100 years, the destructive forces have increased dramatically. Most recently, rising ground water, the burgeoning population, and the expanding tourist industry have combined to place Egypt's remains in jeopardy. One alarming problem is the formation of salt crystals and blisters on temples and tomb walls, not only breaking away the carved surface but literally turning the stone back to sand".

One of the major problems is the serious change that has taken place in ground conditions. In the past, the dry conditions of the Luxor area have reduced the damage from the damp to a minimum. But during the last fifty years, the widespread provision of tapped water supplies, combined with inadequate drainage facilities in expanding urban communities, has led to a high water table, aggravated after rain, which has introduced the problem of dampness for the first time. With the water table almost at ground level the capillary attraction into the hitherto dry porous materials of the masonry above the ground is considerable, reaching on many occasions 4 or 5 metres, and in extreme cases up to 10 metres above ground[2].

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[1]- Dorman, Peter, "Salvaging Egypt's Records", (Preface, Egyptian Archaeology, The Bulletin of the Egypt Exploration Society), No. 2, 1992, pp. 29-31.

[2]- Lewcock, Ronald, "The problems of Subterranean Water in the Old Urban Areas of Arab Cities", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), pp. 204-208.

Photographs (7-1 and 2)

Damp attacking all Luxor monuments. There is a lack of technical knowledge on the part of local contractors and also on the part of experts, which often leads to cause further damage.

Damp is the worst enemy of buildings, attacking the mortar and fillings of walls, depriving them of their strength and cohesiveness, and attacking the plasterwork, especially on internal walls. Another major factor caused by damp is that it may bring with it solutions of nitrates, chlorides, or other salts, some of them originating in the ground water from leaking sewers or human waste. These, when they reach the surface, attack the buildings' materials causing disfigurement, disintegration, and eventual collapse. Accordingly, water is now the hidden enemy in heritage sites, lurking just below ground and ready to send up acid tentacles to attack and undermine any building which has not been designed with special defense against it.

Expert repair has, in many cases, only served to aggravate the condition it was designed to rectify. On the whole, traditional technologies were deficient in understanding the problems of repair of damage caused by damp. For builders up to ten or twenty years ago, there was always the possibility of stripping away the damaged wall completely and remaking it from scratch. Today, this is usually avoided as too expensive, and only surface repairs are effected, leaving the salts deposited by the water still inside the wall from whence they quickly invade and destroy the repair work. Further, the lack of technical knowledge on the part of local contractors and also on the part of "experts", often leads to repairs being made with unsuitable materials which react unfavourably with the original materials to cause further damage. Two types of action can be identified to deal with the problems relating to the rising water table:

a. the protection of the monuments against high water tables.

b. the total control of all new buildings on vacant and dilapidated sites.

Two technical measures are being used to reduce the problem of water table, the first and most effective are preventive measures, the second are curative measures[1].

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[1]- Lewcock, Ronald, "The Problem of Subterranean Water in the Old Urban Areas of Arab Cities", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), pp. 206-208.

a. Preventive measures
The most effective measures are clearly those which lead to a reduction in the height of the water table. That is, efficient water supply with minimum wastage; efficient sewerage and storm water drainage, with strong pipes and connections, proof against future breakage and leakage.

b. Curative measures (repair of surfaces)
With increasing labour shortage and costs today, expert research and supervision is increasingly necessary if repairs are to be successful. Fundamentally, the old plaster and sub-plaster which has become impregnated with salts has to be removed to above the level to which the damp has risen. Then the wall underneath has to have the salts leached out by repeated washing. When the wall has been allowed to dry thoroughly (and this may take up to three months), plaster or other finishes should be applied according to the formulae originally used, which are likely to be the best available for those conditions and masonry materials. The use of modern cement in repair work introduces serious new problems (such as those that affected THE SPHINX in Giza). Portland cement contains surplus salts which are very alkaline, and therefore react with acids in rainwater or rising damp to produce huge amounts of salts which cause efflorescence, corrosion, and disintegration. It is possible to obtain more expensive cements which are less alkaline, but even so there are other great advantages in avoiding the use of cement. For this, and other reasons, not as relevant here, it is wise to revert to the original lime and gypsum plaster materials when repairing the damage done by rising damp to old buildings.

However, in the residential areas of Karnak and Gourna villages, a lack of maintenance of Luxor's existing infrastructure has resulted in inadequate water distribution systems and sewerage. These problems, have resulted in seepage which can be seen freely on the streets and on the ground floor of houses. The effect of water on the houses has been devastating. Many of these houses have collapsed, adding a problem to the housing shortage in the area[1].

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[1]- Antoniou, Jim, "Conservation and the Arab City: Saving Islamic Cairo", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p. 235.

Photographs (7-3,4 and 5)

Conservation and reconstruction of collapse monuments. The French Institute and the reconstruction at the Karnak Temple.

2. Non-destructive exploration: Remote Sensing[1] and GIS techniques

Most aspects of land resource management requires information on the current extent of underground features and the ways in which their distribution has changed in the past. Such information can be collected by ground survey and/or the use of aerial survey and satellite imagery. By capturing this spatial data on a computer-based Geographical Information System and overlying different data sets, planners and managers have the capability to analyze changes in the distribution of these features. This is important for assessing the impact of previous planning decisions and for carrying out inventories of existing networks. A Geographical Information System (GIS) is a system for capturing, storing, checking, integrating, manipulating, analyzing and displaying data which are spatially referenced to the Earth surface[2].

This normally integrated with Remote Sensing techniques involves a spatially referenced computer database and an appropriate application software. The use of Remote Sensing and GIS in Luxor is very significant to:

a. Concentrate the research efforts in the areas where they are the most needed.

b. Provide policies that are rational in the sense, and that if implemented, some gains could be achieved.

c. Reduce the cost of implementing recommendations that could have little or no effect on the goals and objectives of Luxor region, as has been happening in most cases in this region for the past few decades. This is evident in the previous efforts of planning, which were almost fruitless.

d. Minimize the losses for both pulling powers, namely the power of the ancient activities formalized in the historic vicinities and the power of the living personalized in the current activities and the people that conduct those activities.

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[1]- One of the results of this thesis is the establishment of the Remote-Sensing Centre at Assiut University, with the cooperation of York University, financed by the European Community, with the hope to use these techniques in the excavation and management of archaeological sites, as well as other disciplines in Upper Egypt.

[2]- Deane, G. C., "The Role of GIS in the Management of Natural Resources", Hunting Technical Service Course, York, June-Sept., 1993.

These techniques would be of great help to set the criteria for the possible future outcome of different planning decisions of the city. These will include the integrating and analyzing of different data such as the assessment of land suitability in the land use planning process. Remote sensing and GIS will be a method for sharing information in the Luxor participation project.

To do so, one should first conduct an investigative study of the physical limits of the ancient Luxor city. Although this task is not a simple matter, one can visualize from the latest Archaeological and Egyptological researches conducted in the area the ancient Luxor city limits and boundaries.

On the east bank, some of the existing residential structures are built on top of the ancient ruins of one or more of the civilizations that occupied the site at some time. David O'Connor[1] researched the ancient boundaries and ruins of Luxor and commented:

"First, where are the New Kingdom palaces of the city located? A significant problem is that a number of the Theban palaces are archaeological ghosts, referred to with some frequency in the texts and hinted at, rather than depicted, in scenes in the nobility's tombs, but not attested by any excavated remains".

"...others suggest an east bank location, in the general vicinity of the Karnak temple and the city of Thebes itself. The latter, in my opinion, is correct; and more precisely, I would suggest that through the 18th Dynasty, and presumably the 19th and 20th (although this is less sure), the governmental palace was always immediately north-west of Karnak temple. Hatshepsut definitely had a palace in this location".

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[1]- O'Connor, David, "City and Palace in New Kingdom Egypt", Cahier de Rechechres de L'Institut de Papyrologie et D'Egyptologie De Lille, Universite' Charles de Gaulle, Lille, 11, 1989, pp. 78-79.

Barry Kemp's[1] thoughts and ideas led him to draw the new boundaries of the ancient Luxor as well as its general structure with the Karnak temple as the core of the city.

> "The monumental heart of the New Kingdom Thebes was the temple of Amon at Karnak. This now stands within a huge enclosure surrounded by a massive brick wall of the 30th Dynasty. In places, particulary in the south, this wall must follow the line of the New Kingdom enclosure wall, but in the east it takes a course somewhat outside. Even so, in the New Kingdom the enclosure must have covered an area of at least 400 by 400 meters.
>
> The city of Thebes of pre-New Kingdom periods had grown by the late Middle Kingdom into an extensive city mound covering an area at least 1,000 by 500 meters and possible a lot more. Karnak, Luxor and the city of Thebes' proper lay on the east bank of the Nile. Across the river on the west bank, the New Kingdom witnessed the large-scale development of the city of the dead".

It is known that foundations and basements of newer buildings conflict with heritage remains. Therefore, there is a necessity to use non-destructive techniques of Remote Sensing to identify the above boundaries. The results of such a survey could be used to evaluate sites for the relocation of residential areas, and also to reduce uncertainties for development[2].

On the west bank, where there is relatively limited construction on heritage sites, it is more easy to use such techniques. "The Berkeley Map of the Theban Necropolis"[3], was a survey project which provided a useful tool for Egyptologists, but could also play a role in the preparation of long-term plans for the conservation and development of the area. Kent Weeks[4] explains the reasons for undertaking the Theban mapping project:

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[1]- Kemp, Barry J., "Ancient Egypt, Anatomy of the Civilization", Routledge, New York, 1989, pp. 185-201.

[2]- York City Council and English Heritage, "York Development & Archaeology Study", Ove Arup & Partners and York University, May, 1991, p. 4.

[3]- A project of the University of California, Berkeley, 1978-1987.

[4]- Weeks, Kent, "Protecting the Theban Necropolis", (Preface, Egyptian Archaeology, The Bulletin of the Egypt Exploration Society), No. 4, 1994, pp. 23-26.

"...helping to create a developmental master plan for the Theban necropolis to ensure that the monuments survive to be studied and appreciated, studying ways to minimise the impact of tourism, and working with the EAO to train Egyptians in site conservation"

This map was built on a grid network established on the west bank and completed with aerial photographs taken from a balloon and which mapped all accessible tombs, developed computer programmes for the preparation of tomb plans, elevations and axonometric drawings. The work included a Geophysical survey using Resistivity surveys, Electromagnetic tests (Ground Penetrating Radar) and a Seismic Refraction survey. Sites chosen for this work were primarily in areas of proposed development for tourist facilities, where it seemed possible to test various theories of the ancient use of site and to relocate monuments which were unclear from earlier maps.

Photographs (7-6 and 7)

Using of the non-destructive techniques would help to reduce the damages of old techniques of excavation in Luxor Heritage.

3. The Urban Planning Issues

Before 1989, the city was a part of Quena Governorate. All the proposed plans for the city were based on its integration with the whole regional planning of the Governorate. Up to now, all the references and regulations of the city continue as they were under the previous situation. Now, the city boundaries have been changed, and the area is fixed at 55.4 sq. km. Only 7.44 sq. km of this area is inhabited and the rest is desert and agricultural land. In 1976, the Council of Ministers issued Decree No. 134, designating Luxor city a tourist zone, which requires that all new construction must be approved by the Ministry of Tourism. The plan is based on two main concepts[1]:

a. No urban or hotel development shall take place on the west bank of the Nile, expect for the relocation of people living above of or near tombs; and

b. Environmental protection/conservation zones shall be established around the monuments of both east and west bank.

There have been many other plans for the city but none of them have been implemented. As has been shown, lack of understanding of social, economic, and political factors are the reason why these plans have not worked. Usually they have lacked preliminary studies and power to be implemented. For example, a proposal was made by the International Bank and the Ministry of Construction[2], which specifies implementation programmes and operational areas, which assume that the programme period should be between the years 1988 and 2010. To date the proposal has not received the agreement of the Public Congress but with the new situation of the city many modifications have been made to these plans. The studies underlying the proposal are not adequate even if the plan begins in the near future.

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[1]- El-Gammal, Maged Hassan: "Luxor, Egypt: Balancing Archaeological Preservation and Economic Development; A Policy Analysis Using Computer Transportation and Land Use simulation Models", Ph.D Dissertation, University of Pennsylvania, 1991, pp 26-27.

[2]- Engineers Consultants of Planning and Architecture, "Planning and Development Project of an Extension Alternative for Luxor City", Cairo, 1987.

In 1989, and after the separation of Luxor, the general planning regulations for the city, which were issued in 1984, were accepted by the Public Congress. In the planning regulations the city has been divided into districts, and building legislation of the city was defined as follows[1]:

West Bank Area.

a. It is prohibited to construct new buildings or maintain old ones on historical sites or those which might be excavated.

b. Create protecting zones around the historical sites, with the use of natural boundaries, to provide maximum control.

c. Villages which are not in historical zones, are allowed to construct buildings after obtaining permission from the city council and the Antiquities.

d. The government may construct buildings for public use.

East Bank Area.

District No. (1) "the Karnak Temple", "the boundaries of that area are the fences surrounding this temple". It is forbidden to build any type of building inside the temple site, and all the existing buildings within the site will be demolished.

District No. (2) "the Karnak village", "bound on the north by the Karnak temple and on the south by the main city and the highway." It is allowed to maintain only the ground floor of the houses, and to retain all the other storeys without any restoration. In addition, all the buildings have to be painted white and the doors and windows green. The area is to be planted with trees and no new building is to be constructed.

District No. (3) "the Luxor Temple", "located in the city centre". It is prohibited to build any type of buildings within the temple boundaries.

District No. (4) " The green area[2] in front of the Karnak temple with a frontage of about 1449 meters. The boundaries to the north: a line, extended north from the temple fence, up to the Nile river at the west, south: a line, extended south from the temple fence, up to the Nile river at the west, east: the Temple fence and west: the Nile river.

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[1]- Luxor City Council, "Building Legislation of Luxor City", Luxor City General Regulatory, No. 247 issued year 1984, chapter seven, 1989, pp. 209-218.

[2]- Now it is a parking area for the buses, as in the photograph.

These four districts must follow these stages:

The first stage:
a. All the construction has to be stopped in the area, without any extension to the existing buildings being permitted.

b. Demolish all the existing buildings located inside the temple fences, in addition to buildings located within an area 100 meters wide in front of the entrance of the Karnak temple, and up to the Corniche (river bank road).

The second stage:
Demolish all buildings located in an area 50 meters on both sides of district (2).

The third stage:
Paint all the buildings located in district (4) white, and the doors and windows green. Some owners can maintain their properties, until the government agrees on suitable compensation or resettles them appropriately.

District No. (5) "That area which probably contains some archaeological value. Its boundaries are: north: The highway and Karnak village, south: Tohutmos street, east: The railway line and west: The Karnak road and the sphinx-lined avenue. In this area all the buildings must be one storey (4 meters). In some cases, with the permission of the Antiquity Organization, buildings may be two storeys (7 meters). All buildings should be painted white and the doors and windows, green.

District No. (6) " the area which lies between the Nile on the west and the sphinx-lined avenue on the east to the north of Luxor temple and south up to the Sidy Yossif Mosque. This area is for tourist use. The height of buildings should not be more than 13 meters, and the built up area not more than 60% of the total area of the site.

Note: These districts are included in the case study. There are 15 districts in the city of Luxor according to the master plan of 1984, therefore, the study concentrates only on the 6 districts mentioned above and the West bank.

The general planning regulation seems to be unrealistic, it is looking for an ideal physical plan without any other considerations, therefore many delays have occurred which include:

a. The residential buildings surrounding the Karnak temple still stand although the plan recommended to demolish them. In fact the area has increased and the population grown.

Photographs (7-8,9 and 10)

The general planning regulation seems to be unrealistic, it is looking for an ideal physical plan without any other considerations. Therefore, most of it has not been implemented.

Residential areas surrounding the Karnak temple remained.

Green areas have not been implemented.

Excavation areas still under pressure.

b. The excavation areas located south of the Karnak temple, are still under pressure from residential expansion, although excavation should have been continued.

c. The tourism area is still not completed.

d. All the recommendations to have green areas have not been implemented.

e. There is no indication that the uncovering of the sphinx-line avenue will happen. The right way between Luxor and Karnak temples, has been delineated as a spacial zone prohibiting any new construction so that the sphinx-avenue can be restored in the future. As has been mentioned in chapter 6, this area has already been covered by new buildings.

f. The railway line is a restriction to the development of the city, and there are no indications that it might be moved. (In June 1991 the government opened a new railway line on the same route, which means that there is no attention to divert it).

Any planning for Luxor can not be separated from all other issues. Luxor as an urban and historical asset should be seen within three different perspectives:

a. Luxor as an artifact, sees the city only from its physical reality, a city of visual components which has evolved through time;

b. Luxor as an urban settlement, which sees the city from its social reality, concentration of population, with a high potential for satisfactory physical, economic, ideological and social environment, and

c. Luxor as an indicator of past lives and its potential for chronicling changes in society and the way it evolves.

In addition, Luxor could be seen as having three sets of resources related to urban development and tourism:

a. Cultural resources: including temples, necropolises, historical sites, social and cultural values;

b. Natural resources: such as air, land, water, sun and favourable climate especially from October to May of every year; and

c. Man-made resources: including hotels, Tourism villages, services and facilities.

Policies concerning site management and visitor management within the comprehensive

city planning process of Luxor city should be adapted to cope with the previous sets of problems, and should attempt to answer the highlighted questions.

Comprehensive City Planning is a set of mediating processes which bring about the choices that can be made for towns, cities or regions. The process will be employed to satisfy a number of objectives of social well-being, economic prosperity, functional efficiency, structural soundability, cultural integrity and environmental suitability.

Site management involves those sets of policies and techniques to control and manage the physical resources of the site and to enable its satisfactory maintenance.

Visitor management means the development of policies and implementation of strategies which encourage and bring about a better relationship among visitors, residents, and the natural and built components of the environment.

Finally, consideration of the technical issues of the city can not be separated from other social, economic and political issues in the city.

7.6 LUXOR APPRAISAL

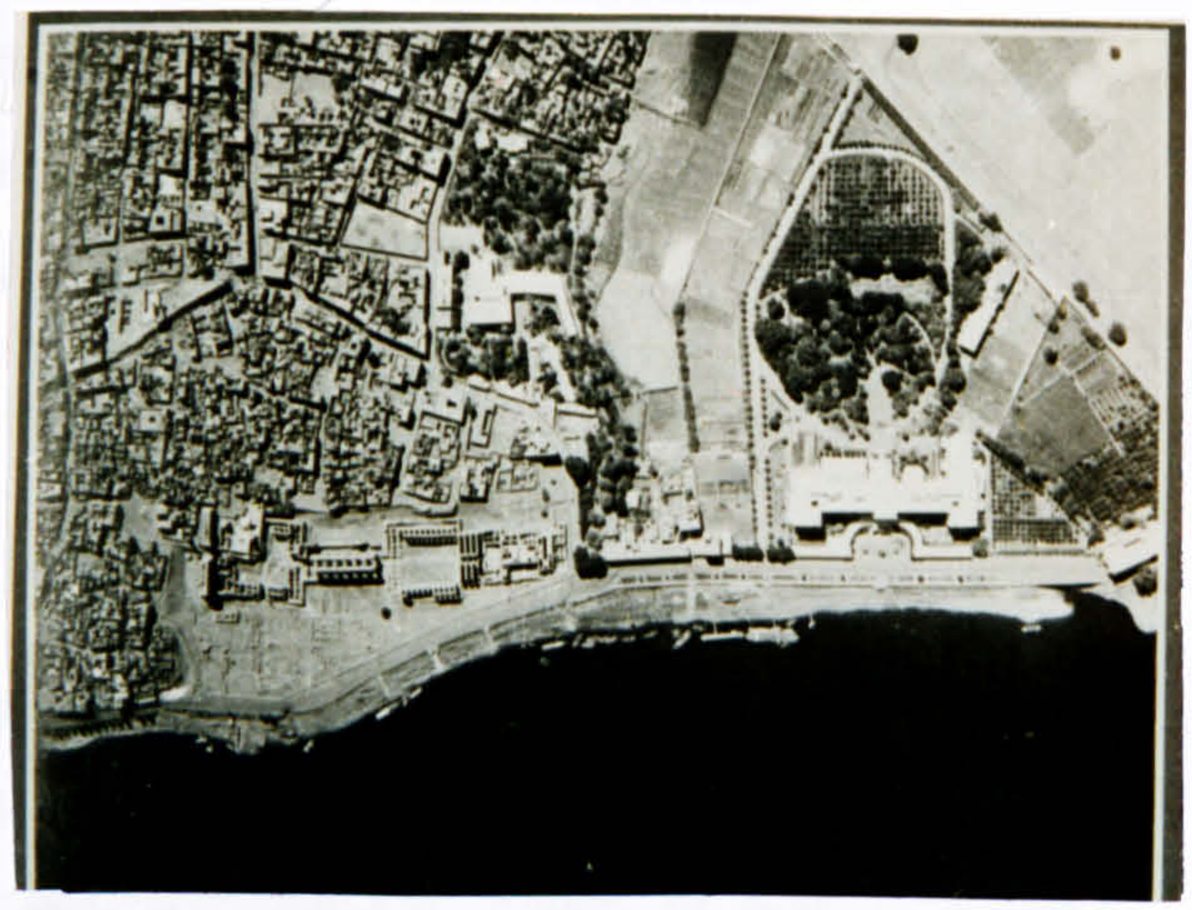
As a result of the field work many other discoveries have been made from contacts and archives. These discoveries have social, economic, political and technical implications for the physical environment of Luxor. Among these, two very important issues emerged. First is the depopulation of the Luxor temple area, and second, the New Thebes and the government's Low-Income houses built in El-Hobilah.

1. Depopulation of the Luxor temple area.

How were the inhabitants who lived on the Luxor temple site moved from their houses? During the field work, no documents at all have been found to explain how it happened. I can only rely on stories and memories of people who lived there. The evacuation process started in 1933, and lasted till 1964. It is obvious that old people gave me the stories. Other stories have been inherited from one generation to another. If the process had been documented, it would have been of great help to recent and future relocation work. At least it could have been used as a guide. I discovered that the Hassan Fathy's Gourna project and its approach was a reaction to the government's approach in Luxor area. The stories show that the government started debates with the people. But, because of the resistance and obstacles put in the way of any action, the authorities decided to use its power. In one day and night the *Haggana* (the traditional security services at that time), using guns and riding camels evacuated the area. They demolished the houses without consideration. They asked the inhabitants to get out of the homes, then immediately destroyed them. More than half of the area was evacuated in this way. The people were shocked, and could not organize themselves to resist. The rest then accepted government compensation. They succeeded in evacuating the whole area, but the process took about thirty years. When the government tried to build a new life for the people of Gourna in 1944, partly because they did not want to repeat the Luxor exercise again, and partly because of the sensitivity of the Gourna area, they could not force the evacuation. But the alternative of using persuasion failed and up to now all discussions and approaches have not succeeded. Only a few people have accepted to be relocated.

Photographs (7-11, 12 and 13)

Has been taken 60 years ago of the Luxor temple area show the temple completely buried under houses, but others taken later show the area cleared with no evidence of previous settlements.



2. Building of the New Thebes

In 1987 the central government of Egypt with funding from the World bank, made plans to build a new extension city of Luxor named New Thebes in order to:

a. move people from the historical sites and,

b. provide a more efficient base for the development of the tourist industry.

The site eventually chosen was a large desert tract of government-owned land located 9 to 15 kilometres northeast of the existing city of Luxor near the temple of Madamud. How did the authorities initiate this action? In an official announcement on television, the Mayor of the city[1], said that no one will relocate the people of Karnak village before the government has built alternative houses. To house 25,000 persons: what kind of houses? Who decides? From whose point of view?

In New Thebes, the government is expected to provide houses in a new settlement. To entice new settlers, the government is supposed to provide all the amenities they would require within the settlement: schools, health clinics, water, sewage system, electricity, etc., on a rigid grid pattern of planning with back to back units stretch out in rows separated by long streets. On the surface, this scheme appears good, but in reality it is different. There are no attempts to employ distinguishing spaces to identify individual units. It is a matter of numbers and figures. There is a certain amount of money and a certain number of people to house. It is a prototype design that reflects the bureaucratic attitude that is more interested in the efficient manipulation of figures on paper than with the actual quality of living conditions.

The government built low-cost houses on an area called El-Hobilah, about 9 kilometres south-east of the main city, unfortunately on agriculture land. This type of housing raises many questions. How suitable is this low-cost housing, bearing in mind the tradition and culture background of these people in Karnak.

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[1]- General Yehia El-Bahnasawi the first Mayor of Luxor after it became sperate from Quena (the meeting was in May 1990).

Nobody in Karnak accepts these buildings (or the transfer to Thebes) as a just compensation for him or his family. The differences between the two environments can be easily seen. The houses of most of the residents who live on historical sites are traditional houses. The outside walls are three meters high with no fenestration expect the door at the northernmost corner and a small one at the southern end. Most of the houses belong to Hags (a pilgrim to mecca), so the walls are painted white and adorned with various inscriptions and paintings. Paintings of the Kaaba, boats and airplanes show the Hag process and the travelling. The doors are usually wooden and decorated. There is a limited range of building materials and the vocabulary of building elements is also limited. Most of theses houses are single storey with an inner courtyard for ventilation, as well as a possible place for animals. The people have housed themselves by their own hands, sometimes in the absence of local government and professional intervention, sometimes in spite of it.

The low-cost houses of El-Hobilah are built in concrete and steel. They are not suitable for the Luxor environment. When the weather reaches 50 degrees, no one can live in such buildings. At the same time the vertical type of buildings (5 storeys) is not appropriate to the type of community, and above all the areas of the flats, (either 60 m^2 for the small family, or 73 m^2 for the big families), are not sufficient to accommodate the people. In general, these types of low-cost houses produce slum environments. While the new city was considered to be a model of modern development, many of the inhabitants found that their new surroundings left something to be desired.

Photographs (7-14,15 and 16)

Show the difference between residential types, at the Karnak area, the old Gourna and El-Hobilah. The low-cost Houses of El-Hobilah are not suitable for the people or Luxor environment.

7.7 SUMMARY OF THE CHAPTER

The city of Luxor is living in a dilemma. This dilemma has different expressions: social, economic, political and technical. The results have been reflected in the physical structure of the city which could be summarized as:

A. Conflict

1. In the absence of proper planning measures and in the absence of effective implementation of such measures, conflict exists, and will always exist, between areas of importance for the well-being of urban development, including tourism and historical preservation.

2. Urban development is required because:
It aims at utilizing the available resources to solve the problems, satisfy the needs, and achieve the goals of the society at all levels of existence.

3. Tourism is a major sector of the development of the city that can not be ignored. As such, it also requires to be promoted and developed.

4. Historical conservation is also required because:
In historical towns, such as Luxor, the heritage sites and buildings are part of the resource of the development process. They are treasures and assets which must be valued as such for cultural reasons, educational reasons, moral reasons and material reasons.

5. However, the severe damage infected on the precious heritage of Luxor City by improper development of urban and tourist facilities constructed during the last few decades, proves that citizens, businessmen, and authorities have not yet become aware of the fact that conservation of the heritage is of central significance to the well-being of the residents.

6. Such a conflict should not exist and must be resolved.

B. Components

1. The heritage covers more than 5000 years and several ancient ages (Pharaonic, Classic, Islamic, etc.). The historical sites cover about 10% of Luxor's urban area.

2. The population is about 100,000 persons, 35% of these people reside on historical sites. This population requires all urban facilities.

3. Waves of tourists arrive all the year, the aim is to reach about 1.5 million visitors a year. Such a large number requires sizable expansion in tourist facilities and infrastructure.

4. Improper allocation of urban and tourist facilities results in disarray and uncontrolled development occurs to the detriment of historical monuments and sites.

5. Scarce financial resources and small budgets are allocated to meet the sizable demand from urban and tourist facilities.

6. Lack of coordination among the various parties involved in urban development, tourist development and in urban conservation projects.

C. Approaches

1. There must be a plan to resolve the conflict between the day-to-day development practices, and the efforts to conserve and preserve the outstanding heritage of Luxor.

2. Many plans are prepared, and more can be prepared. But more important than having plans is the provision for effective implementation and plan enforcement.

3. Any successful master plan should be comprehensive, taking into consideration the four components: resources, needs, problems and goals of the urban conservation and development process.

4. The **resources** required to support the various activities of the urban conservation and development process should be collected from all sources interested in maintaining the outstanding heritage as well as in enhancing the social and environmental qualities of the population. This means that all sources of funding and technical support should be utilized in the process from, the self-help to the use of international grants.

5. The **need** of local residents to have suitable living and working environments, the need of the national population to share in economic gains from tourism, and the needs of the international community to conserve the treasures of Luxor and to enjoy visiting it, must be identified and met in the plan.

6. **Problems** of all individuals, groups, and other organizations involved in the development process should be defined and solved. Such problems as that of the cultural disruption of local values and norms due to unacceptable tourist practices, and the problems of high rates of illiteracy and poverty.

7. All **the Goals** of local residents, the regional population, the national government, the international organizations and tourists should be taken into account in the plan.

SUMMARY

OF THE EMPIRICAL STUDIES

SUMMARY OF THE EMPIRICAL STUDIES

The section on empirical studies contains three chapters, covering the case study of Luxor city, "Background Study", "Field Work" and "Issues of Luxor". They give a full description of the city both from its physical reality and social reality, and examines those realities against the social, economic, political and technical issues confronting the city.

1. The majority of residents in Luxor care less about preserving their heritage than about the immediate problems of their survival. However, urban conservation, development and tourism should be the main strengths of Luxor's future. This conflict will be resolved by a better understanding of the need to encourage more participation of residents, businessmen and authorities. This could be achieved only through long term physical and social planning which aims to cure illiteracy, increase awareness, provide adequate shelter, education and health facilities.

2. The major problem facing Luxor, is that all the projects related to conservation, development and tourism are seen individually. There is no cooperation between these different interests in the city. The projects are action-oriented, rather than being thought of as a process. Urban planning is that process.

3. Urban planning requires predictions. All predictions have an element of uncertainty. There are three broad classes of uncertainty: uncertainties about future physical, social and economic environments, uncertainties about guiding values and the uncertainty about decision-making. All three uncertainties may affect the accuracy of predictions[1]. The most difficult part to predict could be the sociological conditions, as underlying societal values may change quite dramatically over the life of any project.

[1]- Friend, J. K. & A. Hickling, "Planning Under Pressure: The strategic Choice Approach", Pergamon, Oxford, 1987.

4. In Chapter 4, we discussed Simmie's concept of social relationships. His proposition is that a stable relationship of **cooperation,** in which values are shared, can break down into **anomy** if any of the accepted rules of the relationship are not observed. One of the parties will feel marginalised and, until the rules are re-established, will remain on the edge of the relationship. **Conflict,** on the other hand, presents a situation where values are not shared and can stultify any action and bring about disagreements amongst the interested parties. This situation can only be resolved by one or the other sets of values being accepted or rejected, and in this case the "owner" of the rejected values will feel **alienated.**

Simmie suggests that the total cooperation and total conflict act against creative thought or action and that positive results can be obtained from the tensions created by anomy and alienation.

Although Simmie's theory is presented as being about personal relationships, it is legitimate to translate it into social action. In the example of Luxor we have seen a number of players or groups more or less, (and mostly less), related to each other. It is worth considering what kind of relationship this is, whether it allow for progress, and if not, how might the relationship be altered?

We have three groups, the Residents, the Administrators and the Professional experts. What kind of relationship do they have? Is the reason why so little has been achieved through physical planning, an indication of total conflict or total cooperation? It certainly is not the latter but more certainly the former. How can conflict be changed into alienation or anomy and create better opportunities for action.

As has been stated, the possibilities of making theses changes are related to values and observance of the rules. The objective of participation can be to express and to accept sets of values, the observance of the rules is a more difficult objective to obtain, and can only be brought about by debate and discussion. The rules must be "out in the open".

5. To some degree, the individual must be sacrificed to the mass, otherwise there can be no society and man dies of isolation. But the question is how, in human interactions, can common and individual factors be balanced. Inexorably and largely unchallenged, the promoters of sameness have prevailed and have eliminated from modern life the tradition of individuality.

6. Much of the discussion on Luxor issues based on sustainable development is about the better management of current activity, in harmony with the significant historical environment. However, there will always be pressure for new development.

7. Within the perspective of the issues discussed, it would be wrong to think that it is easy to find an appropriate solution for Luxor. The nature of Luxor and its special problems needs an internal mechanism balancing imported thoughts, citizen traditions and the local circumstances. Public participation could meet the need for planning for Luxor city.

8. Public participation can be used positively to convey information about a development, to clear misunderstandings, to allow a better understanding of relevant issues and of how they will be dealt with, and to identify and deal with areas of controversy while a project is still in its early planning phases. The process of considering and responding to the unique contributions of local people may suggest measures that the developer could take to avoid local opposition. These measures are likely to be more innovative, viable, and publicly acceptable, than those proposed solely by the developer. Project modifications made early in the planning process, before plans have been fully developed, are easier and cheaper to accommodate than those made later. Early public participation also prevents an escalation of frustration and anger, thus helping to avoid possibilities of resistance to "participation".

SECTION THREE: IMPLEMENTATION

SECTION THREE
IMPLEMENTATION

The third section is about implementation which, in the case of the dissertation, means applying the principles that have been laid down in the theory section to a specific planning problem in Luxor, about which we have learnt in section two.

Therefore, we have to think about:

1. The role of public participation.
2. the difficulties of applying public participation.
3. The parameters of public participation (i.e. scale, type, kind and form).
4. Adminstration and public participation.
5. Development and public participation.
6. Intermediate organization and public participation.
7. Training and public participation.
8. Social, economic, political and technical issues.
9. Conservation, development, tourism and planning.
10. The lessons of Nubia, Nasriya and Fathy's Gourna.
11. The evacuation of the temple of Luxor area comparing to Gourna.

And how the lessons from all these might be packaged in a proposed participatory procedure for an area of Luxor City as we will discuss in **Chapter 8.**

CHAPTER EIGHT

PUBLIC PARTICIPATION IN LUXOR

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8.1 INTRODUCTION

One of the objectives of this research has been to establish a framework of **WHY** and **HOW** public participation can help to achieve the following goals:

a. to develop the city of Luxor, physically and socially, to meet current and future needs of society at a local, regional and national levels; and

b. to manage the historical environments and the archaeological resources of the city so as to preserve and conserve Luxor's heritage.

c. to increase the national income by adequately utilising these historical environments to create job opportunities, to revitalize the tradition of craftsmanship, and to activate the tourism industry in Luxor city.

d. to realize the above goals within a context of an urban master plan.

The previous chapters are in two parts, theoretical studies and empirical studies, which have attempted to answer the first question, **WHY?** These two parts highlighted different dimensions of the problems, actions, issues and approaches to the Luxor study. It was concluded that, although it is not easy to find appropriate solutions, it is not difficult to see that in planning there is a need for an internal mechanism to involve the different participants: the authorities, the consultants and the residents. Public participation can provide that mechanism.

This chapter aims to answer the second question: **HOW?** How can public participation be implemented in Luxor? What are the opportunities and constraints, mechanisms and participants, costs and time?

8.2 New directions for Luxor planning

Several significant changes in Luxor's administrative and professional thinking are called for. To begin with, Public and private sector capabilities and responsibilities must be re-evaluated. Key aspects of essential growth and development requiring governmental intervention must be identified, and costly, ineffectual, and unneeded government activities abandoned. The private sectors (e.g. tourist companies) capacities for construction and urban upgrading should be encouraged and integrated into municipal planning. In addition, planning approaches must be sensitive to local population characteristics to ensure a wide understanding of their purpose, and visibly action-orientated to gain broad-based support.

These challenging realities can be transformed into an effective planning strategy based on the following priorities for public intervention.

a. Controlling the direction of urban development
Control the direction of urban development. A critical element for any urban policy is the ability to direct development in order to ensure that primary infrastructure networks can be planned efficiently.

b. Limiting the role of Government
Limit the role of government to key activities. These activities include gathering statistical information, guiding the location of future development by phased improvement of infrastructure, and preserving historical and open spaces. A primary responsibility of municipal governments is to provide an information base needed by ministries responsible for education and health facilities.

c. Advancing private initiative
Limiting the role of government to directing the location of development and providing necessary transport and infrastructure linkage, implies dependence on the private sector. Citizens in growth areas must therefore be encouraged to participate actively in the improvement and maintenance of their environment. Rather than creating lower-level bureaucracies through administrative decentralization, municipalities can build upon existing social structures: community associations, extended family groupings, and local notables who continue the urban tradition of *El-Sheikh.*

8.3 The Strategy plans of Luxor

Strategy plans prepared by planners for any city are made as the first step towards achieving an end result. Public participation will be used in the development of Luxor's plan, and this will require many changes in the present planning process. Luxor, as mentioned before, is a microcosm of Egyptian national problems, and could be used as a pilot approach to solve these problems. Strategy planning, requires preparation. Three areas of interest are specified by El-Gammal;[1]

a. the gathering of information about the city,

b. the development of models which relate information and thus enable predictions to be made of likely consequences of a policy change,

c. the evaluation of the consequences.

In Luxor, policies will be examined from two angles: Improving the standard of living of the inhabitants of this region, and preserving the monuments that have survived thousands of years.

From previous studies of Luxor's ancient boundaries revealed by recent archaeological sources and theories, and by using Remote Sensing and GIS[2] techniques, policies can be constructed that will accommodate the stated goals. These policies will be built around several concepts, namely:

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[1]- El-Gammal, Maged Hassan: "Luxor, Egypt: Balancing Archaeological Preservation and Economic Development; A Policy Analysis Using Computer Transportation and Land Use simulation Models", Ph.D Dissertation, University of Pennsylvania, 1991, pp 8-9.

[2]- See non-destructive techniques, **Chapter 7**, pp. 273-276.

1. Constraints policy (push approach)

Where the plan will enforce certain constraints on the zones that contain the monuments by enforcing the following:

a. prohibition of any new structures on the available build-able land within these zones;

b. Reduction of the number of households living within the historical sites.

2. Adopt a policy of facilitation (pull approach)

This will encourage rather than enforce organisations to develop. This could be applied in several ways, some of which could be:

a. To promote economic development which will act as an economic "pulling" factor, encouraging residents who live in the historical areas to move to these economically strong zones. This policy could be implemented by promoting the development of the underdeveloped land in these zones. This will increase the amount of developable vacant land.

b. To facilitate the crossing of the Nile that will encourage households to move from the east side, which is densely inhabited, to less populated zones which will relieve congestion on the east bank.

To implement these policies, two levels of action are proposed. First, at the scale of the city as a whole; and second, with respect to the historical sites and monuments within the city. Within Luxor city, it is also recommended that a program of housing upgrading and improvement is initiated and integrated with the conservation policies. In making these proposals, it is necessary to stress the need for immediate action, initially over an emergency period of five years[1]. These historical sites are identified for immediate action and incorporated with sites which are not excavated, but are an inherent part of each local area. They form potential conservation and rehabilitation zones and are of equal importance. An environmental assessment of each zone should be carried out,

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[1]- Antoniou, Jim, Conservation and the Arab City: Saving Islamic Cairo, (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), pp. 240-241.

analyzing the existing character by means of photographs and maps. In this way the heritage sites will be included in four historical zones within the city districts mentioned in chapter 7, each of which needs a relocation policy. Furthermore, each of the four zones has its potential attractions and requires specific conservation measures[1]. These zones are:

Zone One:

The Karnak area is populated by about 20.000 people, who live in very poor conditions. They create considerable damage to the Karnak temple. They suffer from a lack of infrastructure and from unlawful housing. Vibrations from vehicles close to the historical site also cause many negative results on the foundations of the temple.

Zone Two

Luxor temple is located in the heart of Luxor city. The main entrance on the north of the temple and approached through the sphinx-lined avenue, is closed by a metal gate. Today's entrance is on the River Nile. There is an opportunity to find many more antiquities on the site, following the discovery in 1989 of monuments of major importance. Abo El-Hagag mosque has offered to get much more revenue from the site, but bazaars surrounding the temple generate distracting visual pollution and cause functional disruption. In 1987, there was a performance of the famous opera "Aida" there.

Zone Three

The Sphinx-lined avenues were built by the Pharaohs, to connect Luxor temple and Karnak temple, especially for the annual Festival when Amon-Ra, the Ancient Egyptian god, visited Luxor temple. There is evidence of a clear understanding by the ancient

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[1]- Rashed, Ahmed, and Mahmoud Abdel-Latif, "Preservation of Historical Sites and the Challenge of Tourism, Urban Development and Management: The case study of Luxor city, Problems and Prospects", 1st Urban Development Conference of Upper Egypt, Assiut University, Arch. Dept., Egypt, 22-24 November 1993, pp. 8-11.

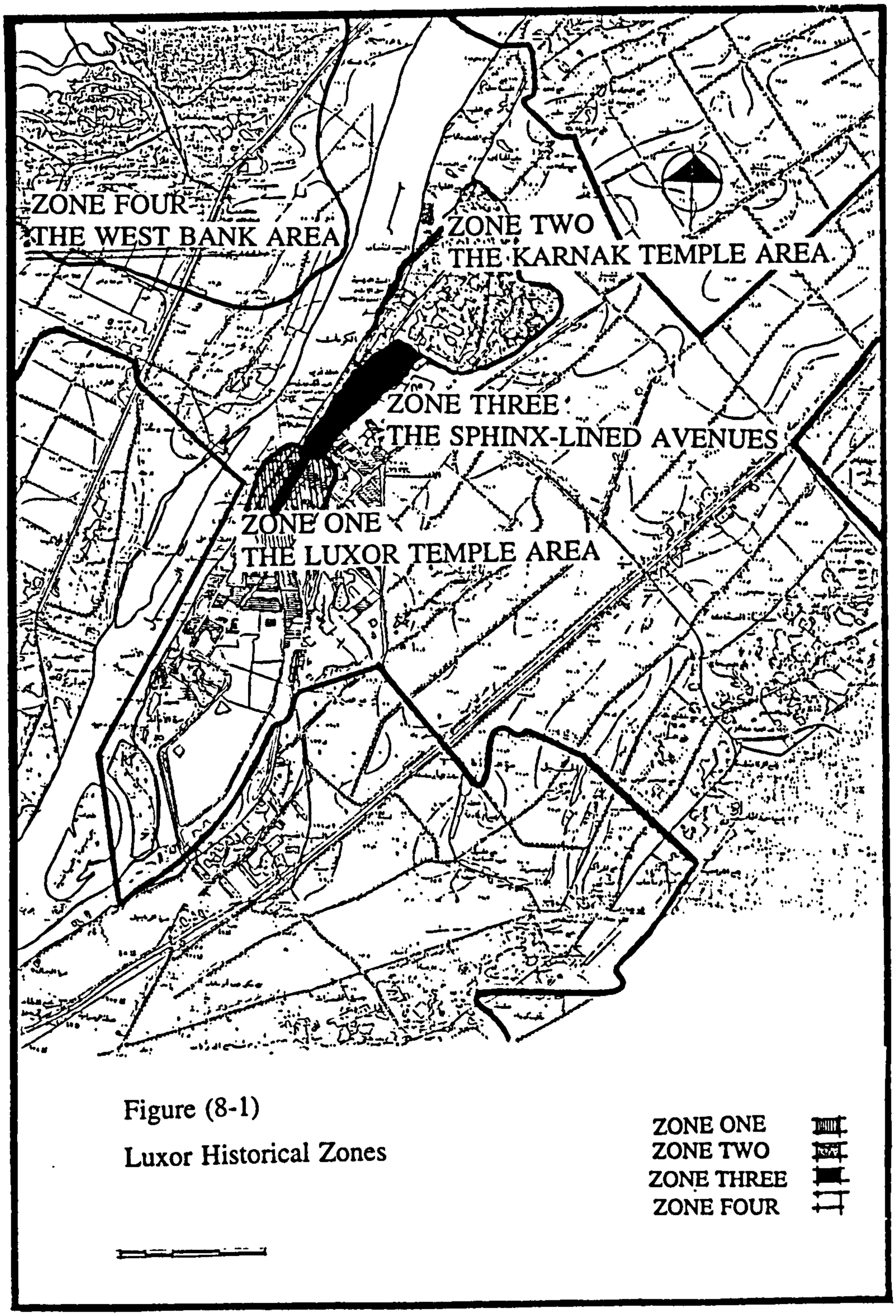

Figure (8-1)

Luxor Historical Zones

urban designer of the function of sphinxes, which were supposed to guard of temples and thus temple entrances and in turn affect the design of the whole city. There are four known sphinx-lined avenues in Luxor city, the most important of which is about 3 kilometres long and connects Luxor temple with Karnak temple. There is a plan to excavate this avenue and convert Luxor into an open Museum[1]. More than 60% of the avenue is available for excavation, the remaining portion is located at Karnak village, under existing buildings in the city centre. From time to time parts can be uncovered.

Zone Four

The West bank has the most significant monuments in Egypt. The Tutankh-Amon Tomb, famous worldwide, is visited by every tourist and because of this it used to calculate the number of Luxor tourists. Studies[2] have shown that it is possible for only four visitors to be inside the tomb at any one time, and if those four take two minutes to see the tomb, then the maximum number per hour would be 120[3]. If the tomb is open daily for 12 hours, the maximum daily visitors will be about 1440 persons. If the annual average of visitors to the tomb is about 80% of daily visitors to Luxor, we can calculate the maximum yearly average of tourists to Luxor as 1440 x 0.8 x 365 = 420.480 visitors. That means the maximum capacity of tourists to Luxor city should not exceed half a million yearly. To raise the number of tourists and to avoid creating problems for the tomb, the Egyptian Antiquities Organization in cooperation with other foreign institutions are intending to build a replica Tutankh-Amon tomb. Furthermore it is considered that Luxor will need a vertical rather than a horizontal expansion of tourism. That is an increase in the number of tourists remaining overnight in Luxor rather than increasing the day visits.

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[1]- The Remote sensing and GIS techniques could be use in this activity as will be covered in chapter 6, technical aspects.

[2]- El-Remali A. at al, "Strategic Planning for Luxor Region", Cairo, Egypt, 1972.

[3]- Unfortunately, during the peak season the visitors exceeded the hourly capacity to over 300 visitors to the determent of the tomb..

8.4 Participation: the means or the ends?

An important distinction should be made in approaches to public participation, between those which identify participation as a *means,* and those which identify it as an *end.* This distinction between *means* and *end* clearly has important implications for the way in which public participation is evaluated in projects and programs. Where participation is interpreted as a *means,* it generally becomes a form of mobilization to get things done. This can equally be a state-directed, top-down mobilization (sometimes enforced), to achieve specific development objectives, or bottom-up "voluntary" public based mobilization to obtain a larger immediate share of resources. The most frequent constraints of participation as a means are operational obstacles such as inadequate delivery mechanisms, lack of local structures of local coordination, while evaluation is concerned with the measurement of quantitative results of specific development objectives, rather than the extent of real participation. Where participation is identified as an *end* the objective is not a fixed quantifiable development goal but a process whose outcome is increasingly a "meaningful" participation in the development process, and is "to increase control over resources and regulative institutions in given social situations, on the part of groups and movements of those hitherto excluded from such control"[1].

Public participation has been appropriated by planners for reasons of efficiency more than equality and in recognition of its important political and methodological advantages in shaping planning decisions. In planning, it has been equally effective in helping to ensure continuity in management, maintenance, and adminstration, building on local expertise and effort which can carry on when "outsiders" have left. Planning participation emerged from grassroots demands and neighbourhood organizations, and not as something passed down from above.

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[1]- Moser, Caroline O., Evaluation Community Participation in Urban Development Projects, Development Planning Unit, Bartlett School of Architecture and Planning, University of London, Workshop, January, 1983, pp. 3-5.

Whatever the arguments, public participation is not a substitute for professional or governmental interventions or for formal planning and design, but an intrinsic part of both processes. Just as governmental and professional interventions can distort programs in favour of the needs of those who dominate, so too can public participation. "Who participates with whom, who relinquishes control to whom and how much, and what specific field of decision-making", is something that can only be decided on a case by case basis (plan by plan), and as an essential preparation to planning and designing. It cannot, in view of the complex network of clients and client demands, be something that is planned as a palliative.

A more coherent understanding of planning, design and participation *is* emerging, one which recognizes planning and design as a *subject* rather than *an object* of public participation; not the end result of the process, but the means to it.

In this approach, planning and design can be effective means of "public enablement" a process that will improve the efficiency of planning and of design practice, that will assist planning and design as a part of the governmental plans, and at the same time will promote an atmosphere of cooperation[1].

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[1]- Hamdi, Nabeel, "Housing Without Houses: Participation, Flexibility, Enablement", VNR, New York, 1991, pp. 85-86.

8.5 Public participation Implementation.

1. Introduction

Implementation is acknowledged as a complex and continuous process of managing, monitoring, evaluating and restructuring the original plan in ways to bring about a wide range of social, economic, and political changes. Gradually, development experts became more sensitive of the need to:

a. obtain information and to become aware of the role that culture plays in the lives of people, and

b. clarify the needs, the attitudes and the perceptions of the people to be impacted by the proposed plans.

Although the ultimate aim of public participation for Luxor is to be a way of daily life, we need to think about the realistic possibilities of implementation, in terms of short-term, medium-term and long-term strategy plans. We need to start around a short-term concrete project for the people to exercise themselves and in the same time for the authorities to test the excessive cost of time, effort and control. This plan will pilot the idea that public participation will be the mean for future development with the hope that it will become an accepted way of people's life.

Emergency action is required for all the four historical zones of Luxor city, the reality is that one of these zones should be chosen as a pilot project for public participation. Therefore, the study will focus on zone **Four**, the Gourna area, as a concrete project in the short and long-term, testing both the Constraints and Facilitation policies. **Zone Four** has been chosen for many reasons;

a. The importance of the west bank heritage.

b. The previous experiment for the relocation of Gourna's people, with Hassan Fathy's experiment and the relocation by the Antiquities Department.

c. The limited urban growth and tourist infrastructure of the area compared with the other three zones.

d. The desire of many of the people to move to other areas because of area legislation.

e. The social bonds, harmony and traditional influences of local leadership in the areas such as El-Sheikh El-Taib.

f. Governmental, as well as International, concern for this area, which could facilitate and finance the project.

The study will concentrate on how to build a new settlement for Gourna's people with the use of public participation, relying on local labour, natural resources, local raw materials, appropriate technologies and expertise.

2. Project goals

Evaluation of past and present experience in city and village planning in Egypt has provided a set of lessons and significant indicators for the future. Notable among these is that the exclusion representatives of the residents from participation in all stages of the planning process has resulted in a lack of implementation. This is in addition to the inadequate understanding of local social realities.

The primary goal of this study is to draw up a development and physical plan which is based on local limitations and available resources, including considerations of its significant heritage, using local materials, labour and building traditions. This is a component of the wider, more comprehensive goal of incorporating the physical planning function in various levels of implementation mechanisms, and of creating job opportunities suited to local capabilities and expertise. Given these goals, the strategy of the project will be based on the following:

a. Physical plan preparation.

This will rely primarily on local village-led capabilities, followed by local city-level inputs, instead of relying entirely on outside consulting expertise. This will ensure that the planning process and the implementation of the physical plan are realistic both in the short-term and long-term. Participation in the planning process by local executives, elected officials, and other representatives of the residents will also lead to the development of local capacities.

b. Focus on the role of public participation

This will occur in all stages of planning and implementation through various direct and indirect means of participation.

c. Change the professional's role

The major professional change is from the traditional role of "performing all the work" to "assisting people to do the planning themselves". Consultants provide specific technical assistance of the management in various planning stages, including establishing an appropriate organizational structure and a training centre in the field.

3. Principles of the project

The study proposes the following principles to relocate the Gourna population;

a. Integrated public participation:

Which includes the collaborative involvement of experts, the public and administrators in different stages of the project, from decision-making, planning to self-help building and self-financing. A consultant will act as a coordinator to connect the different parties of the process.

b. Identification of residents real needs:

To find the appropriate level of expenditure, which will provide for all the people's necessities, and at the same time be affordable. It should be recognised that there will be variations within the population according to the differences of family sizes, the level of education and status. The social upgrading of the community as a whole should also be considered.

c. Setting realistic time scales for the relocation process:

Since Hassan Fathy's first experiment fifty years ago, authorities with the EAO have failed to achieve the goal of relocation through trial and error. The short-term and long-

term goals related to the priorities of the people and the heritage sites have not been implemented. Time is needed if the relocation project is to succeed.

d. Enforcement approach (push approach):

No new generation would be allowed to build or extend their home in the existing settlements. Once married and with children, the family should have the option of relocating in the new settlement or of leaving the area. No restoration or reconstruction to any existing house would be allowed.

e. Encouragement approach (pull approach):

Parallel to the above approach, the new settlement should provide different support services for health and education and jobs. The community of Gourna should be allowed to experience a better world. A pilot project would be critical to the whole process.

f. Connecting the relocation of Gourna with other development initiatives:

Gourna should be considered in relation to the future of Luxor recognising the new administrative formula as a city with a special order. The relocation of Gourna should be integrated with the future of the region. Tourism, the main vehicle for development, should attract as many of Gourna people as possible and should be considered a positive force in the region. Crafts and small industries could play a major role in the employment of local people, which could be focused on the Centre for Relocation in the new settlement.

g. The sustainability of the project:

The relocation project is clearly a long-term project, probably extending for a decade or through one generation. The first stage would be taken up with studies of the old Gourna, and its population and the new site. The residents' opinion of the new site would be sought. One approach would be to build-up an infrastructure for the new settlement over a three year period (second stage), and simultaneously target people for pilot intervention which would act as demonstration models for the others. Following

this activity would be the establishment of local industries, crafts, and tourist facilities with the integrated management of the relocation period over three years (third stage). The completion of the project would be in the final three years (fourth stage) when the rest of the residents begin to be rehoused and a self sustaining economic development process will have been started. The final stage (fifth stage) will be evaluation, maintenance, self-adminstration and management (continuity).

h. The Relocation Centre

The Centre will be the operational body for the relocation project and the focus for public participation. It should be located on the site. It is intended as the intermediate organization which would establish the foundation for continuing the process. In this centre, local people of Gourna will be professionally trained in different aspects of management, building techniques and other skills. It will act as a centre of exchange of information between local people and experts. The centre will provide building materials. It should be located in the centre of the new settlement, with easy access for everyone. It will be the core of public participation adminstration. In this centre the Government will cooperate with the public through the coordination of the professional consultants. The role of the consultant is very important but after a period of time there will be qualified local staff who will administer the centre.

4. Implementation structure

The study aims to make the "Relocation Centre" the main focus in the new settlement for the development and relocation operations. This project is a unique conception, different from other resettlement projects in Egypt. The urban development in this proposal is based on the full understanding of the social-reality, and the nature of the site. This is also linked to the use of local materials, local technology and the traditions of the people, all of which will be applied through public participation at both administrative and community levels. To operationalise this, the role of the "Relocation Centre" will include:

a. Changing peoples' attitudes by awareness campaigns, stressing that the relocation project is basically for their benefit, and that it would not succeed without their support as individuals and as a community.

b. Identifying the key persons, who could be the first group to be trained, and who could then help to promote the plan to the whole community.

c. Encouraging the role of women and youth in the development process and in the self-help construction, to ensure the continuity of the project.

d. Exploiting the use of local materials and techniques. This could be achieved through public consultation meetings before any critical decision is made in the field.

e. Changing the administrative structure of Gourna which will allow (over time) more people to participate.

f. Making sure that the pilot project is a success which will have a great effect on the continuity of the project and encourage others to follow.

g. Training the community in different skills to be integrated with the tourist characteristic of the area.

The place of the centre should be familiar to everyone and within the walking distance from the site, with enough space for different activities such as training programmes, meetings and etc.

8.6 The Challenge to Change Egyptian Bureaucracy

Change always upsets the status quo in an organization. Some may welcome the upset because they find existing conditions restrictive or oppressive. Others, who have no argument with the old, may also welcome the new because they see enlarged opportunities and potential gains. But change in the status quo is likely to be viewed with suspicion by many who do not want to be disturbed in their ways and who are uncertain of what the future may bring in its wake. This is especially true of older people who no longer have the energy or the desire to make the effort required to adjust to the new[1].

Consideration needs to be given here to the factors encouraging change and those that act as barriers to it, in Luxor in order to identify the problems that the Luxor Council must consider in developing and carrying out its plan. The **first** important factor operating in favour of change is the clear evidence that President Mubarak and his key advisors and ministers strongly support the new status of Luxor[2] and the establishment of an effective system of local government, and the special Order to create Luxor as an independent City. **Second,** Egypt has gradually, through successive shifts and slow changes, provided an environment where local councils may begin to function as effective instruments of planning and evaluation. Moving very slowly from a fairly centralized system to one more decentralized, local councils have been given adequate time to prepare for the difficult tasks of self-government. Finally, specific efforts are being made to provide the local councils of Luxor with local funds (from tourism) and resources necessary to emerge eventually as an independent local government unit capable of identifying needs, generating sufficient external funding, developing and implementing programs, and then pursuing the tasks of evaluation and follow-up.

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[1]- Mayfield, James B., The Egyptian basic Village Service Program: A New Strategy for Local Government Capacity Building, (Preface, Garcia-Zamor, Public Participation in Development and Management: Cases from Africa and Asia) , Westview press, London, 1985, pp. 97-123.

[2]- In the appendix 4. there will be parts of many articles written about Luxor and its problems in the last eight years.

8.7 General planning studies

The issues addressed by the planning studies and the levels at which they are to be conducted shall conform to the methodologies for the master plan development, and shall aim at developing a physical plan for the village to the year 2010. These studies shall address various issues including future land requirements and use, infrastructure and road network planning, various services structures, aesthetic considerations, and implementation priorities and schedules.

1. Problematic dimensions

In the past many experiments have been undertaken to relocate the people who lived on the archaeological sites on the west bank. In addition, there was much legislation and preventive measures to limit the urban growth of these sites. This included prohibiting building by concrete, the provision of running water and sewage networks. Consequently, these areas then became squatter areas, and people suffered in many ways. In addition there was the conflict with the archaeologists. The area suffered from[1];

a. Absence of utilities other than electricity and telephones

b. Buildings erected on and among antiquities and historically significant areas.

c. Haphazard physical growth.

d. Deterioration of antiquities and historical areas.

e. Absence of educational, health, sports and other services in the hamlets

f. Deterioration of the living conditions for most of the region's residents.

In spite of the Governmental ventures to relocate people and the real desire of these

[1]- Luxor City Council, "El Gourna Region Resident Relocation Study and New El Tarif Village Planning Through Community Participation", Luxor, Egypt, October, 1992.

people to be transferred[1], there are still many obstacles to their relocation which could be summarized as:

a. The residents' suspicion of all government promises.

b. The raising of the relocation issues which always coincided with the authorities' visits and were then forgotten.

c. The Government's duplicity in trying to prevent building houses with concrete, while allowing service buildings to be constructed in this way.

d. Difficulties with people who would like to gain from there location.

e. Changing the economic base of people who worked in the "black economy".

f. Not enough time given or qualified staff employed to understand the environment and local circumstances. In addition, many of the studies or recommendations were unrealistic and could not be understood by the people.

Learning the lesson from this experience a secondary goal of the proposal is to build up trust, awareness and understanding through public participation of all different parties, recognising the different social, economic, environmental and planning factors, to achieve realistic solutions and suggestions for these people.

2. Basic Studies

To fully understand the project capabilities and limitations, basic studies such as social, economic, environmental and planning factors should be covered.

[1]- As a result of the questionnaire, many of the west bank residents expressed their hope to transfer in a better accommodation and better environment.

A. Social factors

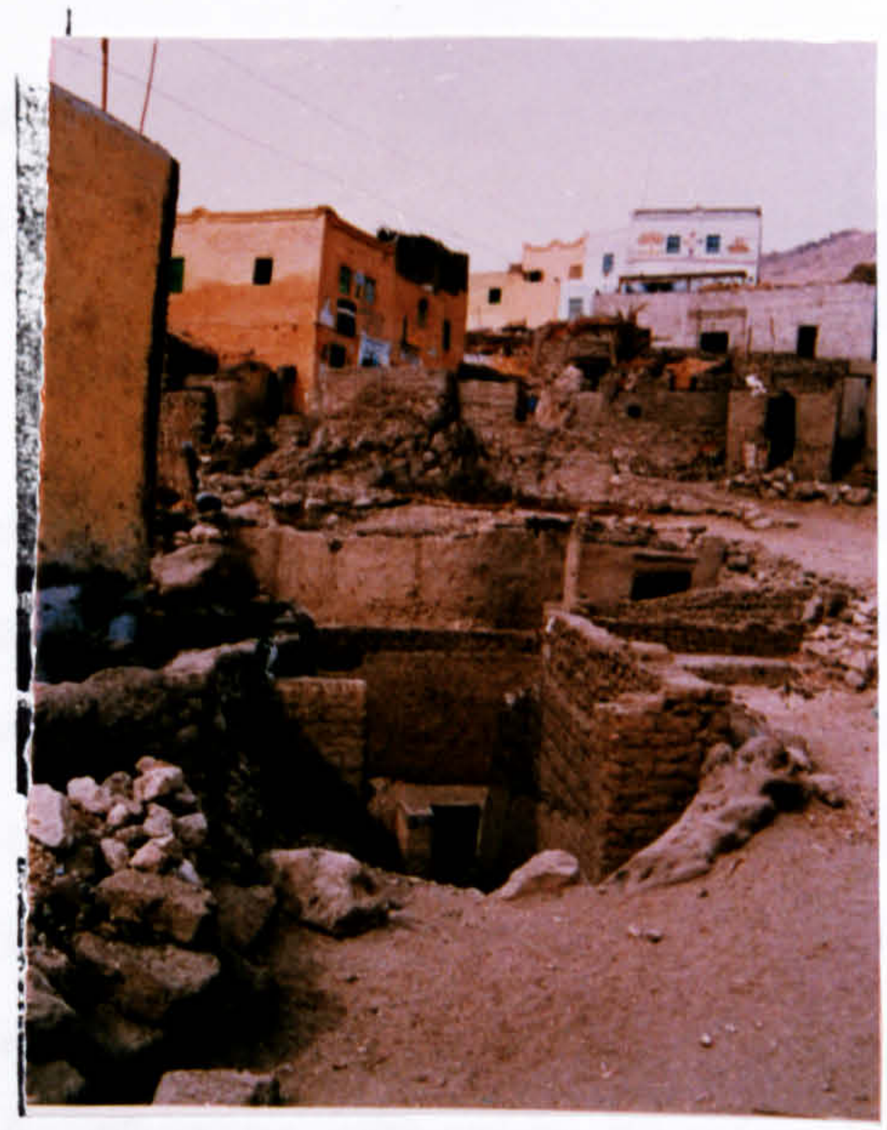
At the beginning of this century, in connection with the excavation activities on the west bank of Luxor, temporary labourers came to work with the teams in this area, which was then devoid of any population. Some of these labourers settled and supplemented their income by robbing the tombs. As a result, different villages (Naga) were established (Naga Gurnat Maree, Naga El-Haroubat, Naga El- Hassassna, Naga El-Ghabaat and Ezbat El-Ward, and Naga El-Atayaat and El-Sawalim). Each of these villages had similar characteristics and family bonds which could be considered as an extended family. The villages are tribe-like in structure and are administrated by El-Sheikh who has influence in all the different decisions and problems on the village and who is responsible for marriage and religion. His home is the biggest in the village, is located near the mosque and provides places for guests to sleep. In each village, there is a large space, mostly at El-Sheikh's house, for special social activities. The growth of these villages is related to their power, and, the more males, the greater the power.

The village activities are influenced by the natural landscape of area, and the limited amount of agricultural land means that most of the population work in tourism and antiquities generally. A high percentage of immigrants work outside the area, but keep their families in Gourna. Most of the marriages happen within the village and most of the houses contain extended families. There is a considerable number of educated people, but more than half of the villagers are not educated and work as guards on archaeological sites.

The character and the life of the occupants appear on the facades of their houses, which show important events they have undertaken such as doing Hag, or visiting Mecca, in addition to many decorations placed in the entrances.

Photographs (8-1,2 and 3)

The people of Gourna who first settled in the area supplemented their income by robbing the tombs.



The character and the life of the occupants appear on the facades of their houses, which show important events they have undertaken such as doing Hag, or visiting Mecca, in addition to many decorations placed in the entrances.

B. Economic factors

The people of Gourna started as labourers on the excavations. Many of the families made a trade from their own excavation of tombs and therefore resisted the relocation policy.

Recently, the possibilities of stealing from the tombs have been limited. Part of the population are working for the Egyptian Antiquities Organization as guards on historical sites. Some are still working as labourers on excavation sites with foreign teams. Others are working in activities related to tourism. There are some small craft industries which employ women and children. Therefore, Gourna is considered to export labour. More recently, even tourist activities or working with foreign teams have become seasonal. In general there is no stable economic base such as agriculture or industry in the area. The possibilities for economic development are in these fields:

a. The tourism service sector which is expected to grow significantly.

b. Medium and light industries in areas such as alabaster, papyrus, rug and carpet production.

c. Old building maintenance and new building construction.

d. Antiquities restoration, protection and excavation

e. Population growth and the anticipated increase in the number of tourists will necessitate the extension and improvement of service industries.

Photographs (8-4,5 and 6)

Many of the families made a trade from their own excavation of tombs and therefore resisted the relocation policy.

Part of the population are working for the Egyptian Antiquities Organization as guards on historical sites.

Some are still working as labourers on excavation sites with foreign teams. Others are working in activities related to tourism.

C. Environmental factors

The site of Gourna, in a hilly desert area, effects and is affected by the diversity of activities on the area. The location of residential quarters in the Gourna settlement was guided by the limited available agricultural land with a concern to protect and to exploit the natural elements: water, sun, wind, and the lie of the land, in order to create comfortable bioclimatic living conditions. For that, their inhabitants chose the summit of hills where clusters of houses form a village or "Naga" protected from the flooding of the Nile River. Because of the limited availability of building land and for climatic reasons, Gourna is based on compact urban groupings of buildings, weaving a dense and continuous tapestry of structures, exposing only the roof tops and part of the facades to the harsh sunlight. This principle is based on the maximum volume for a minimum of exterior surface.

Furthermore, for privacy and for climatic reasons, the habitable space is cubic with small openings to the exterior, with fixed blinds minimizing heat-gain from the outside environment. The habitable space is distributed around a central court which provides natural illumination, ventilation, and thermal regulation. In winter, the central position of the court also serves as a source of warmth. In summer, a harmony of lush greenery provides shade and a source of humidity in the dry desert air. Finally, the use of traditional materials such as clay, brick, palm leaves, wood and lime, ensures that the building has an organic quality[1].

Because of the geology of the site and its archaeological quality, it is impossible to have any sewage network or water pipes below ground, therefore underground tanks are used. Drinking water is carried from the lower areas to the top of the hill by donkeys.

Footpaths and roads are formed according to the mountain contours, giving maximum

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[1]- Belkacem, Youssef, "Bioclimatic Patterns and Human Aspects of Urban Form in the Islamic City", (Preface, The Arab Urban Development institute, The Arab City, Symposium held in Medina, Kingdom of Saudi Arabia, Feb 28, 1981), p

shade and wind movement. There is no system to collect solid wastes in the area and most of the courtyards house different types of animals without any health considerations. Responding to the climate with local materials and traditional constructional techniques, the shelter take shape and architecture is formed.

Photographs (8-7 and 8)

Drinking water is carried from the lower areas to the top of the hill by donkeys.

D. Urban and Planning factors

Environmental aspects shaped the urban form of Gourna. The total area is about 30 feddans, populated by 16.000 persons, living in 3000 homes in the different villages. Most of these houses contain extended families. The houses are built according to demand, therefore they will be built over a period of time. The maximum height of building is two floors.

Legislation prevents any construction in concrete, therefore most of the buildings are built from traditional materials. Green bricks have been used even though there is another law to prevent the use of clay to protect agricultural land. New construction has to break the law either by building with concrete or building with clay. Thus, most of the citizens have problems with either the Egyptian Antiquities or the City Council.

There is no health service, education facilities or youth centres, and, as has been mentioned no sewage nor water systems. Electricity is the only utility provided.

The urban growth of Gourna appears haphazard but was regulated by the location of the tombs. Every house was built above one or two tombs to allow the owners to excavate and steal from these tombs without interference from the authorities.

Photographs (8-9, 10 and 11)

The urban growth of Gourna is haphazard but was regulated by the location of the tombs. Every house was built above one or two tombs to allow the owners to excavate and steal from these tombs without interference from the authorities.

Most of the existing houses are in a bad condition.

Green bricks have been used even though there is another law to prevent the use of clay to protect agricultural land.

8.8 Proposed site for the new settlement

Alternative sites for the relocation of El-Gourna people should be evaluated. Two major factors effecting the evaluation are the proximity of the archaeological sites and the location of agricultural land. Other factors such as accessibility to work and other urban services are very important. All this points to a desert site on the western bank, not on agricultural land with access to the historic sites.

Photograph (8-12)

Two major factors effecting the evaluation are the proximity of the archaeological sites and the location of agricultural land.

8.9 Public participation in Gourna

> "People already have the knowledge; what they must have are the rights over their local environments. This is the big problem in the world today. The vast majority of the people have become passive observers, and few people are taking decisions fro everyone else. That is the prime reason why the environment is being destroyed".[1]

As we have seen in the Nubian experiment, after time had been spent in negotiation, and under the threats of the floods arising from the construction of the Aswan Dam in 1934, it was realized that there was only one year to build the new homes and villages before the existing settlements were flooded. This led to a miracle. Without hesitation, with limited money, local experience and materials and much participation Nubian built their new settlements.

In the Luxor temple area, the people were moved by human force, but in the New Gourna project, people were not threatened by nature or human action and have remained in their existing homes. This does not mean that we can achieve results only by threat or the exercise of power. The most important issue is the necessity for people to accept change. In the Nasriya project, the people participated to upgrade their environment, they gave all they could offer in effort, finance and time.

In Gourna, the assumed role of the government as a major supplier of services has to be changed. Instead the process will adopt strategies of the *least* direct intervention in construction, coupled with the *maximum* support of families, community organizations and local enterprise, who will become the prime movers in construction and implementation. It is a strategy which generates the need for a **non-government organization** in Gourna to mediate between the necessities of private life and the

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[1]- Angarwel, Anil and Narain S, "Towards Green Villages: A Strategy for Environmentally Sound and Participatory Rural Development", Centre for Science and Environment, New Delhi, 1991.

structures of adminstration[1].

Implementation planning is not merely a process of creating a list of who is responsible for what, but is rather a process by which the participants in the planning situation come to know each other, come to appreciate the contribution each can make, come to open meetings and are candid in their comments and feelings. They take a personnel interest in the project. When an external facilitator works with the project staff in implementing the planning process, new kinds of ideas can be introduced. New organizations which build upon trust, openness, and cooperation can be strengthened. A variety of skills can be learnt about feedback, conflict resolution, reflective inquiry and process consultation which can be made part of the decision making and problem-solving procedures.

Clearly, participation allows opportunities for the people involved to define their real needs as they perceive them and to express priorities requisite to the satisfaction of those needs.

The success of such demand will depend on the extent to which interest groups control or influence decision-making representative bodies and other participatory organizations. In other words, the capacity of participatory organizations to take action to meet demands is directly related to the opportunity and power to influence the making of key decisions.

In short the aim of the Gourna project is to define the process but not to proscribe the outcome; that is the business of the participants.

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[1]- Hamdi, Nabeel, "Low-income Housing: Changing approaches", (Preface, The Architectural Review, 1062, August, 1985), pp. 42-47.

8.10 Administrative Participation

The success of administrative participation in Luxor city hinges on the extent to which the council members and executive members are able to alter their behaviour and expectations. They will no longer be allowed to doing many things that they were accustomed to do and they must learn how to do many new things. Such a transformation of behaviour in Luxor's local government will not be easy to effect, and, unless all the resources of the City council in conjunction with central government ministries concerned with Luxor development work together, it is likely that the change expected will not be effectively implemented.

All human behaviour is learned. Hence, the success of the administrative participation will depend on the opportunities afforded to members of local government to receive *training* in new skills. The city must provide a climate for learning and devote adequate resources to the task. The acquisition of new skills is at the core of the new participatory administrator.

However, public participation is not a magic stick, but the more people share in the responsibility, the more they accept the end results. To achieve sharing the responsibility, change in the Gourna climate is required.

8.11 The Program[1]

INITIATION, PREPARATION, IMPLEMENTATION AND CONTINUATION

The initiation stage of the project is carried out by the staff of the local Government offices who define the objectives of the project and appoint a "Sponsor" from among their staff, to be the spokesperson for the Local Council. An External Consultant is then appointed to direct the project. His **first** job is to identify the roles and relationships of the participating parties. The relationships are between:

a. The Consultant and the City Council (Sponsor).

b. The Consultant and the Local Representatives.

c. The Consultant and the Gourna residents

d. The Gourna residents and the Project Sponsor.

e. Gourna residents and the population of Luxor

f. Private sector interests in the area (e.g. tourism).

Also, it is necessary to understand the relationship of the Gourna project to the Master plan of Luxor city.

The **second** is to open the channels for communication in order to understand these relationships. This will involve:

a. A public meeting for the participants, i.e the Authorities, the Consultant and the Gourna residents to identify and agree on the objectives of the project.

b. Discuss with all participants other experiments (such as Hassan Fathy's, the Nubia project and Nasriya project), considering both their positive and negative aspects.

c. Individual interviews and questionnaires with some of the residents.

d. Identify and discuss the issues by "Brainstorming" solutions to measure the general response to the project.

Therefore, the role of the consultant will be changed from the traditional *"doing all the job"*, to the participatory *"help them to do the job"*.

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[1]- This will be summarized in a chart by the author describing all the stages of the project with the participants in the "Relocation Centre".

The **third** step of the participatory stage is to identify the phases of the project and the role of the participants in every phase of the project as the table suggests:

Project Phases	Gourna resident	Authorities	Consultant
1. Project objectives	*	0	0
2. Data collection	0	-	*
3. Project proposal	-	-	*
4. Proposal development	-	-	*
5. Choosing from proposals	*	*	0
6. Details drawings	-	-	*
7. Final evaluation	*	*	0
8. Implementation	*	0	*

* Means essential role, 0 Means assistant role, - Means secondary role

The **fourth** step is to choose the method of participation. As objectives and problems are identified, they will be stated and prioritized. The critical point here is how to deal with preconceptions about solutions form all the participants. In the case of Gourna, the project could be divided into targets. These targets will range from providing all the basic needs in the new site, to individual and group relocation. The criteria of each decision will be based on **time, cost,** and **effort.** Even in the basic needs target they will be prioritised according to the community needs (schools, health services, utilities, mosque, etc). The allocation of houses will also be prioritised according to family necessities, existing house conditions and the threat they provide to the heritage. Then when agreement on priorities is achieved the next issue will be to agree on who and where? That is the location of the residents in the new site. Such issues needing intensive discussions. Even when the project starts, the plan will not be complete and will have to be settled by negotiation.

The residents then could be grouped according to family size, economic level, family

ties and sharing priorities. The community as a whole could then be rearranged as working groups, each with a member of government staff, community members and technical support. Learning, and therefore, training becomes an integral part of the program and the approach.

8.12 Measures for sustaining Mass Participation

Once the framework for promoting mass participation has been established, a more important, and perhaps more difficult, task is the creation of the right types of conditions for sustaining mass participation over time. The important question is how to maintain, or even build on, the initial momentum of participation derived from the desire to satisfy a specific need when that need has been fulfilled. New demands and higher aspirations take its place, which may be difficult for the authorities to satisfy.

Experience has shown that the critical factor for sustaining mass participation concerns the extent to which the people who have previously participated individually or collectively development efforts perceive the rewards and benefits received in relation to their inputs. Essentially, this consideration focuses on the related issues of incentives and motivation which are now widely recognized as important conditions for mobilizing people for effective participation in the development process.

Therefore, the function of the "Relocation Centre" is not only for the project objectives, but also for the sustainability of the Gourna people and the whole environment. The "Relocation Centre" would be open to tourists and would provide information about the ongoing relocation activities, and knowledge about the monuments in the vicinity. The "Relocation Centre" would also include a display area, a theatre, a cafeteria, and a library, with supportive workshops and offices. In this way tourism will be integrated with the project objectives to improve the quality of life of Gourna people. The display area will exhibit the traditional crafts of the people, produced in the "Relocation Centre" itself, or locally. The theatre could provide folklore plays. The cafeteria will provide local drinks and food. And the library will have all information about the history of the

area and documents of the project and how the process is working. Furthermore, accommodation facilities could be provided on the new site for tourists to live in a traditional way. A further step which would need a change in the social attitude of the Gourna's people, that they could provide bed and breakfast and receive direct income from the tourists.

8.13 The Future

It has been assumed that public participation should initially be promoted around a concrete project usually in the form of a self-help construction such as shelters, schools, community centres, roads and bridges, according to the needs of the public. However, this approach (participation as a means) risks encouraging only episodic participation since, once the communal facility is built, the incentive for participation disappears. Although participation can be re-stimulated around another construction project, each successive project is likely to be of less perceived importance. The difficulty lies not in the use of a specific community project for initiating participation, but rather of this becoming an end in itself. Used as a means of encouraging the establishment of local organization, promotion via concrete community works can be a positive step. One approach frequently taken is to encourage the public to begin by helping to plan a project prior to participating in its construction. In this way, people can become accustomed to organized decision-making which can carry over to other projects. An alternative approach (participation as an end) to stimulating continuous public participation is to engage in a general promotional effort to create public motivation prior to beginning a specific project. In this typically indirect form of promotion, communities are encouraged to discuss their local problems, to decide to organize and then, through group processes, determine an order of priority[1].

"The future is not written anywhere, it is still to be built. It is an uncertain, multiple and indeterminate future. In fact, without this uncertainty, human activity would lose its

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[1]- UNITED NATIONS, Popular Participation in Decision Making for Development, Department of Economic and Social Affairs, New York, 1975, pp. 36-37.

elements of freedom and its meaning. The hope of a desired future".[1]

During the five year initial period of Gourna project, when experience is gained in methods of implementation through public participation, it will also be possible to consider ways of expanding these areas as well as creating new ones for further action in Luxor city as a whole. To be practical, such a policy must not only aim to create minimum interference with the living fabric of the city as a whole, but also to allow other agencies to participate in the conservation of the historic city (World Bank, USAID). The few conservation and environmental agencies now in existence are made painfully aware that, in essence, they are spending and not earning from conservation. Consequently, they are under strong pressure to justify and trim the costs of conservation and protection (estimates show that it costs three times as much to clean pollution as to prevent it, for example, prevention is better and cheaper than cure).

It is the role of professionals to deal with of conservation in Egypt. There is a lack of financial resource to deal with the complex problems of conservation and planning . It is, therefore, important to place a strong emphasis on training and strengthening the expertise of the relevant planning authorities to deal with their own situation, and where possible, to have them assisted by facilities from other developed countries. Perhaps it is this kind of sensitive approach that is urgently needed from foreign consultant expertise, rather than the production of glossy master plans for ministerial shelves.

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[1]- Godet, Michel, "Effective Strategic Management: the Prospective Approach", Technology Analysis and Strategic Management, Vol. 1, 1989, pp. 45-50.

8.14 Sustainability

"The language of "sustainability" as a goal in the planning and re-planning of towns, is new. But our image of the pre-industrial urban settlement suggests a place which was sustained through a mutual relationship with the rural hinterland that fed its citizens. A successful city relied on water-borne traffic to and from its wharves.

Might it be that instead of using the concept of sustainability to support our aesthetic predilections, we should shift the focus from sustainable cities to sustainable citizens?

The most widespread criticism of new settlements and of new developments generally is the loss of the quality of urbanity associated with the street, the absence of mixed land use through the adaption of zoning, and the surrender of the environment to the needs of motor cars"[1].

New settlements in historic areas also lack a comprehensive perception of sustainable development, one in which tourism projects are built in harmony with the surrounding environment, and one in which the gap between the facilities developed for the tourists and the facilities available for the locals is not huge. This lack of social consideration epitomises government policy for tourism development and could easily lead to a complete rejection of the industry and to the birth of axenophobic attitude among the directly affected locals[2]. The Social and cultural consequences of the tourist industry are not in the picture. In a recent unpublished report by the Ministry of Tourism (1993), no mention was made of community participation or of maximizing tourism income into local economies; nor about ways of altering the nature and scope of tourism developments or the possibilities of moving towards a more sustainable path.

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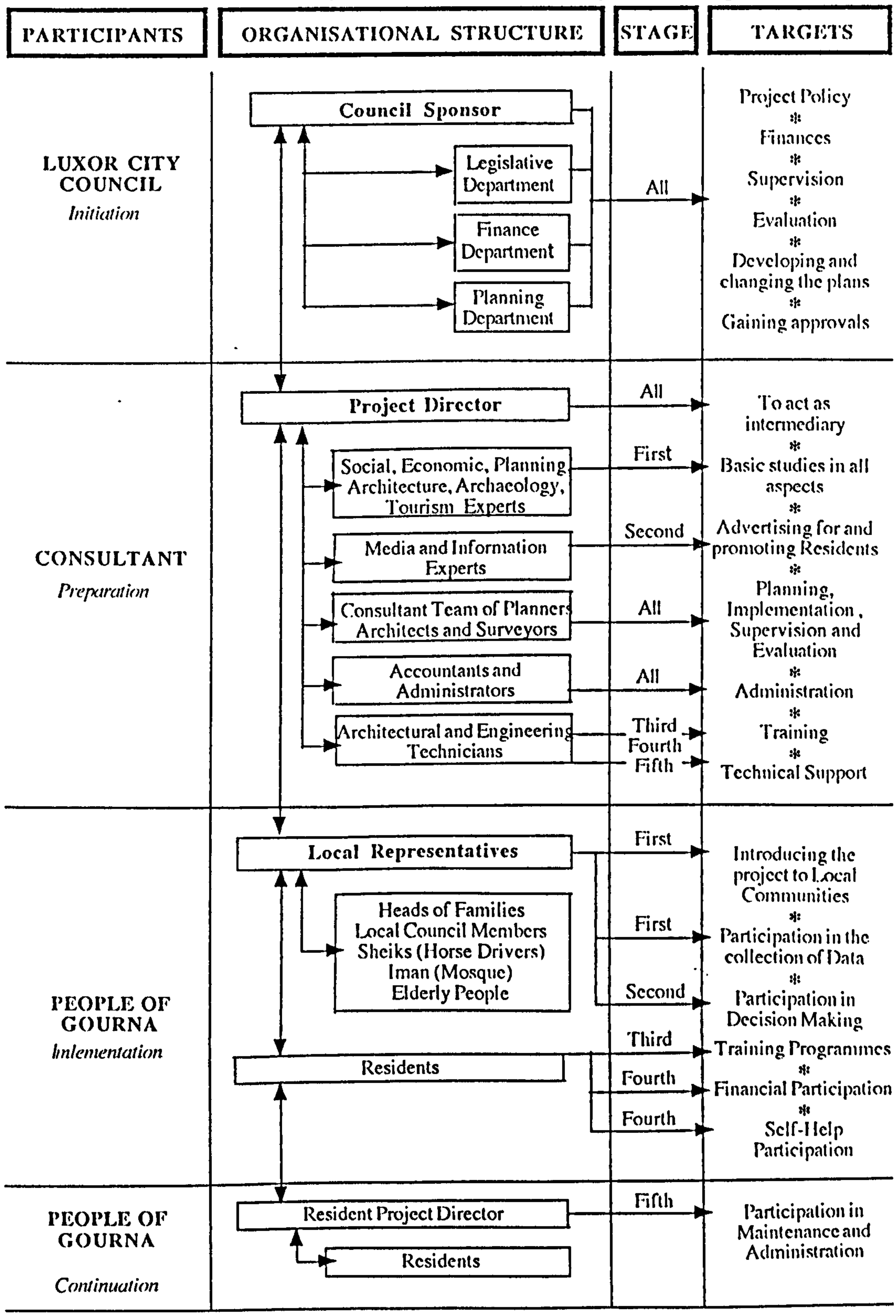
[1]- Ward, Colin, New Town, Home Town, Calouste Gulbenkian foundation, London, 1993.

[2]- Aziz, Heba, "Tourism and Terrorism: Cause or Effect", Conference, Tourism the state of the art, University of Strathclyde, July, 1994.

8.15 SUMMARY OF THE CHAPTER

The Centre for Relocation Participation will be the summary of this chapter (Figure 8-2)



CHAPTER NINE

CONCLUSIONS AND RECOMMENDATIONS

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9.1 CONCLUSIONS

The origins of this research lie with the concern of the Author for the conservation of the historic sites and monuments of Luxor. Having withstood the ravages of 5,000 years of history they now are at risk from the armies of tourists who come to visit them, from a central adminstration that is incapable of implementing plans to defend them and from and the local population who desecrate them in order to earn a survival income. Many studies have been commissioned and many plans produced with the aim of managing this resource in a more controlled way but few have seen the light of day and fewer have been implemented.

The research shows that this failure to achieve objectives with which there is general agreement, occurs for a number of complex and related reasons which are to do with the conflicts between Egyptian culture and the imported European concepts about planning, building and conservation. The thesis hypothesises that Public Participation is a way out of these dilemmas but in the course of the research it has been discovered that "true" participation has its own rules that are as much concerned with procedures as with end products, and as such provide a threat to traditional planning methods.

Three important propositions arise from the theoretical and empirical studies (sections one and two) in the dissertation. They are:

1. Participation, Social Reality and Social Learning

a. That participation has a number of **parameters** related to the **scale** of the participation, the **type** of participation required, the **form** that the participation will take and lastly, the **kind** of participants who will take part.

The implication is that there is an appropriate procedure for different combinations of parameters and that these should be understood in the early stages of a project. Furthermore, that whatever the procedure adopted, participation with change the traditional planning procedures which at their best allow for consultation but little else.

b. That the traditional form of planning has been based on a perception of **physical reality** and that the language associated with it has become that of the "expert" or professional planner. Lay People perceive to built environment as a **social reality** and this is particularly the case when describing their own lives and environments.

The implication of this is that in the traditional planning procedures are inappropriate for projects that involve true public participation. Projects need to be described in a language that is understood by the lay public and are built on concepts that are primarily social rather than physical.

c. That the concept of **"Social Learning"**, which is that all knowledge is deeply embedded in the culture of a society and that any change, i.e. learning, is a development of that culture, radically changes the traditional roles of the planner or expert whose professional training tends to alienate them from the "home culture" and allows them to impose an acquired culture on a community.

The implication is that the planner or researcher can no longer be the detached observer or objective planner but must become involved in the micro culture of the community for whom he is planning. This has given rise to the term "bottom up planning" as opposed to "top down".

If this set of propositions are combined within the framework of a participation exercise, it can be seen that radical changes would have to be made to the traditional planning procedure; indeed we are no longer talking about **public** participation but participation of all the parties concerned, experts, administrators and "the public". In fact all become experts in their own fields contributing skills or knowledge to the common goal.

The theoretical research concludes that it is not difficult to see why research studies and well intentioned plans have remained on the shelves; they are impossible to understand by the people for whom they were intended. They, the public, understandably put every barrier in the way of the implementation of proposals which they do not understand and in which they have little faith to provide them with any social benefit. To the public, these proposals represent unwanted change.

2. Social Relationship; Collaboration, Anomy, Alienation and Conflict

A theory of social relationships, discussed in the first section of the thesis, illuminates the empirical studies of the Egyptian experience of Participation (section two) and can be applied to the study of Luxor. This theory proposes that there are four states of social / personal relationships and these may be seen as:

a. **Collaboration,** in which the parties have common values and agreed priorities.

b. **Anomy,** in which previously agreed rules have been broken by one of the parties to the detriment of the other and tensions between the two exist.

c. **Alienation,** in which one of the parties feels marginalised by the action of the other.

d. **Conflict,** in which values, rules and priorities are not shared and action cannot be agreed.

The theory suggests that in the first and last, progress will be stifled but in the other two progress is possible because the tensions produced are manageable and often generate creative ideas. By using this explanation of social interaction in the studies discussed in the second section of the thesis, it is possible to understand why some actions were more successful than others but that, in the main, the conflict that existed between Policy-Makers, Experts, and the Public defeated attempts to implement preconceived plans. From this theory we can learn that the objective of any planning exercise will be to set up conditions in which Collaboration and Anomy can exist if the exercise is to be successful.

3. Urban Planning: Conservation, Tourism and Development

The third set of propositions discussed in the first two sections of the thesis, is the need to drive policies for urban planning by a strategy that integrates the needs of Conservation, Tourism and Development. This is fully discussed in chapter **4,** but it should also be mentioned that the implication for the experts in Conservation, Tourism, and Development are considerable, as in the past they have worked in isolation, developing their own priorities, but now will have to learn collaboration skills.

9.2 THE CASE STUDY: LUXOR

The third section of the study, Implementation, applies these three sets of propositions and other research findings to a proposed project in Luxor. As one of the first considerations relates to the scale of the participatory exercise, it has been decided to limit the proposal to one of the zones identified in chapter 8 rather than to the whole of Luxor. This has been done for two reasons. The first is that the evidence suggests that to have the greatest chance of success, participation projects should be related to an identifiable group or community. The second is that if the project succeeds, others will follow and will be able to build on the example and trust established in the first.

Thus, the objectives of the project are directed at being clear about the scale, type and form of participation; about the training and information required to describe the social reality of any proposal and the understanding required to make this an opportunity for social learning; about establishing a situation of collaboration and anomy rather than one of alienation and conflict and finally to establish an integrated strategy for conservation, tourism and development. The objectives or targets are listed in figure (8-2) at the summary of chapter 8.

9.3 RECOMMENDATIONS

The recommendation arising from this research are, firstly, immediate and specific relating to the proposed relocation project of Gourna, secondly, of a longer-term and more generalised nature relating to Luxor and thirdly long-term recommendation relating to the historic sites throughout Egypt. The recommendations are directed at particular groups of participants in the planning process; groups that have been described throughout the thesis as being in conflict with each other. These are the Policy-Makers (authorities), the Consultants (sometimes referred to as the experts) and the Public. The three groups and the three time scales provide a matrix of recommendations that can be considered from the point of view of a group spanning over all time scales or of a time scale spanning over all groups.

RECOMMENDATIONS	Short term: Gourna	Mid term: Luxor	Long term: Egypt
Policy Makers	Nos. 1-3	Nos. 10-12	Nos. 19-21
Consultants/Experts	Nos. 4-6	Nos. 13-15	Nos. 22-24
The Public	Nos. 7-9	Nos. 16-18	Nos. 25-27

9.3.1 SHORT-TERM: GOURNA

Policy-Makers

1. Prepare and publish a policy for the Relocation Project with the help of the legal, finance and planning departments.

2. Prepare an outline brief for the Project and gain approvals for its implementation.

3. Appoint a Council Sponsor and a Project Director.

Consultants

4. Set up the Centre for Relocation.

5. Set up Advisory group consisting of experts in Sociology, Economics, Planning, Architecture, Archaeology and Tourism.

6. Commission Studies in social, economic, and technical issues in the Gourna region.

The Public

7. Participate in the programme of awareness studies.

8. Participate in the collection of data and in the public meetings.

9. Set up residents committee and system for electing representatives and feedback meetings.

9.3.2 MID-TERM: LUXOR

Policy-Makers

10. Within the new Administrative system for Luxor, separate the functions of decision-making and implementation. The responsibility for the first should be with a trust consisting of local authorities, experts, international organizations and citizens. The second with appointed organizations chosen for their expertise in the particular field.

11. Identify public rights and responsibilities and place restriction orders on urban squatters living on historic sites.

12. Evaluate the current City legislation to eliminate conflicts and inappropriate measures. Change where necessary.

Consultants

13. Undertake studies of the social history of the population of Luxor to include demography, ethnography, traditions and values. the methods could include questionnaires, interviews and public hearings.

14. Undertake studies of land uses and city activities and their relationships to the historical environments.

15. Prepare two strategy plans, the first aimed at decreasing the causes of today's crisis, the second to consider the social, political, economic and technical issues of Luxor city in the context of the present circumstances of the Country, making balance between national capabilities, development pressures and conservation needs.

The Public

16. Call for literacy campaigns in specific historical and environmental subject areas.

17. Call for programmes for public awareness of the historical value of Luxor.

18. Call for public participation in all planning projects in order to bring public views into the currency of policy thinking.

9.3.3 LONG-TERM: EGYPT

Policy-Makers

19. Proclaim conservation of the heritage as a national duty and responsibility. Recognise the value of participation between the people and governments of the world to meet this responsibility.

20. Establish and International Trust with powerful financial resources to conserve the world's heritage, especially in developing countries.

21. Establish professional departments in each municipality with a responsibility for the heritage and to co-ordinate the contributions of Universities and Research bodies.

Consultants

22. Gain experience of conservation projects through a programme of exchange visits and international conferences.

23. Integrate plans for development, tourism and conservation on a national and local scale.

24. Adopt an environmentally friendly approach to the conservation of historic sites and avoid the dangers of inappropriate technology.

The Public

25. Develop awareness of the conservation crisis and the necessary balance between heritage protection and residential capacities.

26. Encourage the tourists industry to serve the heritage and participate in the financing of conservation works.

27. Encourage academic studies to develop students appreciation of heritage values and support the collaboration between conservation agencies and schools in national projects.

9.4 FUTURE RESEARCH

One of the questions that was raised in the thesis was "Participation: an End or a Means?" It was suggested that to encourage participation merely in order to facilitate the completion of a project, was to have a limited view the potential of participation. This was participation as a means. On the other hand, participation as an end considered it as a way of life, an end in itself and something to be encourages.

The same question could be applied to Research, and particulary to the kind of research that this thesis has reported on and discussed. Are the findings of this research to be used as a means of facilitating urban planning in Luxor through public participation or is there a wider message contained in its pages, that is a plea for continuous research, as a way of life, as an end in itself?

It would be unrealistic to think that the dissemination of this work could change national work practices and attitudes that have become part of the Egyptian culture. However, with effort and pressure some of what is proposed locally might be achieved and with the interest that the research has generated already, this is likely to happen. But for the future more research will be required to keep up a relentless pressure on the Authorities to take the considerable resource of the public's participation seriously and to allow them to play a major part in the shaping of their future social reality.

APPENDICES

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APPENDIX 1: THE PILOT QUESTIONNAIRE 1991 (IN ARABIC)

بسم الله الرحمن الرحيم

١٠/ ١١ / ١٩٩١

جامعة اسيوط
كلية الهندسة
قسم الهندسة المعمارية
.....

استمارة البحث الميداني و الاستطلاع الابتدائي لدراسة

المشاركة الشعبيةفي الحفاظ وتنمية مدينة الاقصر

PublicParticipation in the Conservation and Development of Luxor city

الهدف من الدراسة :

اعادة تخطيط مدينة الاقصر يراعي فيها الحفاظ على المناطق الاثرية الظاهرة وبحث امكانيه اتاحة فرصة للتنقيب عن التراث المدفون في اطار تنمية وتطوير منطقة جديدة للنمو العمراني من خلال المشاركة الشعبية العامة لمدينة الاقصر

ينقسم البحث الميداني الى اربعة فصول :

١- بيانات للتعرف على افراد العينة .

٢- بيانات للتعرف على السكن و البيئه العمرانية .

٣- بيانات للتعرف غلى المدينة و ارتباط العينة بها .

٤- بيانات للتعرف ودراسة الاتجاهات و الامكانيات المتاحة للمشاركةفي تغير الوجه المستقبلي لمدينة الاقصر .

المجموعة الاولى من الاسئلة

للتعرف على خصائص السكان ووضعهم الاجتماعى و الاقتصادى

اسم المستقصى منه ----------

العنوان ----------

رقم المنطقة على الخريطة ----------

١- الديانة :

١- مسلم ---- مسيحى ✓

٢- السن :

اقل من ٢٠ سنه ---- ٤١ ٥٠ سنة ✓

٢١ : ٣٠ سنه ---- ٥١ سنه فاكثر ---

٣١ : ٤٠ سنه ----

٣- هل انت من ابناء مدينة الاقصر ام من خارجها :

من ابناء الاقصر ✓ من خارجها ----

٤- اذا كنت من خارجها ما مدة الاقامة بها :

من ابناء الاقصر ---- ١١ : ٢٠ سنوات ----

من ١ : ٥ سنوات ---- ٢١ سنة فاكثر ----

٦ : ١٠ سنوات ----

٥- ماسبب الاقامة بها :

من ابناء الاقصر ✓ توفر الخدمات ----

العمل ✓ اخرى حدد ----

توفر السكن ----

٦- نوع العمل : لايعمل ---- عمل موسمى ---- عمل دائم ✓

٧- طبيعة العمل : لايعمل ---- عمل حكومى ✓ عمل قطاع خاص --

٨- فى حالة العمل الموسمى :

لايعمل ---- عمل دائم ----- عمل تجارى -----

عمل نقل ----- عمل صناعى ----- عمل زراعى -----

عمل سياحى ---- تنقيب و اثار ----- تشييد وبناء -----

٩- نوع الدخل : منتظم ✓ غير منتظم -----

١٠- كم يصل دخل الاسرة بالتقريب فى الشهر :

اقل من ١٠٠ جنيها --- ٢٠٠ : ٤٠٠ جنيه ✓

١٠٠ : ٢٠٠ جنيه ---- اكثر من ٤٠٠ جنيه ----

١١- هل يوجد دخل اضافى : نعم ---- لا ----

١٢- فى حالة وجود دخل اضافى مامصدره : لا يوجد دخل اضافى ✓

عمل اضافى رسمى ---- عمل بعض افراد الاسره ----

نشاط سياحى ---- عقارات - استثمارات ----

نشاط خاص ---- نشاط تجارى ----

١٣- نوع السكن : هل انت مالك ام مستأجر :

مالك ---- مستأجر ✓ حكومى ----

١٤- هل يقيم المالك فى العقار :

نعم ✓ لا ----

١٥- اين يقع مكان العمل بالنسبة للسكن :

اقل من ٥٠٠ م ---- ١ : ٥ كم ----

٥٠٠ : ١ كم ✓ اكثر من ٥ كم ----

١٦- طريقة الوصول الى العمل : سيرا بالاقدام ✓ سيارة اجرة ✓

سيارة خاصة ----- دراجة ----- حنطور ----

مواصلات عامة ----- معدية ----- اخرى ----

١٧- ماهى حالتك الاجتماعية : اعزب ---- ارمل ----
متزوج ✓ مطلق ----

١٨- هل تقيم اسرتك معك : نعم ✓ لا ----

١٩- هل الاسرة ممتدة : نعم ---- لا ✓

٢٠- كم عدد افراد الاسرة : ٢ : ٤ ✓ ٥ : ٧ ----
٨ : ١٠ ---- آلتر ----

٢١- مامستوى تعليمك : امية ---- يقرأ ويكتب ---- ابتدائى ----
اعدادى ---- ثانوى ---- جامعى ومافوق ✓

٢٢- مستوى تعليم الزوجة : متعلمة ✓ غير متعلمة ----

٢٣- عمل الزوجة : ربة اسرة ---- متعمل ✓

٢٤- كم فرد فى الاسرة فى مرحلة التعليم : لايوجد ---- ١ : ٢ ✓
٣ : ٤ ---- ٥ فاكثر ----

٢٥- مراحل التعليم : لايوجد ---- ثانوى ----
مرحلة اساسية ✓ جامعى ----

٢٦- طريقة الوصول للمدرسة : سيرا بالاقدام ✓ اتوبيس عام ----
سيارة اجرة ---- اتوبيس خاص ---- دراجة ----
سيارة خاصة ---- منظور ---- اخرى حدد ----

المجموعة الثانية : للتعرف على السكن و البيئة العمرانية :

٢٧- حالة السكن : جيد ---- متوسط ---- ردىء ----

٢٨- نوع المواد المستخدمة فى البناء :

مواد غير دائمة ---- حوائط حاملة ---- بناء هيكلى ----

٢٩- نوع المادة المستخدمة فى سقف المنزل :

غاب اوقش ---- خشب ---- صفيح ---- مسلح ----

٣٠- عدد ادوار السكن : دور واحد ---- ٣ ادوار ---- ٥ ادوار ----

دورين ---- ٤ ادوار ---- اكثر من ٥ ----

٣١- استخدامات الدور الارضى : سكنى ---- تجارى ---- سكن تجارى ----

جراج ---- سياحى ---- حرفى ---- اخرى ----

٣٢- قانونية السكن :

ايجارحكومى ---- ايجار خاص ---- ملك وضع يد ---- عشوائى مسجل ----

ملك قانونى ---- لا يمكن الاستدلال ----

٣٣- هل المنطقة تخضع لقوانين البناء و التنظيم وتتبعها :

نعم ---- لا ----

٣٤- هل توجد مناطق كشف اثرى بالمنطقة : نعم ---- لا ----

٣٥- الامداد بالمياه : متصلة ---- غير متصلة ----

٣٦- الامداد بالكهرباء : متصلة ---- غير متصلة ----

٣- الصرف الصحى المجارى : مجارى عمومية ---- خزان تحليل ----

مياه صرف ---- اخرى ----

٣٨- هل يوجد حمام بالمنزل (اين يتم قضاء الحاجة) :

نعم ---- لا ----

٤٠- كم عرض الشارع امام المنزل بالتقريب :

٤ : ٦ م ---- ٧ : ٩ م ---- ١٠ : ١٢ م ----

١٣ : ١٥ م ---- ١٦ : ١٨ م ---- اكثر من ١٨م ----

٤١- هل عرض الشارع كافي : نعم ✓ ---- لا ----

٤٢- هل الشارع مرصوف ام لا : نعم ✓ ---- لا ----

٤٣- ممكن تقولي مساحة الارض الى عليها بيتك قدايه بالتقريب .....م مربع

٤٤- كم عدد حجرات المنزل : حجرة ---- ٣ حجرات ✓ ---- ٥ حجرات ----

٢ حجرة ---- ٤ حجرات ---- ٦ فاكثرمن ذلك ---

٤٥- هل يوجد حظيرة بلمنزل زريبة : نعم ---- لا ✓ ----

٤٦- هل يوجد عندك حيوانات بالمنزل : نعم ---- لا ✓ ----

٤٧- اذا وجد نوعها وعددها :

بقر وجاموس	عدد	نعم ----	لا ✓ ----
دواجن	عدد	نعم ----	لا ✓ ----
غنم وماعز	عدد	نعم ----	لا ✓ ----
اخرى حدد	عدد	نعم ----	لا ✓ ----

٤٨- محتويات المنزل : ثلاجة ✓ ---- راديو ✓ ----

بوتجاز ✓ ---- مسجل ✓ ----

غسالة ✓ ---- مروحة ✓ ----

تليفزيون ✓ ---- مكيف ----

فرن بلدى ---- مكوى ✓ ----

المجموعة الثالثة : بيانات للتعرف على المدينة وارتباط العينة بها I

٤٩- فى رأيك وجود الاثار بالمدينة :

نعمة ✓ نقمة ----

٥٠- هل تشعر بأهمية التراث بالمدينة : نعم ✓ لا ----

٥١- هل تشعر بالمكانة العالمية للمدينة : نعم ✓ لا ----

٥٢- هل تعتقد ان لجيرانك نفس الشعور : نعم ✓ لا ----

٥٣- هل انت راضى عن زيارة السياح للمدينة : نعم ✓ لا ----

٥٤- هل تستفيد من وضع مدينة الاقصر الحالى : نعم ✓ لا ----

٥٥- ما اوجه الاستفادة :

لا استفادة ---- استفادة مادية ----

استفادة معنوية ✓ الاثنين معا ----

٥٦- هل زرت اثار الاقصر :

نعم ✓ لا ---- بعض منها ----

٥٧- هل انت راضى عن المدينة بوضعها الحالى :

راضى ---- راضى نسبيا ✓ غير راضى ----

٥٨- وضع مشاكل مدينة الاقصر من وجهة نظرك واذكر خمسة منها :

١- [illegible]

٢- الباعة الجائلين

٣- الاهتمام بالنظافة

٤- ارتفاع الاسعار لوجود [illegible]

٥- المرور غير منظم نسبيا

٥٩- في العام الماضي وخلال حرب الخليج ما رأيك هل المدينة كانت افضل ام اسوأ :

افضل ---- اسوأ ---- مافرقتش ----

٦٠- منذ فترة انفصال الاقصر عن محافظة قنا ما تقييمك :

مافرقتش ---- كانت افضل ---- كانت اسوأ ----

٦١- هل تعتقد ان يوجد امل في تغيير مستقبل المدينة وكيف ٥ اقتراحات اذا امكن :

* [illegible]
* [illegible]
* اعادة اكتشاف [illegible] مزارا [illegible]

المجموعة الرابعة :

للتعرف و دراسة الاتجاهات و الامكانيات المتاحة للمشاركة الشعبية فى تغير الوجه المستقبلى لمدينة الاقصر .

: تعريف من الباحث للمبحوث لمفاهيم الحفاظ و المشاركة و تطوير المدينة و ما قد يستلزمه ذلك من جهود و اجراءات و ابحاث .

٦٢ : هل تشعر ان المدينة فى حاجة الى حفاظ و تطوير .

نعم (✓) لا ( )

هذه بعض التصورات بالنسبة لعمليتى الحفاظ و التطوير ما مدى موافقتكم على كل مما ياتى :

٦٣ : ربط المدينة بالبر الغربى بواسطة كوبرى :
ضرورى جدا (✓) مطلوب ( ) مرفوض ( )

٦٤ : نقل السكان من المناطق الاثرية :
ضرورى جدا (✓) مطلوب ( ) مرفوض ( )

٦٥ : بناء مدينة طيبة الجديدة :
ضرورى جدا ( ) مطلوب (✓) مرفوض ( )

٦٦ : توفير حجم اكبر من الخدمات :
ضرورى جدا ( ) مطلوب (✓) مرفوض ( )

٦٧ : استمرار الجهود الحالية: (لماذا هذه الجهود !)
ضرورى جدا ( ) مطلوب (✓) مرفوض ( )

٦٨ :هل لك اى دور فى عملية الحفاظ و التطوير :

نعم ( ) لا (✓)

٦٩ : هل لديك الرغبة الذاتية للمساهمة فى عمليتى الحفاظ و التطوير :

نعم (✓) لا ( )

٧٠ : هل كنت فى يوم من الايام عضو فى عمل مشارك للحفاظ على و تنمية الاقصر :

نعم ( ) لا (✓)

٧١ : هل يمكن ان تنضم لجمعية او هيئة بهدف الحفاظ على و تنمية الاقصر :

نعم ( ) لا ( )

٧٢ : لاى حد تعتقد ان نجاح تطوير و الحفاظ على المدينة يتوقف على مساعدتك لها :

لحد كبير جدا ( ) نص نص ( ) لحد بسيط (✓) ماليش تاثير خالص( )

٧٣ : اد ايه تفتكر انه يجب ان يكون لك تاثير على تغير مستقبل الاقصر :

واجب جدا ( ) نص نص ( ) حاجة بسيطة (✓) ما افتكرش ابدا( )

٧٤ : اد ايه بتحس ان القيادات المحلية بيعملوا اللى انت بتتمناه :

لحد كبير جدا (✓) نص نص ( ) لحد بسيط ( ) ما بيحصلش ( )

٧٥ : هل عندك استعداد لترشيح نفسك فى المجالس الشعبية :

واجب جدا ( ) لا يوجد عندى وقت ( ) لا اهتمام لى (✓)

٧٦ : هل تعتقد ان فيه ناس لها مراكز قوية بالمدينة :

نعم ( ) لا (✓)

٧٧ : المدينة مسئولية مين :

الحكومة المركزية ( ) رئيس مجلس المدينة (✓) السكان (✓)

٧٨ : مين له تاثير اكبر فى رايك على مستقبل المدينة :

الحكومة المركزية ( ) رئيس مجلس المدينة (✓)
شركات القطاع الخاص و السياحة ( ) السكان (✓)

٧٩ : تفتكر ايه من اللى حقولك على مسئوليتك كعضو بالمدينة :

المشاركة فى المناقشات ( ) المساهمة المالية (✓)
المشاركة فىابداء الراى ( ) جميعهم ( )
التصويت على القرارات ( )

- ما رايك فى هذه الخطوات التى يمكن ان تساهم فى الحفاظ على و تطوير مدينة الاقصر :

٨٠ : الاعلام فى التليفزيون و الاذاعة

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

٨١ : الصحافة و المجلات الدورية :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

٨٢ : الاجتماعات الارشادية :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

٨٣ : المساهمة فى محو امية المدينة :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

٨٤ : المساهمة فى مشروع تنظيم النسل :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

٨٥ : مشاركتك فى توعية جيرانك و اخوانك :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

هذه بعض الامثلة لو ممكن تقول لى رايك فيها ايه :

٨٦ : القفة اللى لها ودنين يشيلوها اثنين :

موافق (✓) ما يفرقش معايا ( ) غير موافق ( )

٨٧ : الايد وحديها ماتسقفش

موافق (✓) ما يفرقش معايا ( ) غير موافق ( )

٨٨ : ان كان لك صاحب لا تعامله و لا تناسبه :

موافق ( ) ما يفرقش معايا ( ) غير موافق (✓)

٨٩ : خلص تارك من جارك :

موافق ( ) ما يفرقش معايا ( ) غير موافق (✓)

٩٠ : عند الشدائد تعرف الاخوان :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩١ : واجب الجميع ليس واجب احد :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٢ : الابره اللى فيها خيطين ماتخيطش :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٣ : اشكى لمين و كل الناس مجاريح :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٤ : ان اتهدم بيت اخوك خد منه قالب :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٥ : ادينى عمر و ارمينى فى البحر :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٦ : البانى طالع و الفاحت نازل :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٧ : اقنع بالحاضر لحد ما ييجى الغايب :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٨ : البركة فى اللمة :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

٩٩ : ازرع كل يوم تاكل كل يوم :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

١٠٠ : اعمل المعروف مع اهله و غير اهله :

موافق ( ) ما يفرقش معايا ( ) غير موافق ( )

اقتراحات :
==========

APPENDIX 2: THE QUESTIONNAIRE DEC. 92-JANUARY. 93 (IN ARABIC)

" بسم الله الرحمن الرحيم "

جامعة أسيوط
كلية الهندسة
قسم العمارة

ديسمبر ٩٢ - يناير ٩٣

استمارة البحث الميدانى وأستطلاع الرأى لدراسة الدكتوراه

بعنوان

" المشاركة الشعبية فى الحفاظ على البيئات التاريخية : دراسة تطبيقية على مدينة الاقصر ج٠ م٠ ع "

Public Participation in the Conservation of Historical Environments
A case study of Luxor City, Egypt

عدد أفراد العينه ٢٠٠ فرد

(١) ٥٠ من منطقة الكرنك ٠

(٢) ٥٠ من منطقة معبد الاقصر وطريق الكباش ٠

(٣) ٥٠ من البر الغربى (القرنه) ٠

(٤) ٥٠ من مناطق مختلفه من المدينه كلها ٠

الهدف من الدراسة :

اعادة تخطيط مدينة الاقصر يراعى فيها الحفاظ على المناطق الاثريه والتاريخيه الظاهره وبحث امكانية اتاحة فرص للكشف وتنقيب التراث المدفون وذلك فى اطار من تطوير وتنمية منطقة أو مناطق جديده وبديله للنمو العمرانى فى اطار من المشاركة الشعبية العامة لمختلف الاطراف فى مدينة الاقصر ٠

ينقسم البحث الميدانى الى أربعة اقسام :

١ - بيانات للتعرف على أفراد العينة ٠

٢ - بيانات للتعرف على السكن والبيئه العمرانيه ٠

٣ - بيانات للتعرف على المدينه وارتباط العينه بها ٠

٤ - بيانات للتعرف ودراسة الاتجاهات والامكانيات المتاحه للمشاركة الشعبية العامه فى تغيير الوجه المستقبلى لمدينة الاقصر وتراثها الحضارى ٠

١. المجموعة الأولى من الأسئلة

للتعرف على خصائص السكان ووضعهم الاجتماعي والاقتصادي

استمارة رقم	منطقة رقم	الاسم: محمود أحمد رمضان
	٤	العنوان الأقصر خلف المحكمة الوطنية وسط البلد

أ. هل أنت من أبناء الأقصر أم من خارجها	من أبناء الأقصر	✓	من خارجها	X

(أ) اذا كنت من خارجها مدة الإقامة	١-٥ سنوات	—	٦-١٠ سنوات	—	١١-٢٠ سنة	—	٢١ سنة أكثر	—

٢. الحالة الاجتماعية

أ. الصفة الاجتماعية	متزوج	✓	أعزب	X	مطلق	X	أرمل	X

ب. عدد أفراد الأسرة المقيمين بالوحدة	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
	✓	X	✓	✓						

جـ. أعمار أفراد الأسرة	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
	٤	٥	٣١	٣٦	[illegible]					

الأطفال زوجة زوج

٣. هل توجد أسرة ممتدة / أسرات أخرى في نفس المسكن	نعم	لا
		✓

(٣) صفة القرابة	اسم وأسرته	—	أو الأب والأم	—	قرابة أخرى	—

(٤) المهنة والوظيفة لكل فرد من أفراد الأسرة	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
موظف	—	X	✓	✓						
عامل										
فلاح										
تاجر										
مهني										

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										مجند
										خدمة اجتماعية
										تلميذ / طالب
								✓	✓	اطفال (تحت سن الدراسة)
										ربة منزل
										على المعاش
										حالى شغل (عاطل)

١٠	٩	٨	٧	٦	٥	٤	٣	٢	١	٤ (ب) مصادر الدخل لكل فرد
						✓	✓			المرتب
										الاجر اليومى
										الاجر الاسبوعى
										اعانات خيرية
										معاشات
										ريع مبانى عقارية
										ريع اراضى زراعية
										ارباح مدخرات
										بدون دخل
										أخرى (حدد)

١٠	٩	٨	٧	٦	٥	٤	٣	٢	١	٤ (ج) وسيلة المواصلات الى مكان العمل أو الدراسة
						✓	✓	✓	✓	بدون مواصلات (على الاقدام)
										دراجة - موتوسيكل
										سيارة خاصة
										تاكسى / سرفيس / منظور
										نقل عام - عبارة

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٤ (و). الوقت اللازم للوصول الى مكان العمل أو الدراسة	١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
اقل من ١٥ دقيقة	✓	✓	✓	✓						
١٥ : ٣٠ دقيقه										
٣٠ : ٤٥ دقيقه										
من ٤٥ : ٦٠ دقيقة										
أكثر من ساعة										

٥ أ

٥. هل تمتلك الاسرة سيارة خاصة	نعم	لا	ملاكى	نصف نقل	تاكسى
	–	✓	–	–	✓

٦. تحت اى صفة تسكن	
مستأجر اصلى	✓
مستأجر من الباطن	
مالك للسكن / الشقة	

٧. توزيع الانفاق الشهرى	
الطعام	٥٠
الملابس	٣٠
السكن بمشتملاته	٩٠
المواصلات	٣٠

التعليم	١٠
الصحة والعلاج	٣٠
الثقافة والترفيه	٦٥
الادخار	–
أخرى (حدد)	–

٨. محتويات المنزل	
ثلاجة	✓
بوتجاز	✓
غسالة	✓
تليفزيون	✓
تليفون	X

راديو	✓
مسجل	✓
فرن بلدى	X
مروحة	✓
تكييف	X
مكوى	✓

٤

ب- المجموعه الثانية

للتعرف على السكن والبيئه العمرانيه :

٩- بيانات المسكن

٩(أ). حالة السكن	جيد	✓	متوسط	—	ردئ	—	
٩(ب). نوع المواد المستخدمة في البناء	مواد غير دائمة	—	حوائط حاملة	—	بناء هيكلي	✓	
٩(هـ). حالة الحوائط	بها رطوبة	—	بها شروخ	—	جيدة	✓	
٩(د). نوع مادة السقف	غاب وصريد	—	خشب	—	صبيخ	—	صلب ✓
٩(هـ). عدد أدوار المسكن	دور واحد	—	٣ أدوار	—	٥ أدوار	—	
	دورين	—	٤ أدوار	✓	أكثر من ٥	—	
٩(و). استخدامات الدور الارضي	سكن	✓	تجاري	—	سكن تجاري	—	
جراج	—	سياحي	—	حرفي	—	اخرى (حدد)	
٩(ح). كم عدد حجرات المنزل	حجرة	—	٣ حجرات	✓	٥ حجرات	—	
	٢ حجرة	—	٤ حجرات	—	٦ فأكثر	—	
٩(ن). هل يوجد حمام بالمنزل (اي يتم قضاء الحاجة)	نعم	✓	لا	—			
١٠- قانونية السكن	ايجار حكومي		ملك وضع يد		عشوائي سجل		
	ايجار خاص	✓	ملك قانوني		لا يمكن الاستدلال		
١١- هل تخضع المنطقة لقوانين البناء والتنظيم	نعم	✓	لا				

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١٢ - هل توجد مناطق كشت اثرى بالمنطقة	نعم		لا	✓

١٣-(أ) الكهرباء والمياه

امداد المياه	متصله	✓	غير متصلة		مجارى عمومية		خزان تحليل	
امداد الكهرباء	متصلة	✓	غير متصلة		مياه صرف	✓	اخرى	

١٢-(ب) الصرف الصحى

١٤-(أ) كم يبلغ عرض الشارع امام المنزل بالمتر؟	٤ : ٦ م	✓	١٠ : ١٢ م		١٦ : ١٨ م		
	٧ : ٩ م		١٢ : ١٥ م		اكثر من ١٨ م		

١٤-(ب) هل عرض الشارع كاف	نعم	✓	لا	

١٤-(ج) هل الشارع مرصوف أم لا	نعم	✓	لا	

١٥- يمكن تقسيم مساحة الأرض التى عليها بيتك قدايه بالمتر؟	٩٠ م٢

١٦- هل يوجد حظيرة بالمنزل	نعم		لا	✓

١٧- تقييم السكن

١٧-(أ) هل ترغب البقاء فى سكنك الحالى	نعم	✓
	لا	

١٧-(ب) فى حالة نعم، ما هى المميزات التى تجدها فى سكنك الحالى؟	
- موقع السكن (فى وسط المدينة - الى)	✓
- ارتباطى بالمنطقة القديمة واعجابى بها	✓
- ارتباطى بالمنطقة لوجود اهالى بها	✓
- وجود اقاربى ومعارفى بالقرب منى	✓
- وجود الجيران الطيبين	
- الايجار معقول (رخيص)	✓
- اسباب اخرى	

١٧-(ج) فى حالة لا: ما هى الاسباب أو العيوب التى تجدها فى سكنك؟	
- السكن صغير جداً	
- السكن كبير جداً	
- لا تدخلها الشمس	
- سيئة التهوية	
- لا ترى الشارع	
- الضوضاء والازعاج (يذكر مصدره)	
- روائح كريهة مؤذية (يذكر مصدرها)	
- عدم توفر الكهرباء أو المياه	
- نقص المرافق والصرف الصحى	
- اسباب اخرى	

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جـ - المجموعة الثالثة :

بيانات للتعرف على رأى العينة فى المدينة وارتباطه بها .

١٨ (أ)- فى رأيك وجود الآثار بالمدينة .	نعمة	✓	نقمة	
١٨ (ب)- هل تشعر بأهمية الآثار بالمدينة .	نعم	✓	لا	
١٨ (جـ)- هل تشعر بالمكانة العالمية للمدينة	نعم	✓	لا	
١٨ (د)- هل تعتقد أن لجيرانك نفس الشعور	نعم	✓	لا	
١٩- هل أنت راضى عن زيارة السياح للمدينة	نعم	✓	لا	
فى حالة نعم (الأسباب) العلاج الاقتصادى - التعدد الثقافى للمواطن (الملك الخصائص)				
فى حالة لا (الأسباب)				
٢٠ (أ) هل تستفيد من وضع مدينة الأقصر الحالى	نعم	✓	لا	
٢٠ (ب)- ما وجه الاستفادة				
لا استفاده			استفادة مادية	✗
استفادة معنوية	✗		الاثنين معاً	✓
٢١- هل زرت آثار الأقصر	نعم	✓	لا		بعض منها	
٢٢- هل أنت راضى عن المدينة بوضعها الحالى	راضى		راضى نسبياً		غير راضى	✓

٢٣- وضح مشاكل مدينة الأقصر من وجهة نظرك :

١- سوء الإدارة والتخطيط لعدم وجود المتخصصين .

٢- سلبية المواطن وعدم وعيه من جميع النواحى .

٣- النظافة ونظام المرور فى المدينة .

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٢٤(أ) خلال حرب الخليج ما رأيك في وضع المدينة حدد ...

وضع بصورة كبيرة تأثر المدينة الشديد بتلك الحرب مما يعني أن النشاط الاقتصادي الرئيسي للمدينة هو السياحة ولا يوجد بديل (لا نشاط زراعي - لا نشاط صناعي !!).
وأصبحت المدينة وكأنها عمرية.

٢٤(ب) ما تقييمك للوضع الحالي هذه الايام حدد ..

بعد انتهاء الحرب عادت المدينة إلى سابق عهدها من الانتعاش السياحي والرواج حتى توقفت السياحة مرة أخرى في شهر نوفمبر من عام ١٩٩٢ لحدوث بعض الحوادث الأمنية التي أثرت تأثيراً مباشراً على السياحة.

٢٤(ج) منذ فترة انفصال مدينة الاقصر عن محافظة قنا ... ما تقييمك.

هناك ايجابيات كثيرة جداً لهذا الانفصال منها العائد المادي الذي أصبح موجهاً بأكمله للمدينة دون انتظار الميزانية العامة.
وارتفع مستوى تحقيق المشروعات الكبرى ومستوى الموظف الاقصري
أما السلبية الوحيدة لذلك فهو فصل بذور المدينة عن مركزها مما سبب سلبية في تحديد ما هو تابع للمدينة من عدمه

٢٤(د) هل تعتقد أنه يوجد أمل في تغيير مستقبل مدينة الاقصر	نعم	✓
	لا	

اقتراحاتك إذا أمكن:

- تغيير طاقم المسئولين عن تنفيذ مخططات المدينة بشباب أكثر فهماً وعمقاً وإخلاصاً وجدية وشرف.
- الاهتمام بمدينة طيبة مع تحجيم تدخل أصحاب المصالح والنفوذ لأنها ستحل جميع مشاكل المدينة القديمة.
- يتم بناء مدينة طيبة على أساس أنها مكملة للمدينة القديمة.

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المجموعة الرابعة

للتعرف ودراسة الاتجاهات والامكانيات المتاحة للمشاركة الشعبية في تغيير الوجه المستقبلي لمدينة الاقصر وذلك من خلال :

(أ) المشاركة في بناء المسكن

(ب) المشاركة في بناء البيئة السكنية

(جـ) المشاركة في الحفاظ وتطوير مدينة الاقصر

المشاركة في بناء المسكن :

٢٥(أ) هل ترغب في الانتقال الى مكان آخر لو اتيحت الفرصة			
نعم	✓	لا	

في حالة نعم

٢٥(ب) السبب في الرغبة للانتقال للمكان الجديد			
فرصة عمل جديدة	✓	بيئة سكنية أفضل	
تملك منزل	✓	خدمات ومرافق جديدة	
الرغبة في التغيير	✓	غيرها حدد	

في حالة لا

٢٥(جـ) لماذا ترغب في الانتقال			
الارتباط بالمكان		الارتباط بالعمل	
الارتباط بالخدمات		الارتباط بالأهل	

٢٦(أ) نوع الإسكان المفضل			
منزل مستقل	✓	قطعة أرض	
شقة سكنية		نواة مسكن	

٢٦(ب) أيهما أفضل بالنسبة لك			
مسكن إيجار		مسكن تمليك	✓

ملاحظات

هنا توجد رغبة شديدة في الانتقال إلى مكان جديد بفرصة عمل جديدة لتملك مسكن أو منزل رغبة في التغيير وحبا فيه بالإضافة إلى محاولة البدايه من مكان جديد تتوفر فيه فرص أكبر للاستثمار كبداية وبديلا عن المدينة التي أصبحت باهظة الأسعار وكلفة الإقامة وغير متوفر لي أي سبل أي مشروع .

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٢٦(ح) شكل التمليك المفضل	
ملكية خاصة	✓
حيازة إيجارية طويلة المدى	
حيازة ايجارية محددة المدة	

٢٦(ء) الطريقة المفضلة للحصول على المسكن	
الشراء	
البناء من خلال جمعية تعاونية	
إقامة المبنى بالجهود الذاتية	✓

٢٦(هـ) فى حالة بناء المسكن من خلال جمعية تعاونية أو إقامة المبنى بالجهود الذاتية . ما نوع المشاركة التى تستطيع تقديمها	
مشاركة مالية	✗
المشاركة فى تنفيذ المبنى	✗
المشاركة بالرأى فى مراحل التصميم والتنفيذ	✗

٢٦(و) نوع المشاركة فى تنفيذ المبنى	
عمالة فنية (خرسانة - بناء طوب - ...)	
عمالة غير فنية (حفر - ردم - تشوين - نقل مواد بناء)	
الاثنين معاً	

المشاركة فى بناء البيئة السكنية :

٢٧ - لو اتيحت لك فرصة الانتقال الى منطقة جديدة : ما هى أهم المرافق الاساسية من وجهة نظرك : رتبها	
مياه نقيه	٢
كهرباء	٧

ملاحظات

الملكية الخاصة دائماً تمثل معياراً هاماً فى حياة الإنسان وبالذات فى الصعيد مع أننا نحب التجاور وجلسات السمر ولكن طابع العصر الحديث يغلب مع عدم اختيار نوعية الجار جعلت لدينا الدافع للميل نحو الملكية الخاصة ثم إقامته بالجهود الذاتية حيث على مراحل حين توفر المادة .

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صرف صحي	٤
طرق مرصوفة	٦
تعبيد قمامة	٥
تشجير المنطقة	١
اخرى (حدد)	

٢٨- ماهي أهم الخدمات من وجهة نظرك (رتبها)	
خدمات تعليمية	٣
خدمات صحية	٢
خدمات دينية	١
خدمات ثقافية	٥
خدمات تجارية	٧
خدمات (اتصالات بريد وتليفونات)	٦
خدمات مالية (بنوك)	٨
خدمات ترفيهية	٤
اخرى (حدد)	

٢٩- ماهي افضل وسيلة للمشاركة في اقامة وصيانة الموقع السكني	
المشاركة بالمال	
المشاركة بابداء الرأي	✓
المشاركة في توعية الاخرين	
المشاركة في اتخاذ القرار	
المشاركة في التنفيذ والجهود	
المشاركة في المتابعة والصيانه	✓

ملاحظات:
١- الخدمات الدينية هي الأولى ولست أقصد بها المساجد فقط ولكن مراكز الهداية والوعاظ وإدارات الشؤون الإسلامية.
٢- المقصود بالخدمات الثقافية أماكن للمعارض (كتب - تجهيزات علمية حديثة ... الخ)
٣- الخدمات الترفيهية يجب أن تكون محسوبة علمياً وتتوفر لجميع مراحل السن
١- الأطفال
٢- الشباب
٣- الطلبة الجامعة
٤- الموظفين والموظفات
٥- ربات البيوت
٦- الأميين

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٢٠- ماهى افضل وسيلة للمشاركة فى اقامة وصيانة البيئة السكنية		ملاحظات
العمل الفردى		
تكوين جمعيات اهليه للقيام بالاعمال المختلفة		
اشراف حكومى تام		
اشراف حكومى - اهلى معاً		
لا داعى لأى عمل	✓	

المشاركة فى الحفاظ وتطوير مدينة الاقصر

شرح من الباحث للمبحوث عن مفهوم الحفاظ وتطوير لمدينة الاقصر وما قد يستلزم ذلك من جهود واجراءات •

الحفاظ : هى مجموعة العمليات التى تشمل الاصلاح والحماية وإعادة التأهيل والتجديد الشامل والتطوير ، وبالنسبة لمدينة الاقصر فأن المدينة فى حاجة الى التغيير هذا التغيير هو ما نقصد به الحفاظ والتطوير لمدينة الاقصر والتى تعانى من مشكلات امتداد العمران ونقص الوعى والادراك وزيادة الكثافة السكانية ورشح المياه بالمناطق الاثرية والعبث بها واهمال صيانتها وتداخل المناطق الاثرية بالتجمعات العمرانية القائمة وقلة المرافق والخدمات •

وحتى يتم التغيير يجب اعادة تخطيط المدينة فى ضوء الوضع الراهن وماقد تفرضه ظروف المستقبل والطابع الحضارى المميز للمدينة كمدينة ذات تراث حضارى عالمى ، وحتى يتم ذلك لابد من بذل كل جهد سواء مادى أومعنوى أو باتباع الاجراءات التى تفرضها عملية الحفاظ •

٢١أ- هل تشعر ان المدينة فى حاجة الى تطوير وحفاظ ؟

- نعم ☑ - لا ☐

٢١ب- ماهو تصورك بالنسبة لعمليتى الحفاظ والتطوير ؟

- ربط المدينة بالبر الغربى بواسطة كوبرى ☑
- بناء مدينة طيبة الجديدة ☑
- نقل السكان من المناطق الاثرية ☑
- استقلال المدينة إداريا عن قنا ☑
- توفير حجم اكبر لخدمات السياحة ☑
- استمرار الجهود الحالية ☒
- تصورات اخرى (حددها) ☐

مثلاً هل يعتبر من الجهود عملية تكسير الأنفاق لبناء جديدة !!!!

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٢١أ- هل لديك الرغبة الذاتية للمساهمة فى عملية التطوير والحفاظ ؟

- نعم ☑ - لا ☐

٢١ب- نوعية المساهمة التى يمكن تقديمها ؟

- مساهمة مادية ☐ - مساهمة بالفكر والرأى ☑

٢١ج - هل توافق على اتباع ماتمليه عليك اجراءات الحفاظ والتطوير ؟

- نعم ☑ - لا ☐

٢٢ - هناك مجموعة من المقترحات اللازمة لعملية الحفاظ والتطوير وهى محصلة مجموعة من الدراسات والبحوث • فما مدى قبولك أو رفضك لكل منها ؟

أ) جعل المدينة متحف حضارى مفتوح	أوافق ☒	لاأوافق ☑
ب) اخلاء السكان الذين يعيشون بجوار أو فوق المناطق الاثرية أو ذات احتمالات للكشف الاثرى •	اوافق ☑	لاأوافق ☐
جـ) عمل حرم للمناطق الاثرية بالمدينة وعزلها عن العمران والزحف العمرانى باحاطتها بالمناطق الخضراء •	اوافق ☑	لاأوافق ☐
د) اقامة مدينة طيبة الجديدة لاستيعاب السكان المنتقلين واحتمالات النمو المتزايد للمدينة •	اوافق ☑	لاأوافق ☐
هـ) منع المرور الآلى بالمناطق الاثرية	أوافق ☐	لاأوافق ☑
و) توفير الخدمات السياحية المتنوعة والمتدرجة المستوى •	أوافق ☑	لاأوافق ☐
ز) ربط البر الشرقى (للمدينة) مع البر الغربى (المنطقة الاثرية) بكوبرى على النيل	أوافق ☑	لاأوافق ☐
حـ) جعل النمو المستقبل للمدينة فى الصحراء وذلك للحفاظ على الاراضى الزراعية بالمدينة •	أوافق ☑	لاأوافق ☐
ط) سن القوانين والتشريعات وجدية متابعة تنفيذها لكل مايتعلق بعملية التطوير والحفاظ •	أوافق ☑ جداً جداً	لاأوافق ☐

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٢٤. هل لك أى دور فى عملية الحفاظ و التطوير	نعم	✓	لا	
٢٥. هل كنت فى يوم من الايام عضو فى عمل مشارك للحفاظ على وتطوير الاقصر	نعم		لا	✓

٢٥أ: هل يمكن ان تنضم لجمعية او هيئة بهدف الحفاظ على و تنمية الاقصر :

نعم ( ) لا (✓)

٢٦أ: لاى حد تعتقد ان نجاح تطوير و الحفاظ على المدينة يتوقف على مساعدتك لها:

لحد كبير جدا (✓) نص نص ( ) لحد بسيط ( ) ماليش تاثير خالص( )

٢٦ب: اد ايه تفتكر انه يجب ان يكون لك تاثير على تغير مستقبل الاقصر :

واجب جدا (✓) نص نص ( ) حاجة بسيطة ( ) ما افتكرش ابدا( )

٢٦ج: اد ايه بتحس ان القيادات المحلية بيعملوا اللى انت بتتمناه :

لحد كبير جدا ( ) نص نص ( ) لحد بسيط ( ) ما بيحصلش (✓)

٢٧أ: هل عندك استعداد لترشيح نفسك فى المجالس الشعبية :

واجب جدا ( ) لا يوجد عندى وقت ( ) لا اهتمام لى (✓)

٢٨- : هل تعتقد ان فيه ناس لها مراكز قوى بالمدينة :

نعم (✓) جداً جداً!! لا ( )

٢٩أ : المدينة مسئولية مين :

الحكومة المركزية ( ) رئيس مجلس المدينة ( ) السكان (✓)
شركات القطاع الخاص والسياحة ( ) المجلس الشعبى (✓)

٢٩ب: مين له تاثير اكبر فى رايك على مستقبل المدينة :

الحكومة المركزية ( ) رئيس مجلس المدينة (✓) المجلس الشعبى (✓)
شركات القطاع الخاص و السياحة ( ) السكان (✓)

٤٠ : تفتكر ايه من اللى حقولك على مسئوليتك كعضو بالمدينة :

المشاركة فى المناقشات (✓) المساهمة المالية ( )
المشاركة فى ابداء الراى (✓) المساهمة بالجهود (✓)
التصويت على القرارات (✓) جميعهم ( )

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٤) - ما رايك فى هذه الخطوات التى يمكن ان تساهم فى الحفاظ على و تطوير مدينة الاقصر :

أ- : الاعلام فى التليفزيون و الاذاعة

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

ب- : الصحافة و المجلات الدورية :

ضرورى جدا (✗) مهم لحد ما (✓) لا تاثير (✗)

حـ- : الاجتماعات الارشادية :

ضرورى جدا (✗) مهم لحد ما (✓) لا تاثير (✗)

ء- : المساهمة فى محو امية المدينة :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

هـ- : المساهمة فى مشروع تنظيم النمل :

ضرورى جدا ( ) مهم لحد ما ( ) لا تاثير (✓)

و- : مشاركتك فى توعية جيرانك و اخوانك :

ضرورى جدا (✓) مهم لحد ما ( ) لا تاثير ( )

ملاحظات

مشروع تنظيم النمل ليس له اى تأثير على مستقبل المدينة بل بالعكس المدينة تحتاج إلى سكان حتى يتم التفكير بجدية من غزو الصحراء ؟

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هل لديك أي مقترحات :

(١) إختيار خبير من إدارة المدن السياحية لإدارة المدينة

(٢) التصور والتخطيط لا يكون بالنظر تحت القدم بل لسنوات طويلة قادمة حتى لا نفاجأ بالمشاكل.

(٣) يتم تخصيص قاض مختص بالفصل في نزاعات الأراضي والتعديات على الآثار والتراخيص الباطلة لتنفيذ القوانين الخاصة بذلك حتى يمكن التثبت السريع لإشعار المواطنين بمدى أهمية عدم التعدي.

(٤) إنشاء إذاعة محلية للمدينة حتى يكون هناك تواصل بين الإدارة والمواطنين للارتفاع بمستوى الوعي إلى الحد المطلوب

(٥) تشغيل مجموعة من الشباب المثقف والمدرب والواعي في عملية الإنتشار في أرجاء المدينة لتسهيل سياحة السائح وحل المشاكل على الطبيعة مما يسهل السائح بنوع من الرقي في التعامل مثل هؤلاء الشباب الذين كانوا في الدورة الأفريقية بالقاهرة.

(٦) إنشاء إدارة تستقبل شكاوى السائح ولو بعد سفرهم قبلت آراؤهم ؟

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THE ENGLISH TRANSLATION OF THE QUESTIONNAIRE

IN THE NAME OF GOD, MOST GRACIOUS, MOST MERCIFUL

University of Assiut Dec 1992 - January 1993

Faculty of Engineering

Department of Architecture & Planning Studies

Field study questionnaire and interview as part of a D.Phil study titled:

"Public Participation in the Conservation of Historical Environments:
A Case study of Luxor City, Egypt".

Sample number of 200 households made up as follows:

Area	Numbers
(1) From Karnak area	50
(2) From Luxor area and Sphinx-lined avenue	50
(3) From West Luxor Bank	50
(4) From different areas of the city	50

Aim of the study:

The purpose of this questionnaire is to enrol the citizens of Luxor and other institutions into the preparation of a study for replanning Luxor with particular reference to the conservation of the known archaeological sites and excavations of others within the framework of developing a new urban community.

The questionnaire is divided into four sections:

a. Data to identify individual characteristics
b. Data to identify housing conditions as well as the surrounding urban environment
c. To study the residents perception of the city
d. To identify the possibilities for public participation to changing the future of Luxor

Section A: Residents Socio-economic characteristics:

Questionnaire No. [ ]
Area code No. [ ]
Name: ----------
Address: ----------

1- ***Living in Luxor***

1a- **Were you born in Luxor?**
Yes ( ) No ( ) If No complete 1b

1b- **If no, how long have you been living in Luxor?**
1 : 5 years ( ) 6 : 10 years ( )
11:20 years ( ) 21 years or more ( )

2- *Social Status*

2a- **What is your social position?**
Married ( ) Single ( )
Divorced ( ) Widowed ( )

2b- **Does your family live with you?**
Yes ( ) No ( )

2c- **Is the family extended?**
Yes ( ) No ( )

2d- **Number of family members living with you?**
2-4 ( ) 5-7 ( )
8-10 ( ) more than ( )

3- ***Employment***

3a- **Your employment?**
Unemployed ( )
Full employment ( )
Part-time work ( )

3b- **Nature of employer?**
Governmental ( ) Private firm ( )

4- ***Income***

4a- **What income do you have?**
fixed income ( ) Irregular Income ( )

4b- **How often is it paid?**
Monthly stipend ( )
Daily stipend ( )
Weekly stipend ( )

5- *Daily Journeys*

5a- **How do you get to your work or school?**

Public transport	( )	On foot	( )
Private car	( )	Taxi	( )
Bicycle	( )	Ferry	( )
Horse car	( )	Others	( )

5b- **How long does it take you to get to your work or school?**

less than 15 minutes	( )	15:30 minutes	( )
30:45 minutes	( )	45:60 minutes	( )
more than an hour	( )		

5c- **Does the family own a car?**

Yes	( )	No	( )

6- **What do you spent each month on**

Food	[ ]
Clothing	[ ]
Housing	[ ]
Transport	[ ]
Education	[ ]
Health	[ ]
Recreation	[ ]
Savings	[ ]
Others	[ ]

7- **Does your house contain the following appliances?**

Refrigerator	[ ]	Radio	[ ]
Gas oven	[ ]	Cassette	[ ]
Washing machine	[ ]	Traditional oven	[ ]
Television	[ ]	Fan	[ ]
Telephone	[ ]	Air conditioning	[ ]
Iron	[ ]		

Section B: Housing conditions and Surrounding environment:

8- **What type of tenure do you have?**

Owner/occupier	( )
Tenant	( )
Occupier/tied Property	( )

9- ***Housing data***

9a- **Do you consider you housing conditions to be?**

Good	( )
Acceptable	( )
Bad	( )

9b- **Is your dwelling built of?**

Temporary materials	( )
Load bearing	( )
Frame Structure	( )

9c- **Are the walls?**

Damp	( )
Cracked	( )
Good	( )

9d- **Is the ceiling made of?**

Palm leafs	( )
Wood	( )
Metal	( )
Reinforced concrete	( )

9e- **No. of floors of dwelling?**

one floor	( )	2 floors	( )
3 floors	( )	4 floors	( )
5 floors	( )	more than 5 floors	( )

9f- **What is the ground floor used for?**

Residential	( )	Commercial	( )
Resi/Commercial	( )	Garage	( )
Tourism	( )	Crafts activity	( )
Others	( )		

9g- **How many rooms does your dwelling have?**

one room	( )	2 rooms	( )
3 rooms	( )	4 rooms	( )
5 rooms	( )	6 or more	( )

9h- **Is there a bathroom in your home?**

Yes	( )	No	( )

10- **Who owns the land on which your house is built?**

Governmental rental	( )	Private rental	( )
Illegal ownership	( )	Legal ownership	( )
Squatter registered	( )	Can not be specified	( )

11- **Does the area fall within building regulation control?**
Yes ( ) No ( )

12- **Are there any historic excavations in the area?**
Yes ( ) No ( )

13- *Services*
Are you connected to:-

13a- **Water supply?**
Connected ( ) Unconnected ( )

13b- **Electric supply?**
Connected ( ) Unconnected ( )

13c- **Sewage system?**
Public sewage ( ) Cess pit ( )
Septic tanks ( ) others ( )

14- *Road*

14a- **What is the width of the front road?**
4 - 6 m ( ) 7 - 9 m ( )
10-12 m ( ) 13-15 m ( )
16-18 m ( ) more than 18 m ( )

14b- **Do you think this width is sufficient?**
Yes ( ) No ( )

14c- **Is the road paved or not?**
Yes ( ) No ( )

15- **Could you please, give the approximate area of your dowelling?** -----

16- **Have you any livestock in your house?**

Yes ( ) No ( )

17- *Housing evaluation*

17a- **Would you like to keep your house permanently?**
Yes ( ) No ( )

17b- **If yes, What advantages of these you get form it?**

- Housing location (near the city centre...); [ ]
- Personal friendships within the area; [ ]
- Proximity of the area for business reasons; [ ]
- Proximity of relatives and friends; [ ]
- Proximity of kind neighbours; [ ]
- Reasonable rent; [ ]
- Other reasons. [ ]

17c- **If no, what are the disadvantage?**

- The house is too small; [ ]
- The house is too big; [ ]
- The sun dose not penetrate the rooms; [ ]
- The ventilation is bad; [ ]
- Can not see the Road; [ ]
- Noises and disturbance (what is the source); [ ]
- Bad odours (what is the source); [ ]
- Shortage of water supply or electricity; [ ]
- Lack of sewage system and services; [ ]
- Others reasons. [ ]

Section C: The residents perception of the city:

18- *Opinions*

18a- **In your opinion the heritage is?**
Advantage ( ) disadvantage ( )

18b- **How important do you think the heritage is?**
very ( ) a little ( ) not at all ( )

18c- **Do you think the heritage is of world wide importance?**
Yes ( ) No ( )

19- *Tourism*

19a- **Are you happy to accept tourism as an essential part of the economy of the city?**
Happy ( ) Not happy ( )

19b- **If happy; give reasons**

19c- **If not happy; give reasons**

20- *Advantages*

20a- **Do you gain from Luxor's status?**
Yes ( ) No ( )

20b- **What type of benefit**
No benefit ( ) Material profit ( )
Moral benefit ( ) Both of them ( )

21- **Do you visit the monuments?**
Yes ( ) No ( ) Some ( )

22- **In your opinion; is the balance right between the need of the towns people and those of the tourists?**
Balanced ( )
Relatively balanced ( )
Not acceptable ( )

23- **Describe Luxor problems from your point of view?**

24- ***Perspectives***

24a- **What did you think of the city during the Gulf War(1989-90)?**

24b- **What do you think of the city now (1992-93)?**

24c- **Has the separation of Luxor City from Quena Governorate improved Luxor position?**

24d- **Do you have any suggestions for eliminating some of the problems of Luxor?**

24e- **Do you think that your neighbours would agree with the above answers?**
Yes ( ) No ( )

Section D: To identify what possibilities are available for the Public to participate in changing the future face of Luxor city:

---

a) Participation in relocation

b) Participation in upgrading the surrounding built environment;

c) Participation in the development and conservation of Luxor city.

Participation in relocation

.25a- **if you had the chance; would you like to change your dwelling?**
Yes ( ) No ( )

25b- **In case of yes; what are the reasons?**
New job opportunity [ ]
Owning new dwelling [ ]
Desire of change [ ]
Better built environment [ ]
Provide of facilities and services [ ]
Others, specify [ ]

25c- **In case of no; what are the reasons?**
Proximity with place [ ]
Proximity with services [ ]
Proximity with job [ ]
Proximity with relatives [ ]

26- ***Dwelling specifications***

26a- **Type of dwelling preferred?**
Specific home ( ) Piece of land ( )
Apartment ( ) Core house ( )

26b- **What is better for you?**
Rental house ( ) Owned house ( )

26c- **Preferable means of owning a dwelling**
By buying ( )
Within a cooperative organization ( )
By self built ( )

26d- **In case of building the dwelling within a cooperative organization or by self built; What type of skills could you provide?**
Help with finance ( )
Help with implementation ( )
Help at design stage ( )

26e- **Type of participation in implementation?**
Technical labouring (concrete-bricks row-...) ( )
Non technical labouring (heavy job) ( )
Both of them ( )

Participation in upgrading the surrounding built environment

27- **If you had the chance to transfer to a new district, What of these provisions are the most important: Place in rank order?**

Tap water	[ ]
Electricity	[ ]
Sewage system	[ ]
Paved roads	[ ]
Garbage collection	[ ]
Area Landscape	[ ]
Others, specify	[ ]

28- **What of these services and facilities are most important in your opinion: Place in rank order**

Educational facilities	[ ]
Health services	[ ]
Religious services	[ ]
Cultural facilities	[ ]
Commercial facilities	[ ]
Communication facilities	[ ]
Cash services (banks)	[ ]
Recreational facilities	[ ]
Others, specify	[ ]

29- **What is the best way of participation in building and maintaining your living environment?**

Finance participation	[ ]
Participation by opinion	[ ]
Participation in training others	[ ]
Participation in decision making	[ ]
Participation in implementation and effort	[ ]
Participation in evaluation	[ ]

30- **What is the preferable means for participating in building and maintaining the built environment?**

individual's effort	[ ]
Establishing community organizations	[ ]
Complete governmental supervision	[ ]
Community-Governmental supervision	[ ]
No need for any effort	[ ]

Participation in the development and conservation of Luxor city

EXPLANATION FROM THE RESEARCHER TO THE INTERVIEWEE ABOUT THE MEANINGS OF THE CONCEPTS OF CONSERVATION, PARTICIPATION AND DEVELOPMENT OF LUXOR CITY WITH A DISCUSSION A SUMMARY OF ALL THE NECESSARY RELATED EFFORTS, PROCESSES AND RESEARCHES

31a- Do you feel it necessary to conserve Luxor's Environments?

Yes ( ) No ( )

31b- In case of yes, what is your view of the best options for conservation and development.

Connecting the city with the western bank by a BRIDGE	( )
Relocating the inhabitants from the historical sites	( )
Providing more tourist services and facilities	( )
Constructing a new THEBES city	( )
Separating administratively the city from Quena	

governorate ( )
Continuity of current efforts ( )
Other perspectives (specify) ( )

32a- Have you any desire to share in conservation and development processes?
Yes ( ) No ( )

32b- Types of Participation
Financial participation ( )
participation by opinion and ideas ( )

32c- Would you accept conservation and development guidelines.
Yes ( ) No ( )

33- *These are some suggestions for conservation and development, they summarize the findings of previous studies, What in your opinion could help in Luxor's conservation and development.*

33a- To make the city an open museum
Accept ( ) Refuse ( )

33b- Evacuate the inhabitants who live on/near the archaeological sites
Accept ( ) Refuse ( )

33c- To make a protected zone for historical sites from all the urban development and surrounded them by green areas.
Accept ( ) Refuse ( )

33d- Build a New Thebes city to accept the transfer of residents and future urban growth.
Accept ( ) Refuse ( )

33e- Limit traffic at historical sites
Accept ( ) Refuse ( )

33f- Provide different degrees of tourism facilities
Accept ( ) Refuse ( )

33h- Connect East bank with West bank by a bridge on the river Nile
Accept ( ) Refuse ( )

33g- Direct future expansion towards the desert to save available agriculture land
Accept ( ) Refuse ( )

33i- Initiate regulations and laws for the implementation of conservation and development processes.
Accept ( ) Refuse ( )

34a- Have you any role in the conservation and development process
Yes ( ) No ( )

34b- Have you ever been a member in any conservation public work
Yes ( ) No ( )

35- Would you join a committee or an organization to conserve and develop Luxor?
Yes ( ) No ( )

36a- How far do you think the success of the conservation of Luxor depends on your participation?

Totally	( )	Partially	( )
Little bit	( )	Not at all	( )

36b- Do you think that you should play an active part in Luxor's future

Totally	( )	Partially	( )
Little bit	( )	Not at all	( )

36c- Are the local authorities doing what you wish

Totally	( )	Partially	( )
Little bit	( )	Not at all	( )

36d- Are you prepared to offer your service for public work

It is my responsibility ( )
I have no time ( )
I am not interested ( )

37- Do you think that some people have central power in the city

Yes ( ) No ( )

38a- The city is the responsibility of?

Central government ( )
The City Mayor ( )
Citizens ( )
Tourist and Private companies ( )
Local public council ( )

38b- Who has the most powerful effect on Luxor's future

Central government ( )
The City Mayor ( )
Citizens ( )
Tourist and Private companies ( )
Local public council ( )

39- What of these are of your responsibilities

Participate in discussion ( )
Contribute financially ( )
Participate in surveys ( )
Participate in decision making ( )
All ( )

40- *What of these steps in your opinion, could help in Luxor's Conservation and Development*

40a- Television and radio

Very important ( )
Slightly important ( )
No effect ( )

40b- Newspaper and magazines

Very important ( )
Slightly important ( )
No effect ( )

40c- Extension and leadership meetings
Very important ( )
Slightly important ( )
No effect ( )

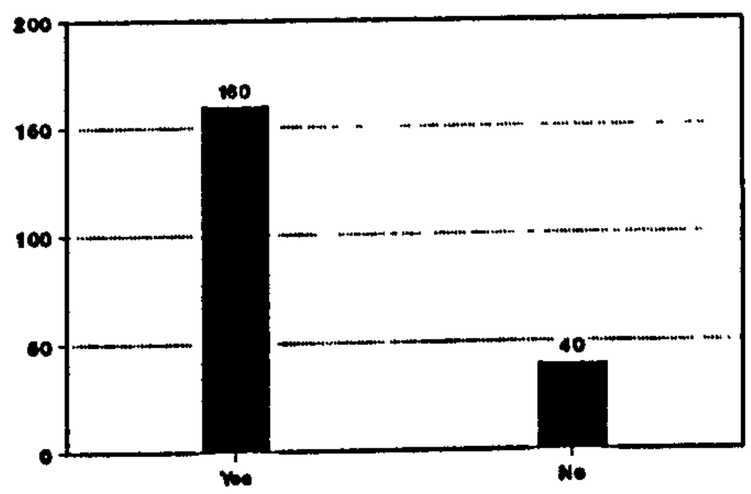
40d- Efforts to reduce illiteracy
Very important ( )
Slightly important ( )
No effect ( )

40e- Birth control efforts for the community
Very important ( )
Slightly important ( )
No effect ( )

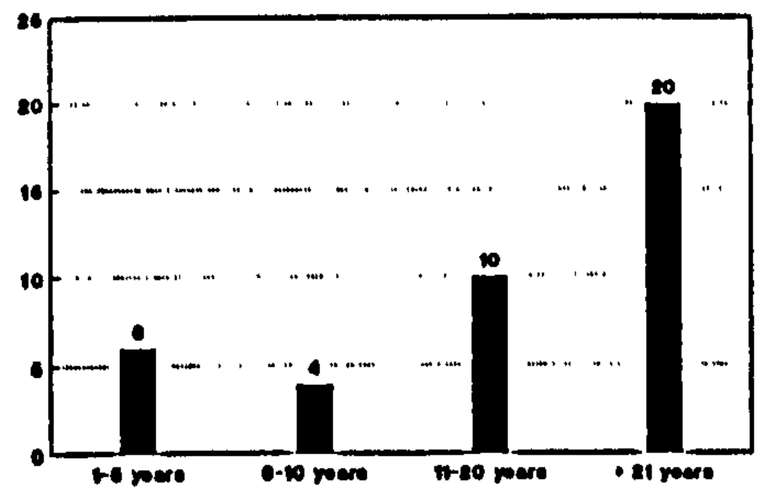
40f- Raising the awareness of your community
Very important ( )
Slightly important ( )
No effect ( )

SUGGESTIONS

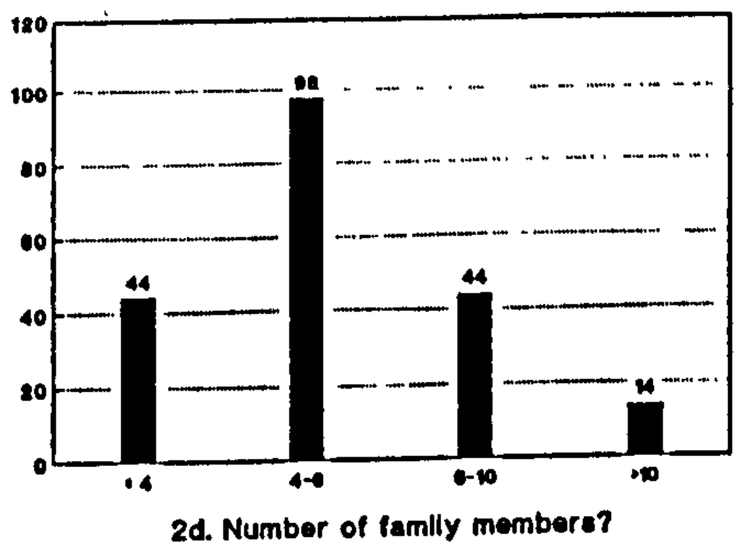
APPENDIX 3: QUESTIONNAIRE RESULTS



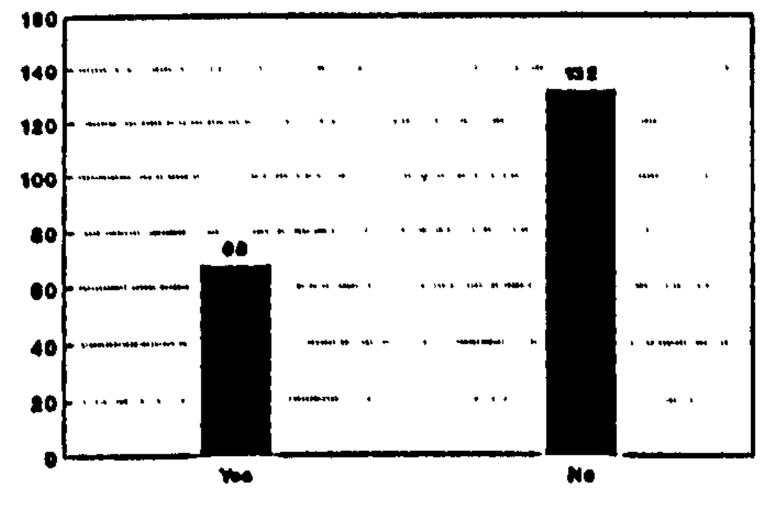
1a. Were you born in Luxor?



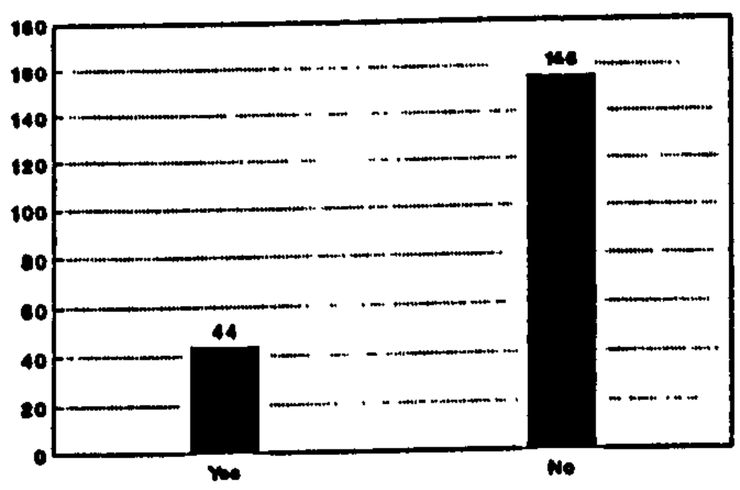
1b. If no, how long have you been?



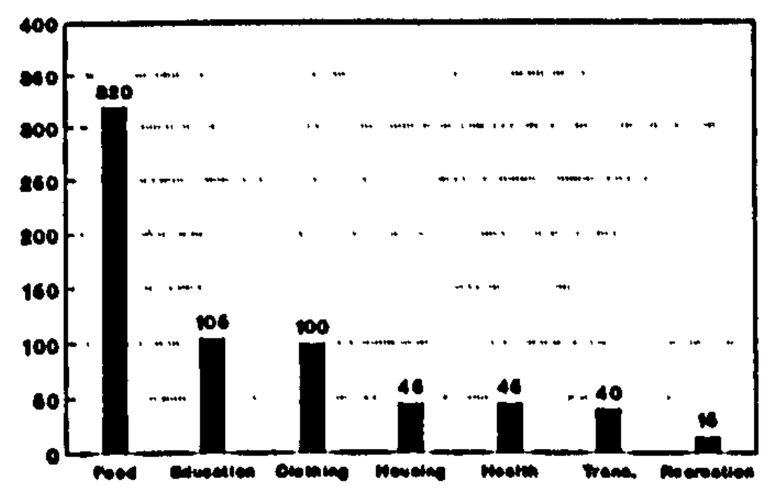
2d. Number of family members?



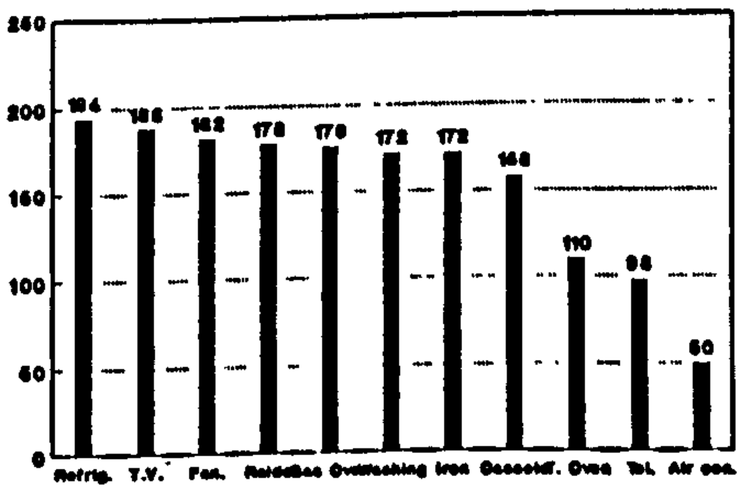
2c. Is the family extended?



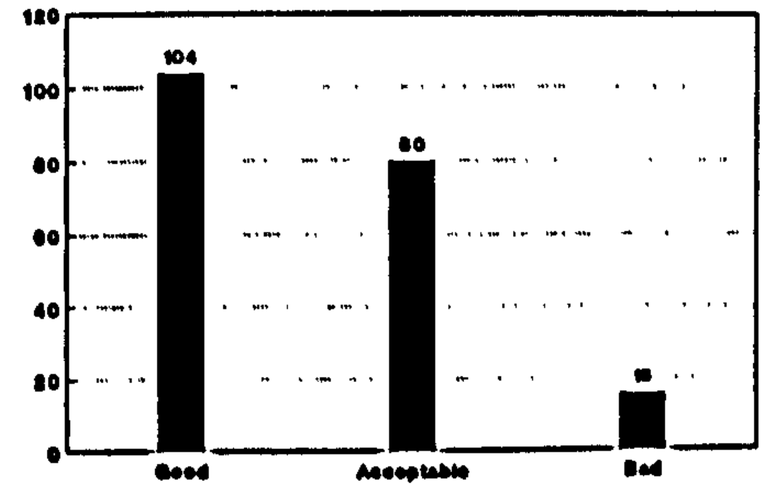
5c. Does the family own a car?



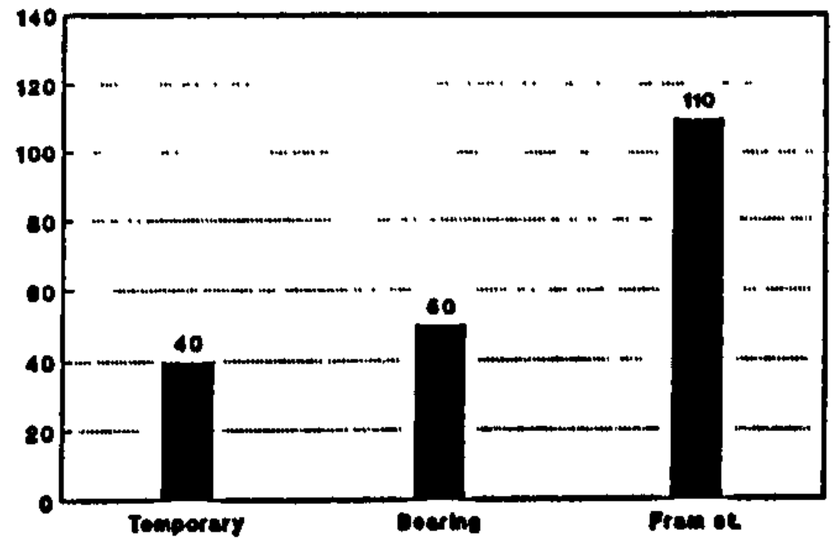
6. What do you spent each month on?



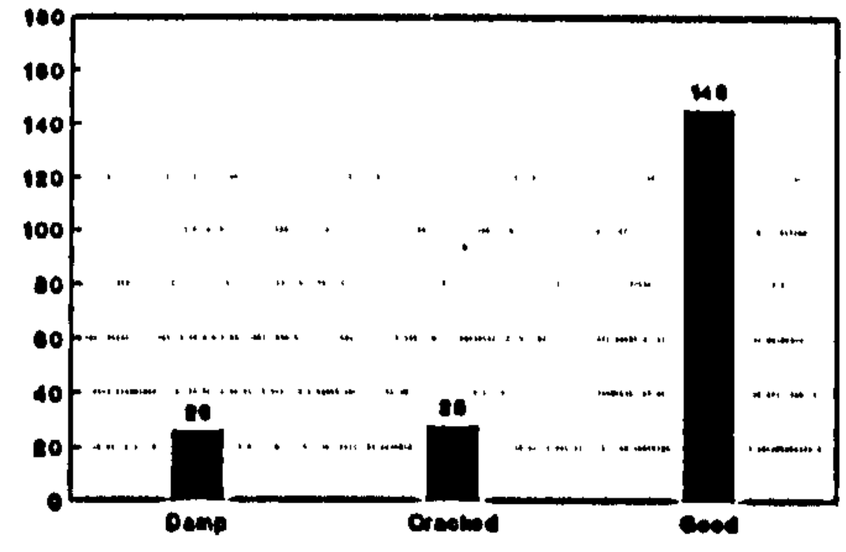
7. House appliances



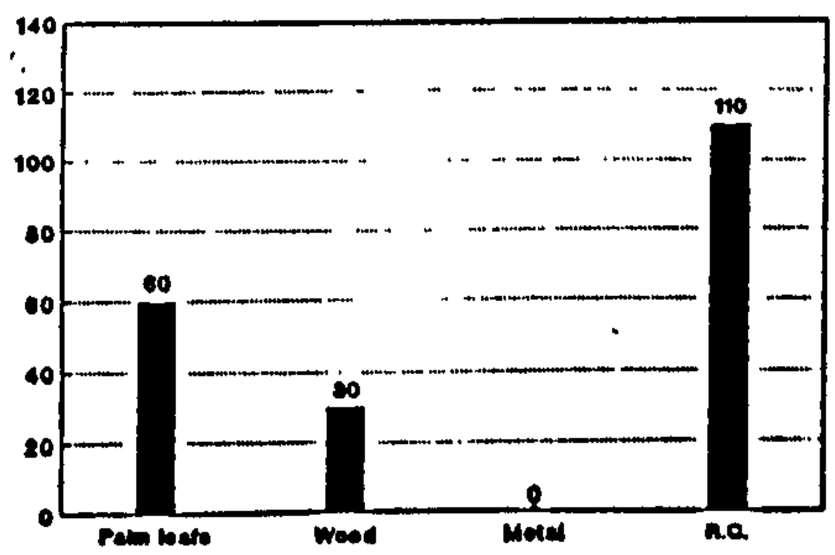
9a. Housing conditions



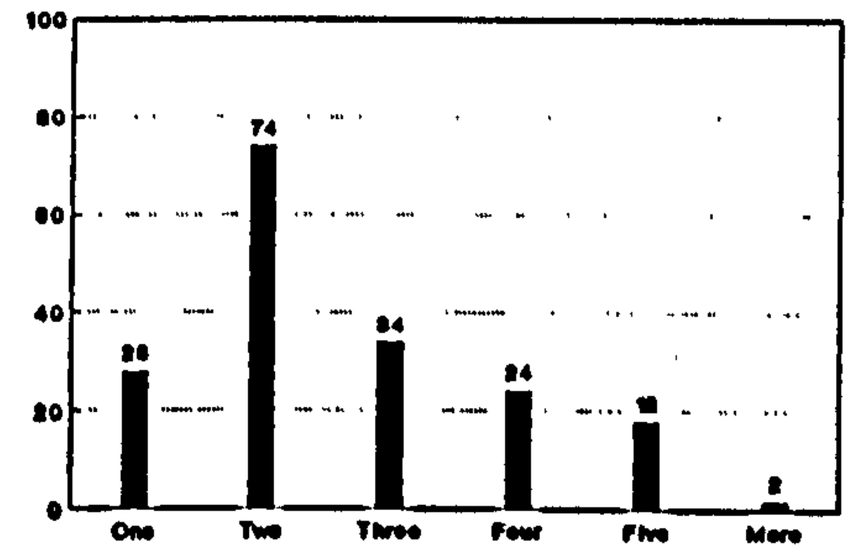
9b. Is your dwelling built of?



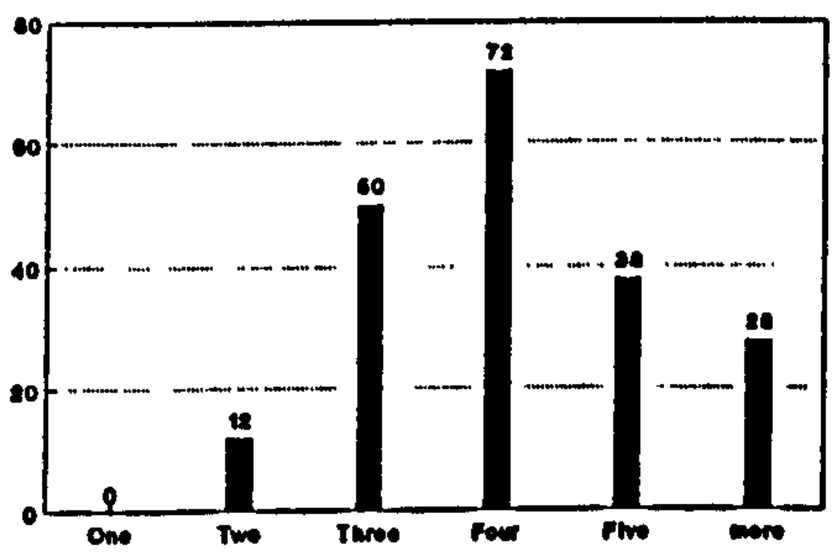
9c. Are the walls?



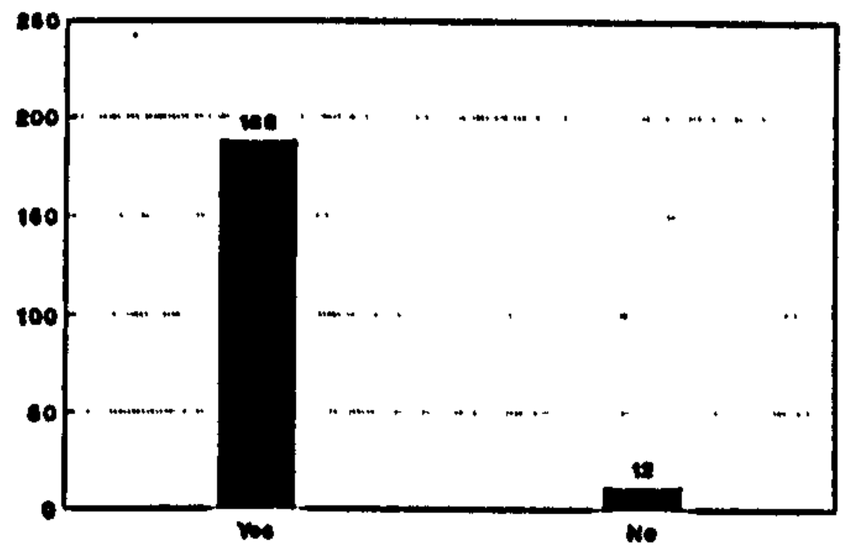
9d. Is the ceiling made of?



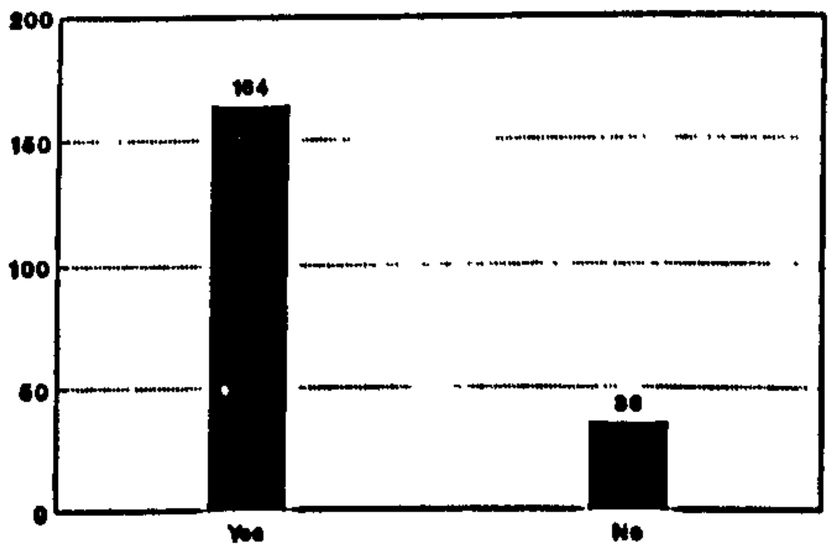
9e. No. of floors of dwelling



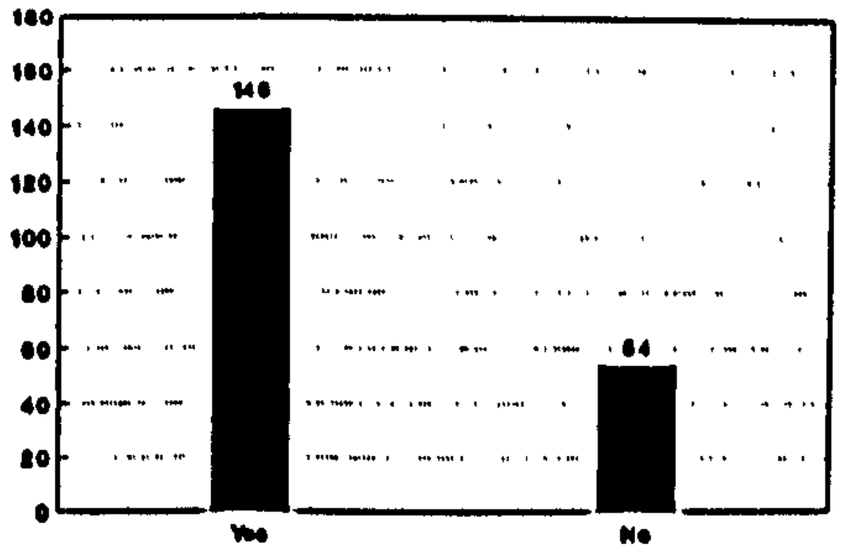
9g. No. of rooms



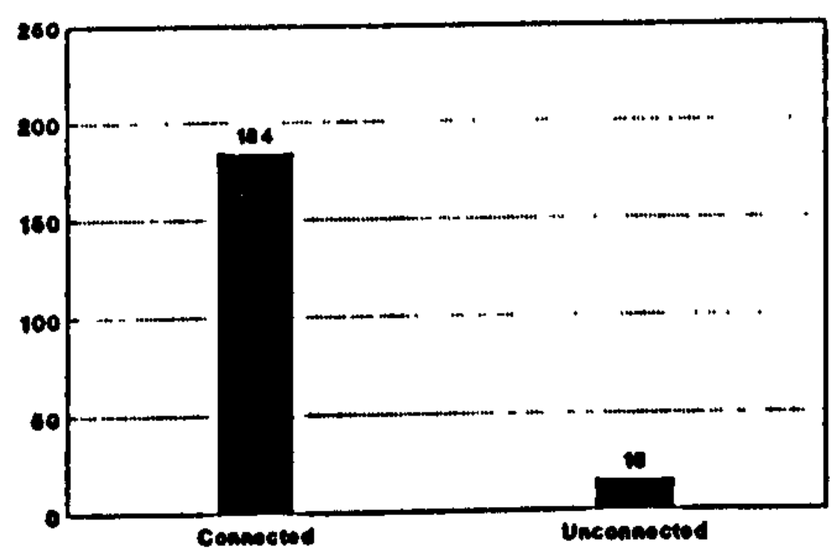
9h. Is there a bathroom?



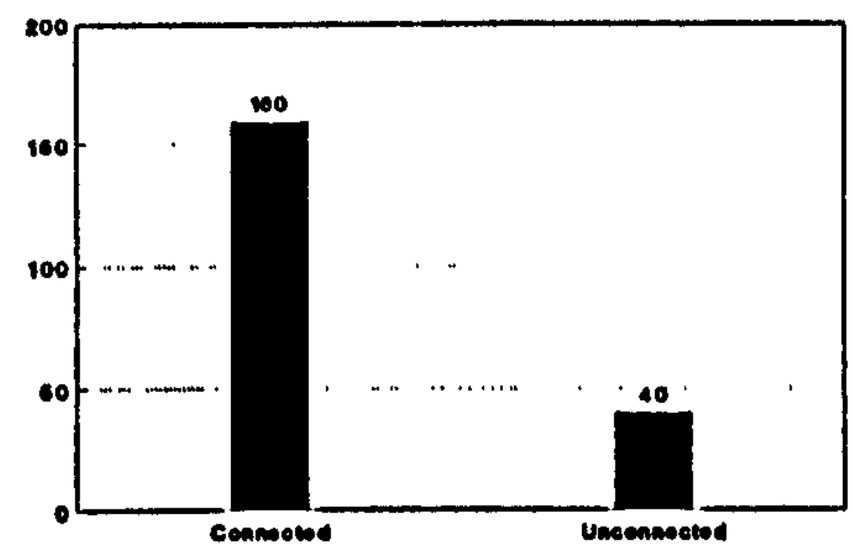
11. Building regulation



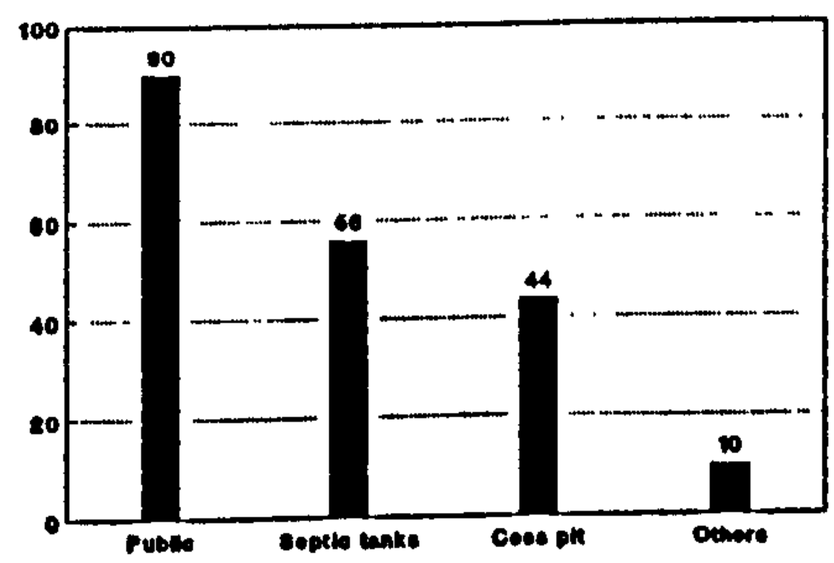
12. Are there any historic excavations?



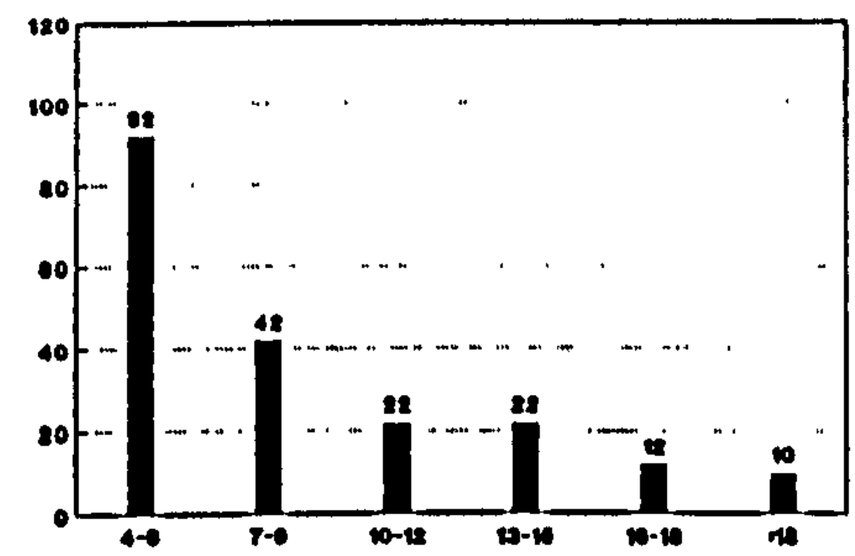
13a. Electric supply



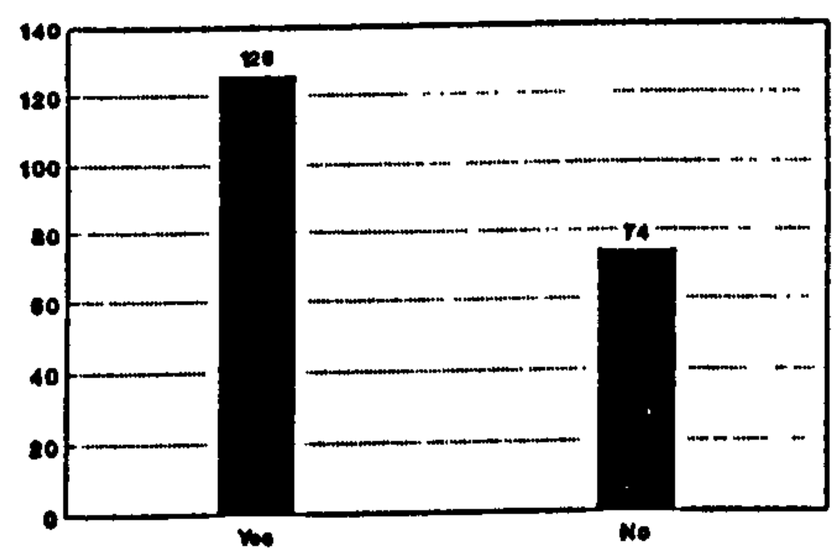
13b. Water supply



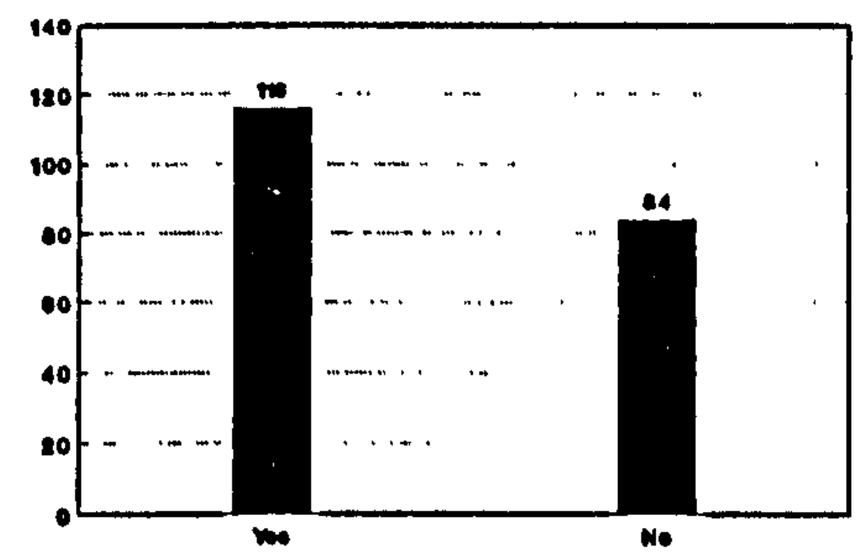
13c. Sewage supply



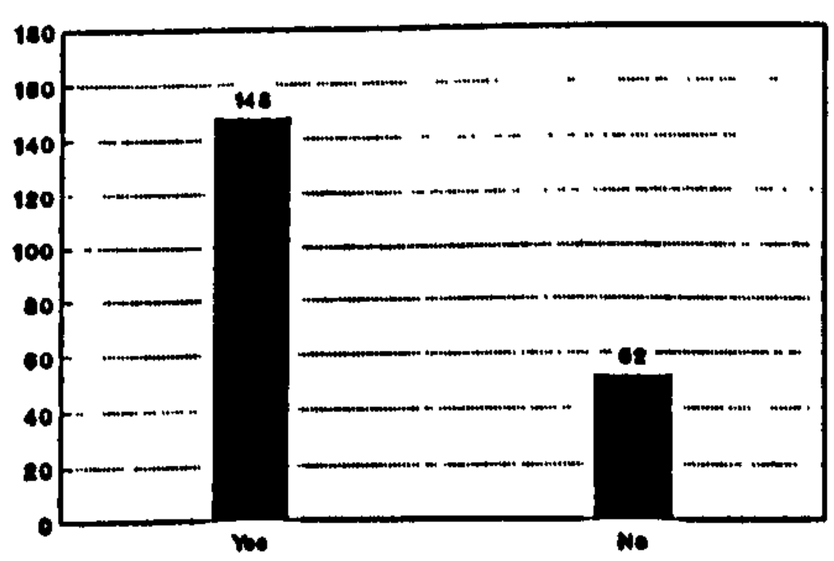
14a. What's the width of the front road?



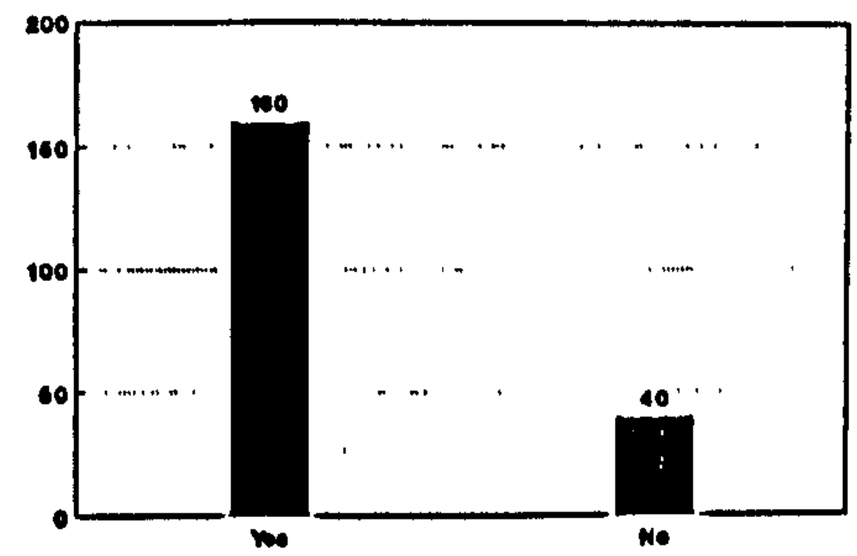
14b. Width is sufficient?



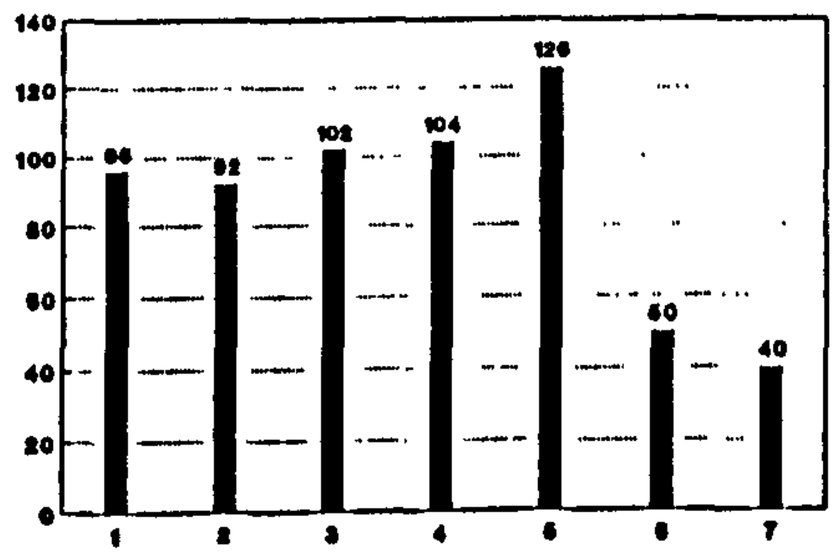
14c. Is the road paved or not?



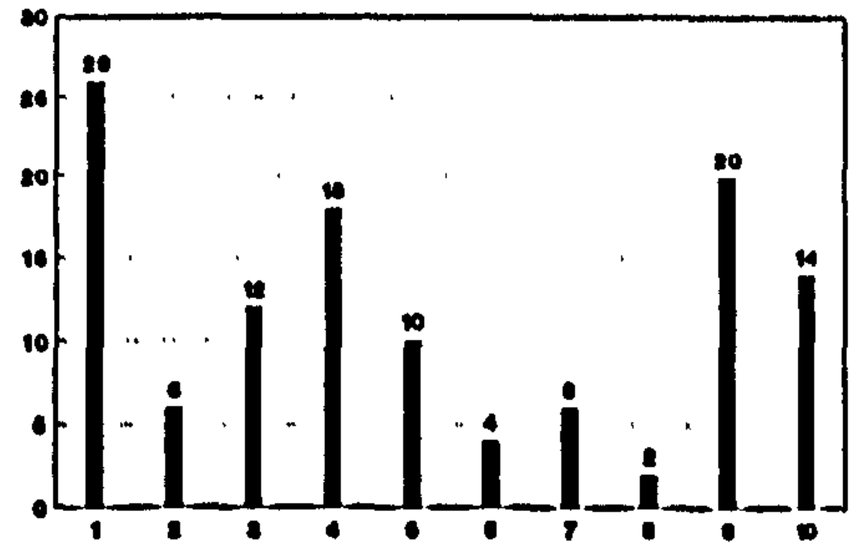
16. Have you any livestok in your house?



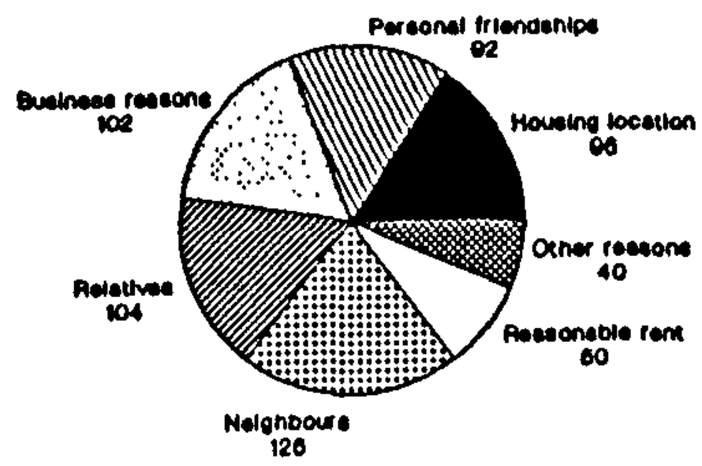
17a. Keeping the house?



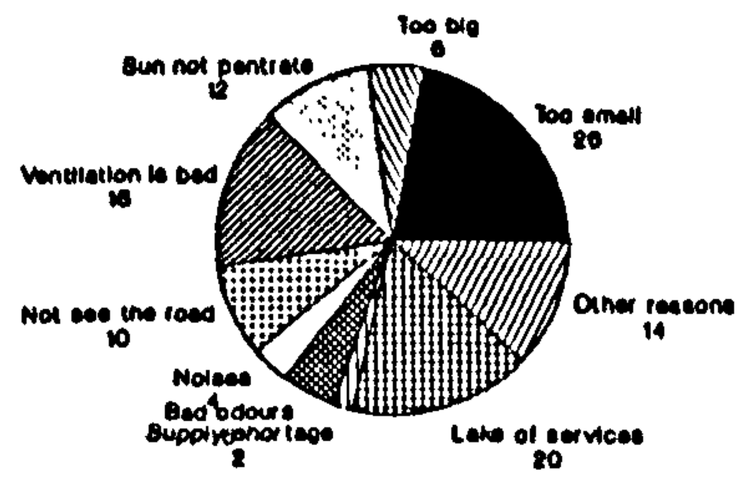
17b. If yes, what advantages?



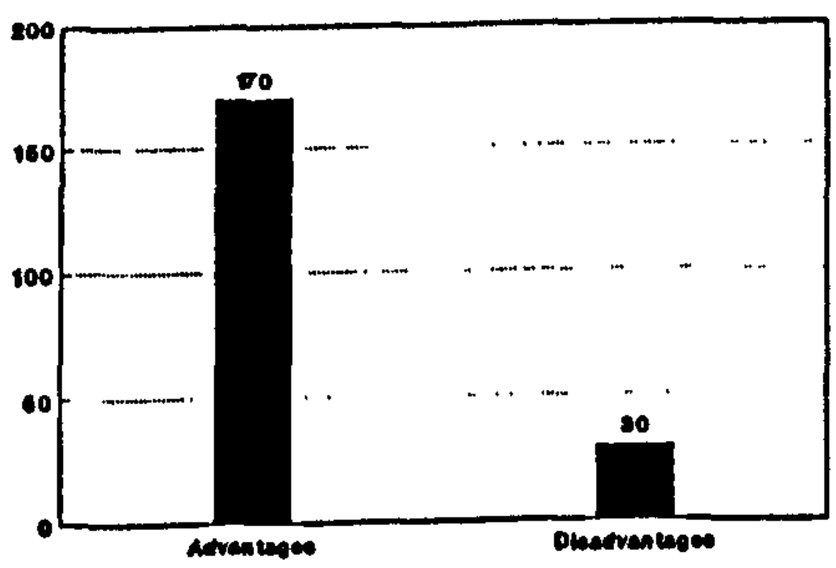
17c. If no, what disadvantages?



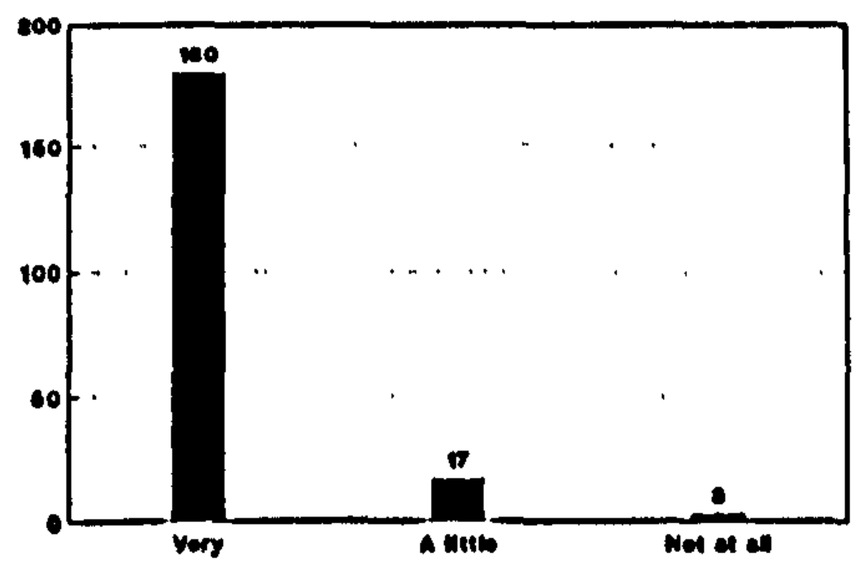
17b. If yes, what advantages?



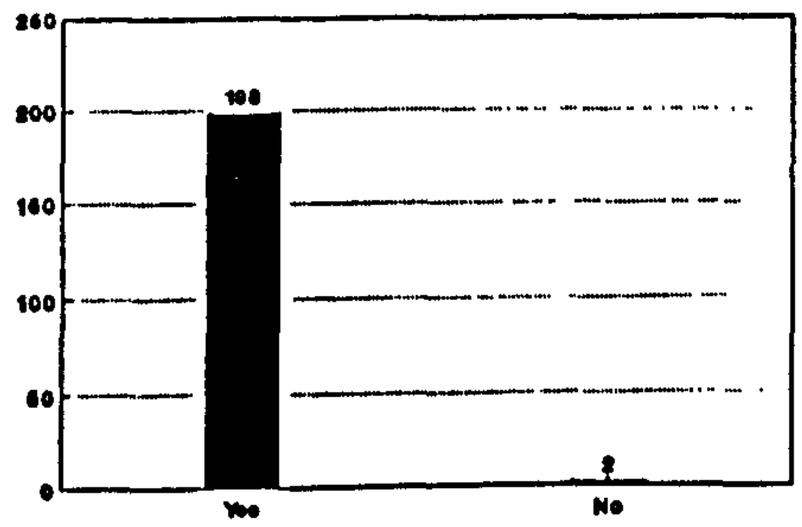
17c. If no, what disadvantages?



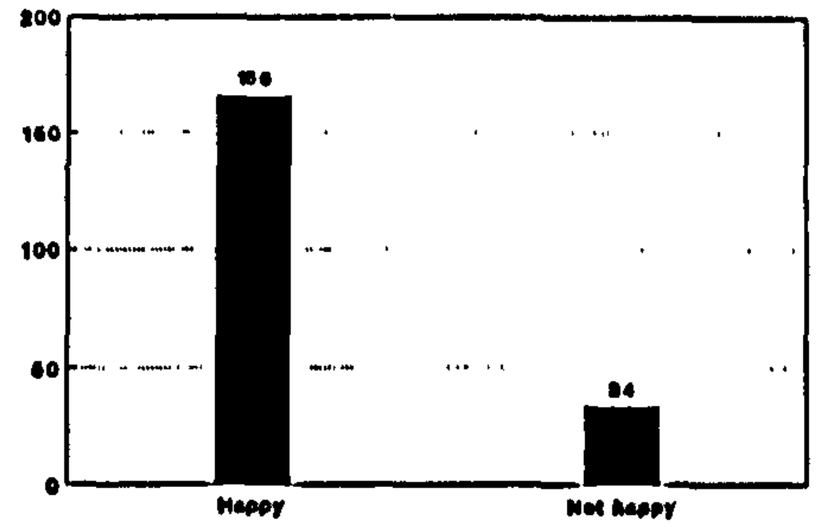
18a. In your opinion the heritage is?



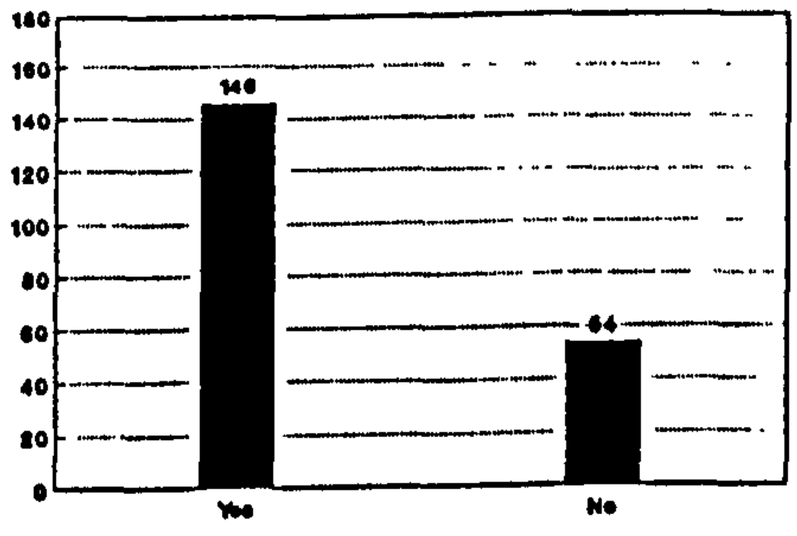
18b. Heritage importance



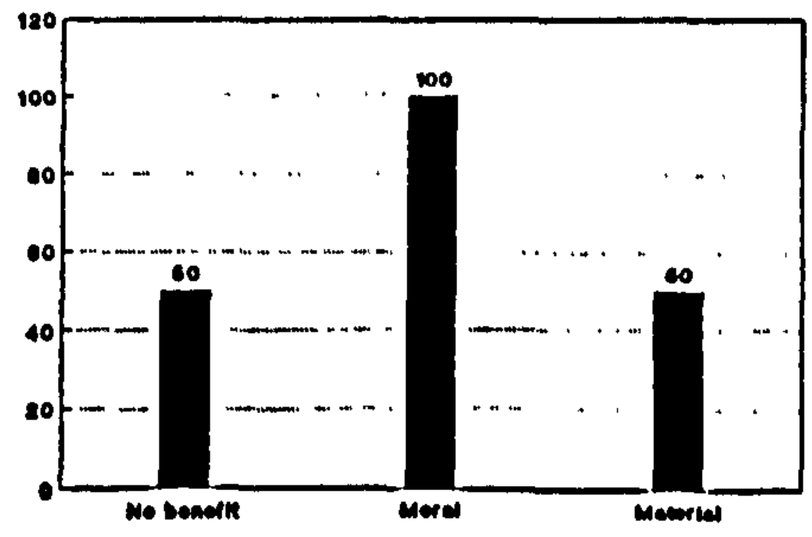
18c. World importance



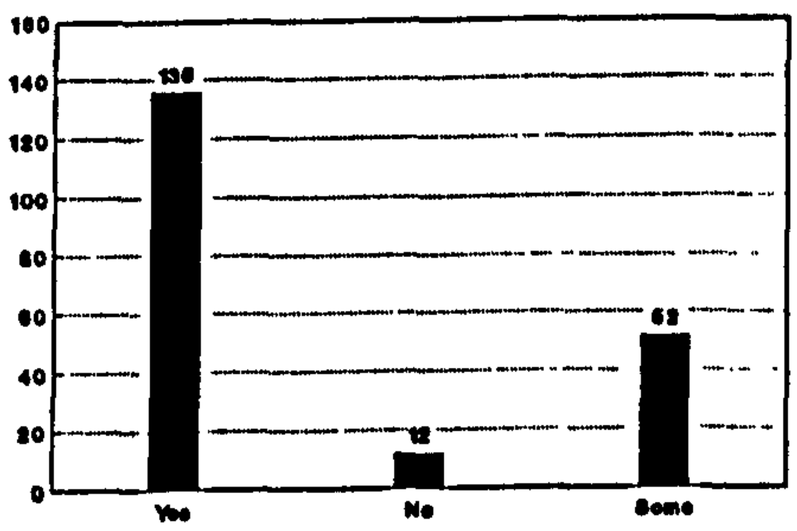
19. Are you happy to accept tourism?



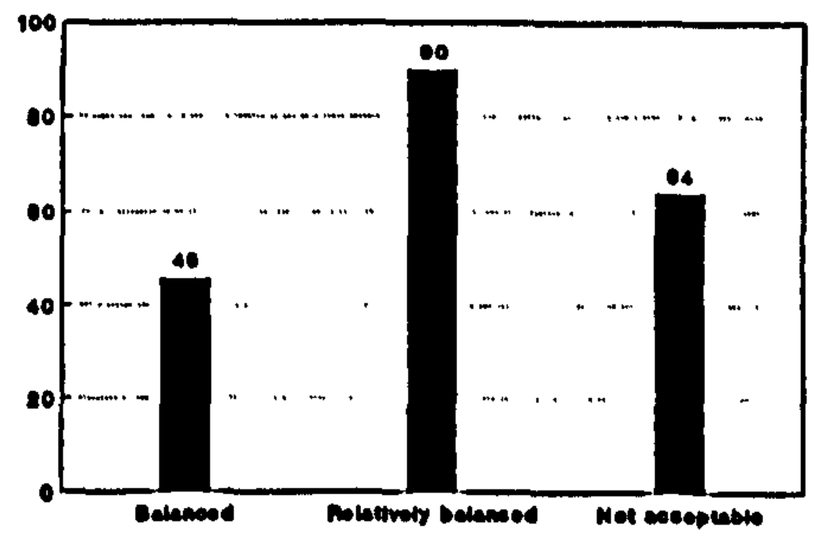
20a. Do you gain from Luxor's status?



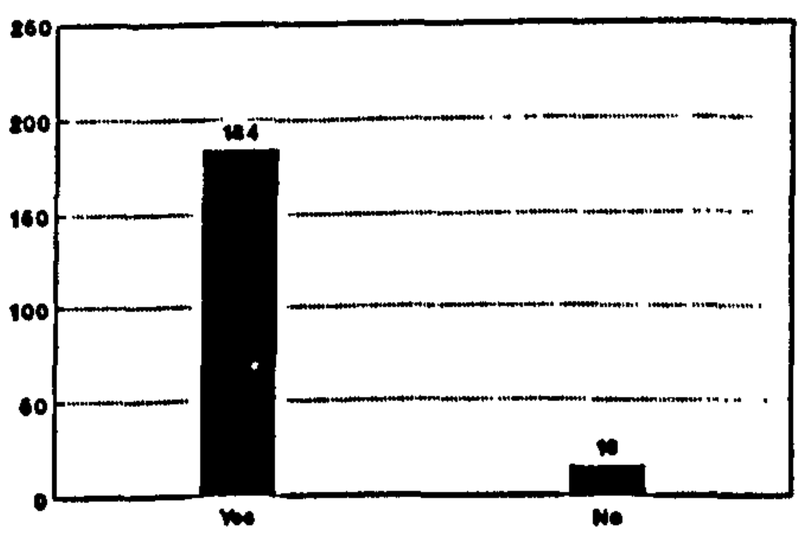
20b. What type of benefit?



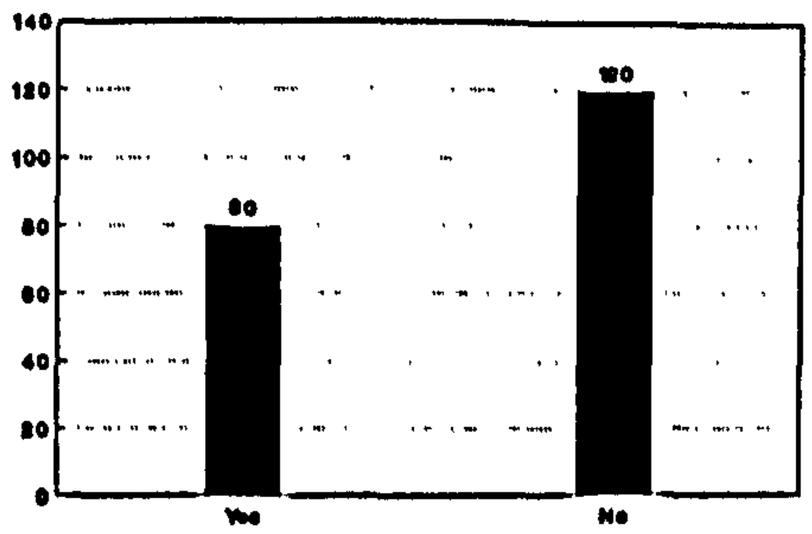
21. Do you visit the monuments?



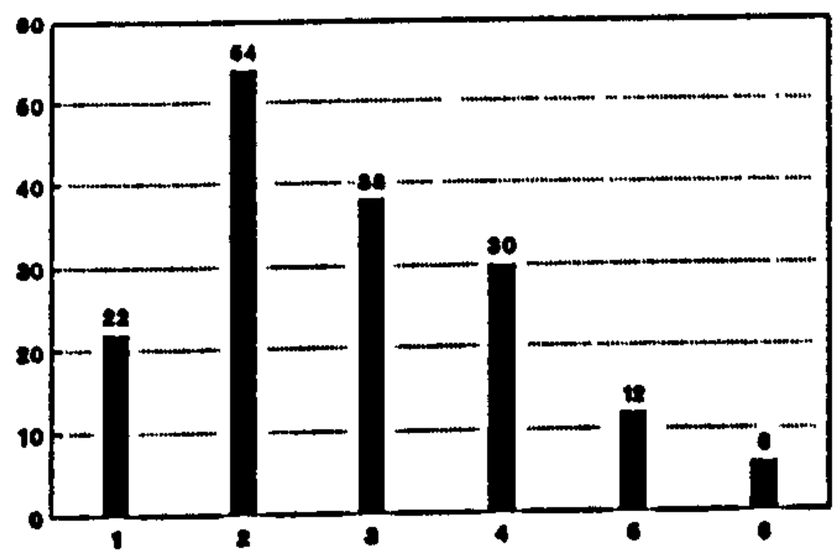
22. Balance between people and tourists?



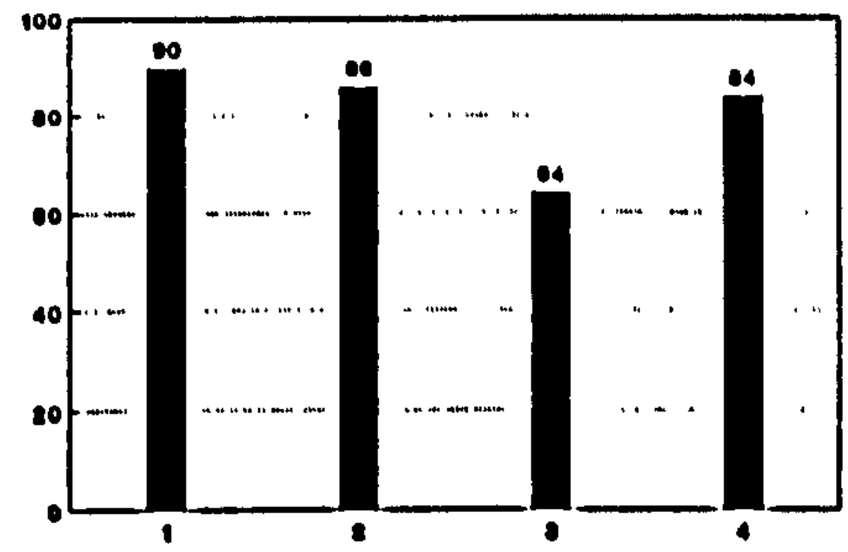
24e. Neighbours agreement



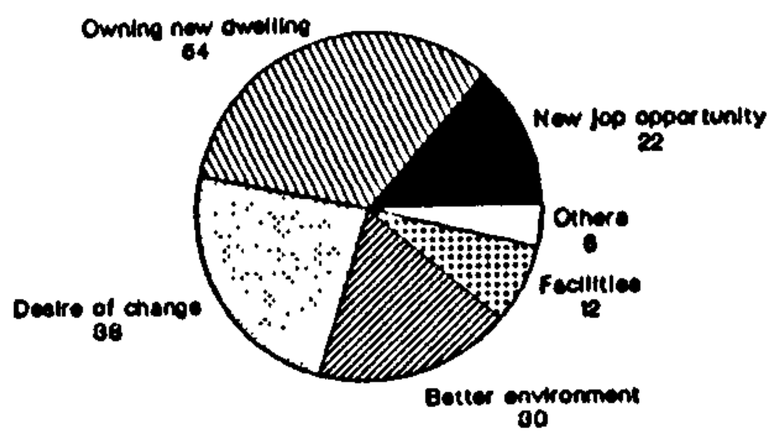
25a. Change the dwelling?



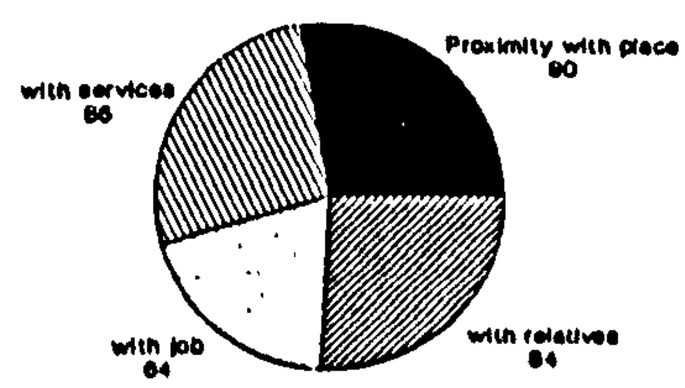
25b. If yes, what are the reasons?



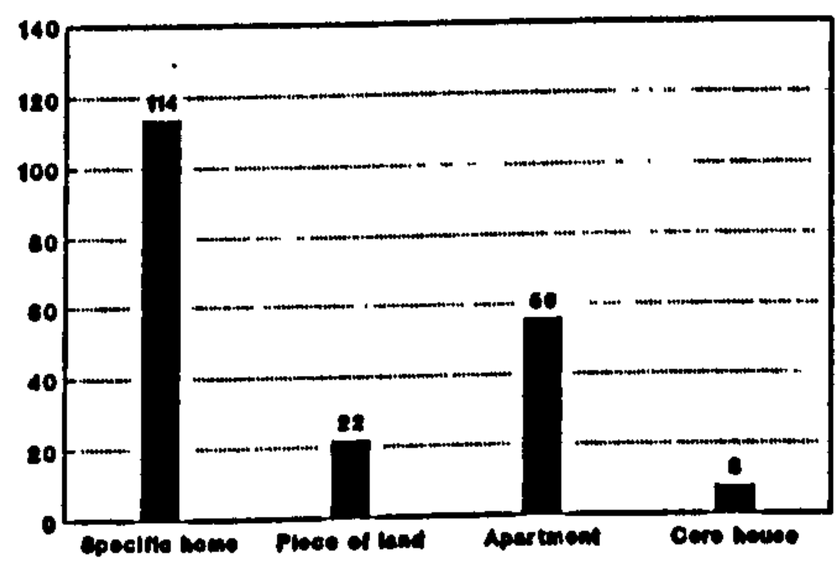
25c. If no, what are the reasons?



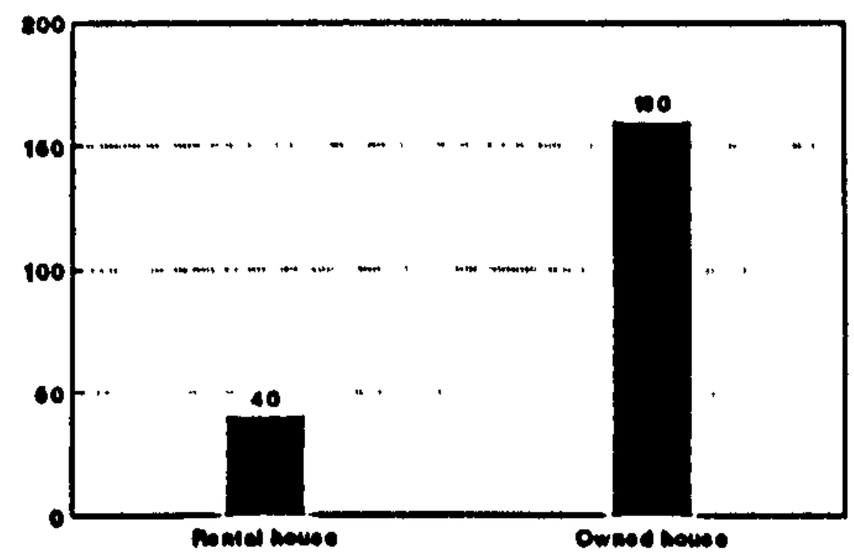
25b. If yes, what are the reasons?



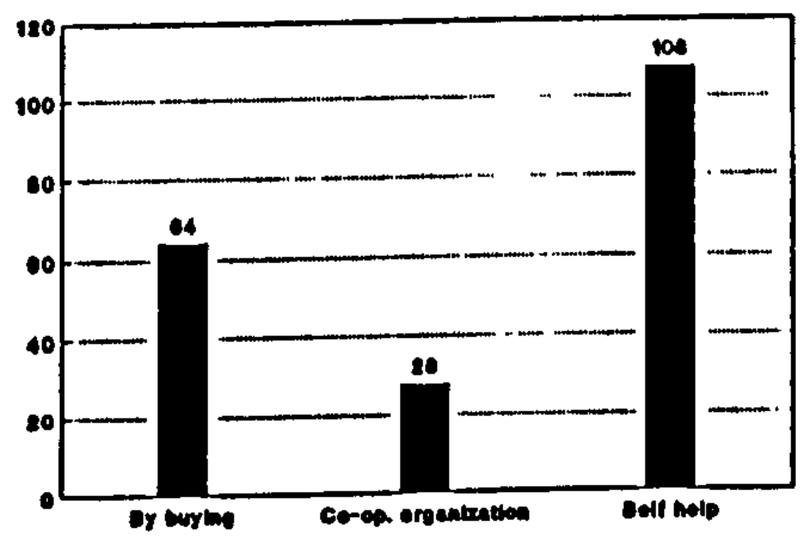
25c. If not, what are the reasons?



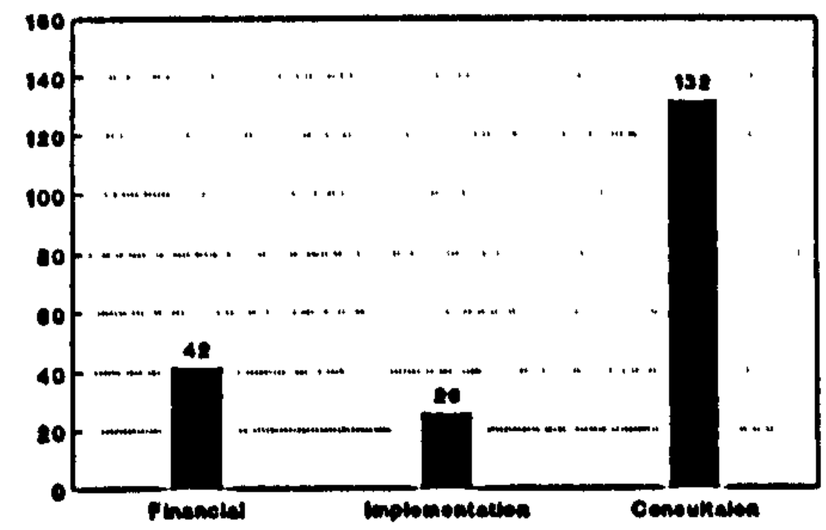
26a. Type of dwelling preferred?



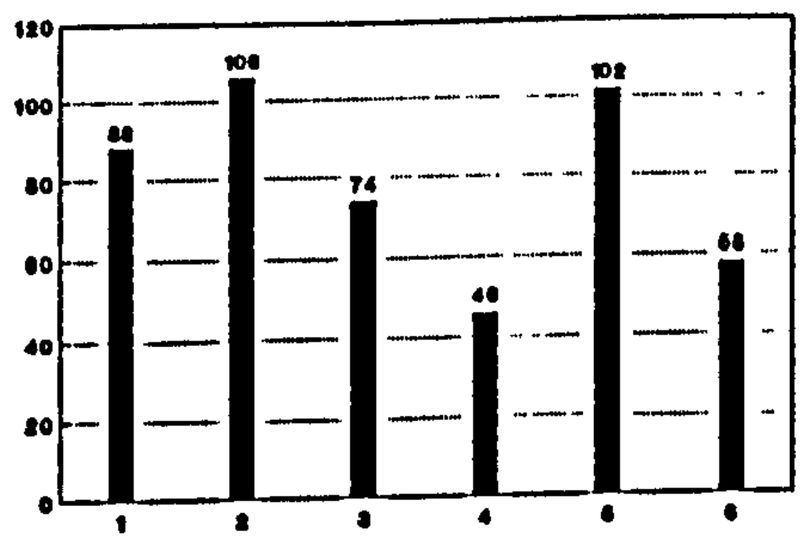
26b. What is better for you?



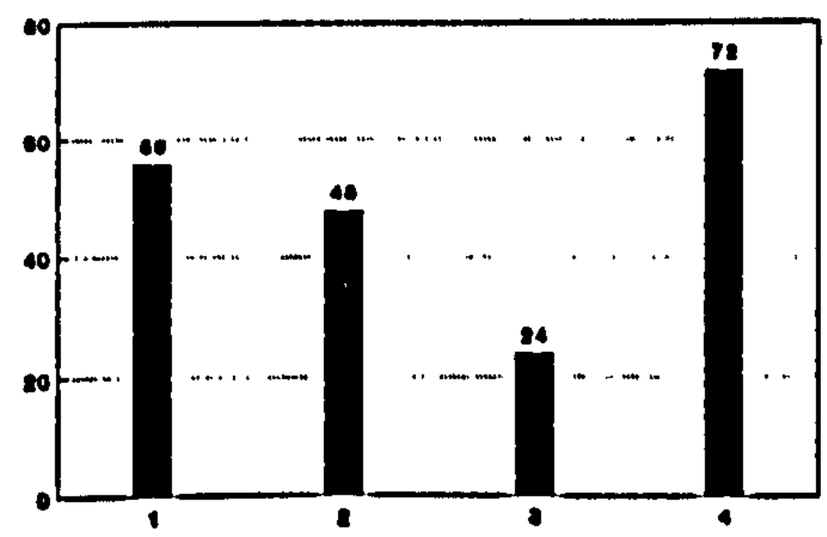
26c. Means of owning a dwelling



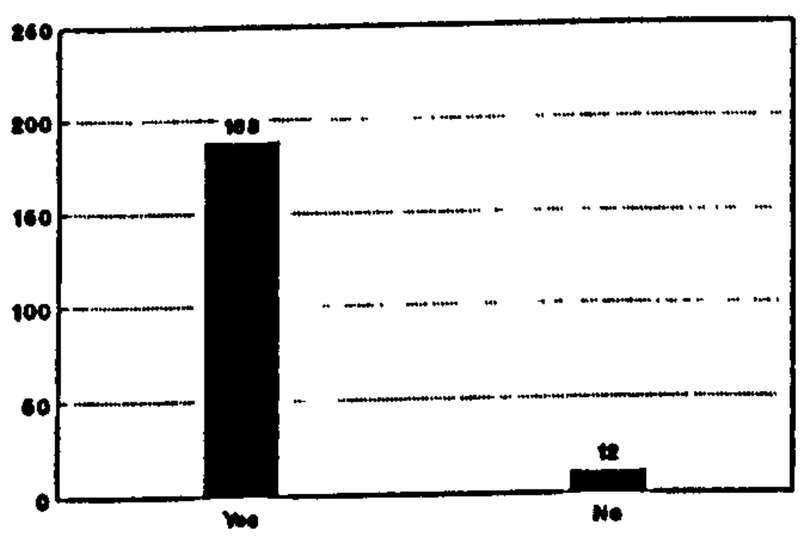
26d. Participation?



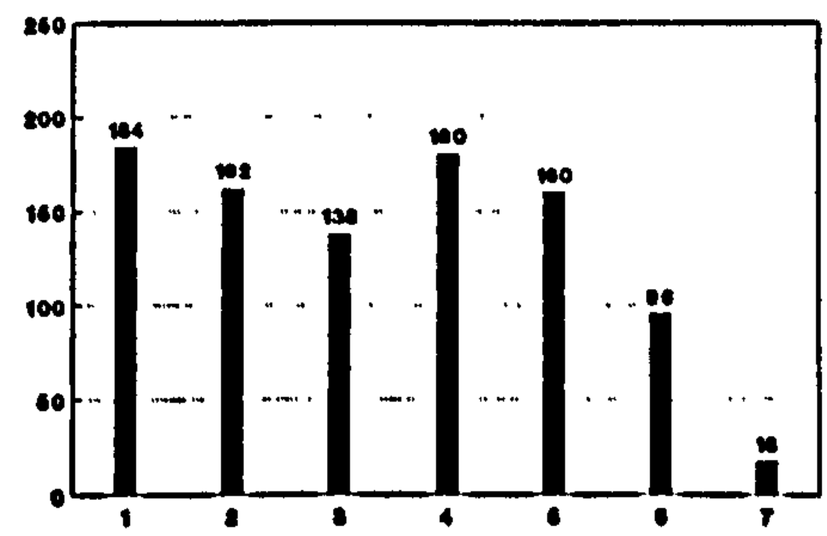
29. Best way of participation?



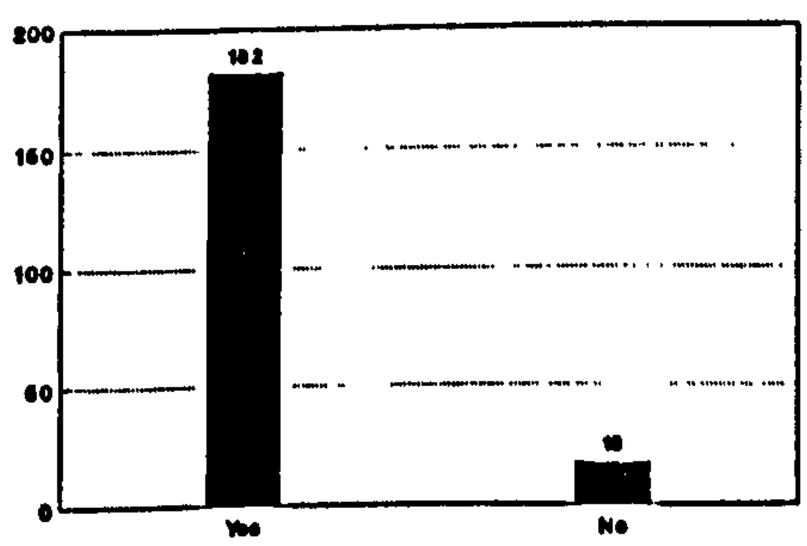
30. How participation organized?



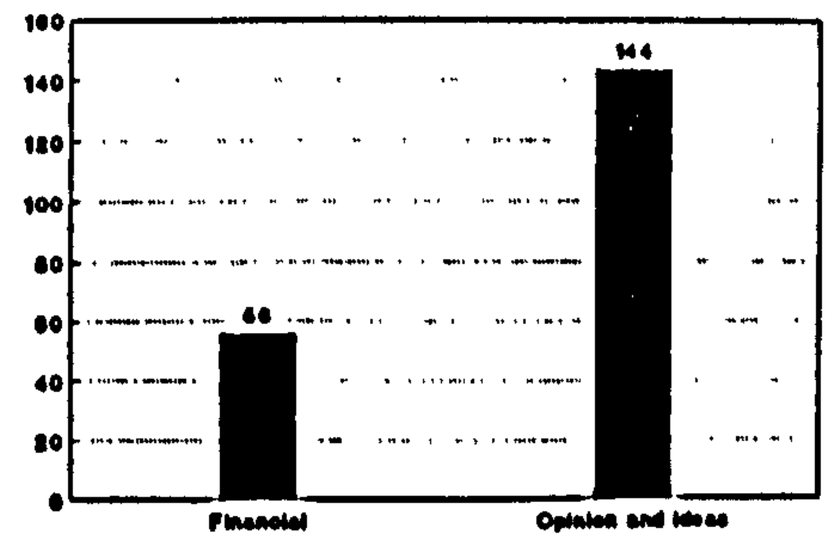
31a. Necessity to conserve Luxor?



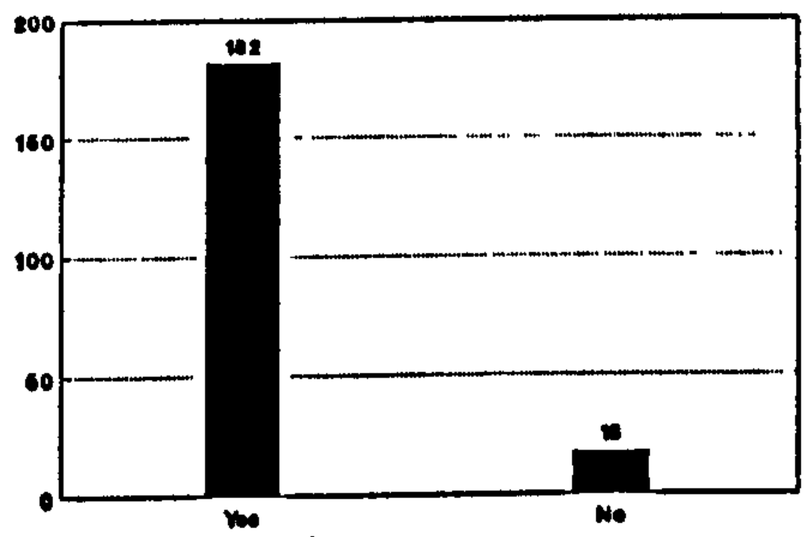
31b. If yes, what is the best option?



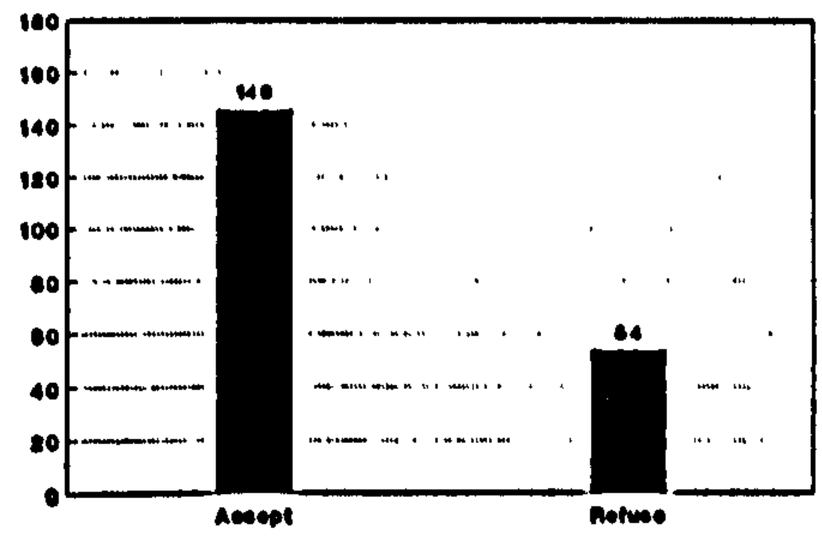
32a. Desire to share in conservation?



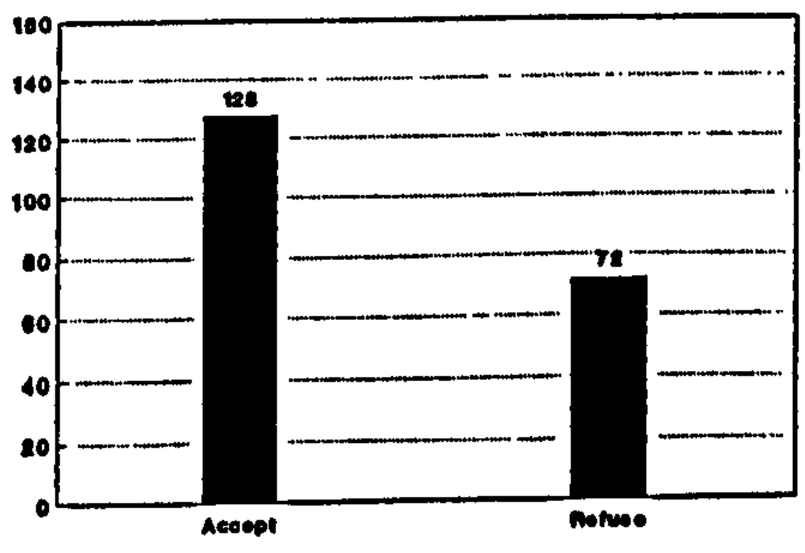
32b. Type of participation?



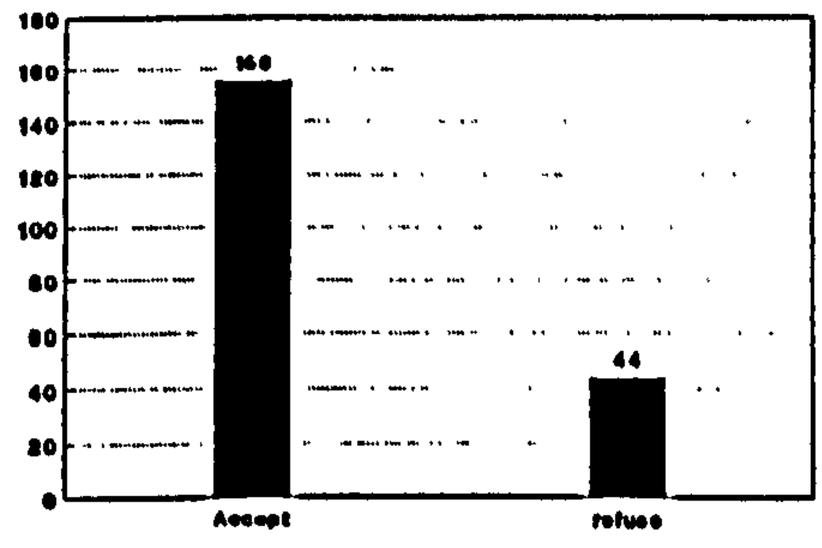
32c. Accepting conservation guidelines?



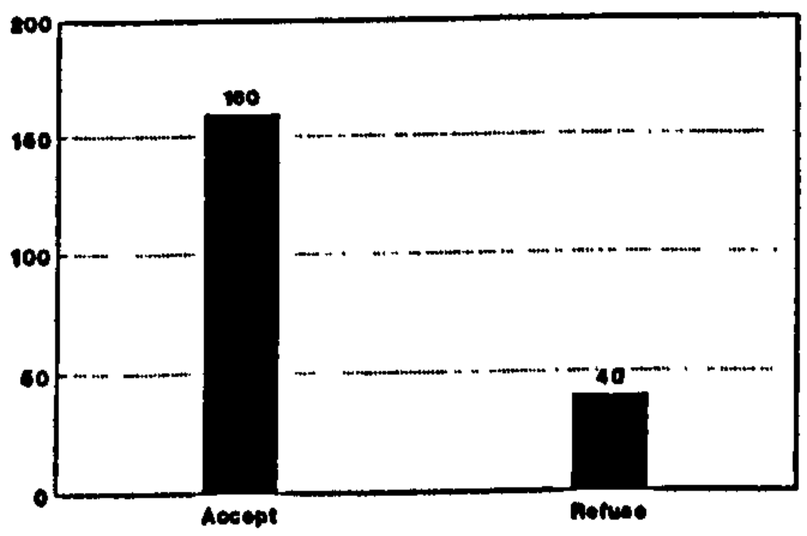
33a. Open museum?



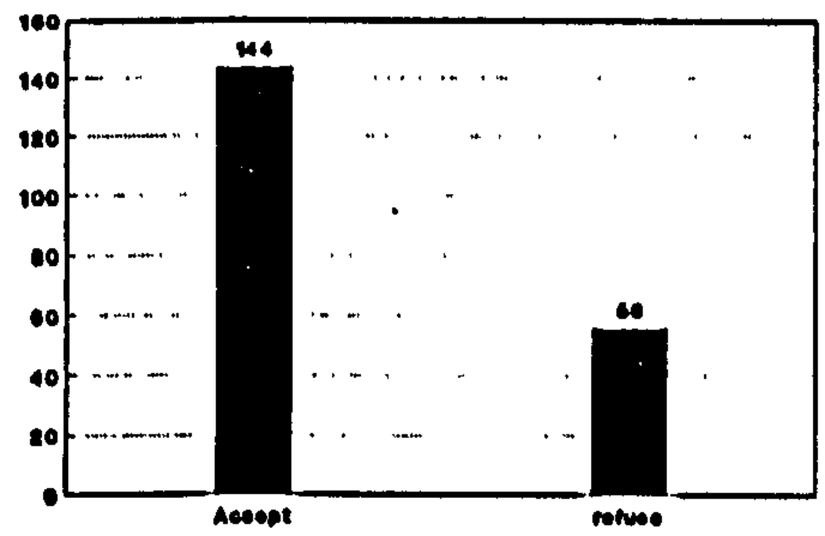
33b. Evacuate the inhabitants?



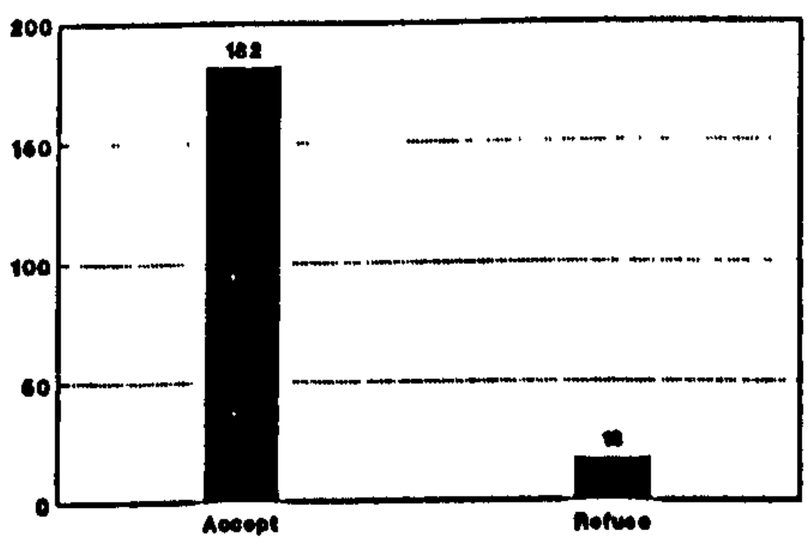
33c. Protected zone?



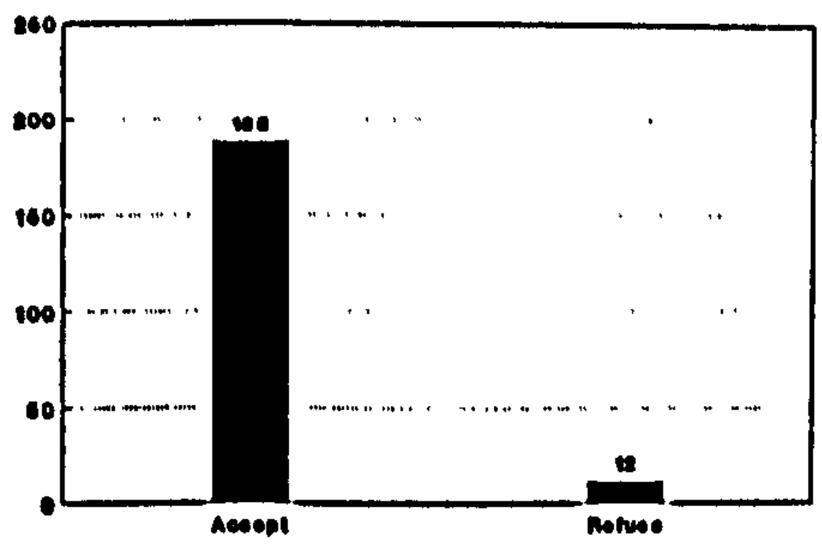
33d. New Thebes?



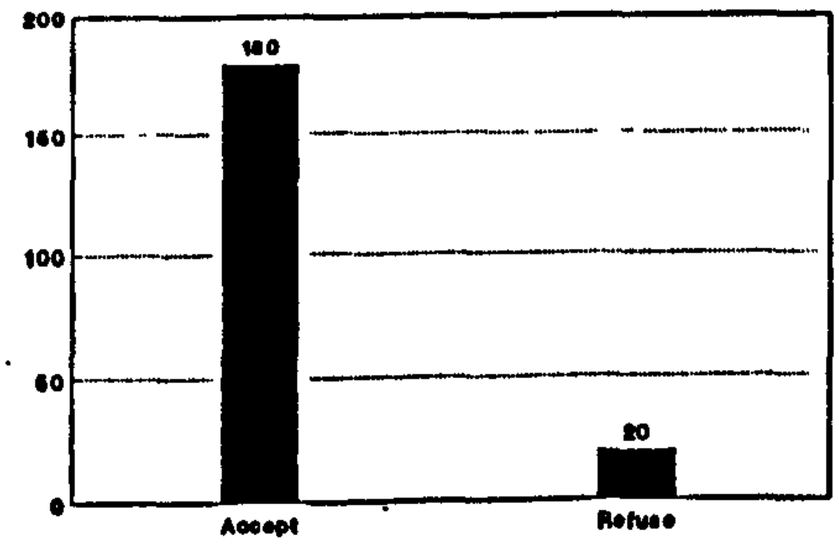
33e. Limit traffic at historical sites?



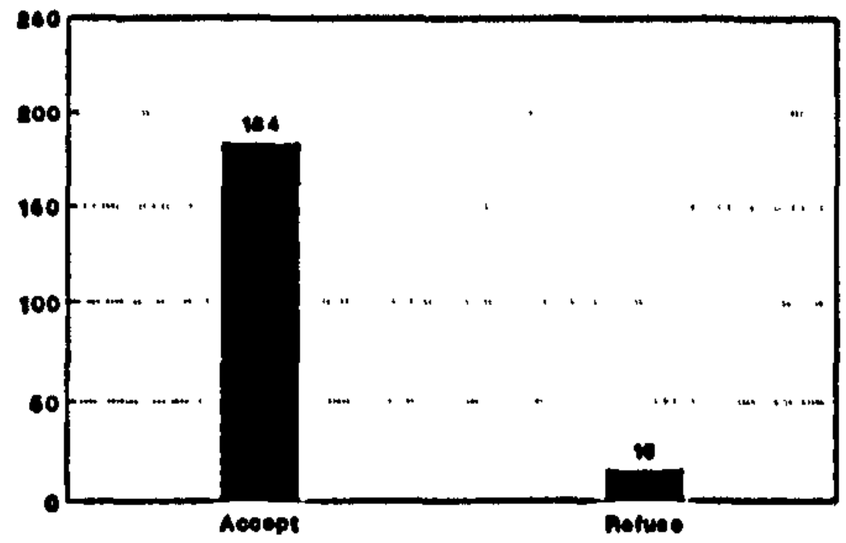
33f. Tourism facilities?



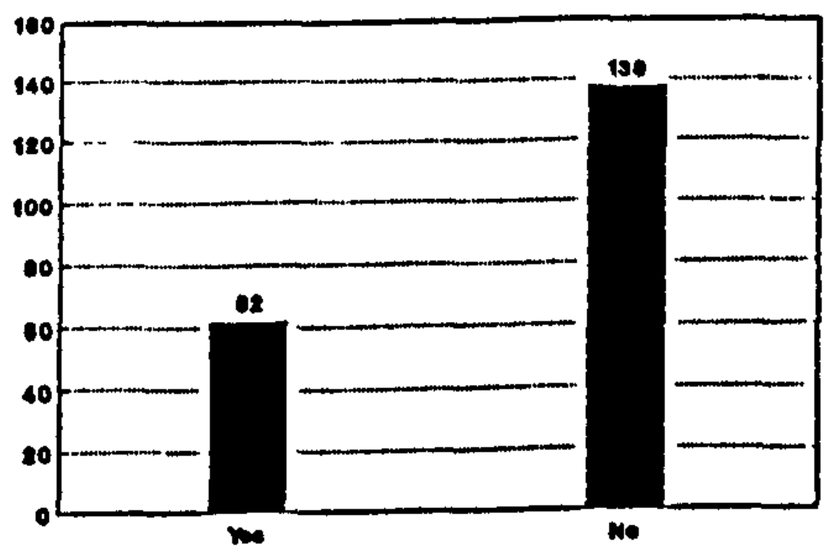
33h. Luxor bridge?



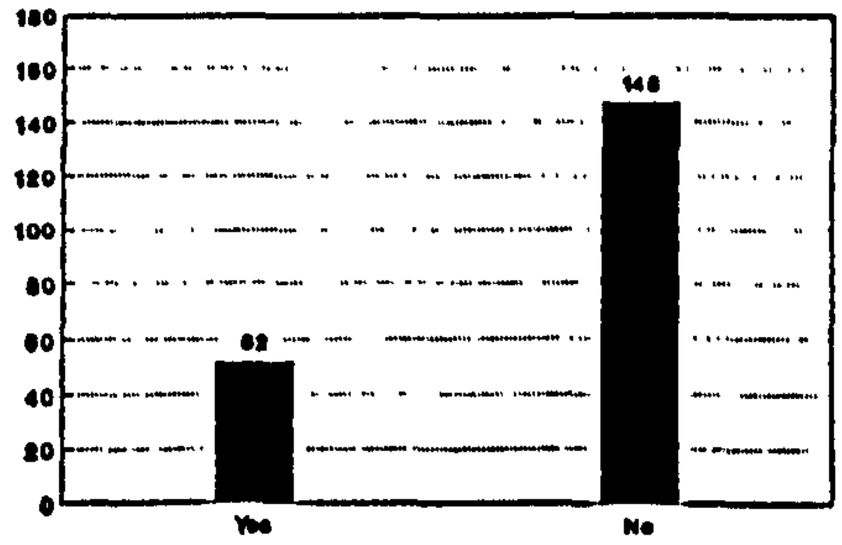
33g. Expansion towards the desert?



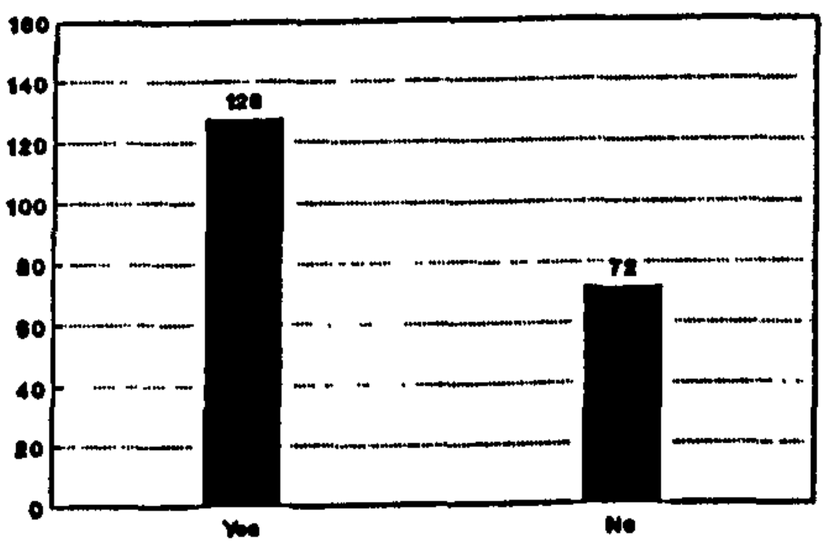
33i. Initiate regulations?



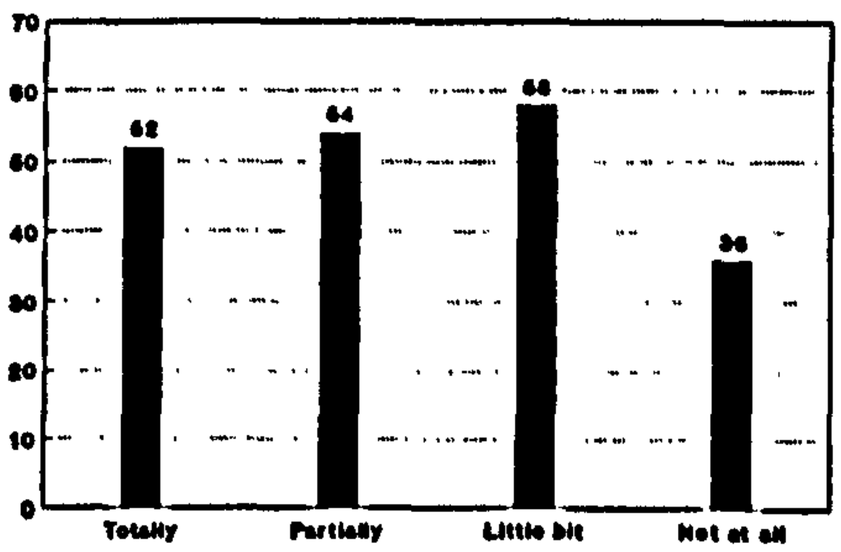
34a. Role in the conservation process?



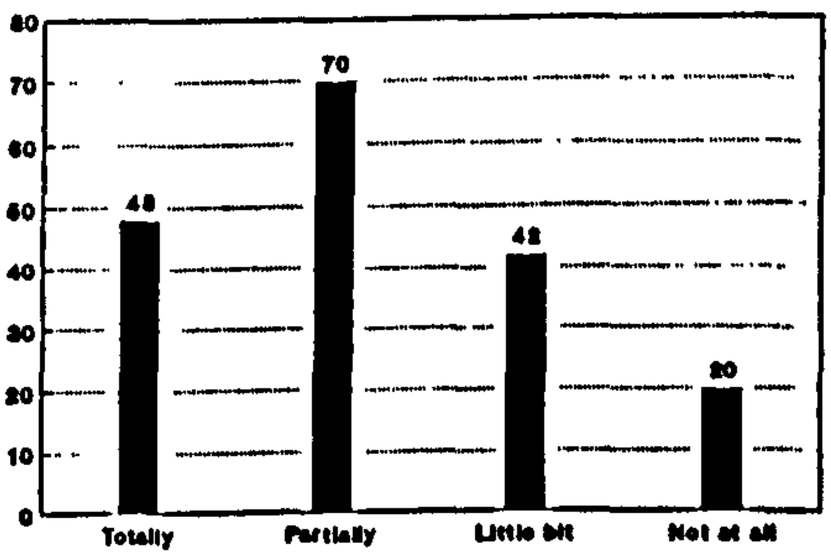
34b. Member in any public activity?



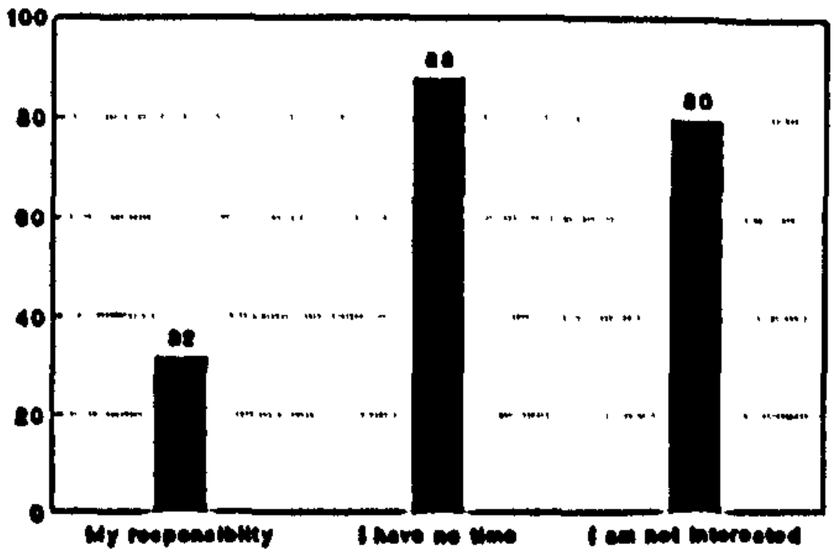
35. Would *you* join a committee



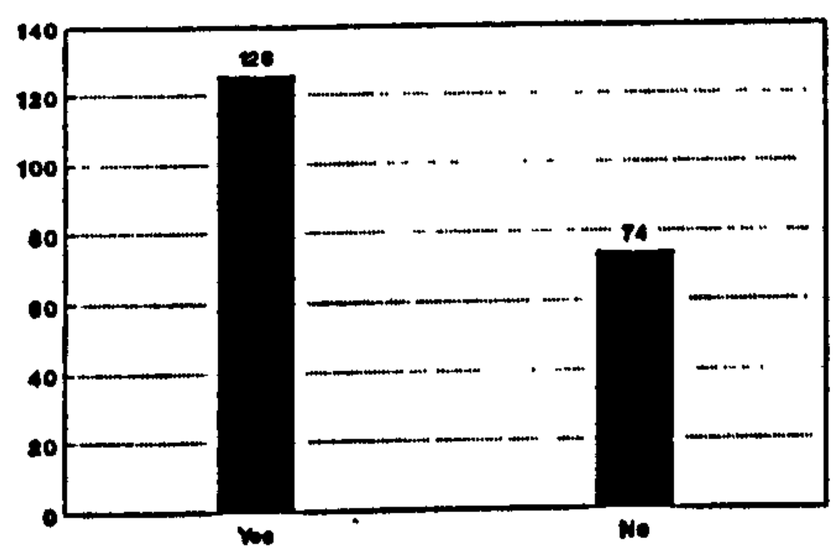
36a. How far the success depends on you?



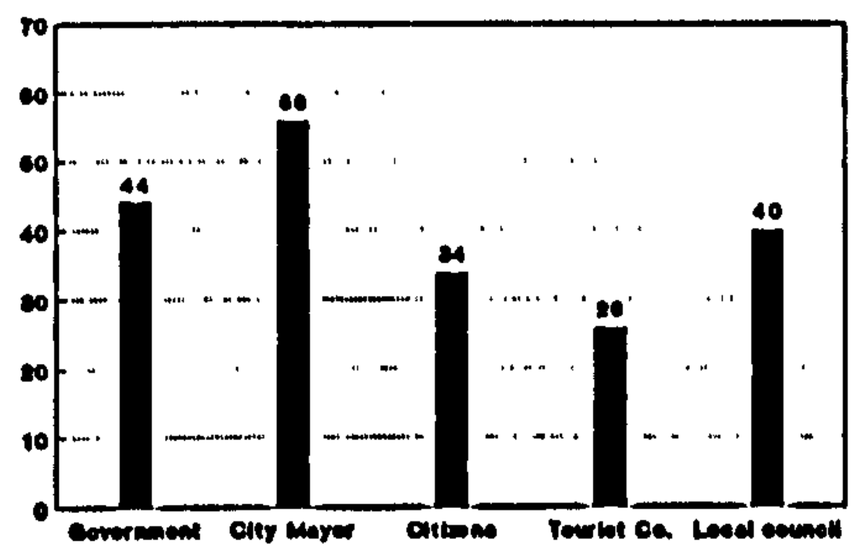
36c. Are authorities doing your wish?



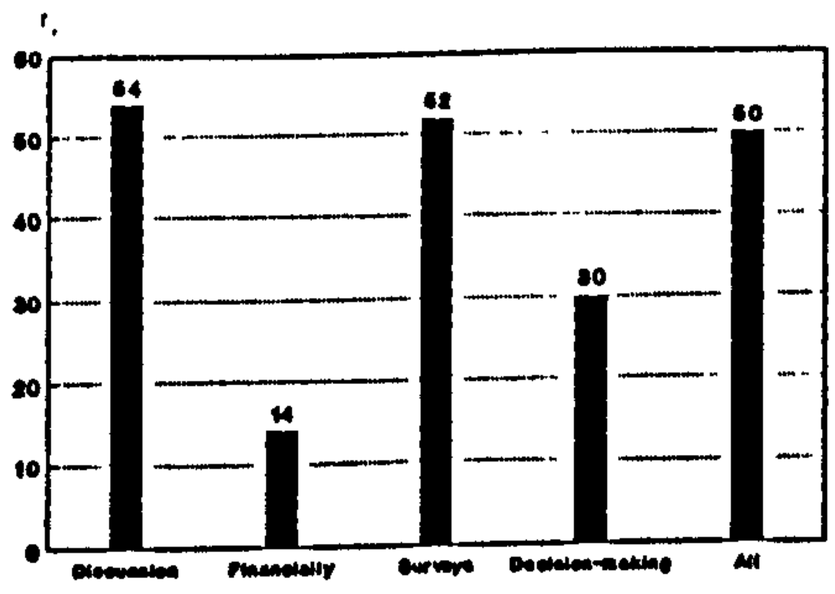
36d. Service for public work?



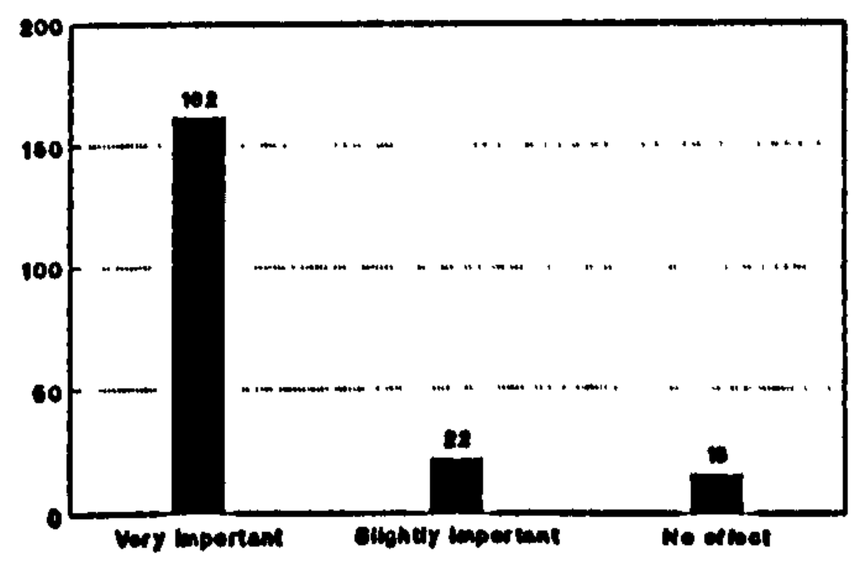
37. Central power of some people?



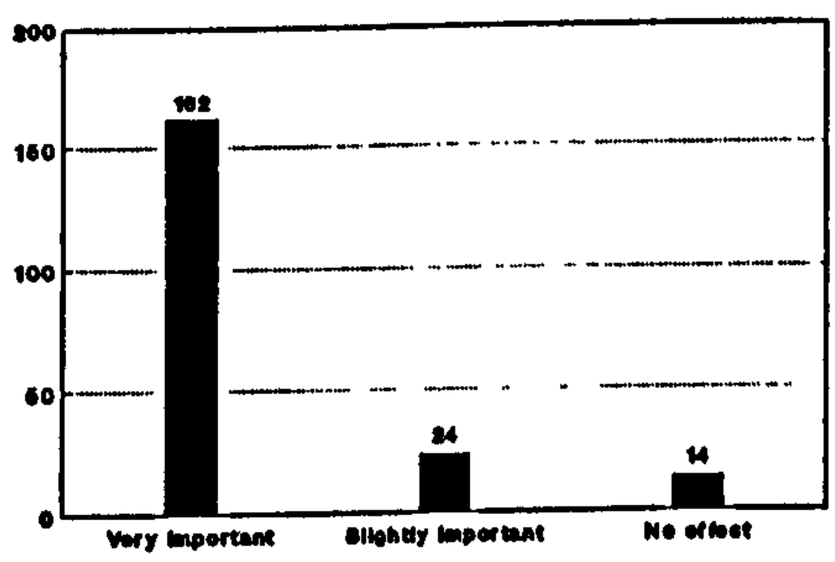
36a. The city is the responsibility of?



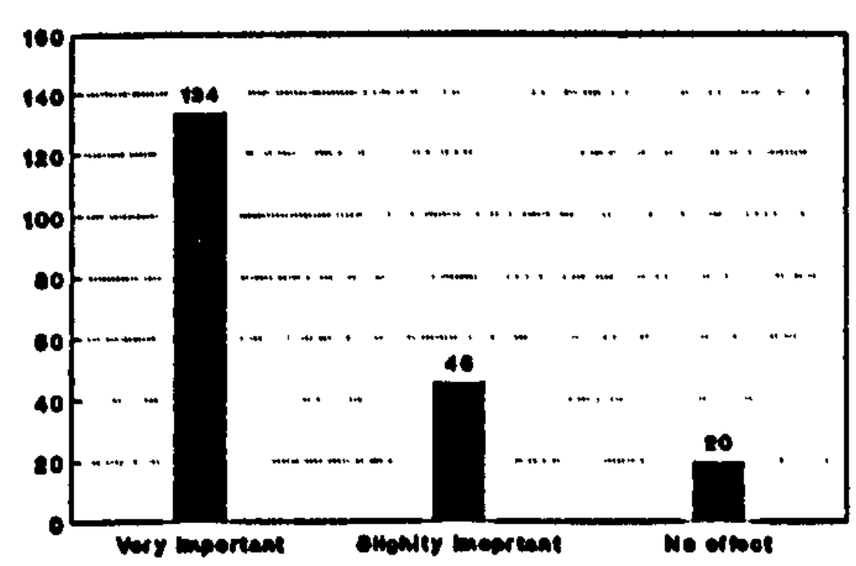
39. What are your responsibilities?



40a,b. Mass Media



40c. Public meetings



40d,e. Birth control and illiterate

APPENDIX 4: LUXOR IN THE MEDIA

There are many of articles written about Luxor and its problems in the last eight years. In addition there are many others talked about, public participation, decentralization and development. These articles are related directly to this study. Even when most of them was written in Arabic, but they are valuable to show that study reflected the real life problems of Egypt in general, and Luxor in particular.

الأهرام ١٩٨٩/٥/١٩

الكل يصرخ .. انقذوا .. الاقصر

ابناء الاقصر بدول الخليج العربي ، يكتبون لى برقيا ، ويطالبون بحرارة ان تستمر الحملة لانقاذ الاقصر من القذارة والعفن .. لقد اصبحوا يخجلون من مدينتهم عندما يعودون لى الاجازات ، ومعهم ضيوف من اهل الخليج .

إنهم يقولون .. من الواجب الاهتمام بالمناطق الاثرية ، والكورنيش الذى تأخر اصلاحه بسبب الروتين .. ولكن من الواجب أيضا ، انتشال قلب المدينة من البشاعة .. محطة السكة الحديد .. ميدان المحطة .. الشوارع الرئيسية الداخلية .. كلها تشكل فضيحة مؤلمة ومزرية .

وابناء الاقصر بدول الخليج يصرخون لى برقياتهم الطويلة : ارسلوا المحللين .. ارسلوا المصورين .. قدموا الصورة الحقيقية للمسئولين ، عن اعظم مدن السياحة لى مصر .. حتى يصل اليها الانقاذ الفورى .

وزميلنا ، عطية عيسوى ، المحرر بالاهرام ، ينشر ذات صباح يوم الاربعاء ، يروى فيه حكاية قطار النوم المجرى الذى لم تنظف مراتبه وبطاطينه من التراب منذ سنوات ، ودورات المياه القذرة ، التى تركت ابوابها مفتوحة بلا مقابض .. ثم هى اطلق عليه اسم ، مطعم ، اغسل فيه الاطباق لى الجرادل امام من يتناولون الطعام ! .. ثم المعديات التى تنقل الالاف يوميا من شرق النيل الى غربه والعكس ، دون ان تشيد المراسى الامنة .. اما القذارة وصوت ودخان الموتورات على الركاب فلا حساب له .

وتلقيت اقتراحا انلق عليه عدد من القراء ، وهو دعوة الفى شاب من المتعطلين ، الى الاقامة بمعسكر بالاقصر ، يتولون نظافة هذه المدينة باجر شهرى لكل منهم .. مادامت الحكومة عاجزة ، ومادام مجلس المدينة اكثر عجزا .

المهم انه لابد من حلول غير تقليدية ، تتناول النظافة ، وانشاء المطاعم الصغيرة ، والنقل المتوسط .. وتحمى السائح من المطاردات ومساومات الاسعار .. وكل ذلك يمكن ان يتم وينفذ لى وقت قصير ، اذا نحن استيقظنا من هذه الغيبوبة التى اصابت المسئولين بفقد البصر والبصيرة .. والدليل الواضح لى الفرقة التى تحولت لى اربع سنوات ، من قرية صغيرة مهجورة ، الى منطقة سياحية رائعة .

اننا قادرون ان نحمى ، الاقصر ، من حكم محلى لا حول له ولا قوة .. ولن نصل بدخل السياحة من الملايين الى البلايين .. وما اسهل ان نتلمس الاعذار ونتدور حول انفسنا ، حتى يصيبنا الدوار .. الفاشل !

موسى صبرى
١٩٨٩/٢/١٣ الأهرام

الأهرام ١٩٨٦/٣/١٥

■ الكفراوى يعلن فى قنا :

إنشاء مدينة طيبة وإعداد تخطيط الأقصر فى إبريل

٤٥٠ مليون جنيه للمياه والصرف واستصلاح الف فدان بقنا

قنا ـ عبدالفتاح أبراديم ويحيى توفيق :

اعلن المهندس حسب الله الكفراوى وزير التعمير والاسكان انه سيتم الانتهاء من إعداد التخطيط العام لمدينة الاقصر خلال شهر ابريل القادم ، وانه الى جانب تنفيذ هذا التخطيط سيبدأ العمل لى إنشاء مدينة طيبة الجديدة التى تستوعب نحو ١٠٠ الف نسمة ، لتخفيف الضغط من مدينة الاقصر القديمة ، ومواجهة التزايد السكانى حتى عام ٢٠٠٠ والقضاء على الامتداد العشوائى للمدينة .

واضاف الوزير ـ خلال اللقاء الشعبى الذى عقد امس بمدينة الاقصر وشهده المحافظ عبد الحليم الصعيدى والقيادات الشعبية والتنفيذية ـ انه تم اعتماد ٤٥٠ مليون جنيه لمشروعات المياه والصرف الصحى بمحافظة قنا ، وتتضمن هذه المشروعات إدخال الصرف ـ لاول مرة ـ لى ٦ مراكز بالمحافظة ودعم مشروعات مياه الشرب ، وقال : إنه تقرر استصلاح واستزراع ١٠٠٠ فدان جديدة بالاراضى الصحراوية ، وإنشاء ، نز زراعى متطور لخدمة الزراع بالاراضى الجديدة .

واوضح الوزير إن تخطيط مدينة الاقصر سيراعى فيه الطابع الاثرى للمدينة وتوفير كافة الخدمات التى تحتاجها ، مشيرا الى ان مجموعات هندسية من الوزارة ستزور الاقصر تباعا لمناقشة الخطط مع المسئولين عن السياحة والاثار ، للوصول الى تصور نهائى يمكن تنفيذه دون عقبات .

وطالب محافظ قنا بان يبدأ العمل اولا لى مدينة طيبة الجديدة نظرا لاهميتها بالنسبة لمناطق الاثار ، مؤكدا على ضرورة ازالة المبانى والمساكن الموجودة لى مناطق الاثار لى غرب النيل للحفاظ على الطابع الاثرى للاقصر ، وضرورة أن تساهم هيئة الاثار لى التخطيط الجديد للمدينة

وقد افتتح وزير التعمير ومرافقوه عددا من مشروعات الاسكان والمياه ، كما تفقد بعض المشروعات التى يجرى تنفيذها .

١٩٨٩/٥/٢٨

ص ١١

الأقصر حائرة

بعد ترقية الاقصر من مدينة عادية الى وضع ممتاز واصبح يراسها نائب محافظ - اى بدرجة نائب وزير - كان من المفترض ان تضع الادارة الجديدة للمدينة اقدامها على طريق التطور والنهوض الذى يقفز بخطوات سريعة تلائم الحجم السياحى والاثرى للاقصر لكن الذى حدث - وهو نموذج للتخبط فى مجتمعنا - ان اهتمت القيادة السياسية بالمدينة من خلال زياراتها الميدانية واستجابت لاهلها وللمتخصصين والمهتمين وللصحافة التى كتبت فجعلت لها وضعا خاصا ورئاسة على مستوى عال .

وكان المفترض بعد هذا ان تتلقف المؤسسات التنفيذية هذا الاهتمام - او هذا القرار - وتضع الصياغة التنفيذية لمكانة هذه المدينة والقرى والمناطق التابعة لها ، ومدى سلطة ادارتها وميزانيتها وعلاقتها بالمحافظة والمحافظ .. لكن ما جرى ان تلكات - كالازال - الاجراءات واصبح للمدينة وضع خاص متميز ورئيسى على مستوى عال لكن بلا هيكل تنظيمى وبلا سلطات وبلا تحديد لعلاقتها مع محافظ ومحافظة قنا !

واخشى ما نخشاه ان يظل هذا « التوهان » مستمرا بلا ضابط وان تتدخل العوامل الشخصية فى الصياغة - كما لو كانت المناصب دائمة - ويظل رئيس المدينة الجديد يحيى بهنساوى حائرا - وهو جديد على الحكم المحلى - دائم السفر بين الاقصر وقنا والقاهرة لمقابلة السادة المسئولين .

اننا نطالب بسرعة الحسم لتتحقق للاقصر الاهداف المرجوة لها وليصبح نجاحها نموذجا يتكرر فان لم يتم التمرة بسرعة فالمساءلة تصبح واجبة !

ص ٩ ١٩٨٩/٥/١٨

لجنة للتنسيق مع الاقصر

قنا - يحيى توفيق :

طالب المجلس المحلى لمحافظة قنا فى إجتماعه امس برئاسة كمال موسى رئيس المجلس وحضور المهندس محمد حامد سكرتير عام المحافظة تشكيل لجنة على مستوى عال من رئاسة مجلس الوزراء وامانة الحكم المحلى وممثلين شعبيين وتنفيذيين فى المحافظة والمجلس للتنسيق بين قرار الحكم المحلى رقم ٤٣ لسنة ١٩٧٩ والقرار الجمهورى المنظم لمدينة الاقصر لتوضيح وتحديد العلاقة بين المدينة والمركز وتبعية الوحدات المحلية القروية الخمس التى يضمها مركز الاقصر وهى الزينية والعش والعديسات والاقلتة والبياضية وكذلك العلاقة بين المجلس المحلى للمحافظة والمجلس المحلى لمركز الاقصر

ص ١١ الأهرام ١٩٨٩/٦/٤

THE TIMES [London]
March 6, 1993

Luxor alert

From Mr Edward McMillan-Scott, MEP for York (European People's Party (Conservative))

Sir, Your report on the threat from housing developments to ancient sites at Luxor (March 2) is timely.

I hope nothing is done before fuller archaeological surveys have been completed, and notably the EC-funded project under way at Luxor by the universities of York, Thessaloniki and Assyut (Upper Egypt). This will use techniques developed at York in which areas of archaeological potential are X-rayed from above, in this case also for water resources.

Earlier attempts at rehousing those living above the tombs (and thieving from them) have failed, in particular the fascinating nearby scheme at Gornia on the Nile.

The York survey will also cover the mile-long Avenue of the Sphinxes between the Temple of Luxor and that at Karnak. The avenue, much of which is now below ground, is being built over because the local authority claims nothing remains.

I am dismayed by the destruction of possibly the finest, and now because of charter flights most accessible, archaeological sites in the world. Through the European Parliament I am trying to raise continental awareness of the issue. Egypt's impoverishment, despite tourism, is the cause of the problem.

Yours etc,
EDWARD McMILLAN-SCOTT,
European Parliament,
Rue Belliard, Brussels 1040
March 2

انتهاء دراسات انشاء مدينة طيبة بالأقصر

كتبت . مايسة السلكاوى:

اعلن الدكتور محمد ابراهيم سليمان وزير التعمير والمجتمعات العمرانية الجديدة انه يجرى حاليا اعداد الدراسات اللازمة تمهيدا لاصدار القرار الجمهورى الخاص بانشاء مدينة طيبة الجديدة. واشار الى انه تم الانتهاء من اعداد الدراسات المبدائية والادارية الخاصة بنقل إشغالات طريق الكباش بالاقصر الى مدينة طيبة الجديدة، حيث يتم اعداد التقرير النهائى تمهيدا للعرض على هيئة المجتمعات العمرانية الجديدة والمجلس الاعلى لمدينة الاقصر بالاضافة الى هيئة الاثار المسئولة عن صرف التعويضات اللازمة لشاغلى طريق الكباش. واكد ان الادارة ستطالب بتخصيص الاعتمادات اللازمة لتنمية حزائط حديقة لمدينة الاقصر من الاعتمادات المخصصة للعشوائيات، وذلك لمواجهة مشكلة المناطق العشوائية بالمدينة. وتقوم هيئة التخطيط العمرانى حاليا باعداد دراسات لتحديث المخطط الهيكلى والتفصيلى للمدينة وتعريف الكوادر المحلية بالمدينة. وصرح المهندس محمد الدين ابراهيم رئيس جهاز التعمير فى جهاز تعمير جنوب الصعيد سوف يقوم بتنفيذ توصيل المرافق الرئيسية لمدينة طيبة الجديدة من خلال خطة تنمية الصعيد فور صدور القرار الجمهورى لامكانية توفير التمويل اللازم.

مخطط لمدينتى اسوان وطيبة الجديدتين مساحتها ١٧٠٠ فدان

كتبت . مايسة السلكاوى:

انتهت هيئة التخطيط العمرانى التابعة لوزارة المجتمعات الجديدة من وضع المخطط العام لمدينتى اسوان وطيبة الجديدتين وذلك ضمن استراتيجية تطوير وتنمية مناطق الصعيد.

وصرح الدكتور محمد ابراهيم سليمان وزير التعمير والمجتمعات الجديدة انه تم تحديد المرحلة الاولى التى سيبدأ العمل بها فى المدينتين والتى تبعد كل منها عن المدينة الام بحوالى ١٢ كيلو مترا. واشار الوزير الى انه تم اجراء الابحاث والدراسات الخاصة بالتربة من جهات ارشادية وتكنيكية لضمان ملاءمة المواقع المختارة لاقامة المدن الجديدة عليها.

وتقع مدينة اسوان الجديدة والتى تبلغ مساحتها الف فدان وتستوعب نحو ٩٠ الف نسمة امام جزيرة «بهاريف» بالضفة الغربية للنيل.

وسوف تشمل المرحلة الاولى للمدينة والتى بدأ العمل بها مساحة ٣٥ فدانا وتستوعب ١٤ الف نسمة وتحقق فرص عمل توفرها المشروعات التى تنفذ فى مجال السياحة والصناعات الخفيفة وخاصة القائمة على الزراعة كالتعليب والتجفيف وايضا توفر فرص عمل من خلال الصناعات الحرفية التى يمتهنها سكان هذه المنطقة.

واضاف الوزير انه تم تخصيص مساحة ٧٠٠ فدان لاقامة مدينة طيبة الجديدة وسوف تستوعب حوالى ٣٥ الف نسمة وتوفر حوالى ١٠ الاف فرصة عمل فى مجالات السياحة والخدمات السياحية وتعتبر موقع المدينة بانه يضم المنطقة الاثرية للحد من الامتداد العشوائى لها كما يحتوى على طهير صحراوى يمكن استيعاب اى زيادة سكانية فى المستقبل.

★★★ اختتمت امس الندوة العلمية عن التنمية السياحية والاجتماعية والاقتصادية لتطوير مدينة الاقصر التى اقامتها جامعة حلوان بمدينة الاقصر الثلاثاء الماضى وشارك فيها ١٧ استاذا وعميدا لكليات جامعة حلوان برئاسة د. صلاح خويطر نائب رئيس الجامعة واوصت الندوة بانهاء مشكلة الوضع الادارى للمدينة تمهيدا لتحويلها إلى محافظة مستقلة

التعديات بالبر الغربى للأقصر مهلة حتى ٢٠ يناير لازالتها

الاقصر من يحيى توفيق:

قرر اعطاء مهلة حتى ٢٠ يناير الحالى لازالة التعديات بالمناطق الاثرية غرب الاقصر تنفيذا للتوجيهات الرئيس حسنى مبارك خلال زيارته للمدينة فى الشهر الماضى بحيث اذا لم يقم اصحاب التعديات بازالتها حتى نهاية هذه المهلة فستقوم حملة لتنفيذ الازالة الجبرية حفاظا على المظهر الحضارى والجمالى للمناطق الاثرية.

اتخذ هذا القرار خلال الاجتماع الذى عقده امس اللواء عبد الوهاب هلال مساعد وزير الداخلية لامن قنا مع اعضاء مجلس الشعب والشورى والقيادات التنفيذية والشعبية بمدينة الاقصر.

وصرح مدير الامن بانه تم حصر ٦٥ حالة مخالفة بمعرفة لجنة من ادارة البحث الجنائى ومركز الاقصر وهيئة الاثار وتم الاتفاق مع هيئة الاثار على تعويض الاهالى المتضررين ماليا وتوفير مساكن بديلة لهم

بحث إزالة ٢٥٠٠ مسكن فوق مقابر الاقصر ونقل مكانها إلى منطقة خالية من الآثار

كتب . اشرف عبد المنعم:

صرح الدكتور عبد الحليم نور الدين الامين العام للمجلس الاعلى للاثار انه يجرى حاليا اعداد الدراسات اللازمة للبدء فى إزالة مساكن الاهالى المقامة فوق الجبانات الواقعة غرب مدينة الاقصر ونقل سكانها الى منطقة خالية من الاثار تم اختيارها على بعد كيلو مترين شمال جبانة الطارف حيث اجريت مجسات بالمنطقة الجديدة للتأكد من خلوها من الاثار

وسوف يتم تخطيط القرية الجديدة بما يتناسب وطبيعة المنطقة واشار الدكتور نور الدين الى ان هناك العديد من الجبانات التى تعانى من تعديات البناء فوقها مثل جبانات القرنة وقرية مرعى وبراع ابو الدجا والعساسيف والخوخة، وكلها جبانات مخصصة لكبار رجال الدولة مشيرا الى ان عدد الاسر التى تسكن هذه الجبانات تصل الى ٢٥٠٠ وكان من نتيجة وجود مقابرهم ان تأثرت بعض المقابر الى حد كبير

ص ٦ ١٩٨٧/٥/٨

مصر « كنز الكنوز » كيف .. ومتى .. تفتح خزائن تراثها وحضارتها لتتحول الى متحف عالمى

• تالف سعيد : صدور قرار بضرورات التنمية السياحية في كل المحافظات

• قرار سلطان خطة توعية للتنمية الاسلامية السياحية تتطلب ١٠٠ مليون دولار

• عبد المنعم عمارة : الاسماعيلية هي الامتداد الطبيعي للقاهرة والمصرة

• قاسم : نقل قرية الفرنسة لحماية الاثار في مياه الغرب والصرف

• رشوان ربط المنيا بخطوط طيران داخلية وانشاء مراس سياحية

• الفلاوي : تنشيط سياحة الصحارى والصلاح

كشوف اثرية جديدة على طريق ابو الهول بالاقصر

* الاقصر - مكتب الاهرام - كشفت اعمال الحفائر بالاقصر حاليا على طريق ابو الهول الذى يمتد بين معبدى الكرنك والاقصر ، عن ظهور عناصر هامة للطريق ، حيث تبين انه يتفرع الى عدة جهات مختلفة تربط بين جميع معابد طيبة القديمة مثل الكرنك والاقصر وموت .

كما تم اكتشاف العديد من تماثيل ابو الهول على جانبى الطريق ، وعدد من المساكن خلف هذه التماثيل وعدد من الاوانى الفخارية المزخرفة .

وصرح د . محمد الصغير مدير اثار مصر العليا بانه تم العثور ايضا على مجموعة من التماثيل والتماثيل المختلفة بالمساكن وسوف تواصل البعثة حفرياتها للكشف عن باقى معالم الطريق . ٢٢/١/٨٩

١ - الجمهورية

صلاح عطية

الثلاثاء ٣١ يناير ١٩٨٩

كلمة الاسبوع

الاقصر .. وحديث يتجدد

الحديث عن الاقصر يتجدد .. وقد تناولنا في ٤ كلمات هنا من قبل ، بعض الجوانب التي رأيناها في الاقصر .. ودعونا إلى أن تنال هذه الدرة جانبا من اهتمام الدولة ، زهى الدجاجة التي تبيض ذهبا لمصر في كل يوم .. وهو ذهب يذهل معظمه في جيوب أبناء الاقصر الذين حللوا - معظمهم - ويحللون الثروات كل يوم ومع ذلك فلم نسمع أن أحدا منهم قد دفع قرشا من جيبه لمشروع عام .. بل على العكس لو أن القرش كان في مشروع عام فإنه من الافضل أن يكون في جيوبهم بدلا من المشروع العام .

وقد أشرنا إلى كيف تبنى البيوت في وضح النهار فوق الاثار ولا أحد يتكلم .. وكيف تحيط هذه البيوت بمعبد الكرنك وتبنى بالخرسانة المسلحة فوق أجزاء منه ولا يتحرك أحد .. وأشرنا إلى الجزارة في الطريق العام قبل أمتار من معبد الكرنك .. وأشرنا إلى الطرق المؤدية إلى الفنادق .. ودعونا إلى إعادة تخطيط هذه المناطق لان العمران السياحي لابد وأصل إليها .. ودعونا إلى عدم إقامة المباني الحكومية على شاطئ النيل وترك هذه المباني لمشروعات سياحية ان أمكن تطويرها لهذا الغرض أو إخلاء مواقعها لخدمة السياحة .. وأشرنا إلى تأثر أعضاء المجالس الذى يحمى ويؤثر في القرار .. أشرنا إلى هذا كله وغيره ودعونا إلى الكثير مما نراه لزما لكى تحتل هذه الدرة الثمينة المكانة اللائقة بها .. ويسعدنا أن يبدأ البعض أخيرا في التحرك والكتابة حول كل ما أثرناه .. وأملنا أن يجد هذا كله في النهاية صدى وأن يتحرك الجميع في طريق الحل .

للكيلو الواحد : ص ٦

رئيس هيئة الاثار : الاخبار ١٢/٢/١٩٩٢

نقل السكان من المناطق الاثرية بالاقصر

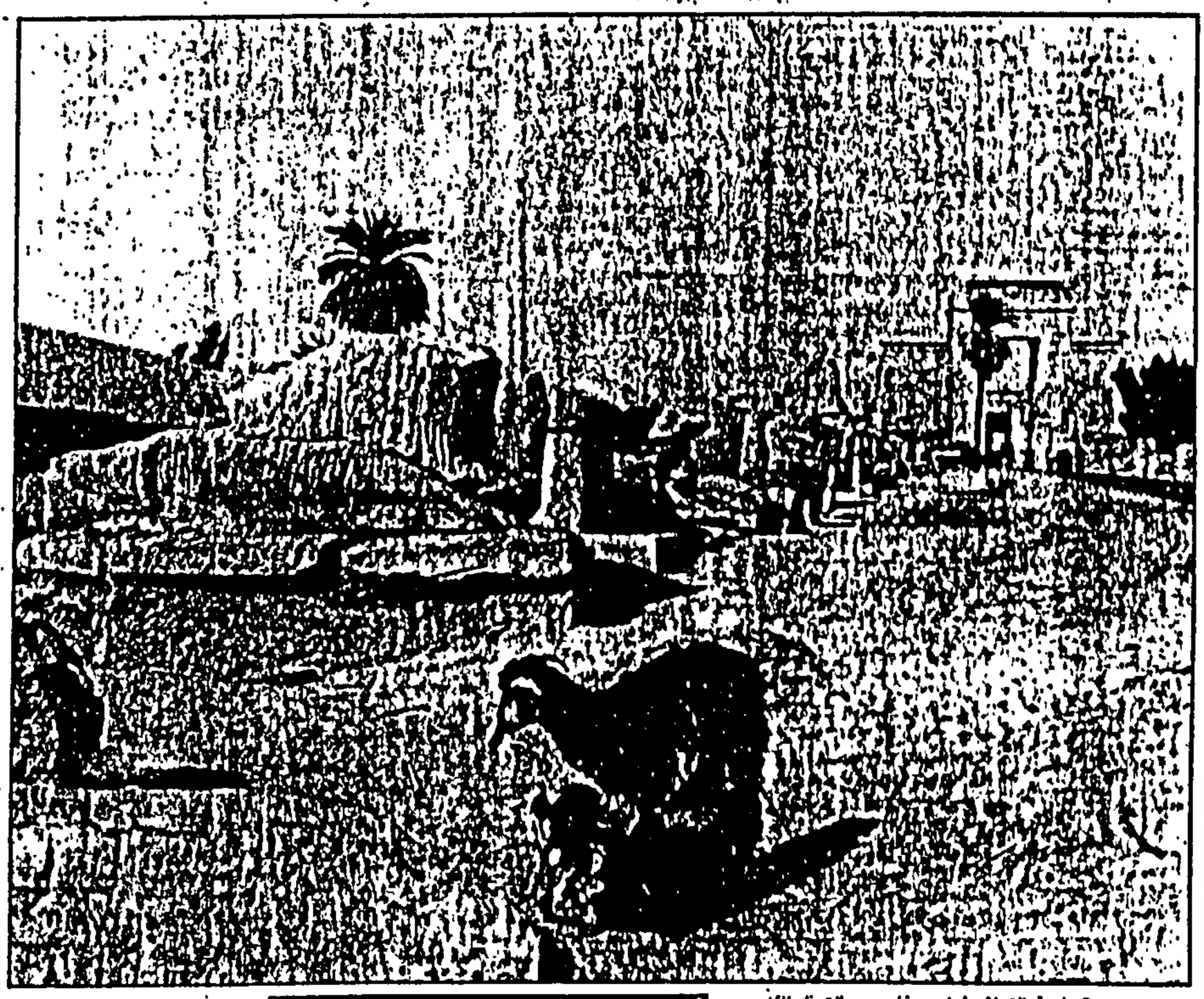
د . محمد ابراهيم بكر تخطيط المنطقة

صرح الدكتور محمد ابراهيم بكر رئيس هيئة الاثار « للاخبار » بان المدينة السكنية الجديدة بمنطقة الطارف الشمالى بالبر الغربى بالاقصر تبعد ثلاث كيلو مترات عن المقابر الاثرية . وانه تم اختيار هذا الموقع بعد معاينة شاركت فيها ثلاثة لجان ضمت عددا من الخبرات الاثرية والعلمية بهيئة الاثار والجامعات المصرية . كما تم عمل المسح الذى اثبتت خلوها تماما من الاثار .. وانه سيراعى تخطيط المنطقة تخطيطا حضاريا سليما وان تحترم مبانيها الطابع المعمارى المحلى ولايزيد ارتفاعها على عشرة امتار وان تكون الوانها متسقة مع الوان البيئة المجاورة . واضاف رئيس هيئة الاثار ان انشاء هذه المنطقة السكنية حل ضرورى لحماية اثار وادى الملوك وتوفير السكن الصحى المناسب لاهالى القرية الذين سيتم نقلهم اليها . وسوف يتم تسليم كل ساكن منزلا طبقا للمساحة التى كان يشغلها منزله القديم فى المنطقة الاثرية .

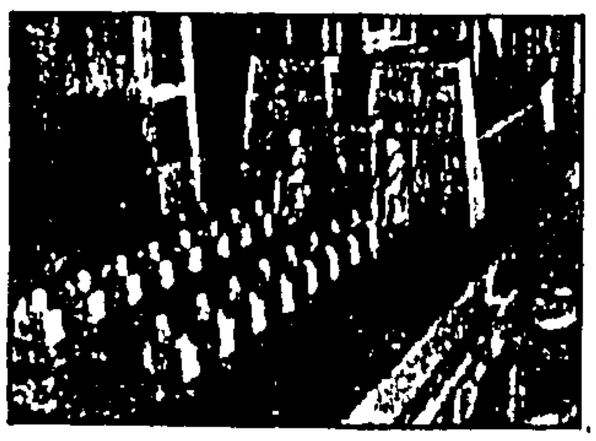
وقد تم اختيار هذا الموقع من قبل ٣ لجان شارك فيها عدد من هيئة الاثار واساتذة الجامعات والمتخصصين المشهود لهم بالخبرة والكفاءة .

الأهرام يوم الأحد ٢٧ مارس ٩٤
السنة ١١٨ - العدد ٣٦١٩٤

طريق الكباش.. الأصل والصورة!



● طريق الكباش امام مدخل معبد الكرنك الآن



● نموذج نادر لمعبد الكرنك وطريق الكباش

يمكن ببساطة ان نطلق ما نشاء من صفات على معبد الكرنك.. فهو الاكبر والاعظم على مستوى العالم كله. واخلد رموز الحضارة المصرية القديمة!

لكن كل هذا لا يفيد معنا.. ولا يعدل واقعا لنا كي نحافظ عليه ونصونه، وندفع عنه «حصار» العشوائيات وعوادي الزمن والاهمال!

فلا نحن نبني كما بنى القدماء.. ولا نصون «ميراثهم» العظيم!.. وتركنا «الماعز» ترعى في طريق الكباش، وهو المدخل الى المعبد الهائل، ويبدو اننا لم نفرق بين «الكباش» الآثار.. والماعز «الكائنات الحية» فتركنا الماعز تعيش بين «الآثار»!

والمدهش ايضا.. كيف سمحنا للبيوت والمساكن ان تلاصق المعبد والطريق بهذا الشكل.. اليست هناك وسيلة ما لحمايتهما؟!

المعبد تأسس في الدولة الوسطى وكان المقر الرسمي للاله «امون» وساهم معظم ملوك مصر وحكام الدولة الحديثة في توسعاته وإضافة أعمدة ومسلات وتماثيل وبوابات اليه.. تعظيما لصاحبه، وعندما اراد الملك «امنحوتب الثالث» ان يتلو بناوه في التوسعة.. قرر انشاء طريق يمتد ثلاثة كيلو مترات من معبد الاقصر الى معبد الكرنك واسماه طريق الكباش، وزينه بتماثيل على جانبيه على صورة ابو الهول، لها أجساد الاسود ورءوس الكباش التي ترمز الى القوة والخصب والانتاج الذي كان احدى سمات عصر امون!

وتمضي الايام بمعاولها تضرب في الطريق وتحيله الى ذكرى.. بمساعدة الاحفاد الذين لم يعرفوا قيمة ما صنعه الاجداد!

ولكن احدى الهيئات - لكي تشرح الفرق بين الاصل القديم والواقع الحالي اقامت نموذجا مجسما لطريق الكباش ومدخل الكرنك بطول ٣٠ مترا محفوظا في قصر فاروق بركن حلوان، الى جانب كثير من القطع الاثرية الفرعونية، لنعرف بدقة ماذا أصاب الاصل؟!

وللأسف القصر نفسه تحول الى متحف مغلق لا يراه احد.. ولا نعرف السبب.. فمن يعيد يد الرعاية والاهتمام الى الاصل والى النموذج؟!

انطون البير

من غير عنوان

وزارة الثقافة تساهم فى تجميل الاقصر معماريا

★ إتفق ممدوح الزهيري رئيس مجلس مدينة الاقصر مع فاروق حسني وزير الثقافة على ان تقوم الوزارة بايفاد مستشار الوزير للتنمية المعمارية ومجموعة من الفنانين التشكيليين لوضع دراسة فنية لتجميل ميادين الاقصر الـ ١٢

وقال رئيس المدينة انه تم تخصيص ٨٠٠ متر لاقامة اول قصر متخصص لثقافة الطفل تقوم هيئة قصور الثقافة بتمويله وتنفيذه خلال عام ابتداء من الشهر القادم واضاف انه سيبدأ الاسبوع القادم العمل في تنفيذ مشروع الكشف عن طريق الكباش الموصل بين معبدي الاقصر والكرنك والذي يبلغ طوله ٢٤٠٠ متر ولا يظهر منه فوق سطح الارض سوى ٢٠٠ متر فقط

الأقصر تستعد لاستقبال "عايدة"

في شهر نوفمبر القادم تتحول أنظار العالم إلى مدينة الأقصر لتتابع الحدث الثقافي والسياحي والفني الكبير الذي تضافرت من أجله جميع أجهزة الدولة لتنقل صورة لوجه مصر الحضاري من أجمل بقعة من بقاع الأرض.

مدينة طيبة الجميلة وهي تستضيف على أرضها للمرة الثانية أوبرا عايدة التي ولدت على أرض مصر. وظلت سفيرة لها طوال ١٢٥ عاما في كل عواصم العالم التي عرضت بها آلاف المرات.. ولكن يظل «لعايدة» سحرها الخاص على أرض طيبة

١٠ ملايين جنيه تكاليف المهرجان العالمي وأسطول من العبارات لنقل الزوار

تحقيق: آمال عثمان

● فاروق حسني

مشروع قومي

١٠ ملايين جنيه

مودة المشروع

خانات العرض

أكبر بيوت الأزياء

٢٠٠ دولار للتذكرة

● مشهد من أوبرا عايدة المستوحاة من التاريخ المصري القديم

فاروق تاج الدين

مطار الأقصر يستعد..

الاهرام ص٢

١٣ / ٦ / ١٩٧٢

٣٥٠٠ مسكن فوق المنطقة الاثرية بالبر الغربي بالاقصر والمطلوب مقاومة فورا

• نقل سكان المنطقة الأثرية بالأقصر ..
ضرورة قومية للحفاظ على تراث مصر •

نجح سكان المنطقة الاثرية البر الغربي بالاقصر . ضرورة لا تقل اهمية عن النجاح الاول لسكان القرية عند هذه الحد العالي .

نجح ٣٥٠٠ اسرة يعيشون داخل الاثار وفوقها وحولها بمشروع قومي للحفاظ على التراث المصري الذي يتعرض للضياع الذي تعرضه له مصر والاقصر بين دول العالم .. والنجاح لهذه المشكلة يشعر بسوء حالة غريب لتراث مصر الذي يضمها اثر الغربي بالاقصر .. فعندما بدأت اول محاولة لنقل هؤلاء السكان عام ١٩٤٤ .

رفض السكان مغادرة المنطقة السكنية .. وتوقف المشروع .. وبعد عدة سنوات فشلت المحاولة الثانية . وظل السكان ولكن لم يتوقف التطوير لاقامة مساكن حديثة . وتوقف المشروع .. وبعد عدة سنوات فشلت المحاولة الثانية . وظل السكان ولكن لم توجهات مستمرة من الرئيس مبارك عند زيارته للاقصر العام الماضي ضرورة حل هذه المشكلة . ثم الاتفاق على تخصيص موقع لاقامة منطقة سكنية جديدة مستقلة فيها سكان المقابر الاثرية على مراحل فوجدنا مخصصة غرسة تهدد موقف المشروع لغرة المنطقة المخصص مخصص الاثريين على الموقع الجديد للسكان لانه يقع في منطقة الغرية .. « الاخبار » اتفقت إلى الاقصر . لتحدث المنطقة على المخصصة وتسجل مخصوصة فصول المشكلة التي تحتويها الف مقبرة و١٤ معبدا حضاريا مهددة بالدمار ١٤ ثم بدأ العمل فورا في ١٩٧٠ حوالي ٧٠ السكان

وبدأ فصول المشكلة مع قرابة في ملف قضية سكان المقابر الاثرية تقول برجع تاريخ السكن في مثل المقابر المقامة على المناطق الاثرية بالبر الغربي بالاقصر إلى عام ١٩٤٤ . عندما صدر قرار وزير المعارف العمومية بنزع ملكية هذه المقابر الخاصة المقامة على ارض قضية الاثرية . وتخصص هذا القرار نزع ملكية ٥٠ فدانا من الاراضي الزراعية لهم الاثرية لاقامة قرية نموذجية عليها لهؤلاء السكان

٣٥٠٠ أسرة تهدد ألف مقبرة و١٤ معبدا بالبر الغربي

تحقيق : السيد النجار

مدينة سكنية جديدة على مساحة ٢٠٠ فدان بتكلفة ٢٠٠ مليون جنيه

في عام ١٩٤٥ صدر مرسوم ملكي بانشاء قرية نموذجية لسكان المقابر الاثرية بالبر الغربي بالاقصر ... وكانت الفكرة التي صاغها المهندس حسن فتحي من خامات طبيعية وتناسب في طرازها المعماري البيئة المصرية .

وكانت الفكرة الاولى التي يتوقف فيها على سكان الاثار .. حيث رفض الاهالي باصرار الانتقال إلى القرية الجديدة ومغادرة مساكن الاثار .

في عام ١٩٦٩ زار الرئيس حسني مبارك محافظة الاقصر وشاهد تفاقم المشكلة وانهيار المساكن على المنطقة الاثرية والتي يسكنها في هذا الوقت إلى ٢٥٠٠ اسرة تقطن حوالي ٥٠ الف نفس .. وعرض فاروق حسني وزير الثقافة على الرئيس مبارك خطورة الموقف في حالة استمرار هذه التعديات والتعديات المستمرة لتراث مصر والانسانية من الاثار الفرعونية على مدى خمسة الاف عام بالبر الغربي بالاقصر . ووجه الرئيس بضرورة الحل العاجل للمشكلة مع مراعاة حماية واستقرار المواطنين . وتم تشكيل لجنة من المجلس الاعلى لحماية الاثار ، وهيئة الاثار ، ووزارات الخدمات العمرانية الجديدة . واعدت الدراسات على الطبيعة واقترحت نقلا لاهالي المساكن الجديدة بالمنطقة الواقعة . شمال الشارف .. وبدأت الاجراءات التنفيذية .. وبينما يتم اعداد كراسة الشروط لمشروع التنفيذ . واعداد دراسات الجدوى للتمويل من اجهزة الدولة المختلفة .. ظهرت بعض الاراء تقول ان المشروع الجديد جريمة في حق مصر بإلغاء المقابر والمعابد الاثرية بالبر الغربي بالاقصر .. لهذا الاراء .. تقول الدكتورة نعمات احمد فؤاد والدكتور علي رضوان عميد كلية الاثار في اراء سابقة لهم . ان منطقة الشارف تعد من اهم المناطق الاثرية التي تحتوي في باطنها مقابر الدولة ٧ كلم من مائة مقبرة . وان كافة المراجع والبحوث العلمية تؤكد ذلك .. وان المنطقة مساكن بدوية بها تعديات يجب ازالتها .. وقالا ان القول بان منطقة المساكن الجديدة تبعد ٥١٥ كيلو مترات عن الاثار لا يعني ان هذه المسافة ستمنع الاستخدام العمراني إلى الغير الزراعي والمعابد . وان ذلك يعيد مشكلة نزاع السكان وزحف السكان على ابو الهول ومنطقة الاهرامات .

رأي اللجان العلمية

وفي يناير ١٩٧٢ .. تشكل هيئة الاثار لجنة علمية من مستشاري حل المشاكل من خلال المنطقة المختلفة من الاثار وعلى رأسها الدكتور محمد ابراهيم بكر رئيس هيئة الاثار . ان الهيئة حريصة على حماية الاثار والحفاظ عليها وليس من المعقول ان نضحي بجزء من الاثار القيمة لاثار اخرى .. وكذلك تشكلت لجنة من الدكتور جمال مختار رئيس هيئة الاثار الاسبق والدكتور محسن العمري عبد اللطيف عميد كلية السياحة والدكتورة نعمات احمد رئيس قسم الاثار المصرية بكلية الاثار جامعة القاهرة . والدكتور صالح احمد صالح رئيس قسم الترميم بكلية الاثار . والدكتور علي حسيني الاستاذ بجامعة القاهرة وابراهيم الدواري رئيس قطاع الاثار المصرية السابق والدكتور زاهي حواس والدكتور علي هلال الاستاذ المساعد بجامعة القاهرة وعبد العزيز شاهين مدير ترميم الاثار المصرية .. اكدت اللجنة ان الواقع يضمها اثر الغربي بالاقصر .. فعندما بدأت اول محاولة لنقل هؤلاء السكان عام ١٩٤٤ .

رفض السكان مغادرة المنطقة السكنية .. وتوقف المشروع .. وبعد عدة سنوات فشلت المحاولة الثانية . وظل السكان ولكن لم يتوقف التطوير لاقامة مساكن حديثة . وتوقف المشروع .. وبعد عدة سنوات فشلت المحاولة الثانية . وظل السكان ولكن لم توجهات مستمرة من الرئيس مبارك عند زيارته للاقصر العام الماضي ضرورة حل

بعض حجرات المقابر الاثرية ورسمت لبعض الاسر مقبرة استخدامها

• تصوير : طارق شمامة •

جبل وادي القرود . واستقلنا حصان صغير في سيره . السيد مطيرة . بكل الترحاب يوم يفتش اي شيء من امور هذه المنطقة كبير مفتشي اثار القرية الذي كان شرفنا لنا في هذه الجولة .. وكل ما شغل بال سكان المقابر .. في يؤكد المفتش الاثار انه لم يحدث اي توسعات او تعديات شيء من شكل المقابر منذ اقامتها من عشرات السنين . وفي مدخل المقابر وضع بعض القطع والتماثيل كحجرة جلوس .. وفي القاعة بالوسطى . استخدمها لنوم الاطفال ، وبعض الحجرات الخاصة الصغيرة كمخازن وتربية الدواجن الطيور ويسير في ممر طويل إلى غرفة الدفن بالمقابر . حيث يلاحظ حصان صغير بابها غرفة نوم الصغيرة .. وهذه الصور تذكر منطقة وادي الاشراف منذ سنوات . ويخلق امير عبد اللطيف على المقابر . ٦ فدانا ٦ يسر يوم ... ما يزيد عن عشرة مقابر بل عشرة ... ما يزيد على ١٢ مقبرة والوضع كما هو ... ويتزايد الوقت تزداد المشكلة تعقيدا

آراء خبير واقعية

• مشكلة المشكلة التي .. يقول الدكتور محمد ابراهيم .. هناك خطأ جسيم في الاهتمام ... المنطقة التي ستقام عليها المساكن ... منطقة الاثار المعروفة بالشارف ... المنطقة الشارف المختلف على الموقع الجديد مجازا . لانها اقرب موقع لهذه المنطقة . والتي يطرحهم قلعة المشروع ربما واعتبر العمرس من جانبهم على اثار مصر . ولكن اعتقد لهم ٦ جوانب اخراف المشكلة المتفاقمة . يهم طعام الفشل ولكن لم يشاهدوا الموقع على الطبيعة . ولم يدركوا مدى ما تشرحه له الاثار في الوقت الحاضر مع صعب . نتيجة تفاقم مشكلة ازدياد السكان . ويتساءل الدكتور المسلم ما هو الافضل . على الوقت هذه المساكن فوق المنطقة الاثرية التكون سببا في ضياعها تماما من الدور الغربي . أيهما نقل الاهالي إلى منطقة في شمال الشارف . ليست بها اثار ويتحد تماما من المنطقة الاثرية . فاي الطريق اصح . اما القول بأنه يمكن نقل هؤلاء السكان إلى البر الشرقي للاقصر .. هذا قول غير عملي بالمرة . لان البر الشرقي يبعد بحوالي ٤٠ كيلو مترا .. وهؤلاء السكان لهم مصالحهم وارضهم والانتفاعات المختلفة لمصالحهم الاجتماعية . بالبر الغربي . اضف إلى ذلك ان البر الشرقي مشغول بالكامل بمشروعات تتبع الاجهزة المختلفة . وبمدينة طيبة الجديدة التي ستقام . سيتم اخلاء السكان حول معبد الكرنك بها .

زيارة ميدانية

والصفحة الثانية من هذه المشكلة التي استمرت ما يزيد من ٥٠ عاما جانبنا « الاخبار » على الطبيعة . في المنطقة من الجنوب عند مدينة مايو وحتى الشمال بمنطقة الشارف . ويبلغ ٩ كيلو مترات .. خلال هذه الجولة الترحة مظاهر التعديات وتضاعف الواقع في قرى ابرية مرسى والشيخ عبد العزيز والشيخة والمستشيف وبراع ابو النجا . ويقيم السكان ليل الاثار .. وفي مجمع الجبانة ويجمع الدواجن ويتسلق ويجرون الراسيوم وامام معبد مايو التشريف السكان .. وفي منطقة مقابر الاشراف لم تزدحم هذه الصورة لسر مكانها القيم داخل بعض المقابر الاثرية . يقول حسان حسن عمر تاجر التنكات . والذي يقيم داخل احدى المقابر الاثرية . ارفض تبديل هذه المقبرة بأي مسكن اخر حتى لو كان قصرا فهي مقابر خالدة وبارعة صعبا . ويقيم قصرة حوارة خمس الاقصر بمنطقة

حقائق القرية الجديدة بالبر الغربي بالأقصر

د. محمد إبراهيم بكر
رئيس هيئة الآثار

تعليقا على ما نشر بالاهرام يوم السبت الماضي بشأن موضوع منطقة الطارف بالبر الغربي بالأقصر والذي تناولته الدكتورة نعمات احمد فؤاد في مقالها تحت عنوان «مدينة سكنية بوادي الملوك او هضبة الأقصر بعد هضبة الاهرام» فان منطقة شمال الطارف تبعد اكثر من ثلاثة كيلو مترات شمال المنطقة الاثرية وأن المنطقة التي اختيرت لنقل السكان الذين يقيمون فوق المقابر الاثرية اليها.

وقد قامت الشئون الاجتماعية بمحافظة قنا بحصرهم منذ عشر سنوات والتي حددها العديد من اللجان العلمية من هيئة الاثار ومن اساتذة الجامعات والمتخصصين المشهود لهم بالخبرة والكفاءة العلمية من خبراء الاثار زيادة في تامين المنطقة الاثرية. هي منطقة الطارف الشمالي التي تبعد مسافة ثلاثة كيلو مترات شمال المنطقة الاثرية.

ويرجع تاريخ التفكير في نقل المنازل المقامة على المناطق الاثرية في القرنة بالبر الغربي بالأقصر الى عام ١٩٤٤ عندما صدر قرار السيد وزير المعارف العمومية بنزع ملكية هذه العقارات الحديثة المقامة على ارض طيبة الاثرية وقد تضمن هذا القرار ايضا نزع ملكية خمسين فدانا من الاراضي الزراعية غير الاثرية لاقامة قرية نموذجية.

وفي عام ١٩٤٥ صدر مرسوم ملكي بإنشاء قرية نموذجية لسكنى اهالي نجوع قرية القرنة بدلاً من مساكنها المقامة في جبانة طيبة الاثرية.

وفي عام ١٩٤٦ قامت مصلحة الاثار في ذلك الوقت بإنشاء ٩٠ منزلاً ودار للعمودية ومسجد ومركز اجتماعي ومدارس لمختلف مراحل التعليم وسوق على مساحة ١٠ افدنة بما فيها الشوارع والميادين غير ان هذا المشروع لم يجد ترحيبا من الاهالي في البداية إلا ان البعض منهم اضطر الى شغل هذه المساكن نتيجة لزيادة الضغط السكاني ومحاولات هيئة الاثار المستمرة لايقاف التوسع في انشاء المباني داخل المنطقة الاثرية. وبالرغم من ذلك فقد وصلت المنازل الموجودة طبقاً للاحصائية التي قامت بها هيئة المساحة بالأقصر سنة ١٩٨٠ الى اكثر من ثلاثة الاف منزل وقامت هيئة الاثار من جانبها، في محاولاتها المستمرة لاخلاء المنطقة من التعديات، باختيار وإعداد موقع اخر لمنطقة القرنة ليكون بديلاً لسكنى الأهالي بالمنطقة الاثرية وهي منطقة الطارف الشمالي التي تقع في خارج الزمام وتتبع هيئة الاملاك الاميرية. ورغم أن هذه المنطقة تبعد ثلاثة كيلو مترات عن منطقة الطارف الاثرية إلا ان الهيئة قد حرصت على جسها بالكامل عدة مرات للتاكد من خلوها من الاثار، وهذه المنطقة يحدها شرقاً ترعة الفضلية ويحدها من الغرب الجبانة الحديثة لاهالي هذه المنطقة التي شغلها بعض السكان الذين سلموا مساكنهم لهيئة الاثار واقاموا منازل لهم بشمال الطارف طبقاً للمساحة التي كان يشغلها كل منزل يشغلونه في المنطقة الاثرية ومن الناحية الجنوبية منطقة الطارف اما الحد الشمالي فهو مفتوح للامتداد العمراني.

ولقد شكلت لجنة برئاسة الاستاذ الدكتور/جاب الله علي جاب الله وكيل كلية الاثار - جامعة القاهرة، وعضوية مدير عام اثار مصر العليا والنوبة ومدير الاعمال الهندسية بالأقصر، ومدير عام منطقة اثار مصر العليا الجنوبية ومدير عام المساحة والاملاك بهيئة الاثار، ومدير عام الادارة الهندسية بالهيئة ومدير عام مركز إحياء الفن المصري القديم وذلك بناء على قرار اللجنة الدائمة للاثار المصرية، وهي اللجنة المختصة بدراسة مثل هذه الموضوعات طبقاً لقانون حماية الاثار رقم ١١٧ لسنة ١٩٨٣، بجلستها المنعقدة بتاريخ ١١/٨/١٩٨٤ وقد انتقلت اللجنة الى الموقع وقامت بدراسة شاملة لمنطقة البر الغربي بالأقصر من حيث إشغالات الاهالي للاماكن الاثرية وإمكانية تهجيرهم الى منطقة شمال الطارف ودراسة اوضاع الخدمات الجديدة كما قامت بالاطلاع على القرار الجمهوري رقم ٣٦٧ لسنة ١٩٨١ الذي اعتبر هذه المنطقة منافع عامة اثار، واستغرق عمل اللجنة لزيارة المنطقة ودراستها على الطبيعة من المدة ٤/١٠ الى ٦/١٠/١٩٨٤، وتضمن تقرير اللجنة المرفق صورة منه في البند سادساً بخصوص المنطقة الواقعة شمال الطارف إقامة منشآت سكانية تخصص لسكان المناطق التي سيتم اخلاؤها طبقاً لهذا القرار الجمهوري ولاقامة المنشآت التي تخدم السكان والسياحة بشكل عام طبقاً لمواصفات معينة خاصة ومراعاة تخطيط المنطقة تخطيطاً حضارياً سليماً وان تحترم مبانيها الطابع المعماري المحلي، ولاتزيد إرتفاعاتها على عشرة امتار وان تكون الوانها متسقة مع الالوان البيئية المجاورة.

ويعتمد اختيار منطقة شمال الطارف لمثل هذا المشروع على انها تقع خارج الزمام، وخلوها من الاثار وعلى ان بقاء هذه الكتلة السكانية في مكانها يؤدي الى زيادة التعديات ببناء مساكن جديدة في المنطقة الاثرية نتيجة للزيادة المطردة في عدد السكان واضطرارهم الى التعدي على المنطقة الاثرية باضافة ملحقات الى منازلهم إلى جانب ماتتعرض له المقابر من تلف نتيجة وسائل الصرف البدائية لهذه المنازل.

وحرصاً من هيئة الاثار على التاكد من خلو حرم المنطقة المختارة من الاثار وانها خارج المنطقة الاثرية فقد شكلت لجنة اخرى من السادة: ..

الاستاذ الدكتور جمال مختار رئيس هيئة الآثار السابق، والاستاذ الدكتور محيي الدين عبد اللطيف عميد كلية السياحة والاستاذة الدكتورة تحفة حندوسة رئيسة قسم الآثار المصرية بكلية الآثار بجامعة القاهرة، والاستاذ الدكتور صالح أحمد صالح رئيس قسم الترميم بكلية الاثار جامعة القاهرة، والاستاذ الدكتور علي صبري الاستاذ بكلية الهندسة جامعة القاهرة والاستاذ ابراهيم النواوي رئيس قطاع الاثار المصرية السابق بهيئة الاثار، والدكتور زاهي حواس مدير عام منطقة الهرم والدكتور هاني هلال الاستاذ المساعد بكلية الهندسة جامعة القاهرة.

والاستاذ عبد المعز شاهين مدير عام ترميم الآثار المصرية لمعاينة ودراسة اوضاع منطقة شمال الطارف وذلك في الفترة من ٢٦ الى ٢٩ يناير ١٩٩٣، وقد ورد في تقرير هذه اللجنة أن المكان المختار بالاتفاق بين هيئة الاثار ومجلس مدينة الأقصر يبدأ من نهاية المباني الحالية في اتجاه الشمال والغرب وان المنطقة المختارة ليست ضمن أملاك هيئة الاثار المصرية، وإنما هي املاك اميرية خارج نطاق حرم المنطقة الاثرية.

ويتضح من هذه الوثائق ان هذه المنطقة تقع خارج الزمام وليست منطقة اثرية وانها تبعد بمسافة كافية عن منطقة الطارف الاثرية وان الجسات التي اجريت اثبتت خلوها من الاثار، وهذا ماقررته جميع اللجان التي ضمت كثيراً من الخبرات الاثرية والعلمية بهيئة الاثار المصرية وبالجامعات المصرية وان إنشاء هذه المنطقة السكنية هو حل ضروري لحماية هذه المنطقة الاثرية وتوفير المسكن الصحي المناسب لاهالي القرنة الذين سيتم نقلهم اليها حيث تتوافر لهم الخدمات والظروف الصحية المناسبة.

الاهرام ١٩٩٣/٢/١٠ ص ٨

مدينة سكنية بوادي الملوك او هضبة الأقصر بعد هضبة الأهرام

د. نعمات أحمد فؤاد

في منطقة «الطارف» بالبر الغربي بالأقصر، تقف وزارة الثقافة وراء بناء مدينة سكنية حيث وادي الملوك.

بداية، جاء في الموسوعة المصرية (تاريخ مصر القديمة وآثارها) المجلد الاول الجزء الاول، الطارف منطقة تقع في شمال جبانة طيبة قريبا من الطريق الموصل إلى وادي الملوك، وفي هذه المنطقة اكثر من مائة مقبرة محفورة في الأرض وتكون جبانة ترجع الى اوائل الاسرة الحادية عشرة وقد دفن فيها حكام طيبة من عائلة «انتف» ... وقد عثر في المنطقة على لوحات حجرية مربعة الشكل موزعة الآن على متاحف العالم.

السؤال: كيف تقام مدينة سكنية على وادي الملوك وتزاحم «الدير البحري» و«القرنة» و«المعابد» و«الهياكل» حمامات ومراحيض وشقق ومطابخ ومياه صرف إلى اخر الوان التلوث...

مجلس مدينة الأقصر ووزارة الثقافة يستميتان للمشروع المدمر، مشروعا حضاريا يهدف الى الحفاظ على الثروة الأثرية بحجة انه سيتم نقل اهالي (القرية) إليه باعتبارهم مقيمين فوق المناطق الاثرية!!

وهل «الطارف» ليست موقعا اثريا؟!

الا يمكن تسكين الاهالي بعيدا عن البر الغربي باسره؟

ومن المذهل ان مذكرة رئيس مجلس ادارة هيئة الاثار المعروضة على مجلس الادارة في ٢٩/١٢/٩٢ تقول بتقسيم اهالي القرية فوق المقابر الاثرية وما حولها ويتبع ذلك صرف صحي بدائي وانتشار روث الماشية في جميع المواقع الاثرية وتجول الحيوانات في المواقع الاثرية مع زيادة نسبة التعديات بالمباني المختلفة بالطوب اللبن وتشوين مخلفات الزراعة التي تؤدي إلى انتشار الحشرات الضارة يا سبحان الله إن «الطارف» موقع اثري بمسنا كالقرنة

هل ينقل الصرف الصحي البدائي وروث الماشية إلى «الطارف»؟

ما الفرق بين موقع اثري وموقع اثري؟

والمذهل في مذكرة وزارة الثقافة بأن هناك اعتداءات قائمة على عدة اراضي اثرية فهذا مؤشر الى وجوب مصادرتها لان قانون الاثار يبيح لها اخلاء الموقع الاثري المعتدى عليه بدون الرجوع الى القضاء

وحين سئلت الهيئة عما اذا كانت المدينة المزمع انشاؤها، تنفذ على الضفة الشرقية للنيل كان الجواب مذهلا ايضا.. إنه بالحرف

(الاهالي متعودين على الضفة الغربية للنيل)!! هل هذا سبب؟ وانا تعود أحد ان يقيم في البر البحري مثلا، هل نتركه من اجل التعود؟

ويسجل المحضر، تخوف عضو بمجلس الادارة من تذبذب المياه في المستقبل، كما ابدى عضو اخر تعجبه من البناء على ارض اثرية، وطالب عضو متخصص بخريطة علمية توضيحية. وهنا تتحمل الهيئة بانها تخلي المكان من الاثار قبل البناء عليه!! ولماذا البناء عليه اصلا وفي البر الشرقي متسع؟ ثم من الذي يجزم بأن اي شبر في البر الغربي خال من الاثار؟ ومن الذي يضمن عدم امتداد المساكن بكل ما يتبع الامتداد مادام المبدأ سائغا؟!

جاء في كتاب اليونسكو (التحدي للتراث الثقافي) إن الاثار المصرية التي دخلت في عداد تراث الانسانية بالقائمة الصادرة في ٦ ديسمبر ١٩٨٥:

- ممفيس وجبانتها
- الاهرام وحرم الاهرام
- طيبة اي الأقصر
- آثار النوبة من «ابو سمبل» حتى فيلة.
- القاهرة الاسلامية
- ابو مينا

وفي ص ١٩٦ من هذا الكتاب ان (هذه التعديات تتمثل في الاقتحام والتداخل في خط الرؤية بالمباني الحديثة على المواقع الاثرية القديمة).

مدينة سكنية في البر الغربي! كيف ينتهك هذا الموقع الجليل؟!

كيف يستباح وادي الملوك!؟

ان مصر قد تفقد موقعة حربية ثم تصمد من يسوع اليقين بقدرتها على استرداد ما ضاع...

إن مصر قد تفقد الملايين من مالها في الظلام او في وضح النهار وتصمد من ابنائها بالجزاء الرادع مهما تاخر الحساب ليوم تشخص فيه الابصار ولكن كيف تسترد مصر: الزمن.. الاف السنين؟ إن السعي الى وادي الملوك في بيئة لا تشوبها إضافات... لا نجني عليها مدينة سكنية تعلم حوانيها ونبولها و متوابعها...

السعي الى «وادي الملوك» عملية تحضير نفسي تصفي نفس المشاهد القادم من زحام المدينة ونعدها لاستقباله في شموخه الجليل... إن السياح يسعون الى وادي الملوك وليس الى مدينة سكنية.. عندما كان الدكتور زكي هاشم وزيرا للسياحة قرر تشكيل لجنة لتحديد المناطق الاثرية والسياحية في مصر... بين يدي التقرير الذي كتبه المهندس حسن فتحي والاستاذ عبدالمنعم الصاوي وزير الاعلام والثقافة سابقا:

يقول التقرير [ليس الاثر مجرد مبنى مقام ولا هو عمارة قديمة موروثة، ولكنه يمثل مجموعة من القيم والعقائد والجهد الانساني بكل ما ينطوي عليه هذا الجهد من تفوق وإبداع وكل ما يعكسه من حياة الانسان وانفعالاته].

ومايقال عن الاثر يقال عن المنطقة الاثرية بل إن المنطقة اكثر تمثيلا للحياة الانسانية من الاثر المفرد فهي كيان ثقافي كامل. إنها استبقاء لحظة من الزمن والابقاء عليها سليمة معبرة. وتلك هي روح الفن الاصيل الخالد.

المناطق الاثرية راس مال وطني عريق ومن الحكمة ان يصان ويحاط بالعناية الكاملة لئن فقده او فقد بعض عناصره تضحية بشيء لن يعوض بعد ذلك ابدا.

ترى ماذا نقول لاولادنا إذا سألوا عن «الطارف» هل نقول تحت المدينة السكنية!! هل نقول تحت الصرف الصحي الملك «منتوحتب» سليل «الانتف» وهو الذي وحد مصر للمرة الثانية كما وحدها «مينا» للمرة الاولى؟!

هل يعرف ابناؤنا «الطارف» الا في الكتب والدراسات والابحاث التي كتبت عنها ومنها رسالة الدكتوراة عن الطارف نشرت في المانيا عام ١٩٩٠.

إن الأقصر كهضبة الاهرام معقل كبير من معاقل المجد الذي ولد على هذه الارض ونقش عليها سطوره واودعها مخطوره.. إن كل شبر في البر الغربي ومنه «الطارف» تحته وثائق وعلائق واسرار وايام عاشها اوائلنا وعاش عليها معظم اجيال واجيال. إنها محنة صنع القرار العلمي القومي

إنها محنة افتقاد سيادة القانون.. وقانون الاثار رقم ١١٧ لسنة ٨٣ تقول المادة العشرون منه

«لا يجوز منح رخص للبناء في المواقع او الاراضي الاثرية ويحظر على الغير إقامة المنشآت او مدافن او شق قنوات او إعداد طرق او الزراعة فيها او في المنافع العامة للاثار او الاراضي الداخلة ضمن خطوط التجميل المعتمدة».

لقد عارض نائب رئيس مجلس الدولة البناء على ارض اثرية فلم يسمع له!! ليست الاثار ملك فرد.. لقد تكبد البلد غرامة سبعة عشر مليون دولار غرامة اي نحو سبعة وخمسين مليون جنيه مصري من جراء قرار فردي سلطوي، قرار الغي بعد مقاومة ضارية مستميتة من مصر الشعب بطبقاته وجامعاته وصحافته وهيئاته العلمية ونقاباته...

فهل تتكبد مصر محنة الأقصر بعد محنة هضبة الاهرام.. هل كتبت عليها المعاناة ثم يطلبون إليها الانتاج؟.. إن المكروب موزع النفس والطاقة فلا تكربوها.. إنها اغلى غوالينا....

لقد ولدت مصر مسجدا ومعبدا فلا تحيلوها صرفا صحيا.. حرام

الاهرام ٩٣/٢/٦ ص ٨

APPENDICES

المؤامرة!

إتفاق بين هيئة الآثار ومدينة الأقصر على إخفاء ١٠٠ مقبرة أثرية

تحقيق: وهدى زين الدين

د. علي رضوان

د. محمد

د. محمد جمال مختار

إقامة مدينة سكنية فوق مقابر حكام طيبة

أموال الآثار

تفاصيل الاجتماع المثير لهيئة الآثار الذي أقر الجريمة

الأحد ١٥ شعبان ١٤١٣هـ
٧ - فبراير ١٩٩٣

اكتشاف الكنز!

● الابنودى : الأقصر تعانى انفصاما فى الشخصية بين شارع البحر وشوارعها الخلفية !
● د . سيد عويس : خبرة الأقصريين فى التعامل مع الادارة كتعامل المصرى القديم مع الكهنة !
● فؤاد سلطان : تصحيح وضع الأقصر لا يتم بالقانون ولكن بالقائمين على تنفيذ القانون
● محافظ قنا : لم تحصل قنا طبعا واحدا من صندوق تنمية الأقصر فى السنوات الماضية !
● رئيس مدينة الأقصر : أمامنا العديد من الازالات فى المدينة

ما بعد الاكتشاف !

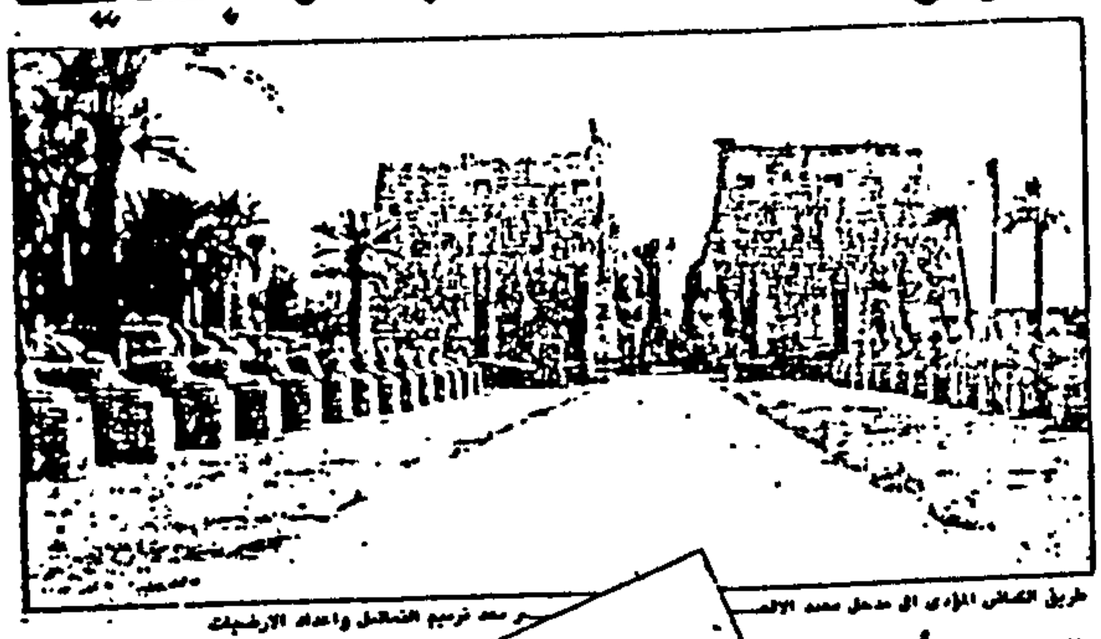
● لاروق حسنى : الأقصر ملك الانسانية ويجب طرح بناء « طيبة » فى مسابقة دولية !
● حسب الله الكفراوى : الخبراء المصريون يحددون الطابع الوطنى للعمارة فى « طيبة » !
● المهندس حسن فتحى : المسكن بشكل الانسان الذى شكله !
● د . بحيى الزينى : أشركوا الناس فى جلسات استماع حول أى تصميم جديد
● الناس فى الأقصر والقرنة : لماذا لم تسكن قرية حسن فتحى وماهى مطالبنا فى مدينة تبنونها لنا ؟

● ١٩٩٣/١/١ ●

● الصفحة التاسعة — الاخبار ●

تجديد شباب آثار الأقصر:

اعادة الحياة لطريق الكباش واكتشاف ١٠٠ تمثال جديد



طريق الكباش المؤدى الى مدخل معبد الاقصر بعد ترميم التماثيل واعداد الارضيات

جانب من التماثيل المكتشفة حديثا في طريق الكباش

اعمال البناء بالاحجار الاثرية للصرح التاسع بمعبد الكرنك

عمليات انقاذ أعمدة معبد الاقصر تبدأ خلال أيام

مشروع شامل لترميم وتطوير معبد الكرنك وانشاء متحف مفتوح

محمد ابراهيم بكر
رئيس هيئة الآثار

فاروق حسني
وزير الثقافة

اعمدة معبد الاقصر مصلوبة بعد حدوث ميل بها
تصوير: طارق شبانة

تحقيق:
السيد النجار

حيرة الطارف.. بين الإموات والأحياء

طالعتنا جريدة الاخبار في ١٩٩٣/١/١ بخبر يقول: «انه تقرر اخلاء جميع سكان المناطق الاثرية بالبر الغربي بالاقصر وذلك حفاظا على اثار المنطقة المهمة من الاسكان العشوائي وتعرضها للسرقة».

وتوقفت عن القراءة بين التصديق والتكذيب: احقا استطاعت هيئة الاثار ان تقدم على هذه الخطوة الجريئة الصعبة؟ وعدت الى السطور استوضحها؟ فاذا بها تكمل الخبر: «ناقش مجلس ادارة هيئة الاثار برئاسة الدكتور محمد بكر المشروع البديل لاقامة مساكن جديدة لهم في منطقة الطارف على بعد ثلاثة كيلو مترات من قرية القرنة». وهنا.. لابد ان تكون لنا وقفة..

فالقضية - كما فهمت من الخبر المذكور، ومن حديث د. محمد بكر رئيس هيئة الاثار في جريدة الاهرام في ١٩٩٣/٢/١٠ - تتمثل في وجود سكان في البر الغربي يعيثون فسادا في المناطق الاثرية، مما يستوجب ابعادهم عنها لحمايتها من التدمير والسرقة. ولكن اختيار الطارف مكانا بديلا للاسكان العشوائي في القرنة لا يحل هذه المشكلة، كما ان الحجج التي قدمتها هيئة الاثار لتبرير هذا الاختيار غير مقنعة:

اولا: في كل دول العالم المتقدم الناشئة عن حضارات قديمة والمالكة لاثار شهود على تلك الحضارات يراعى ان يكون لكل اثر حرم شاسع يمنع فيه البناء والانشطة الحياتية اليومية وذلك لخلق بانوراما مناسبة تحافظ على هيبة الاثر، وتعود بالزائر الى التاريخ السحيق، الذي جاء من انحاء الدنيا باحثا عنه. والبر الغربي في الاقصر - بما فيه منطقة الطارف - عبارة عن جبانة هائلة وممتدة لحضارة طيبة في مختلف العصور. وتختص الطارف باثار ما قبل الاسرات وباثار الاسرة الحادية عشرة، وبالتالي تعتبر جبانة طيبة كلها حرما يجب ان يصان. فكيف تبنى مدينة سكنية حديثة تخدش هذه المهابة؟ واذا كانت هيئة الاثار ومجلس مدينة الاقصر سيتجشمان كل هذه المشقة والتكاليف لاجلاء سكان المناطق العشوائية، فليكن ذلك لاتمام مشروع حضاري متكامل: اخلاء البر الغربي من كل اشغال ونقل السكان الى الضفة الشرقية للنيل التي لن تخلو - بطبيعة الحال - من مكان يتسع لهؤلاء المهجرين.

ثانيا: من حجج هيئة الاثار ان سكان المناطق العشوائية لا تريد ترك البر الغربي. ومعروف للهيئة ولكل مهتم بالاثار لماذا يرفض سكان البر الغربي تركه. فسبب مهم من اسباب ذلك، هو ان كثيرا منهم يعيشون على سرقة الاثار من المقابر القريبة منهم، والذين اصبحوا يعرفون سراديب وطرقا تؤدي اليها. وتضع هذه الحقيقة هيئة الاثار ومحافظة قنا بل والحكومة المصرية مجتمعة امام تحد حضاري سيحاسبنا عليه التاريخ:

ايملك المسئولون في مصر الوعي والقوة الكافيتين لمواجهة بضعة مئات او الاف من المواطنين ومنعهم من التعدي على تراثنا؟! فان كانت الحجة القانون فقد سمح القانون ١١٧ لسنة ١٩٨٣ لرئيس هيئة الاثار ان يزيل التعديات على الاثار بدون الرجوع الى القضاء، وان كانت الحجج تنفيذ القانون فقد لمسنا جميعا القدرة على البطش التي تتمتع بها اجهزة الامن عندما يتعرض الاستقرار في البلاد للخطر. وقضية الاثار لا تقل اهمية عن المحافظة على الامن والاستقرار فان كان التدهور الثقافي والحضاري قد اصابنا في مصر بحيث اصبحنا لانعي الاهمية المعنوية للمحافظة على التراث فعلى الاقل لابد ان نعي الاهمية المادية لذلك حيث اصبحت السياحة المعتمدة على الاثار مصدرا من اهم مصادر الدخل القومي.

ثالثا: بعد المدينة السكنية الجديدة ثلاثة كيلو مترات عن منطقة الطارف الاثرية ووقوعها خارج الزمام وتبعيتها لهيئة الاملاك الاميرية لا يعني حمايتها الى الابد فالمياه والصرف الصحي المتسرب في باطن الارض، سيصل يوما الى الاثار ويدمرها وقد اقر العلم بهذه الحقيقة عند مناقشة قضية ابي الهول وهضبة الاهرام ونزلة السمان. فكيف نكرر هذا الخطأ؟ والخطورة في هذه الحالة ان المنطقة السكنية الجديدة ستقام بيد من يوكل اليهم حماية الاثار الا وهما مجلس مدينة الاقصر وهيئة الاثار. وبالتالي عندما تستفحل المشكلة ويزداد العمران بعد عقد او عقدين من الزمن وتحدث التعديات البيئية من جديد لن يستطيع مسئول حينئذ المطالبة بهدم ما اقامته الحكومة.

رابعا: تذكر هيئة الاثار ان فكرة هذا المشروع قد نشأت سنة ١٩٤٤ وكأنها تعفي نفسها من المسئولية، وهذا غير جائز. فمسئولية الفكرة غير مسئولية التنفيذ وهيئة الاثار باعتبارها الهيئة التنفيذية المختصة من حقها بل من واجبها ان تناقش الافكار السابقة عليها وتقبل ما تراه صالحا وترفض ما تراه عاطلا، اذ ان وحدة القياس الموضوعية هنا هي مصلحة مصر المتمثلة في الحفاظ على اثارها وذلك بغض النظر عن شخصية القائمين عليها.

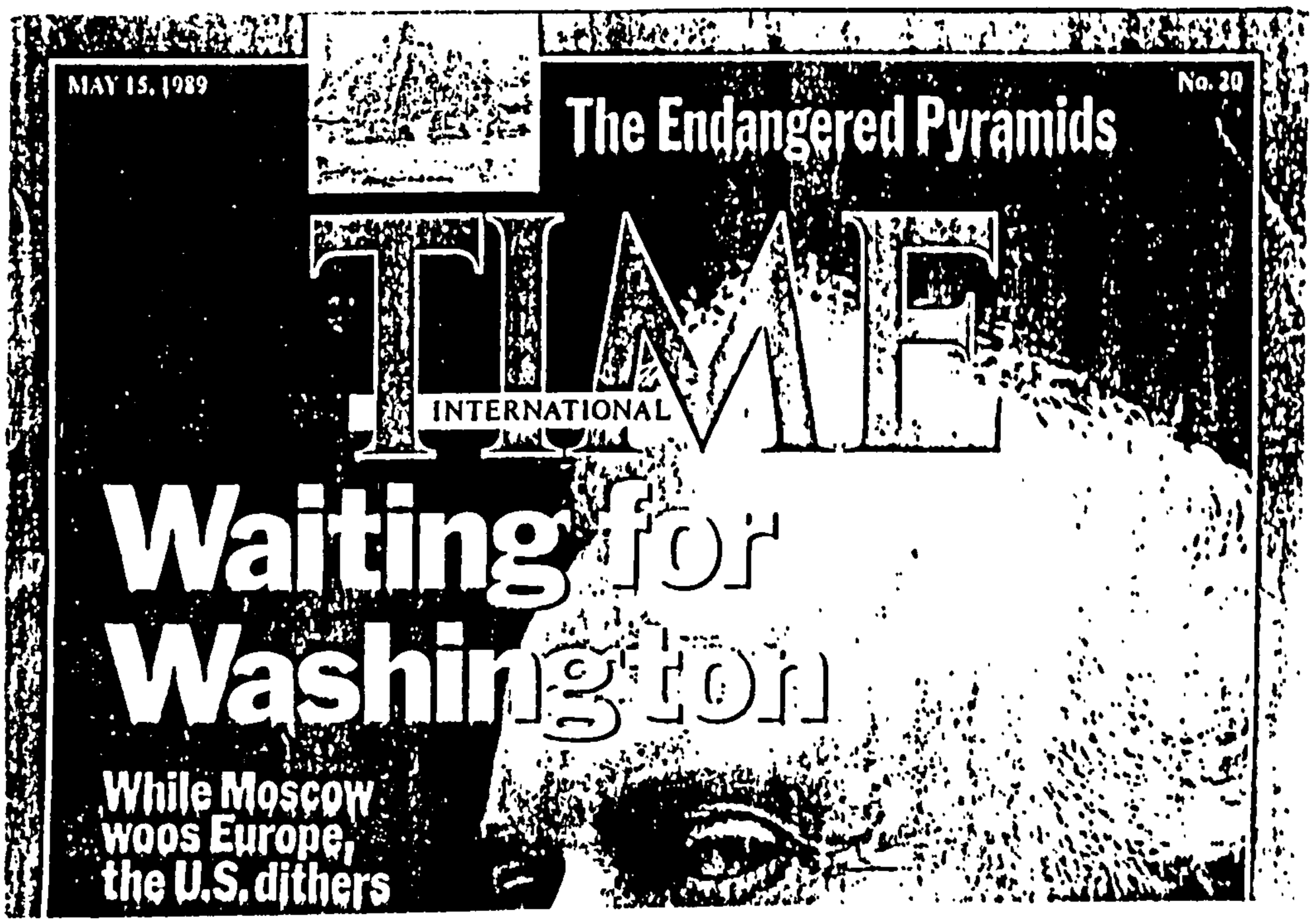
خامسا: يذكر رئيس هيئة الاثار ان اللجنة الدائمة للاثار المصرية شكلت في ٨٤/٨/١١ لجنة برئاسة د. جاب الله علي جاب الله لدراسة مشكلة الاسكان العشوائي في البر الغربي بالاقصر، وان هذه اللجنة قد اوصت في المادة السادسة من تقريرها باقامة منشآت سكنية وسياحية في المنطقة الواقعة شمال الطارف.. وربما ذكر د. بكر هذه الحقيقة ليؤكد ان هذه المشكلة مزمنة سبقت محاولات لحلها بنفس الطريقة، غير ان ترتيب الاحداث لايؤدي الى هذا الفهم الذي يوصي به رئيس هيئة الاثار، فان كانت اللجنة المشكلة قد اوصت بشيء فهي مجرد توصيات لجنة غير ملزمة ويمكن لمجلس ادارة الهيئة ان يقبلها او يرفضها حسب رؤيته الاثرية. ومن الواضح ان هيئة الاثار في ذلك الحين لم تأخذ بتوصية اللجنة على الاقل في البند الخاص بالبناء على ارض الطارف. والدليل على ذلك ان هذه المنطقة بقيت دون بناء مخطط من سنة ١٩٨٤ حتى الان.

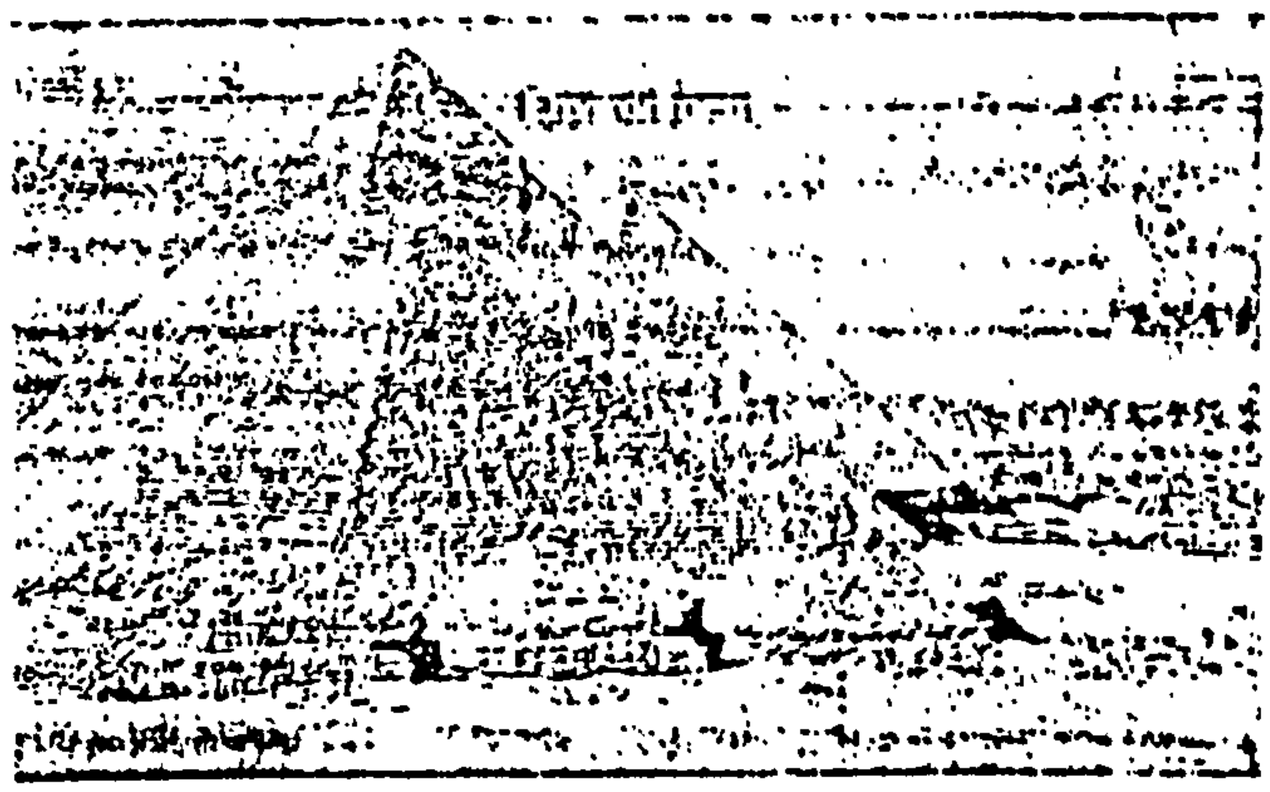
هذا نداء من القلب اتمنى ان يصل الى د. محمود الشريف وزير الادارة المحلية فتقديري له انه وطني ذو ثقافة، ووعي بالمصلحة المصرية. وهو قومي فقد رصدنا له مواقف مشرفة عندما كان محافظا للقاهرة، تصدى فيها للتعديات العشوائية على اثار صحراء المماليك، وانا اهيب به ان يعطي مزيدا من الدراسة لهذا المشروع ذي الهوية المزدوجة الذي يزمع جهاز من الاجهزة التابعة له ان ينفذه.

كما اتمنى ان يصل هذا النداء الى د. محمد بكر رئيس هيئة الاثار. فهو المسئول الأول من الناحية العلمية والتنفيذية عن المحافظة على الاثار. وكلنا ابناء لمصر نريدها دائما في اعيننا واعين الاخرين حضارة ووعيا واصالة.

الوفد - الثلاثاء ١٦ فبراير ١٩٩٣ ص ٧

د. إجلال رأفت





Perilous Times for the Pyramids

Without help soon, Egypt's unique archaeological treasures will be lost to humanity

BY MICHAEL D. LEMONICK

Sitting unpassively on the sunbaked Giza Plateau on Cairo's outskirts, the pyramids look from a distance as though they have hardly aged in the more than 4½ millennia since they were built. But up close they look anything but eternal. Rubble and rock dust crumbling from the pyramid of Chephren have accumulated in piles on its lower levels. In the pyramid of Cheops, encrustations of salt, left by the evaporation of brackish groundwater, have eaten away at the walls of the burial chamber. The Sphinx, a few hundred feet away from the pyramids, has lost a 600-lb. chunk from its right shoulder, and the neck is so weak that the statue's massive head is in danger of falling off.

Throughout Egypt, the story is much the same. The walls of the Temple of Luxor some 400 miles upriver from Cairo are cracking so badly that President Hosni Mubarak, visiting the site in February, called for a thorough restoration. Nearly a fifth of the wall paintings at the tomb of Nefertari, across the Nile from Luxor in the Valley of the Queens, have been destroyed by salt deposits. In fact, says Zahi Hawass, who supervises the Giza Plateau for the Egyptian Antiquities Organization, "all the monuments are endangered. If we don't do something now, in 100 years the paintings will be gone, and in 200 years the architecture will be gone."

Such a tragedy would be felt far beyond Egypt's borders. The country boasts an estimated 10,000 antiquities sites, and, notes British Egyptologist Michael Jones, "these monuments are a non-renewable resource." The tombs, temples, paintings and inscriptions add up to an incomparable record of the lives and beliefs of people in one of humanity's most ancient civilizations, which influenced the development of modern cultures throughout the world. "We are the guardians of a unique heritage," says the EAO's Ali Hassan. Such guardianship is expensive, though, and calls for far more expertise than any one nation—especially a developing one—can hope to muster. Saving ancient sites that are revered around the globe requires global cooperation.

The age of the Egyptian antiquities makes their preservation difficult enough. The pyramids were ancient when the Romans invaded Egypt, and the Sphinx, made of soft, easily eroded limestone, already had a 2,000-year history of deterioration and attempted repair. But the ravages of time pale next to the destruction wrought by man. The burgeoning Egyptian population, which today tops 51 million, has combined with the hordes of tourists arriving each year to wreak more havoc in the past few decades than the effects of thousands of years of erosion.

As the number of Egyptians increases, people have spilled out of the cities in search of housing. The Giza Plateau, once far from urban sprawl, now lies almost in the shadow of modern apartment buildings. Nearby factories and old vehicles spew forth massive clouds of particle-laden exhaust, which business centers have described by rail. Vibrations from traffic produce cracks in the monuments. More serious still is the damage caused by water. An estimated 30% of Cairo's incoming water supply escapes from leaking pipes into the ground. And the aging sewerage system,

The age-old battle rages

The Nile's irreplaceable monuments are deteriorating at an alarming rate. On Cairo's edge, the pyramids of Giza suffer attacks from salty groundwater and pollution. The giant statues of Ramses II at Abu Simbel, saved by an enormous international effort from the waters rising behind the Aswan Dam, are pitted by flying sand, and the massive head of the Sphinx is in danger of falling off.

built 75 years ago to serve a population of half a million is choking on the wastes of 11 million. Much of the wastewater overflows into the soil.

The resulting rise in the water table gradually undermines the foundations of buildings, causing them to list and even collapse. In 1987, according to Luis Monreal, director of the Getty Conservation Institute in Los Angeles, at least one house fell down in old Cairo every day. "The damage is irreversible," he says.

Many experts believe the groundwater problems have been exacerbated by the Aswan High Dam. Completed in 1970, it stopped the annual flooding of the Nile and made much more land available for agriculture. But the extensive irrigation used to make that land arable, along with poor drainage, has helped cause the rise in the water table's average level.

As the groundwater rises, it dissolves mineral salts from the soil and bedrock. Ancient buildings, many made of porous limestone, act like sponges, sucking this salty water from the ground. When the water evaporates, the salts are left behind; when this happens at the stone's surface, these crystallize into destructive white lesions.

Then there are the tourists. "The pyramids," laments Hawass, "are the only monuments in the world where you can drive up and park your car. Even in Disneyland you have to park a mile away." Last year alone 1,969,493 visitors came to look at—and touch and breathe on—Egypt's treasures. Just six people breathing inside a tomb for an hour can raise the humidity by 5 percentage points. And higher humidity provides a hospitable environment for bacteria, algae and fungi that grow on paintings. Sighe Hassan: "Three thousand people a day visit King Tut's tomb. They sweat. I can't prevent that, but it is destroying the tomb."

Egyptians are justly proud of their Pharaonic heritage, and whenever there is a report that monuments are threatened, a public outcry quickly follows. But in a country that cannot provide enough housing or food for its people, preserving and restoring antiquities is far from the top of the domestic political agenda. The budget this year for archaeological preservation is a mere $6 million, virtually all of it from the fees tourists pay to visit the monuments and museums.

Under the circumstances, the Egyptians have done remarkably well. Their largest and most visible project is a $17 million effort to clean up the pyramids site and restore 15 tombs on the Giza Plateau. Workers have begun clearing away tons of sand and rubbish, thus eliminating one source of wind-borne erosion. They have also begun shoring up about 30 ft. of the crumbling stones at the base of the pyramid of Cheops.

Under new regulations, camel drivers and peddlers, who have hassled tourists since the time of Herodotus, are barred from the grounds around the pyramids. Cars will be banned too, as soon as outlying parking lots are completed. Visitors will ride electric buses to the monuments. The plan also calls for improving sewage drainage for the growing population of squatters living a few hundred yards from the pyramids. All told, the undertaking could take at least five years to complete.

In the meantime, the Egyptians plan to have teams of archaeologists and engineers make annual evaluations of historic sites throughout the country to learn which are most in need of attention. Several have been singled out for the first round of studies. Among them:

The Sphinx. Its limestone, fragile to begin with, erodes rapidly when it comes in contact with water. "Even the ancient Egyptians knew this rock was not in good condition," notes Sayed Tawfik, chairman of the SAO. Repairs in the early 1980s used cement, which introduced water to the limestone and trapped existing water inside. More recently, workers have used dry limestone powder, similar in composition to the original rock, to strengthen the base of the Sphinx. One proposal from the Getty Institute's Monreal: place the entire statue under a protective canopy for several months at least, while exploring alternatives. The Ministry of Tourism vetoed that idea.

The Temple of Luxor. At this 33-century-old complex, it was discovered two years ago that pillars in the courtyard of Amenhotep III were leaning ominously. They are now propped up with wooden scaffolding, while preservation experts decide what to do next. The temple's limestone walls have cracked, and the Battle of Kadesh carved on its massive pylons has faded. A report suggesting ways to stabilize the ground underneath

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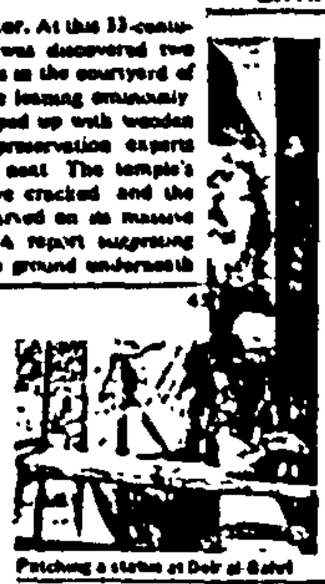
Environment



Patching a statue at Deir al-Bahri

Destructive salt deposits in Memphis

monument by moving it piece by piece from its present site on shifting sand in the Western Desert to firmer ground. The big question is where to put it.

Deir al-Bahri. A 3,400-year-old tomb-and-temple complex near Luxor, it is threatened by landslides from a nearby mountain. The most likely remedy is a chain-link fence to protect the monument from falling rocks. Meanwhile, the Polish Center of Archaeology in Cairo has been doing restoration work on parts of the temple. One project, using gypsum to patch up and refinish a statue of the god Osiris.

But even if major salvage projects could be launched immediately for all these sites, many more are in urgent need of attention. In the tomb of Seti I, dating from about 1300 B.C., paintings and relief are falling off the walls and ceilings. At the Greco-Roman Temple of Sobek and Horus at Kom Ombo, salt buildup has eroded relief, and inscriptions carved into the temple's walls and pillars. Even in the Temple of Horus at Edfu (3rd century B.C. to 2nd century B.C.), one of the best-preserved temples, inscriptions are endangered by dampness.

Besides making intensive efforts to restore specific monuments, SAO officials want to develop general strategies for keeping sites from deteriorating further. Hawass suggests creating a zone of protection around each valuable monument. "Sites in Egypt are not protected at all," he says. "We need to take away all mechanical activity for at least two to three miles around them." Tawfik proposes eventually planting trees around all outdoor monuments to protect them from winds as well as to absorb moisture. Within monuments, he wants to install clear plastic shields to prevent tourists from touching paintings and inscriptions and air-cleaning systems to remove moisture and dust.

Egypt has nowhere near enough money to pay for such an ambitious restoration program by itself. But it could generate significantly more revenue with just simple moves: raising the laughably low entrance fees charged tourists. Tombs, for example, are often free, and visitors to the pyramids are charged only about $1.25. There are plans to double that fee, but it could be doubled again and still remain a bargain.

There need to be governmental changes as well. The SAO, now just a department within the Ministry of Culture, should be raised to full ministerial status. The agency cannot hold its own politically against the Ministry of Tourism, which favors expanded access to ancient sites. At the same time, the standing of Egypt's partly paid archaeologists should be elevated.

Meanwhile, the Egyptians will have to continue depending on foreign expertise as well as money. That generates suspicion in a country whose treasures for years have been spirited away by scholars and universal hunters. Such removals have become rare, but most visitors still have little interest in preservation. A few foreign groups, however, have made major contributions. The University of Chicago's Oriental Institute has been documenting and helping to preserve the temples and tombs at Luxor since the late 1920s. And perhaps the model project is the spectacular effort to restore Nefertari's tomb. The 33-century-old mausoleum, discovered in 1904, has been officially closed since the early 1950s because of its fragile structure. Beginning in 1986, the Getty Institute in partnership with the SAO, started the delicate painstaking salvage of the remaining wall paintings.

First, an international team assessed the damage to the tomb and surveyed the local geology and climate. Next, researchers pasted mulberry-bark paper and cotton gauze over the most precarious wall paintings to ensure that they would not collapse. Eventually, the covering was removed, and the paintings were finished with earplugs and glasses. To prevent water damage from returning, the Getty researchers may install waterproof insulation. It has taken nearly two years to treat 60% of the tomb; the project may be completed by mid-1991.

Such efforts will not keep pace with the inexorable deterioration of the monuments unless the Egyptians can speed up their preservation drive. That is why Mubarak's visit to Luxor, the first since he took office in 1981, was so significant. He not only called for a restoration of the Luxor Temple but also a halt to urban encroachments on all archaeological sites. If Mubarak does throw his power behind preservation he may encourage the Egyptians to take charge of their own precious heritage and other nations to lend a hand as well. After all, if the monuments of the Pharaonic civilization are allowed to crumble, the whole world will share the loss. *—Reported by Andrea Dorfmann/New York and Dean Fischer and David S. Anderson/Cairo*

What the World Can Do

Governments could increase their aid to Egypt, specifying that the extra money go for preservation and restoration of monuments.

Universities and museums doing research in Egypt should offer advanced training and scholarships to Egyptian-born archaeology students.

UNESCO, which helped save monuments threatened by the Aswan High Dam, could spearhead the international rescue effort by soliciting funds from corporations, foundations and individuals.

Cultural groups should help the Egyptians put together more traveling shows, like the King Tut exhibition, that could generate income for the restoration movement.

"In 100 years, the paintings will be gone, and in 200, the architecture."

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الأهرام
الآثار عظيمة والإهمال أعظم!
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لإنقاذ آثار مصر
من أخطار الإهمال والتلوث

رئيس المدينة الجديد فى تصريحات للحقيقة :

مجلس اعلى لتحويل الأقصر لمدينة عالمية

[illegible]

كتب كمال بخيت

منذ ما يزيد على اسبوعين اصدر رئيس الجمهورية قرارا بان تكون مدينة الاقصر لها خصوصية معينة لما لها من اهمية فى السياحة العالمية وان تكون هناك لجنة برئاسة رئيس الوزراء للاشراف على تخطيط وتحديث مدينة الاقصر بحيث جعلها من احدث المدن فى العالم كما نص رئيس الجمهورية ان يتم تعيين رئيس المدينة بقرار من رئيس الجمهورية وان يكون رئيس المدينة مسئول عن المدينة مسئولية مباشرة امام رئيس الجمهورية .

وفى اللقاء الاول بالصحافة لرئيس مدينة الاقصر يحيى البهنساوى ادلى بتصريحات خاصة لمندوب جريدة الحقيقة بالاقصر حول مشاكل المدينة وحلولها وتخطيط المستقبل لها .

قال رئيس المدينة ان القرار الجمهوري قرر تكوين مجلس اعلى لادارة المدينة وتمثل فيه جميع الوزارات وهيئة الاثار والصرف الصحى والهيئة المصرية لتنشيط السياحة وثلاث شخصيات عامة مهتمة بالاثار وممثل لمصر للطيران ومصر للسياحة والتخطيط الاقليمى واتحاد الغرف السياحية ووجود ممثل لكل هؤلاء سوف يسهل تنفيذ اى قرار بالاضافة الى وجود ميزانية مستقلة للمدينة .

ورحب رئيس المدينة الجديد بكل رأى وفكر وأى اقتراح حيث يتم عرضه على المجلس الاعلى لادارة المدينة لاقراره فى حدود الميزانية والذى لا تسمح به الميزانية يوضع فى خطة طويلة الاجل للتنفيذ .

وحول شكوى بعض المواطنين من بعض القيادات العاملة بالمدينة قال اللواء البهنساوى أى شكوى مسببة ستجد طريق التحقيق واذا ثبت صحتها بالدليل يتم مجازاة المسئول أو نقله واتخاذ الاجراءات القانونية ضده .

وأكد أن مبدأ الثواب والعقاب لا يخضع للهوى والمزاج فلا تعطى حوافز أو مكافآت الا بعد التأكد من مستحقيها .

واشار الى ترحيبه للنقد البناء الهادف الى الصالح العام .

اللواء يحيى البهنساوى

وتكلم رئيس المدينة عن النظافة واحوال العاملين بالمدينة ايضا فقال ان اى اهمال من شركات النظافة سيتم محاسبتهم ويتم تنفيذ بنود العقد معهم واى اهمال من جانب أى رئيس حى سوف يحاسب بشدة واطالب اى مواطن يجد أماكن غير نظيفة عليه اخطارنا حتى يمكن اتخاذ اللازم فى محاسبة المقصر سواء شركة أو رئيس حى .

وقال اللواء يحيى البهنساوى ان رئاسة المدينة تدرس حاليا رفع البدل النقدى للعاملين بنسبة ١٠٪ اسوة بزملائهم العاملين فى اسوان ولقد تم اخطار الجهات المعنية كوزارة المالية والتنظيم والادارة لمناقشة ذلك .

واشار ايضا الى انه تم مخاطبة وزير التموين لزيادة المواد التموينية للعاملين وكذلك اقامة مجمعات استهلاكية كالاهرام وسوف يتم تجديد اماكن لها بمعرفة الوزارة ويجرى الاستعجال للتنفيذ .. ولقد اصدرنا قرارات وتوصيات لخفض الاسعار بشكل واضح .

● الحقيقة .. لقد أكد المواطنون الذين التقينا بهم انخفاض اسعار الاسماك والخضراوات .

■ قرار جمهورى بالنظام الخاص بمدينة الاقصر :

١٦/٥/٨٩ [illegible]

الاقصر ملتقى سياحى عالمى وواجهة حضارية لمصر

لرئيس المدينة سلطات الوزراء فى المرافق وشئون العاملين

اصدر الرئيس حسنى مبارك قرارا بالنظام الخاص بمدينة الاقصر باعتبارها ملتقى سياحيا عالميا . وواجهة حضارية لمصر ذات اهمية خاصة لطابعها الاثرى . واعطى القرار لرئيس المدينة الذى يعين بقرار جمهورى سلطات الوزراء بالنسبة للمرافق وشئون العاملين ويشرف على السياسة العامة للدولة وعلى مرافق الانتاج والخدمات فى نطاق المدينة ويلتزم بتقديم تقارير دورية الى الوزير المختص بالادارة المحلية عن نتائج الاعمال فى مختلف الانشطة

ونص القرار على انشاء مجلس اعلى برئاسة رئيس المدينة يحل محل المجلس التنفيذى . ويضع خطط التنمية الاقتصادية والاجتماعية للمدينة ومشروعات الاسكان والتعمير والمرافق وتحديد المناطق السياحية والاشراف على الاثرية منها . ووضع القواعد التى تكفل حسن سير العمل بالاجهزة الادارية والتنفيذية بالمدينة ووضع مشروع موازنتها . ورفع كفاءة العمل بالمرافق ويعاون المجلس الاعلى للمدينة فى القيام بمهامه امانة فنية يرأسها امين المجلس الاعلى

ويتكون المجلس الاعلى من مدير امن المحافظة نائبا للرئيس ورئيس المجلس الشعبى ورؤساء مجالس ادارة كل من هيئة الاثار والهيئة المصرية العامة لتنشيط السياحة ومصر للطيران والهيئة القومية لمياه الشرب والصرف الصحى وهيئة التخطيط الاقليمى وممثلين يختارهم الوزراء لاتقل درجاتهم عن العالية من ١٣ وزارة هى الزراعة واستصلاح الاراضى والتأمينات الاجتماعية والشئون الاجتماعية والنقل المواصلات والنقل البحرى والكهرباء والطاقة والاشغال العامة والموارد المائية والسياحة والطيران المدنى والتموين والصحة والتعليم والمالية والثقافة وثلاثة من الشخصيات العامة المهتمين بشئون الاثار والسياحة وتخطيط المدن يصدر باختيارهم لمدة سنتين قرار من الوزير المختص بالادارة المحلية وممثل لكل من غرفة شركات السياحة واتحاد الغرف السياحية ويكون سكرتير المدينة امينا للمجلس

ويتولى المجلس تحديد المناطق السياحية بالمدينة وتطبيق القوانين واللوائح الخاصة باستغلال تلك المناطق لاغراض السياحة وذلك بالاشتراك مع وزارة السياحة ومنح تراخيص انشاء واقامة المنشآت الفندقية والسياحية بالشروط والاجراءات التى يصدر بها قرار من وزير السياحة .

كما يتولى العمل على توفير الاستغلال الامثل للامكانات والمقومات السياحية والاشراف على المناطق الاثرية وتنظيم زيارتها ومنع ما قد يقع عليها من تعديات فضلا عن تخطيط وانشاء المنتزهات العامة وشق الطرق والشوارع ورصفها وصيانتها وتنفيذ اعمال تحسين الهيئة والنظافة العامة والاشراف على المعديات والوحدات العائمة العاملة بالمدينة ومنح التراخيص بذلك .

ويقوم المجلس ايضا باقتراح مختلف المرافق والمشروعات الانتاجية التى تعود بالنفع العام على المدينة ووضع مشروع موازنة المدينة واقتراح توزيع الاعتمادات المخصصة للاستثمارات بعد اعتمادها على مختلف المشروعات كما يقوم بوضع القواعد العامة لتنظيم تعامل اجهزة المدينة مع الجماهير فى كافة المجالات ووضع القواعد اللازمة لتنظيم المرافق العامة المحلية [illegible]

العمل بها كما يتولى المجلس تنفيذ قرارات المجلس الشعبى المحلى للمدينة ومتابعة الاعمال التى تتولاها الاجهزة التنفيذية للمدينة وتقييم مستوى الاداء وحسن انجاز المشروعات والخدمات فضلا عن وضع القواعد العامة لادارة واستثمار اراضى المدينة وممتلكاتها والتصرف فيها ووضع القواعد التى تكفل حسن سير العمل بالاجهزة الادارية والتنفيذية بالمدينة بالاضافة الى دراسة الموضوعات الاستثمارية التى تتولاها المدينة وابداء الرأى فى شأنها

ويعاون المجلس الاعلى للمدينة فى القيام بمهامه امانة فنية يرأسها امين المجلس الاعلى وتكون الامانة الفنية هى الجهاز الادارى والمسئول عن معاونة رئيس المدينة فى وضع الخطط الادارية والمالية اللازمة لشئون المدينة والقيام بكافة الخدمات المالية والادارية وفقا للانظمة واللوائح فضلا عن اعداد ودراسة الموضوعات التى تعرض على المجلس وابداء الرأى فيها من النواحى الفنية والادارية والقانونية ومراجعة التقارير التى تعرض على المجلس عن الانجازات المحققة فى مجال تنمية المدينة وتطويرها قبل عرضها على المجلس بالاضافة الى تنفيذ توصيات وقرارات المجلس ومتابعة تنفيذها وتقديم تقارير دورية عنها الى المجلس وابلاغ قرارات المجلس الى الجهات المعنية .

كما نص القرار على انشاء صندوق لتمويل مشروعات تنمية المدينة وتطويرها تتكون موارده من نسبة لاتقل عن ٢٠٪ سنويا من حسابات تمويل مشروعات الاسكان الاقتصادى والخدمات والتنمية المحلية على مستوى المحافظة ومايخصص للصندوق من صندوق السياحة ورصيد الموارد المشتركة بالامانة العامة للادارة المحلية وعائد استثمار اموال الصندوق والاعانات والهبات والتبرعات والقروض والتسهيلات الائتمانية التى تعقد لصالح الصندوق وغيرها ويصدر بتنظيم هذا الصندوق وقواعد واجراءات الصرف منه قرار من رئيس مجلس الوزراء بناء على عرض وزير الادارة المحلية وتعتبر اموال هذا الصندوق اموالا عامة ولايجوز الصرف منها الا فى الاغراض التى انشىء من اجلها الصندوق ولايؤول فائضه الى الخزانة العامة □

وتكون لمدينة الاقصر موازنة سنوية تشتمل على ايراداتها ومصروفاتها وتعد هذه الموازنة وفقا للقواعد المعمول بها فى وضع موازنة الدولة ويتولى الجهاز المالى بالمدينة اعداد مشروع موازنتها ويعرض على المجلس الاعلى للمدينة والمجلس الشعبى المحلى لها لمناقشته واقراره قبل بدء السنة المالية باربعة اشهر على الاقل وتدرج موازنة المدينة فى قسم خاص بالموازنة العامة للدولة وتعتبر جزءا منها ويسرى عليها مايسرى على الموازنة العامة للدولة من احكام .

من غير عنوان

• بدعوة من د. على الدين هلال رئيس مركز البحوث والدراسات السياسية بجامعة القاهرة يلقى المفكر العربى قسطنطين زريق محاضرة عن عبرة احداث لبنان ٦,٣٠ مساء غد بكلية الاقتصاد

• يقيم القسم الثقافى بالاتحاد العام لرعاية شباب العمال ٧ مساء السبت القادم ندوة ثقافية لمناقشة ديوان « غنا المجاريح » للشاعر محمد عبد الرازق زهيرى

• ٧,٣٠ مساء غد يفتتح د. احمد نوار رئيس المركز القومى للفنون التشكيلية معرض الفنان مصطفى الرزاز بقاعة احناتون « ٤ » بمجمع الفنون بالزمالك

٢٣/٥/١٩٨٩

مليون دولار فى إفتتاح حملة لانقاذ الآثار المصرية بأمريكا

كتب : مصطفى النجار :

• احدث التحقيق الصحفى الذى نشرته مجلة « تايم » الامريكية مؤخرا عن الاخطار التى تهدد الاثار المصرية ردود فعل فى الولايات المتحدة حيث ابدى عدد من المتاحف والشركات الصناعية الكبرى استعدادها للتبرع فى حملة لانقاذ الاثار المصرية

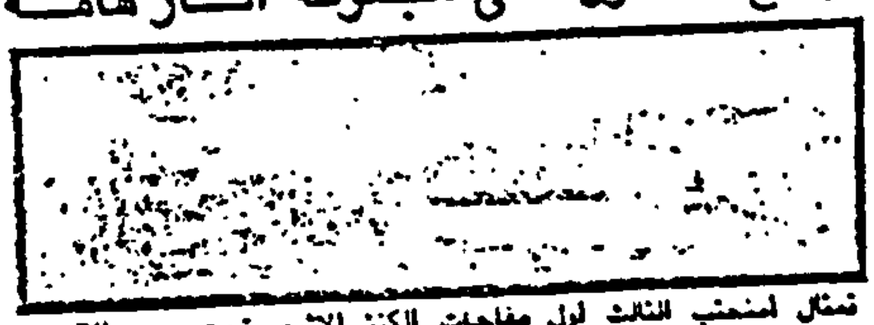
وكان د. راهى حواس مدير عام اثار منطقة الاهرام قد اثار هذه القضية مع د. سيد توفيق رئيس هيئة الاثار فى المجلة الامريكية ومن بين هذه الشركات التى عرضت التبرع شركة صناعية للمعلبات فى فيلادلفيا حيث عرض المسئولون بها التبرع بمبلغ مليون دولار يتم تخصيصها لصالح هيئة الاثار المصرية وتم ابلاغ هذه الشركة بالاتصال بالسفارة المصرية فى واشنطن حيث تكونت بها جمعية لتلقى التبرعات لانقاذ الاثار المصرية واحياء مكتبة الاسكندرية وكانت شركة امريكية للعلاقات العامة « هارت » قد عرضت فى العام الماضى على فاروق حسنى وزير الثقافة فكرة تكوين هذه الجمعية حيث وافق عليها على ان تكون تحت اشراف السفارة المصرية فى واشنطن اشرافا كاملا

وقد انتهى السفير عبد الرءوف الريدى سفير مصر فى واشنطن من تشكيل مجلس ادارة مصرى امريكى لهذه الجمعية يتولى الاشراف عليها والدعوة للتبرع للاثار المصرية ويتكون هذا المجلس من ٥ اعضاء هم السفير الريدى ود. فاروق الباز ود. ابراهيم شحاته ودايفال كونر « محام » وبوب ادمز رئيس متحف سيمسونيان فى واشنطن

كنز اثرى تحت معبد الأقصر يضم تمثالا ضخما للملك أمنحتب

توقع العثور على مجموعة آثار هامة

الاهرام ٢٠/١/٨٩



• تمثال امنحتب الثالث اول مفاجآت الكنز الاثرى تحت معبد الاقصر

وقعت مفاجأة اثرية تاريخية فى معبد الاقصر . فقد لعبت « الصدفة » دورها لتكشف عن « الخبيئة » الاثرية الثانية فى تاريخ الاثار المصرية منذ الكشف عن « الخبيئة » الاولى فى عام ١٨٧٨ والتى كشف فيها عن جميع المومياوات الملكية المصرية . ويتوقع خبراء الاثار الكشف عن اثار هامة فى هذه « الخبيئة » خلال الاسبوع القادم .

وحتى الان تعرف خبراء هيئة الاثار فى « الخبيئة » الثانية على تمثال ضخم للملك امنحتب الثالث احد ملوك الاسرة الـ ١٨ (والذى حكم مع بداية ١٤٧٠ ق . م) وحوله مجموعة من التماثيل لم يتم التعرف عليها بعد حيث تم ردم « الخبيئة » فور الكشف عنها حتى تتخذ الاحتياطات اللازمة لتفتحها هيئة الاثار رسميا .

وصرح الدكتور على حسن رئيس قطاع الاثار المصرية الى مصطفى النجار مندوب الاهرام بان هذا الكشف المثير جاء بالصدفة عندما كان عمال النظافة الدورية يقومون بتنظيف مسار الزيارة اليومى فى صالة امنحتب الثالث بمعبد الاقصر واثناء ذلك ظهرت على عمق طفيف حافة مصقولة من حجر الجرانيت الاشهب وعند الحفر حولها اتضح انها قاعدة تمثال مستطيلة الشكل بطول متر ونصف المتر ومجوفة من اعلى فتم التنظيف حولها فاتضح انها تمثال كامل سليم منقوش عليه اسم الملك امنحتب الثالث وهو راقد على جانبه وطوله متران ونصف المتر من حجر الكوارتزيت وعلى قاعدته بعض النقوش وحوله ظهرت مجموعة اخرى من التماثيل لم يتم التعرف عليها بعد .

[البقية ص ١٢ عمود ٣]

آثار الاقصر فى خطر !

٢٢/١/٨٩

الاقصر - يحيى توفيق .

لاتزال مشكلة اثار الاقصر قائمة . وقد اختلفت اراء اعضاء اللجنة الفنية التى اوفدتها الهيئة لتحديد الاخطار التى تهدد معبدى الاقصر والدير البحرى . وقد اكدت اللجنة انه حتى الان لم توضع خطة علمية لمعرفة مدى الخطر وكيفية علاجه ولحماية معبد الملكة حتشبسوت . وستقدم اللجنة تقريرها الى وزير الثقافة غدا ..

كنز اثرى [بقية]

واضاف انه تم ردم « الخبيئة » فورا وتغطيتها بالرمال حيث يوجد تخوف من استكمال الحفر لان هذه الصالة هى التى توجد حولها بعض الاعمدة المائلة بمعبد الاقصر ويخشى من الحفر حولها الا بعد اتخاذ الاحتياطات الكافية .

واضاف ان هذه « الخبيئة » تعد مفاجأة وكنزا اثريا كبيرا خاصة ان ملايين البشر يزورون هذا الموقع يوميا ولم يتوقع احد ان يتم العثور على مثل هذا الكشف خاصة انه لم يعثر على شىء مماثل منذ « خبيئة » المومياوات الملكية بالبر الغربى بالاقصر فى عام ١٨٧٨ .

واكد انه تم تعيين حراسة على « الخبيئة » وان الدكتور سيد توفيق رئيس هيئة الاثار سوف يتابع بنفسه خلال الاسبوع القادم الكشف عن هذه « الخبيئة » الهامة وذلك بعد الاطمئنان الى حالة الاعمدة المحيطة بها خاصة انه من المتوقع العثور على آثار اخرى هامة واسرار تاريخية حول معبد الاقصر والملك امنحتب الثالث وعصر الاسرة الثامنة عشرة بشكل عام والتى تعد من اخصب فترات التاريخ الفرعونى . □

كانون يوم ٣٠/١/٨٩

٦ ملايين دولار من البنك الدولى لترميم ٦ مقابر اثرية بالاقصر

• إلى الاقصر طار د. كوفاك الخبير الاستشارى للبنك الدولى لمعاينة المقابر الـ ٦ بمنطقة القرنة بالبر الغربى بالاقصر والتى اختارها قطاع الاثار المصرية ليتم ترميمها الترميم المعمارى الدقيق بعد ان وافق البنك الدولى على منح الاثار القديمة قرضا قيمته ٦ ملايين دولار .

• المقابر التى تم اختيارها هى : مقابر توت عنخ امون ورمسيس الثالث والرابع والسادس وسن نجم وامون حرجنش اف .

الاهرام ٥/١٢/٩٨٨

.. واول بعثة آثار يونانية فى القاهرة

• وافق قطاع الاثار المصرية بهيئة الاثار برئاسة د. على حسن على ان تقوم بعثة للاثار اليونانية من متحف اثينا بالتنقيب واجراء الحفائر بمنطقة سيوه التى يوجد بها معبد امون الذى زاره الاسكندر الاكبر . وبذلك تكون هى المرة الاولى لبعثة يونانية تجرى حفائرها بمصر .

● الثلاثاء ٢ ذوالقعدة ١٤٠٩ هـ - ٦ يونيو ١٩٨٩ م ●

«جيتى» المنقذ!

فكر وثقافة

يقدمها: حازم هاشم

● فاجأتنا مجلة «تايم» الامريكية في عددها الصادر يوم ١٥ مايو الماضي بتحقيق مصور بدت فيه المجلة بالغة اللهفة على آثارنا المصرية! وبالرغم من أن المجلة لم تضف كثيرا او جديدا فيما ذكرت عن الاخطار التي تواجه الآثار المصرية. فان التحقيق قد قدم صورة داعية الى منتهى الكآبة واليأس! لكن هذا لم يكن من اجل عيون آثار مصر بقدر ما جاء التحقيق داعيا الى انقاذ فوري ملهوف لهذا التراث الانساني في اطار مخطط دعائي وعملي يتولاه معهد «بول جيتي» الامريكي في مصر. والترويج لفكرة ان خلاص آثار مصر لن يكون الا على يدي معهد «جيتي» بأمواله ورجاله! فاذا كان المروجون لهذه الفكرة في اساسها امريكيين فانهم لم يعدموا بعضا من المصريين الذين يرتبطون معهم بعلاقات صداقة حميمة! فمدير آثار الهرم في هيئة الآثار عبر عن جزعه من تحقيق «التايم» من ان الالوان ستتلاشى من آثارنا تماما خلال مائة عام! وان الآثار نفسها في ١٠ آلاف موقع اثري ستنهار بعد مائتي عام! «مالم يتحرك اهل الخير!!». اما المدهش في حديث مدير آثار الهرم الى المجلة الامريكية هو تأييده لضرورة انشاء وزارة للآثار في مصر!. وهي الفكرة التي طرحتها جريدتنا منذ اسابيع في «فكر وثقافة» فلم يؤيدها المدير بل سفه وزير الثقافة الفكرة! ومبالغة في حبكة مخطط الاصدقاء فان مدير معهد «جيتي» «لوي موريل» يشير في نفس التحقيق الى ان الهرم الاكبر قد بدأت الاملاح من خلال المياه الجوفية تتسلل اليه حتى وصلت الى غرفة الدفن! مع اننا نعلم ان الهرم مرتفع فوق هضبة باكثر من ١٦ مترا! وذكر مدير المعهد - زيادة في ترويعنا! ان منزلا ينهار كل يوم في القاهرة! وان معابد الاقصر واسنا وكوم امبو ودندرة ستنهار بسبب المياه الجوفية ايضا! ثم يتحدث في التحقيق احد الدكاترة المصريين الذي يطلق عليه الامريكيون «كاهن الصحراء الاعظم» فيشير هو الآخر للخطر! ويفعل نفس الشيء المستشار الفني المصري للسفارة الامريكية بالقاهرة. اما رئيس هيئة الآثار المصرية فيأتي حديثه للمجلة معبرا عن مفاجآته بانهيار آثارنا! لكن السطور كلها ترتب بعناية شديدة لفكرة ان معهد «جيتي» الامريكي هو المنقذ الوحيد! فالمجلة تفيض في الاشادة باعمال المعهد الامريكي في ترميم مقبرة «نفرتاري» المغلقة حاليا. والتي يجري الترميم فيها بواسطة خبير ترميم ايطالي مستأجر كشف ذات مرة عن ان الترميم في المقبرة لن يشمل سوى ١٥٪ فقط من رسوم المقبرة ونقوشها اما الباقي فلا امل فيه!. وان الترميم الجاري للمقبرة من الممكن ان ينهار بعد ٥ سنوات لان معهد «جيتي» لم يف بوعده بعزل المقبرة عن مياه السيول! لكننا نعلم ان مؤسسة «جيتي» تملك الكثير من الامكانات المالية التي تنفق بعضها على هيئة مكافآت مجزية لبعض ممن يروج لفتوحاتها في عالم انقاذ الآثار هنا وهناك. وقد حاول معهد «جيتي» احتكار اعمال الترميم في ابي الهول والهرم الاكبر. وفي حين وافقت وزارة الثقافة وهيئة آثارها فان وزارة السياحة المصرية قد اعترضت! ولعل هذا هو سر هجوم تحقيق «التايم» على وزارة السياحة المصرية! اننا ندعو الى مؤتمر قومي عام - او دولي لامانع - لتدارس مشكلات آثارنا بالترميم والصيانة. فنحن لسنا في حاجة الى تسول اموال احد لحماية آثارنا! ولاتعوزنا الكفاءات البشرية في هذا السبيل. بدلا من الترويج لفكرة المنقذ الاجنبي سواء كان معهد «جيتي» او غيره.

المحرر

الأهرام منذ ٣٠ عاما

ذهبت الى الاقصر في الاسبوع الماضي.. ورغم حرارة الجو فانني لست اشعر باي شيء. لقد كانت حرارة فرحتي باعجاب السائحين ببلادي تفوق أي حرارة اخرى. واخذت اتجول مع السائحين كأني منهم واتمتع بكل ما اراه. وبين اللحظة والاخرى كانت تنتابني احاسيس غامضة. استطعت فيما بعد ان افسرها. لقد كانت احاسيس الحزن الدفين الذي نبع من بعض الاعمال لبلد عظيم كالاقصر. وتخيلت لو ان بلدا كهذا وجد في اسبانيا او ايطاليا او انجلترا ماذا سيكون شأنه.

لقد اجبت على نفسي من واقع مشاهداتي في تلك الدول بأنه سيكون له شأن عظيم للغاية. ففي هذه البلاد توجد بعض الآثار الصغيرة ببعض المناطق. ولكنك تجد هذه المناطق اجمل بقاع الارض.. اهتمام بالشارع وبالبيوت وبالسائحين وبالجمال والنظافة والخضرة التي تكسو كل شبر هناك.

الدكتور سعيد عبده ٥/٦/١٩٥٩ م

هموم مصرية

يبدو ان هيئة الآثار عادت الى المتحف!! اصبحت قطعة مومياء داخل صندوق يحميها من الهواء حتى لا تموت.. فعلى مدار عام واحد فقط تناوب عليها من تناوب من الرؤساء والمديرين.

ورغم هذا لم يجر الدم في عروقها. بعد ان كانت ملء السمع والبصر. واعادت الى اذهان المصريين وعقولهم عظمة تاريخهم. وروعة آثارهم.

ودون الدخول في معركة نشبت - ومازالت تحت السطح - فان الناس يهمهم من يعمل. لا من يغرق في الدراسات. من يضيف لا من يغلق الصناديق. واذا كان العهد السابق - في نظر البعض - هو اصبح عهود الآثار منذ عهد ماسبيرو. فان البعض يرون ان ما تم كان مجرد نوع من الماكياج. اضافه العهد السابق الى بعض آثار مصر.. ولكن دون تأييد هذا الرأي او ذاك من المؤكد ان الآثار في مصر خرجت تحت ادارة العهد السابق الى النور. خرجت من المخازن الى الناس. واصبحت حديثهم مهما كانت السهام. برئية او طالمة.

مثلا لم نسمع جديدا في موضوع انقاذ آثار مصر المعرضة للانهيار سواء في عاصمة مصر العظيمة طيبة «الاقصر» او العاصمة الاولى منف «ميت رهينة والبدرشين» او حتى العاصمة المتأخرة صان الحجر. اما عن آثار مصر اليونانية والرومانية والقبطية فحدث ولا حرج. اما ما يصيب آثارنا الاسلامية فقد بدأ العد التنازلي لها. وبدأنا نفقد اعظم ثروة اثرية اسلامية في العالم قاطبة. ففي القاهرة المعزية شارع واحد لو وزعنا آثاره على ٥٠ عاصمة اسلامية لازدانت كلها بعظمة هذه الآثار. الا وهو الشارع الممتد من باب النصر حتى شارع المعز لدين الله عند العورية.. ولكن الحقيقة المؤكدة اننا لا نتحرك الا بعد ان يضيع كل شيء..

ثم مازلت اتعجب من الصمت المريب حول جريمة النسخة المقلدة لرمسيس الثاني - اعظم ملوك مصر - تلك النسخة التي وضعناها، في غفلة من الزمن، في طريق المطار لتكون اول ما يواجه السائح من آثار مصر. وكأن مصر اجدبت او كأنها لا تملك مئات التماثيل التي يمكن ان تكون بديلا لهذه النسخة المقلدة.. بل عندنا نسخة حقيقية اخرى مازالت راقدة على ظهرها في ميت رهينة لنفس الملك العظيم. حقيقة هي نسخة غير كاملة.. ولكن رأسها ووجهها وكل الاجزاء الامامية كاملة.. بل رائعة الجمال. ولكننا دائما نبحث عن السهل.

٨٩/١/٤ الأهرام

عباس الطرابيلي

٨٨/٢/٢٠

بورصة السياحة الدولية ببرلين تناقش :

كيف نحمي آثار مصر من تأثيرات المد السياحي على مقابر الفراعنة ومعابدهم ؟

تقديم تسهيلات لـ ٢ ملايين سائح مفوق في اوروبا وحماية البيئة من التلوث

جناح مصر في بورصة برلين الدولية للسياحة

افتتحت بورصة السياحة الدولية ITB ببرلين الغربية خلال الفترة من ٤ - ٩ مارس الحالي واكدت البورصة هذا العام قوتها ومكانتها واستقلاليتها كأكبر التجمعات السياحية العالمية وقد بلغت المساحة التي شغلتها البورصة الخمسين ١١ الف متر مربع في ٢٥ قاعة بزيادة بلغت ٨ ٪ وشارك عدد المشتركين ١٩٦٦ مشتركا من ١٥٢ دولة بزيادة ٥,٧ ٪ بالاضافة الى ١٠٠ هيئة ومنظمة يتصل نشاطها بالنشاط السياحي كما زار البورصة ٣٠ الف زائر متخصص من مسئولي الاعلام السياحي ومديري الشركات السياحية

والمشاركة مصر بجناح لهيئة تنشيط السياحة ضم ايضا عدد ١٥ شركة سياحية وفندقية مصرية بالاضافة الى عدد شركات اخرى اشتركت بأجنحة مستقلة

واعلن المسئولون عن تنظيم المنظمة الدولية للسياحة ITB ، تقرير طبيعة يقر في نتيجته في مجال الانفاق الارقام التالية لحركة السياحة الدولية خلال العام الماضي حيث بلغت ٢٩٠ مليون سائح بزيادة ٥,٢٪ وبلغت قيمة الانفاق ١١٥ مليار دولار امريكي بزيادة ١١,٥ ٪ بالمقارنة بعام ١٩٨٧

واشار المسئولون عن المنظمة الى ان معدلات الزيادة في الانفاق السياحي وايراداتها يعادل زيادة عدد السائحين لم تصل الى الذي الذي تحقق عام ١٩٨٧ حيث بلغت خلاله نسبة الزيادة في الانفاق السياحي ١٦ ٪ بما يصل الى ضعف اعداد نسبة الزيادة في عدد السائحين والتي لم تتجاوز ٤ ٪ خلال

افريقيا اكبر زيادة

وقد سجلت اعداد الافريقية بالغة نسبة زيادة في عدد السائحين الوافدين اليها في العام الماضي حيث بلغت ١٨,٢٢ ٪ كما سجلت منطقة شرق آسيا والباسيفيك بالغة نسبة زيادة في الدخل السياحي وبلغت ١٢,٢٢ ٪ وتأتي اقليم الامريكتين في الانفاق السياحي حيث استحوذت مصر الدولار الامريكي وتأتي الى ترتيب الثالث على المنطقة الرئيسية المتوسطة وهي ثم الاقل نموا .

واكد مسئولون عن المنظمة الدولية للسياحة بالمنطقة العربية الذي شهد نشاطا في الاستثمار في المنشآت الاساسية وايضا مساهمة مستثمرين حيث ساهمت الشركة السياحية الدولية في الاعوام الخمسة الاخيرة فيما نسبته ١٥ ٪ وفي السوق الاوربي الاخيرة كانت نسبة النمو ١١,٠٠ ٪ .

وقد اكد المسئولون العام الى ضرورة تنظيم التنمية السياحية وخطة حتى لا تؤدي السياحة الى تلوث البيئة بالاضافة الى تلوث البيئة الطبيعية في المناطق السياحية

واشار في هذا الصدد الى مشروعات وفق التنسيق الاوربية المشتركة بتقرير اصدار عام ١٩٩٠ عام السياحة الاوروبي والى ان تكون هذه المشاريع فرصة كافية الى تطبيق الوعي بالسياحة بصورة في اطار بيئة صحية سليمة .

ويتضمن التقرير الخاص من التوصيات الصادرة من المنظمات والمؤسسات الدولية بالسياحة اهمها

السياحة والصحة

اشارت الدراسة الى ان عدد الزائرين من الدول السياحية الى دول اوربا الشمالية عام ١٩٨٧ مؤسسة تعني بصحة السائحين في رحلاتهم الى خارج اقاليمهم وهذا الى اشارة ، مركز الطب السياحي ، في عام ١٩٨٧ يعد مؤسسة الاستشارات الدولية وتقديم خدمات الطبية في مركز الطب السياحي يقدم الخدمات الصحية والتوعية عن مخاطر الامراض وانواع التطعيم ضد الامراض المعدية والمخاطر الصحية التي قد يتعرض لها السائح في سفره خارج المناطق وعلى رغم التطعيمات يتوجه سنويا اعداد سياحية مرتفعة وايضا مليون شخص يستخدمون مراكز الصحة الطبية والتوعية في المناطق السياحية المعدية لاسباب الشركات السياحية والاخرى بها

اهمية الطب الوقائي

ويستهدف المركز حاليا ويشيد الوعي لدى المواطن بأهمية الطب الوقائي ، ويتضمن المركز ويسهم الذي يتراوح بين ١٨ و ٢٥ مركزا الماضي مناطق مختلفة من مستشفى ويتضمن ايضا الى الخدمات الطبية ويعد المناطق الطبية بالمناطق بالمناطق

وقد اكدت الدراسة بعض الاحصائيات التي تؤكد اهمية اقامة مركز الطب السياحي حيث بلغ عدد السائحين الاقل الذين اصيبوا بسبب الحوادث الطرق الرئيسية في عام ١٩٨٧ الذي يصل الى ٥٢٦ سائحا مقابل مجموع يصل الى ١١ شخصا

السياحة والرياضة

وتوصلت الدراسة اهمية الرياضة بالنسبة لما تحققه السياحة من مساهمة وايرادات مستقبل وايضا ايضا مرتبطة بتنشيط السياحي في مجال السياحة والتنمية بالاضافة الى ما تحققه من مساهمة والاثارة الرياضي السلبي الذي يتطلب بمشاركة مشاريع الرياضية المنشآت وقد مشاركة الرياضة القدم والسلة والطائرة

ثم استعرضت بعض الاحصائيات

والمشاركة مصر بجناح لهيئة تنشيط السياحة ضم ايضا عدد ١٥ شركة سياحية وفندقية مصرية بالاضافة الى عدد شركات اخرى اشتركت بأجنحة مستقلة

واعلن المسئولون عن تنظيم المنظمة الدولية للسياحة ITB ، تقرير طبيعة يقر في نتيجته في مجال الانفاق الارقام التالية لحركة السياحة الدولية خلال العام الماضي حيث بلغت ٢٩٠ مليون سائح بزيادة ٥,٢٪ وبلغت قيمة الانفاق ١١٥ مليار دولار امريكي بزيادة ١١,٥ ٪ بالمقارنة بعام ١٩٨٧

واشار المسئولون عن المنظمة الى ان معدلات الزيادة في الانفاق السياحي وايراداتها يعادل زيادة عدد السائحين لم تصل الى الذي الذي تحقق عام ١٩٨٧ حيث بلغت خلاله نسبة الزيادة في الانفاق السياحي ١٦ ٪ بما يصل الى ضعف اعداد نسبة الزيادة في عدد السائحين والتي لم تتجاوز ٤ ٪ خلال

افريقيا اكبر زيادة

وقد سجلت اعداد الافريقية بالغة نسبة زيادة في عدد السائحين الوافدين اليها في العام الماضي حيث بلغت ١٨,٢٢ ٪ كما سجلت منطقة شرق آسيا والباسيفيك بالغة نسبة زيادة في الدخل السياحي وبلغت ١٢,٢٢ ٪ ويأتي اقليم الامريكتين في الانفاق السياحي حيث استحوذت مصر الدولار الامريكي وتأتي الى ترتيب الثالث على المنطقة الرئيسية المتوسطة وهي ثم الاقل نموا .

واكد مسئولون عن المنظمة الدولية للسياحة بالمنطقة العربية الذي شهد نشاطا في الاستثمار في المنشآت الاساسية وايضا مساهمة مستثمرين حيث ساهمت الشركة السياحية الدولية في الاعوام الخمسة الاخيرة فيما نسبته ١٥ ٪ وفي السوق الاوربي الاخيرة كانت نسبة النمو ١١,٠٠ ٪ .

وقد اكد المسئولون العام الى ضرورة تنظيم التنمية السياحية وخطة حتى لا تؤدي السياحة الى تلوث البيئة الطبيعية في المناطق السياحية

واشار في هذا الصدد الى مشروعات وفق التنسيق الاوربية المشتركة بتقرير اصدار عام ١٩٩٠ عام السياحة الاوروبي والى ان تكون هذه المنشآت فرصة كافية الى تطبيق الوعي بالسياحة بصورة في اطار بيئة صحية سليمة .

ويتضمن التقرير الخاص من التوصيات الصادرة من المنظمات والمؤسسات الدولية بالسياحة اهمها

السياحة والصحة

اشارت الدراسة الى ان عدد الزائرين من الدول السياحية الى دول اوربا الشمالية عام ١٩٨٧ مؤسسة تعني بصحة السائحين في رحلاتهم الى خارج اقاليمهم وهذا الى اشارة ، مركز الطب السياحي ، في عام ١٩٨٧ يعد مؤسسة الاستشارات الدولية وتقديم خدمات الطبية في مركز الطب السياحي يقدم الخدمات الصحية والتوعية عن مخاطر الامراض وانواع التطعيم ضد الامراض المعدية والمخاطر الصحية التي قد يتعرض لها السائح في سفره خارج المناطق وعلى رغم التطعيمات يتوجه سنويا اعداد سياحية مرتفعة وايضا مليون شخص يستخدمون مراكز الصحة الطبية والتوعية في المناطق السياحية المعدية لاسباب الشركات السياحية والاخرى بها

اهمية الطب الوقائي

ويستهدف المركز حاليا ويشيد الوعي لدى المواطن بأهمية الطب الوقائي ، ويتضمن المركز ويسهم الذي يتراوح بين ١٨ و ٢٥ مركزا الماضي مناطق مختلفة من مستشفى ويتضمن ايضا الى الخدمات الطبية ويعد المناطق الطبية بالمناطق بالمناطق

وقد اكدت الدراسة بعض الاحصائيات التي تؤكد اهمية اقامة مركز الطب السياحي حيث بلغ عدد السائحين الاقل الذين اصيبوا بسبب الحوادث الطرق الرئيسية في عام ١٩٨٧ الذي يصل الى ٥٢٦ سائحا مقابل مجموع يصل الى ١١ شخصا

السياحة والرياضة

وتوصلت الدراسة اهمية الرياضة بالنسبة لما تحققه السياحة من مساهمة وايرادات مستقبل وايضا ايضا مرتبطة بتنشيط السياحي في مجال السياحة والتنمية بالاضافة الى ما تحققه من مساهمة والاثارة الرياضي السلبي الذي يتطلب بمشاركة مشاريع الرياضية المنشآت وقد مشاركة الرياضة القدم والسلة والطائرة

ثم استعرضت بعض الاحصائيات

الاهرام ٨٨/١١/٧

« ابو الهول » رحلة دولية لانقاذه

● في اطار تحقيق النداء الذي وجهه المهاجر المصري عنان جلال للمساهمة دوليا في انقاذ « ابو الهول » وصلت اول امس بعثة خاصة من تليفزيون الدانمرك لتغطية الموضوع معه . النداء سوف يذاع من خلال اكبر برنامج تليفزيوني دانمركي « البلينور » .

النداء تضمن دعوة ملكة الدانمرك الشهيرة بعشقها للحضارة الفرعونية لتكون اول المساهمين في الحملة . تورين راسمسون رئيس قسم المصريات بجامعة كوبنهاجن علق على الدعوة التي نشرتها صحف دول اسكندنافيا قائلا : ان الوقت قد حان بالفعل لتحرك عالمي لانقاذ هذا التراث العظيم .

قضايا وآراء

فلسفة المشاركة الشعبية [١]

دعت منظمة الامم المتحدة للاطفال «اليونيسيف» الى جلسة طرح افكار حول موضوع مشاركة المجتمع في التنمية، بناء على طلب وزير الادارة المحلية الدكتور محمود شريف الذي شارك فيها طوال يوم كامل مع ممثل اليونيسيف في مصر السيد محمد باقر نمازي ومجموعة متميزة من المفكرين والباحثين وممثلي الادارة المحلية والهيئات الشعبية العاملة في مجال التنمية. وكانت الجلسة بحق «عاصفة ذهنية» اثيرت فيها افكار كثيرة صريحة وبناءة، وجاءت نموذجا حيا لجدية وجدوى المشاركة.

رجب البنا

كانت الاهداف الاستراتيجية للمناقشة هي وضع قاعدة فكرية لتصميم الدعوة لدفع وتاصيل المشاركة الشعبية في مشروعات التنمية على المستوى القومي واستخدام هذا الشكل العملي من المناقشات الحرة «العاصفة الذهنية Brainstorming» كنموذج لخلق الحوار، ولتطبيق المشاركة الشعبية في مشروعات التنمية على المستوى المحلي وخاصة في محافظات الصعيد. والمقصود بالعاصفة الذهنية، ان تنطلق الافكار دون قيد، وتدور في الجلسة زوبعة افكار مليئة بالتحديات والصراع، وتنتهي الى اتفاق على نقاط محددة، وبلورة اوجه الخلاف بحيث يخرج المشاركون وقد اكتسبوا نوعا من «التحضر» او «الوعي» نتيجة الاحتكاك العقلي الجماعي مختلفا في نوعه ودرجته عن الافكار والمواقف التي كانت لدى كل فرد قبل دخول هذه العاصفة. وهذا النموذج من الحوار منتشر في المجتمعات التي تسمح بمساحة واسعة من حرية التفكير، ولا تحاسب القائلين على كلمة عابرة، او فكرة جامحة، ولا تضع قيودا مسبقة على المناقشة.. ولا تلتزم بتوجيهات.. ولا تهدف الا الى الوصول الى الحقيقة والمصلحة على اي وجه وبأي وسيلة وليتنا نتوسع في استخدام هذا الشكل ونشجع الشباب عليه.

وموضوع «المشاركة الشعبية» يجب ان يكون في اولوية اهتمام الدولة والجماهير، لانه الآن هو المخرج والحل لكثير من الازمات والمشاكل التي تتراكم في المجتمع المصري، لانه، باختصار، الوسيلة لايقاظ الوعي لدى كل مواطن بطبيعة وحقيقة وحجم كل مشكلة، وتحريك دوافع العمل لديه لكي يتقدم ويشارك بقدر ما يستطيع، ولا ينتظر ان تاتي اليه الحلول جاهزة من الدولة، او من المساعدات الخارجية، والتغيير الجوهري الذي يحدث في المجتمع المصري هو انه يغير طريقه في الاقتصاد من راسمالية الدولة الى اقتصاد السوق، وفي السياسة من التنظيم السياسي الواحد الى التعددية الحزبية، وفي الفكر من حشد الجماهير وراء فكر واحد الى اعطاء الفرد حرية التفكير وحرية التعبير، وحرية العمل، وفي النظام الاجتماعي من نظام «الدولة الابوية» التي تقدم للافراد جميع الخدمات التي يحتاجونها من المهد الى اللحد، ابتداء من الرعاية الصحية، الى التعليم الى الحاقهم باعمال الى صرف معاشات وتامينات، كل ذلك بصرف النظر عن ان تكون هذه الخدمات حقيقية او وهمية، وان يكون العمل الممنوح له منتجا او عبئا على الاقتصاد القومي، وكل ذلك في مقابل تنازل الافراد عن حرياتهم وحقهم في المشاركة في صنع القرار.. وهذا هو ملخص «العقد الاجتماعي» في الدولة الشمولية.. والمجتمع المصري ينتقل منه الى مرحلة جديدة تنسحب فيها الدولة من بعض المجالات الاقتصادية وتتركها للافراد بما يبذلونه من جهد ولعوامل السوق ولقوانينها، ويسترد الفرد بالتدريج حرياته العامة، ومنها حريته السياسية، وتعود الى الحياة مؤسسات المجتمع المدني التي كانت مؤممة، واهمها النقابات والجمعيات، والمنظمات الشعبية.. وتعود الى «المبادرات الفردية» قيمتها، كما يعود الى العمل الشعبي الجماعي اهميته وتزول من طريقه العقبات التقليدية والتخوفات المزروعة في مرحلة النظام الشمولي

هذه المرحلة الجديدة التي يمر بها المجتمع المصري من شأنها ان تزداد فيها تطلعات الناس الى ما كانوا محرومين منه من خدمات حقيقية، فيطالبوا بتعليم حقيقي بدل التعليم الحالي الذي لم يعد قادرا على اعداد الجيل الجديد من المصريين للحياة في عصر الالكترونيات والهندسة الوراثية والليزر... الخ ويطالبوا بتغيير صورة الحياة في القرى والاحياء الفقيرة لتتوافر فيها الحد الادنى من متطلبات الحياة الانسانية اللائقة، كما يطالبون بالحق في فرصة عمل لكل شاب.. ليس في الحكومة ولكن بعيدا عن الحكومة وفي ميادين منتجة تضيف الى الاقتصاد القومي.

ومع ازدياد التطلعات الشعبية في هذه المرحلة يظهر عجز الدولة عن تلبية كل الاحتياجات وتنفيذ وتمويل كل المشروعات التعليمية والصحية والاجتماعية والثقافية الضرورية، في كل المدن والقرى وهذا امر طبيعي لان مستوى الطموح والآمال والمطالب يفوق بكثير مقدرة الدولة. ومن هنا تاتي نظرية «المشاركة الشعبية» ليس حلا لمشكلة عجز الدولة عن التمويل فقط ولكن كفلسفة جديدة تمثل اساسا من اسس المجتمع المصري الجديد، فلسفة متكاملة بكل عناصرها، تبدا بالتسليم بحق «الفرد» في ان يكون له كيانه المستقل، وان يلقى هذا الكيان الاحترام كحق لصيق به وواجب على الجميع وخاصة على الدولة واجهزتها، وتنطلق هذه الفلسفة من تلك المقدمة الى الاقرار بحق الفرد، دون منازع، في ان يفكر بحرية، وان يعبر عن فكره بحرية وان يعمل بحرية، وان يؤكد ذاته امام نفسه وامام المجتمع بطرق مشروعة ودون عوائق. وبعد ذلك ياتي حق «الفرد» في ان «يشارك» في مجتمعه مشاركة حقيقية وكاملة، والا تكون هذه المشاركة بتقديم المال فقط بل لابد ان تسبق المشاركة بالفكر والمشاركة في اتخاذ القرار في كافة مستويات القرار، ابتداء من النادي او المدرسة، او الحي وانتهاء بالدولة. ويدخل في هذه الفلسفة بالطبع حق الفرد في الاشتراك في تنفيذ المشروعات والاشتراك في الاشراف والتوجيه والرقابة عليها، والاشتراك في ادارتها بعد ذلك.

باختصار فان «المشاركة الشعبية» ليست مجرد دعوة لاسهام المواطنين بالتبرعات المالية لاقامة مشروعات لازمة لتحسين حياتهم وحياة اطفالهم ولكنها فلسفة اجتماعية متكاملة، واكثر من ذلك هي اسلوب حياة، أي لا يجوز اللجوء اليه يوما، والتراجع عنه يوما آخر. ولقد جاءت فرصة اثبت فيها المصريون انهم راغبون وقادرون على ان يساهموا في بناء مجتمعهم وفقا لهذه الفلسفة الجديدة، وذلك حين وقعت كارثة الزلزال فتقدم الاغنياء والفقراء ليساهموا في تمويل مائة وخمسين مدرسة جديدة، واقيمت تلك مشروعات جادة في مواقع متفرقة.. واصبح علينا ان نتقدم هذه المبادرة ونساعد على نموها لكي تصبح «المشاركة الشعبية» هي اسلوب حياة المصريين

وهذا ما يجب ان نفكر فيه ونثير من اجله «عواصف ذهنية» مثيرة.

قضايا وآراء

فلسفة المشاركة الشعبية [٢]

لكي يتعمق مفهوم المشاركة الشعبية في المجتمع المصري لابد ان يتضح هذا المفهوم في الاذهان ويبعد عنه مايختلط به من صور تظهر في الساحة على انها هي المشاركة الشعبية، بينما هي تسيء وتشوه فلسفة المشاركة الشعبية وتؤدي الى مزيد من السلبية بدلا من ان تحقق العكس.

فهناك فارق لابد ان يكون بعيدا عن اللبس بين مفهوم المشاركة الشعبية، ومفهوم التمويل الشعبي، ومفهوم الجباية. فالتمويل الشعبي هو حملات لجمع التبرعات من المواطنين لتمويل مشروعات خارج موازنة الدولة. والجباية هي ماتفرضه مجالس المحافظات والمدن من فرض رسوم اضافية على المواطنين بشكل رسمي او غير رسمي وتحت مسميات مختلفة لتحسين الخدمات.

رجب البنا

وفي الحالتين فان كل ماهو مطلوب من المواطن ان يدفع امواله للدولة طوعا او كرها، دون ان يشارك مشاركة ذات قيمة في كل مراحل اعداد وتنفيذ المشروعات. اما المشاركة الشعبية فهي فلسفة اجتماعية متكاملة، تبدا من فكرة ان الفرد له في ذاته قيمة كبرى وان كفلت الحقوق والواجبات بالنسبة له متساويتان، ومشاركته في الحياة العامة امر لاغنى عنه بالنسبة للمجتمع، وتمتد هذه المشاركة، كحق وواجب في نفس الوقت، الى المشاركة السياسية، والمشاركة في القرار، لتصل الى المشاركة في كل شئون الحياة. فالمواطن لابد ان يشارك في ادارة الخدمات، وغريب الا يدخل ذلك الى حيز التنفيذ حتى الآن، رغم اعجابنا بنماذج تطبيقها في الدول المتقدمة. فالمستشفى يجب الا تنفرد وزارة الصحة وحدها بادارته ولكن لابد ان تكون المشاركة الشعبية قائمة باشتراك ممثلي اهل الحي في مجلس الادارة لضمان اداء الخدمة وتوصيل اراء المواطنين الى من يهمهم الامر، والمشاركة في القرار- وكذلك المدرسة، واولياء الامور هم اصحاب المصلحة الحقيقية في ان تقوم بدورها كاملا، وكثيرا ماتفرض عليهم التبرعات الاجبارية او الاختيارية لسد النقص في التمويل، او لاستكمال المنشآت والادوات، ثم تغلق امامهم ابواب المشاركة فيما يتعلق باساليب تربية وتعليم ابنائهم وهكذا في كل المرافق والخدمات. مازال مفهوم المشاركة الشعبية مقصورا على حصول اجهزة الدولة على اموال من المواطنين دون اعتراف بحق المواطنين في المشاركة في ادارة المرافق، كصورة عملية لممارسة الديمقراطية، وكضمان لحسن اداء الخدمات ووصولها الى اصحابها ومنع كثير من الانحرافات وسوء الادارة.

وفلسفة المشاركة الشعبية قائمة على زيادة دور المواطنين وتقليص مساحة تدخل الدولة الى الحد الادنى والضروري ولكن الذي يحدث هو عكس ذلك اذ يزداد دور الدولة واجهزتها . في ظل مفهوم المشاركة الشعبية، بحيث تنفرد اجهزتها الرسمية باختيار المشروعات واعداد الدراسات لها كما تنفرد بكل مراحل التنفيذ ثم بادارة هذه المشروعات بعد ذلك وغالبا ماتضاف الى المشروعات الحكومية الاخرى دون تفرقة، وهذا كله يعطل عملية تحويل المجتمع من مرحلة الاعتماد على الدولة وانتظار المواطنين ان يجدوا حلول كل مشاكلهم لديها، الى مرحلة اخذ زمام المبادرة في يد المواطنين، وتعويدهم على الايجابية، وتحمل المسئولية، وهذا لن يتحقق إلا اذا كانت فلسفة المشاركة الشعبية واضحة وسائدة ويتم تدريب المواطن عليها منذ الصغر، وخاصة في المدرسة، وهذا يقتضي اعادة بناء الحياة والادارة المدرسية، ولعل ذلك اعادة بناء العقلية التربوية لكي تجعل المدرسة مجالا لممارسة التلميذ للمشاركة والايجابية، واعادة النظر في حالة «التضخم» الزائد القائمة بالنسبة لدور «السلطة» سواء كانت ممثلة في الناظر او المعلم او الجهاز الاداري او الوزارة، ولاشك ان قيام الحياة داخل المدرسة على اساس الاعتراف بحق التلميذ وولي الامر في المشاركة، مما يفتح الطريق لاعداد جيل جديد يؤمن بالمشاركة ويمارس . بالفكر والسلوك . ويمهد لتغيير جذري في المنظمات التي يمكن ان تدفع العمل الشعبي وتوسع نطاقه مثل الاحزاب والنقابات والجمعيات. ونتيجة غياب الفلسفة الصحيحة للمشاركة الشعبية، اصبحت الاجهزة البيروقراطية الحكومية عائقا قويا في وجه هذه المشاركة، سواء اجهزة وزارة التعليم او اجهزة وزارة الشئون الاجتماعية التي تضع من العقبات امام الجمعيات اكثر مما تقدم من التسهيلات. وتفرض من عندها مشروعات قد لاتتفق مع احتياجات المواطنين، ولاتتخلى عن منهجها هذا إلا مع بعض جمعيات معينة لاسباب خارجة عن ارادتها!

اما أجهزة الادارة المحلية فان مشكلتها تكمن في حرصها على ان تنسب كل المشروعات والانجازات الى السيد المحافظ او السيد رئيس المدينة او السيد رئيس القرية وتغفل دور المواطنين الذين عملوا وشاركوا وهم اصحاب الجهد الحقيقي، وقد ادى ذلك الى تعميق سلبية المواطنين وادى ذلك بدوره الى زيادة ضغط اجهزة الادارة المحلية على المواطنين لجباية الأموال اللازمة للمشروعات التي تحسب في التقارير ضمن مشروعات المشاركة الشعبية، حتى اصبح الحصول على رخصة، او خدمة من اي جهاز حكومي يتوقف على «التبرع» لمشروع او اكثر من مشروعات «المشاركة الشعبية». واوشك مفهوم المشاركة الحقيقي على الغياب ولم يعد منه إلا صورة بناء المساجد والكنائس حيث يتحرك المواطنون من تلقاء انفسهم ويقومون بالعمل كله دون تدخل حكومي، ولعل ذلك احد اسباب زيادة اعداد المساجد والكنائس ومشاركة المواطنين، من تلقاء انفسهم . في تمويل انشائها بعشرات الملايين لانهم يشاركون ايضا في التنفيذ والمتابعة والرقابة، ثم في الادارة بعد ذلك.

واذا كان احد عوائق المشاركة الشعبية هو : تخوف المواطنين من قيادات العمل الشعبي بعد انتشار قصص الفساد وسوء الادارة في بعض مشروعات المشاركة الشعبية إلا ان وجود قيادات فوق مستوى الشبهات في هذا الميدان تجعل كل شيء يتم في العلن يمكن ان تحمي المشاركة الشعبية من اعدائها المتطفلين في داخلها.. واذا كان قانون الجمعيات الحالي لايمثل الاطار التشريعي الملائم لنمو حركة شعبية للمشاركة، ولايساعد على تحويل المجتمع كله الى مجتمع مشارك، فان ذلك امر يمكن علاجه تشريعيا، كما يمكن ايجاد صيغة تسمح بتداول اموال المشروعات بشكل قانوني وفي نفس الوقت لايعوق حرية التصرف.

وخلال جلسة طرح الافكار التي دعا اليها ممثل منظمة الامم المتحدة للاطفال «اليونيسيف» في مصر السيد محمد باقر نمازي بطلب من وزير الادارة المحلية الدكتور محمود شريف حرص الوزير على ان يؤكد ان هناك ٣٠ الفا و٨١٦ مشروعا نفذت في الخطة التي انتهت عام ١٩٩٢، تكلفتها مليار و٢١٣ مليون جنيه، بلغت المساهمات الشعبية فيها ٨١٤ مليونا و٥٦٥ الف جنيه اي بنسبة ٦٧٪ من اجمالي المشروعات الصغيرة.

وهذه حقائق تدعو الى التفاؤل، وتزيد من الحاجة الى تعميق فلسفة المشاركة الشعبية في المجتمع المصري.

قضايا وآراء

عندما نبحث في العوامل التي تساعد على تحريك السطح الساكن في بحيرة الحياة الحزبية والسياسية، لابد ان نستفيد من الاحداث التي تجري على خريطة العالم من حولنا في القارات الخمس وهي احداث ساخنة ومليئة بالمفاجآت، تؤكد كلها - رغم الاختلافات كثيرة فيما بينها - حقيقة واحدة هي ان المشاركة السياسية كلما اتسع نطاقها كان ذلك ضمانا وامانا للاستقرار والاستمرار والتنمية، وانه بغير هذه المشاركة لايمكن ان يزدهر الوعي القومي ولا ان يحقق الاصلاح الاقتصادي اهدافه، او يتم ارساء قواعد بناء مستقبل الوطن على اسس راسخة.

النخبة والمشاركة السياسية

رجب البنا

وهل يمكن تصور وجود مجتمع يتمتع بالاستقرار والحيوية دون ان يشارك ابناؤه - من الصفوة والجماهير على حد سواء - مشاركة حقيقية بالفكر والعمل، بحيث يظل كل واحد ان له نصيبا من السلطة السياسية يحرص عليه ويدافع عنه ويسهر لحمايته، وان لرأيه قيمة تؤثر في مسار الامور وفي اتخاذ القرار.. فاذا وجدنا انفسنا امام حالة من السلبية والعزوف عن المشاركة في شئون الوطن وقضاياه الكبرى والصغرى، او اذا وجدنا النخبة او الصفوة في المجتمع منطوية داخل مصالحها الشخصية او الفئوية لا تريد ان تتجاوزها ولا يمتد بصرها الى ما بعدها، واذا رأينا في ظواهر مرضية اجتماعية وسياسية قد انتشرت مثل الانتهازية والفردية والسلبية، وبدأت بعض الفضائل الضرورية تتبدد مثل الانتماء والولاء للوطن والتضحية بالمصالح الشخصية من اجل المصلحة العامة، واعتبار ثقافة واستقامة الوسيلة التي يحصل بها الناس على المال اهم من المال نفسه مهما يكن القرار.. اذا رأينا ذلك كله او معظمه فلابد ان ندرك اننا امام حالة تحتاج الى عمل لتدارك الامور.

واذا كانت المشاركة - على مستوياتها السياسية والاجتماعية - ضرورية بالنسبة للمواطنين عامة، فهي بالنسبة للصفوة او النخبة في المجتمع اشد اهمية وضرورة بحيث لا يمكن استمرار الحياة السوية بغيرها.

والملاحظة العامة لحال النخبة عندنا تؤدي بنا الى تقسيمها الى ثلاث فئات غير متساوية في العدد: فئة تشارك في العمل السياسي من خلال المعارضة ونقد الحكم، وفئة ثانية تشارك في العمل السياسي مؤيدة ومتعاونة معه، تفكر معه وتقدم له اجتهاداتها وتصوراتها لحل المشاكل القائمة.. وهذه الفئة مهمومة بهموم المجتمع، ومشغولة بالقضايا المتصلة بتحسين نوعية الحياة للناس العاديين والمحرومين بصفة خاصة، ثم هناك فئة ثالثة اختارت العزلة والسلبية السياسية، ولم تهتم اهتماما حقيقيا بشئون الحياة العامة، وعكفت على البحث عن تحسين اوضاعها، واقتناص الفرص لنفسها، ولمنفعتها، المصالح الشخصية، او الفئوية الضيقة.. هذا التقسيم موجود في كل مجتمع، ولكن بأي نسبة لكل فئة.. فاذا كانت السلبية السياسية لدى النخبة هي الغالبة فاننا نكون في هذه الحالة امام ازمة في المجتمع تحتاج الى مواجهة جادة.

ولكي نتعرف الى طبيعة وحجم المشكلة بعيدا عن التفكير الانطباعي نعود الى بحث المركز القومي للبحوث الاجتماعية، الذي سبق ان اجراه لاستطلاع رأي عينة من النخبة عن الاحزاب والممارسة الحزبية واشرفت عليه الدكتورة اماني قنديل. فهو بحث ميداني قائم على اسس علمية ومنهجية تجعله موضع الثقة والاعتبار.. وقد اجري على ٥٠٠ من الصحفيين والكتاب في صحف قومية وحزبية، واساتذة جامعات بينهم عمداء ووكلاء كليات ورؤساء نشاط جامعي، واعضاء نقابات مهنية يمثلون صفوة الطبقة المتوسطة التي تسعى او تمارس بالفعل تأثيرا في العملية السياسية، واعضاء مراكز بحوث قومية، وقيادات في اجهزة الثقافة والاعلام، ومجموعة من كبار رجال الدين الاسلامي والمسيحي، واعضاء بارزين في الاحزاب، اي انهم يمثلون بحق صفوة المجتمع. وكانت اهم نتائج البحث ان الصفوة او النخبة لاتشارك في النشاط السياسي مشاركة تتناسب مع اهمية دورها ووعيها، وان هذا الموقف من جانبها يصعب وصفه بالسلبية، وانما هو اختيار، واقتناع، ويتضمن في جوهره ادراكا بان تأثير الصفوة او النخبة في الحياة السياسية وفي اتخاذ القرار محدود ولا يشجع على المشاركة.. قال ٤٥٪ انهم لم يسبق لهم المشاركة بالتصويت في اي انتخابات لشعورهم بعدم جدوى هذه المشاركة، ولذلك لم يهتموا باستخراج بطاقات انتخابية.. وقال ٧٦٪ منهم انهم لاينتمون الى اي حزب سياسي ولا يعنيهم ذلك، و٨٠٪ منهم يرون ان المواطن لايهتم بمتابعة الحياة الحزبية لاسباب عديدة منها انه مشغول بهمومه الاقتصادية والاجتماعية العديدة، وضعف فاعلية الاحزاب، وفقدان المواطن الثقة في قيادات العمل الحزبي. اما صور السلبية في نظرهم فتدور حول محورين: اولهما عدم الاقتناع بالحياة الحزبية بشكلها الراهن، والثاني ان الاطار السياسي لايسمح لكل القوى السياسية بالتعبير عن نفسها، واضافوا الى ذلك ان الاطار الحالي للممارسة السياسية لايسمح بتجديد القيادات الحزبية، والمرشحون يتكرر ظهورهم في كل انتخابات، ولا فرص لظهور قيادات سياسية جديدة تتفاعل تحت دعاوى عديدة متجددة. وحين سئلوا عن رأيهم في تقييم الممارسة الديمقراطية داخل الاحزاب، قال ٦١٪ منهم ان الذي يؤثر سلبيا على فاعلية الاحزاب ومصداقيتها هو التناقض بين الديمقراطية كمطلب وشعار مرفوع، وبين الممارسات الفعلية داخل الهياكل الحزبية.

اما عن ضعف فاعلية المؤسسات الحزبية، وعدم قدرتها على اجتذاب عضوية فئات عديدة من المجتمع فقد قال ٨٧٪ ان تغيير قانون الاحزاب ضروري لفتح باب المشاركة بشكل ايجابي بينما قال ثلاثة في المائة فقط ان تغيير قانون الاحزاب ليس ضروريا لفتح باب المشاركة. وقال ٥٠٪ ان اية قوى او جماعة تطرح برنامجا قوميا يجب ان تتاح لها حرية التمثيل، وقال ٥٠٪ ان الفروق بين برامج الاحزاب القائمة محدودة، و٥٢٪ قالوا انهم لم يطلعوا على برامج الاحزاب الجديدة (الخضر والاتحادي ومصر الفتاة)، ومعنى ذلك ان هناك احزابا لم يهتم كثير من المثقفين حتى بالتعرف الى اهدافها، وحين سئلوا عن القضايا التي يجب ان تكون لها الاولوية في اهتمامات الاحزاب قالوا انها قضية الديمقراطية وحقوق الانسان، ثم السياسة الاقتصادية، وبخاصة مواجهة ارتفاع الاسعار ومشكلة البطالة.

هذه النتائج تعطينا فكرة عن كيفية رؤية النخبة ومواقفها من الحياة السياسية والحزبية، وبالتالي تحدد مسار العمل الذي يجب ان نشرع فيه لكي نحرك طليعة المجتمع ونحفزها للاهتمام بالقضايا العامة. وقد اشاروا الى اهم معالم الطريق الى ذلك ان تكون برامج الاحزاب عملية وقابلة للتنفيذ بعيدة عن العبارات الانشائية، وان تطرح احزاب المعارضة بدائل مدروسة للسياسات الحالية بدل الاكتفاء بنقد الحكومة وسياساتها في كل اتجاه، وان تكون هناك قيادات سياسية تعرف كيف تتفاعل مع الجماهير باسلوب العمل السياسي الحقيقي وليس بالسرادقات والميكروفونات والخطب، وان تصبح العناصر الشابة ممثلة تمثيلا معقولا بين قيادات الاحزاب، وان يسمح اسلوب العمل بافراز وجوه واجيال سياسية جديدة، وتحقيق الشعور بان الصوت الانتخابي من شأنه التأثير على القرار، وهذا الشعور لاياتي بالكلام ولكن بالممارسة، والاهتمام بجدية تثقيف المواطن العادي سياسيا لضمان التعبير الحقيقي من القاعدة، واخيرا ان تتحول الاحزاب الكائنة من «احزاب اشخاص» الى احزاب بحق وحقيقي، فيجد المثقف، بل والمواطن العادي فرصة الانضمام اليها، والمشاركة فيها مشاركة بالعمل وليست مشاركة بالتصفيق.

قضايا و

المشاركة: عقد اجتماعي جديد

يوما بعد يوم يزداد الاحساس بالحاجة الى اخراج المواطنين من حالة السلبية والتواكل والاعتماد الزائد على الدولة في حل جميع مشاكلهم وتوفير جميع احتياجاتهم ويظهر بوضوح اكثر ان موضوع «المشاركة» ليس دعوة فلسفية، ولا هو خوض في بحوث نظرية يمكن ان تشغل المثقفين او القادة السياسيين ويصعب ان تتغلغل الى وجدان المواطن العادي.

رجب البنا

والمشكلة الكبرى في الموضوع هي ان مصر كان فيها عقد اجتماعي، معلن ومنفذ، يقوم في جوهره على مبدأ بمقتضاه تتكفل الدولة بتوفير الاحتياجات المادية الاساسية للمواطن، ابتداء من رعاية الام الحامل، الى رعاية الطفل صحيا بعد ولادته الى دعم لبن الاطفال وغذاء الكبار، وبناء المساكن، والتعليم المجاني في جميع المراحل، ثم توفير فرصة عمل غير حقيقية عن طريق القوى العاملة التي تحولت الى صيغة للضمان الاجتماعي، الى تقديم خدمات الترفيه مدعمة سواء في المصايف او السينما او المسارح، او مجانية مثل التليفزيون.. الخ

كل هذا واكثر منه في مقابل شيء واحد، هو ان يتخلى المواطن عن «المشاركة» في التفكير واتخاذ القرار والعمل العام، ويفوض «القيادة التاريخية الملهمة» في الانفراد بالسلطة ووضع السياسات واتخاذ القرار..

لكن الامر اختلف الآن، وخلال السنوات الماضية يبدو للمتابع ان هناك جهدا يبذل لبلورة عقد اجتماعي جديد، يسترد المواطن بمقتضاه حقه في «المشاركة» السياسية، مقابل ان «يعود» دور الدولة الى حجمه الطبيعي، وتتراجع عن «التغول».. وهذا التعبير صاغه الفقيه الدستوري والقانوني الكبير الدكتور السنهوري ليعبر به عن حالة يمكن ان تصبح فيها السلطة التنفيذية «غولا» يلتهم السلطات الاخرى اما في ظل العقد الاجتماعي الجديد فان المجتمع يوفر لكل مواطن قنوات عديدة للمشاركة في ظل مبدأين: اولهما «ان المسئولية لا تقوم بالنسبة للمواطن الا اذا اتيحت له، ايا كان موقعه السياسي والاجتماعي، حرية الحركة، والقدرة على المشاركة في الحكم بالرأي والممارسة»، والمبدأ الثاني هو «ان العمل الوطني ليس حكرا على فئة معينة بذاتها تستأثر بالنفوذ والسلطة وتختلس لنفسها الامتيازات على حساب الشعب بل انه فريضة على كل مصري ومصرية، ومسئولية جماعية مشتركة»، والمبدأن صاغهما الرئيس حسني مبارك بذات العبارات واعلنهما في خطابين امام مجلسي الشعب والشورى في عامي ١٩٨١ و ١٩٨٢.

وهذه الكلمات من الرئيس اهديها للذين يضيعون وقتا طويلا في بحث عقيم حول ما اذا كان النظام يسمح بالمشاركة او لا يسمح، فقد اعلن النظام موقفه منذ سنوات طويلة، وجاءت المبادرة من جانبه، وليس مطلوبا الا ان تتحرك المبادرات الشعبية ويتقدم المواطن بدافع من احساسه بالمسئولية الاجتماعية والوطنية لكي يشعل شمعة بدلا من ان يلعن الظلام.. واذا بحثنا عن صور «المشاركة» الممكنة فسوف نجدها بلا حصر، تبدأ بالمشاركة في التفكير والتمويل والتنفيذ لانشاء مشروعات التنمية المحلية في القرية او الحي او الشارع، ثم في مشروعات التنمية القومية. وتنتهي بالمشاركة في صناعة القرار، مرورا بالمشاركة بالفكر، وبالعمل.. والمشاركة بهذا المعنى هي مشاركة بالفعل وليست مجرد استجابة للحكومة او رد فعل لما تعمله، والوطني المشارك هو الوطني الذي يشعر بانه مسئول ليس عن نفسه او عن اسرته فقط بل ان دوائر مسئوليته تتعدد وتتسع لتشمل الوطن كله، وهذه المشاركة لا يمكن ان تتحقق بقرار ولكن لابد ان تكون تلقائية نابعة من ضمير المواطن ووجدانه.. هي حصاد تربية وثقافة، وتعبير عن سلوك حضاري ناضج، وهي تعبير عن احساس الوطني بان له قيمة في مجتمعه، وان له دورا، وان مشاركته بالرأي والعمل مطلوبة ومؤثرة، بنفس الدرجة التي نطالبه بها بالمشاركة بالمال.

ولكننا لانستطيع تحويل هذا العقد الى اسلوب حياة بمجرد اعلان بيان، او اصدار قرار، ولكنه يصبح حقيقة من خلال الممارسة. وبداية لابد من رأي عام واع وقوي في المجتمع، قد يكون ضروريا ان يسبقه توجه من الاعلام والثقافة والعاملين مع الشباب والاحزاب والنقابات والجمعيات الاهلية، لتحريك السكون في «المجتمع المدني»، ومساعدة المواطن العادي على الخروج من قوقعة الشخصية والفردية والانكفاء على المصالح الخاصة والهموم الشخصية، لكي يحمل هموم الوطن، ويحس بمسئوليته عن تحسين اوضاع الحي الذي يسكن فيه والمدينة والمحافظة وتحسين الخدمات وتوفير ما ينقص منها..

هذا العقد الاجتماعي يقوم على مسلمات اولها ان نقص الخدمات الذي نعاني منه سببه تراكم سنوات الاهمال او عجز الدولة وتخلف المواطنين عن المشاركة، وان تعويض ذلك لن يتم عن طريق الدولة وحدها مهما كانت النوايا صادقة والايدي نظيفة، واذا اختار المواطن موقف المتفرج او المنتظر، او الناقد لما في الواقع من قصور والمطالب للدولة، فلن يصل بنا هذا الموقف الى تحقيق الامل.. لان الدولة لن تستطيع ان تبني ١٥٠٠ مدرسة، ونصف مليون مسكن، وتعالج ٥١ مليون مواطن علاجا كاملا شاملا، وتمد شبكات المياه والكهرباء والصرف الصحي ومكاتب البريد والشئون الاجتماعية الى كل قرية وكل حي وكل نجع ويبقى الخيار الثاني: ان يتقدم المواطن ويقدم ماله وجهده، وفكره ليساهم ويشارك في كل ذلك.

هذا الخيار لا بديل له الا استمرار التخلف، والعقد الاجتماعي الجديد بالمشاركة صيغة لتجاوز التخلف وبناء المستقبل.

قضـــايا وآراء

الأحزاب والمشاركة السياسية

عندما نحاول فهم الظواهر المتصلة بالمشاركة في المجتمع المصري لابد ان نقف عند قضية المشاركة السياسية، وان كثيرا من المهتمين بموضوع «المشاركة الشعبية» يقصرون فهمهم لهذه المشاركة على مايتعلق باسهام المواطنين في تحسين الخدمات مثل بناء المدارس، او تمهيد الطرق او تدارك النقص القائم في المستشفيات ومؤسسات الرعاية الصحية، وغير ذلك. لكن هذا تصور جزئي يهمل الجانب الاكثر اهمية، وهو تناول المشاركة بمفهوم شامل باعتبارها فلسفة نحرص على تحويلها الى اسلوب حياة للمصريين ينعكس على كافة اوجه حياتهم وليس هناك بداية صحيحة لذلك إلا المشاركة السياسية.

رجـــب البنـــا

والمشاركة السياسية تظهر من خلال مؤشرين رئيسيين: أولهما، مدى اقبال المواطنين، طوعا واختيارا واقتناعا، على صناديق الانتخابات وتأييدهم. مدى اقبال المواطنين على الانضمام الى الاحزاب ليس بمجرد تسجيل الاسماء وملء الاستمارات او حتى دفع الاشتراك ولكن بالاهتمام بالقضايا العامة، والسعي الى تجميعها على وجهها الصحيح، والمشاركة بابداء الراي داخل تنظيمات واجتماعات الحزب، واعطاء الصوت عند اتخاذ القرار، وحرية التعبير عن الراي والفاعلية في تنشيط العمل الحزبي في مختلف المجالات وبالنقل الامين لاتجاهات المواطنين الى قيادة الحزب وشرح سياسات الحزب للمواطنين. ولو اخذنا معيار الاقبال على صناديق الانتخابات فان الارقام تصدمنا..

اولا: لان المقيدين في جداول الانتخابات لايمثلون كل من بلغوا السن القانونية، وهي ١٨ عاما، بل ان جداول الانتخابات لاتضم إلا ٥٠٪ منهم فقط. وتصدمنا الارقام ثانيا: حين نجد ان نسبة المشاركين في انتخابات عام ١٩٧٦ كانت ٤٠٪ من المقيدين في الجداول، وفي انتخابات ١٩٨٤ كانت نسبتهم ٤٣,٧٪، وفي انتخابات ١٩٩٠ كانت ٤٠٪. ومعنى ذلك ان المشاركين في الانتخابات لايمثلون اكثر من ٢٣٪ ممن بلغوا سن الانتخاب. وتصدمنا ثالثا: حقيقة ان المشاركة في المدن الحضرية اقل بكثير من المناطق الريفية والصحراوية والنائية(!) وان اقل نسبة مشاركة في المدن الكبرى وبخاصة القاهرة والاسكندرية والجيزة التي تضم اكبر قاعدة من المتعلمين والمثقفين. وهذه الحقائق تطرح تساؤلات حول مدى شعور المواطن باهمية وجدوى المشاركة من ناحية، ومدى قدرة وفاعلية الاحزاب على اجتذاب قطاعات عريضة من المواطنين من ناحية ثانية، ومدى تاثير مرحلة التنظيم السياسي الواحد والقيادة الشمولية في سلبية المواطنين تجاه القضايا العامة من ناحية ثالثة.

ولن تختلف الصورة كثيرا اذا نظرنا الى قلة الاقبال على المشاركة - الفعلية والجادة - في الاحزاب السياسية، ورغم مرور ١٧عاما على تطبيق التعددية الحزبية إلا ان عضوية الاحزاب مازالت محدودة، واكثر الاحزاب (وعددها ١٤حزبا) ليس إلا لافتة، وصحيفة او اكثر، وعدد من الوجوه المعروفة المعدودة العدد والتاثير، ونلاحظ ان هذه السلبية تجاه العمل الحزبي امتدت الى الجمعيات الاهلية المشتغلة بخدمة المجتمع وبالتنمية، فعددها كبير جدا يزيد على ٢٢الفا، ولكن حجم العضوية الفاعلة فيها محدود جدا، وعدد القيادات الايجابية فيها قليل ويمثل نفس الوجوه دون تغيير او تجديد او زيادة.

ويمكن فهم عدد من اسباب عدم قدرة الاحزاب على التغلغل في اوساط الجماهير وتمثيل مصالح تلك الجماهير، ومن طرح بدائل للسياسات القائمة التي تعارضها بالجملة دون دراسة او تفصيل ودون ان يكون لديها حكومة ظل او برامج واضحة مدروسة ومحددة لحل المشاكل القائمة.. ويدل ذلك فان هذه الاحزاب ليس لها دور في نشر الثقافة السياسية وهي مستغلة لوضعها المحدود بالاستناد الى ذكرى احزاب قديمة تعيش على بقايا امجادها، او بقايا تاثير شخصيات كان لها دور في مراحل سابقة ولاتريد ان تدرك انه ليس هناك من يصلح لكل دور وفي كل المراحل.

ويشبهنا بحث ميداني اجراه المركز القومي للبحوث الاجتماعية اشرفت عليه الدكتورة اماني قنديل الى مجموعة من الحقائق تفيدنا كثيرا في فهم الواقع الفعلي للاحزاب، وعدم فاعليتها في الحياة السياسية المصرية، وذلك على استقراء الواقع وبحث ميداني لاتجاهات قادة الراي.

فالقاعدة هي انه كلما كان البناء السياسي معبرا عن البناء الاقتصادي والاجتماعي.

تتحقق المشاركة السياسية الراسخة، والاستقرار الاجتماعي الاقتصادي، واذا نشأ عدم توافق بين البناء الاجتماعي الاقتصادي من ناحية، والبناء السياسي من ناحية اخرى فان ذلك يعني ظهور «ازمة مشاركة سياسية، وازمة ممارسة حزبية».

● وهناك اسباب تاريخية السلبية وعدم ثقة الجماهير في العمل السياسي بشكل عام قبل الثورة كانت الممارسات الحزبية مليئة بالنقائص والتناقضات، وانعكس ذلك على الوعي السياسي المصري. كما انعكس على الثقافة السياسية

والمشاركة.. وظهرت تنظيمات الرفض السياسي والاجتماعي التي لم تقبل الديمقراطية الليبرالية، وكانت لها منابعها الفكرية الاخرى، ومن ابرزها حركة مصر الفتاة التي تحولت الى الحزب الاشتراكي، والاخوان المسلمين، والحركات الماركسية التي عبرت عن نفسها في تنظيمات تحت الارض وامتدت العمل السياسي السري.

● ومنذ عام ١٩٥٦ ظهر النظام السياسي للثورة بصورة مركزية شديدة للسلطة (هيمنة النخبة العسكرية - مركزية سلطة القائد والزعيم) وغابت المنافسة الحزبية منذ تاسيس حل الاحزاب في ١٨ يناير ١٩٥٣. وانشات الثورة ثلاث تنظيمات متعاقبة هيئة التحرير (٢٣ يناير ١٩٥٣) حل محلها الاتحاد القومي (١٩٥٦) ثم الاتحاد الاشتراكي (١٩٦٢) وكانت تلك الوظائف الاساسية التنظيم السياسي واولها توفير قنوات اتصال جيدة بين المواطن والسلطة، والاسهام في عملية التنشئة السياسية، وافراز قيادات شابة جديدة. يضاف الى ذلك عدم وجود برامج مدروسة وقابلة التنفيذ لهذه التنظيمات، واختلاط العلاقات الشخصية بالعلاقات السياسية، وسيطرة «الشللية» وتراجع الضمانات الديمقراطية، وتحول التنظيم الى جهاز من اجهزة الدولة.. فضلا عن ان هذه التنظيمات ظلت تكرس بقوة احادية الفكر، وتمنع صراع او تعدد الاراء في اي صورة، وتمنع عملية التفكير المستقل اصلا وتكتفي بمجرد نقل الشعارات، الى ان توقف العقل السياسي المصري عن الابداع، فلم يعد قادرا على ابتكار حلول جديدة للمشاكل المزمنة او المستمرة.. ويجمع هذه التنظيمات في خلط مفهوم «التعبئة» بمفهوم «المشاركة» فضاع المفهوم الحقيقي للمشاركة وبقي المفهوم الزائف وقبضا عرضت هذه التنظيمات على عدم قيام توازن بين التنظيم الذي يفترض انه يعبر عن الشعب وبين السلطة التنفيذية التي هيمنت عليه، وبالتالي لم يكن لهذه التنظيمات دور في صنع السياسات ولا في اتخاذ القرار، وانحصر دورها في تبرير السياسات والقرارات التي تتخذها «القيادة التاريخية للنهضة».

● وهذه الجذور هي التي اثمرت بعد ذلك مانعانيه من عدم الثقة وعدم الرغبة في المشاركة السياسية. ولقد واجه النظام السياسي حين انتقل الى مرحلة التعددية السياسية سلبية من القاعدة العريضة من الجماهير، ونشات الاحزاب في اطار ثقافة سياسية تعبر عن ازمة مشاركة. اضف الى ذلك غياب الديمقراطية الحقيقية داخل الاحزاب وتاثير ذلك على مصداقية هذه الاحزاب، وانعدام المجال لحرية الاختلاف داخل التيار، وانعدام الفرصة لتداول القيادة وظهور اجيال جديدة تدين بالولاء للحزب وليس للاشخاص، وغياب اسلوب رشيد لادارة الصراع الفكري والسياسي داخل الاحزاب بشكل يحفظ تماسك هذه الاحزاب ولايؤدي الى انفجارها من الداخل.. ثم تدني لغة الحوار او الخطاب السياسي سواء داخل كل حزب او بين الاحزاب بعضها وبعض، او بينها وبين الحكومة، من تبادل الاتهامات واولها الخيانة والعمالة الى استخدام اساليب والفاظ تدل على تدهور اخلاقي سياسي ينعكس في بعض الصحف الحزبية بشكل لم يسبق له مثيل. هذه الصورة التي يطل البها الحياة الحزبية تطرح قضيتها مدى تعبير البناء السياسي عن البناء الاجتماعي ومدى قدرة هذه الاحزاب على نزع فتيل التوتر من المجتمع، كما تطرح قضايا الثقافة السياسية، والتربية السياسية والاصلاح السياسي والحزبي كمداخل لعلاج السلبية، واعادة روح المشاركة الى المواطن لكي يعطي بقدر مايأخذ، ويقدم من الفكر والعمل والخدمة لمجتمعه مايجعل هذا المجتمع قادرا على النمو والتقدم وعلاج مافيه من مشاكل ونقائص واخطاء قديمة وسلبيا.

وهذه قضايا مهمة، ليس من منظور اهمية مراجعة الماضي، او نقد الحاضر فقط بل كضرورة من ضرورات بناء المستقبل.

قضـــايا وآراء

ثقافة المشاركة

لابد ان نلتفت الى نقطة هامة ونحن نبحث عن كيفية تعميق فلسفة ومفهوم المشاركة الشعبية في المجتمع المصري، وهي ان هناك مجتمعات تسود فيها ثقافة المشاركة، فيشعر الفرد بذاته، وبدوره وباهميته ويؤمن بقيمة اشتراكه مع الاخرين لخدمة انفسهم وتنمية مجتمعهم في اي صورة من الصور.. وهناك مجتمعات اخرى تسود فيها ثقافة تتعارض مع المشاركة تكرس في الفرد احساسه بالغربة والانانية وتضعف لديه تقديره لقيمة مايمكن ان يقوم به من عمل لخدمة مجتمعه، وتدفعه الى الانطواء والسلبية، واللامبالاة تجاه مايجري حوله وفقا لفلسفة «انا ومن بعدي الطوفان». ولايشعر بان عليه مسئولية ما في خدمة المجتمع الذي يعيش فيه.

رجـــب البنـــا

وهناك اسباب موضوعية في تكوين المجتمع في مرحلة تجعله تربة خصبة لثقافة المشاركة، او لثقافة السلبية. ولذلك فان البداية الصحيحة هي ان نحدد لماذا لم تعد فلسفة المشاركة سائدة بالقدر الكافي في المجتمع المصري. ولابد ان نضع في اعتبارنا العوامل التي تحيط بجذور هذه المشكلة.. وهي جذور تاريخية مازالت اثارها حية.

● خلال تاريخ طويل عاش المجتمع المصري في حالة انفصام مع السلطة، ولم تكن العلاقة قائمة على اسس سوية تسمح بقيام تفاهم او تعاون، او تبادل تاثير، وبالتالي لم تكن هذه العلاقة تسمح بوجود المشاركة. فحيث يشعر الناس بالخوف والريبة تجاه السلطة ويسود الخصام في علاقتهم معها، وتتباعد المسافة بينهما، فلن تنشأ لديهم رغبة في المشاركة، لانها لاتنشأ إلا في جو ديمقراطي حر يشعر فيه الناس ان السلطة لهم ومعهم، وان بيدهم ان يؤثروا في مسار الامور، واذا شعر الناس ان السلطة لاتريد إلا ان تاخذ منهم ثم تتجاهل ارادتهم بعد ذلك فمن الطبيعي ان تتسع الفجوة.. واذا راجعنا التاريخ المصري منذ العصور الفرعونية فلن نجد إلا فترات قليلة لاينطبق عليها هذا الحال على سبيل الاستثناء.

● والعلاقات داخل البيت المصري، طوال هذه المراحل ، كانت انعكاسا لصورة واوضاع المجتمع، فالاب يمارس السلطة بنفس الاسلوب الذي تمارسها به الدولة، يعطي لنفسه حق الانفراد بالقرار، وما على «الرعية» إلا «السمع والطاعة»، ولعل نموذج السيد احمد عبدالجواد الذي ابدع تصويره اديبنا الكبير نجيب محفوظ في رائعته «بين القصرين» أدق تجسيد لحالة البيت المصري في اوائل هذا القرن وحتى مابعد منتصفه. فالاب يحتكر «السلطة» ويحولها الى متسلطة فلا يسمح لغيره إلا بالسمع والطاعة، ولايعترف بحق رعيته في المشاركة حتى في تقرير مصائرهم فيتحولون مع الزمن الى كائنات سلبية منقادة او رافضة وعدوانية وفي الحالتين فانها تبحث لنفسها عن طريق للخلاص خارج البيت بصورة او باخرى.

● والمدرسة المصرية لاتفسح مجالا لاى صورة من صور المشاركة.. فالسلطة ممثلة في الناظر والمدرسين، لها وحدها حق القرار والعقاب، اما التلاميذ فليس من حقهم ان يلتحوا لهم إلا بما يرضي هذه «السلطة» وقد تكون هناك صور شكلية للمشاركة تجهض حقيقتها وتسيء اليها، ونتيجة الشعور بالانفصال بين التلميذ والمدرسة تظهر صور التخريب المختلفة، ويكفي ان نرى كيف يتفنن التلاميذ في اتلاف الادوات والمباني المدرسية بدلا من ان يشاركوا في حمايتها واصلاحها لنعرف الى الفلسفة التربوية الحالية في مدارسنا. ولو بحثنا ماوراء مايعرضه مديرو بعض المدارس احيانا من مشاركة التلاميذ في دهان المدرسة او اصلاح الاثاث او نظافة الفصول فسوف نكتشف الحقيقة وهي ان هذا العمل من جانب التلاميذ كان نتيجة نوع من الضغط المعنوي والسخرة اشبه بما كان يحدث في المجتمع المصري منذ عصر محمد علي.. ولن يدهشنا ان نجد في هذه المدارس ذاتها ان هؤلاء التلاميذ انفسهم هم الذين يقومون بالاتلاف عقب انتهاء مراسم الاحتفال وزيارات المسئولين. ولان الاباء ليس لهم دور حقيقي في ادارة المدرسة، او ابداء الراي في المناهج والكتب او في المشاركة مع ابنائهم في النشاط فهم اكثر الناس سلبية فيما يتعلق بشئون المدرسة كمجتمع، وان كانوا اكثر الناس اهتماما بتعليم ابنائهم كافراد، سواء عن طريق المدرسة او عن غير طريقها، بعد ان اصبح المدرسون اكثر اخلاصا في الدروس الخصوصية، واشد حرصا على تبديد وقت الدراسة الرسمية دون تعليم كاف.

● ومع ان المجتمع المصري قد تغير في اتجاه الانفتاح الفكري والليبرالية والاعتراف بالتعددية واستنكار احادية الراي، إلا ان هذا التغيير لم يصل الى اسلوب الحياة والتفكير والسلوك إلا جزئيا، ربما لان اسلوب التربية لم يتغير، ومازالت التربية تغرس «عقدة السلطة» في نفس كل طفل مصري تقريبا ومنذ السنوات الاولى من عمره.. لان مؤسسات التربية «المدرسة والاعلام» لاتمهد الفرد في اهم مراحل حياته وهما مرحلتا الطفولة والمراهقة، لكي يعيش في وفاق مع السلطة، ويثق في انها تتاثر به مثلما تحرص على ان تؤثر فيه، ولان هذه المؤسسات لاتدرك ،كما يبدو من ممارستها لعملها، ان تكوين شخصية الانسان، وشخصية المجتمع ايضا ، رهن بما يلاقيه الانسان من معاملة. وان المجتمع تسود فيه علاقات التوافق او الصراع، والتعاون او السلبية، وفقا لنوع الثقافة السائدة فيه.. القيم والعادات، والافكار، والفنون..الخ

● كذلك فان الاجهزة الحكومية لاتفهم من المشاركة إلا انها عطاء من اتجاه واحد هو ان يدفع المواطن امواله بصورة او باخرى لمشروعات معينة، ولم تصل الى درجة الادراك ان المشاركة لابد ان تكون في اتجاهين.. من الافراد ومن اجهزة الدولة ايضا، وبقدر مايعطي جانب يجب ان يأخذ، وبقدر مايأخذ سوف يعطي..

● وايضا فان ثقافة المجتمع المصري تكرس مفهوم «السمع والطاعة» فالتعليم لايقدم الراي والراي الاخر، ولايهتم بعرض الفكرة وما يمكن ان يوجه اليها من نقد، ولكنه يؤكد معنى ان الحقيقة واحدة، وان اي نقد او مناقشة لها هو خروج على الواجب وتمرد وكفر، حتى فيما يتعلق بالدين فان تعليمه لايبين ان هناك امورا يجوز الخلاف فيها، وقد اختلف فيها ائمة الفقه، وكان في اختلافهم رحمة بالناس وتخفيف عليهم وللمسلم ان ياخذ من كل مذهب دون ان يكون في ذلك خروج من الملة. هذا الثراء العظيم للفقه الإسلامي لاينعكس على مناهج تعليم الدين واوجه الخلاف العديدة القائمة بين مذاهب الفقه لايعرف عنها التلميذ شيئا، ولذلك فنحن الذين نعلمه منذ البداية ان الحقيقة واحدة، ليس هناك سواها، وكل خروج عليها كفر، ونحن الذين نعلمه ان يلغي عقله ويجهل مناهج التفكير الخلاق التي تملأ تراث الفقه الاسلامي، ونحن بذلك الذين نعطل في المواطن المصري ، باسلوبنا في التعليم ، تفتح شخصيته، واطلاق ملكات الابداع والتفكير الحر، والاحساس بالمسئولية، وتحملها بحق، وبالتالي تحول «المشاركة» الى منهج تفكير، واسلوب حياة..

اليست هذه القضايا داعيا لمواصلة التفكير في الموضوع..؟

تجديد المجتمع

الان وبعد ان انتهى الانشغال الكبير بالشائعات والتكهنات حول من سيأتي وزيرا ومن سيخرج من الوزارة.. وبدأت الحكومة التخطيط لمرحلة جديدة لتنفيذ المبادئ والخطوط الرئيسية لسياسات الدولة كما أعلنها الرئيس مبارك قبل الاستفتاء على الرئاسة، وعند حلف اليمين.. الان وضح ان التغيير الذي نريده اكبر، واوسع، واشمل، من ان يكون فقط تغيير وزراء طال بقاؤهم في مناصبهم باكثر مما يجب ولكن القضية الاهم هي اننا نحتاج فكرا جديدا.. روحا جديدة.. عزيمة جديدة.. رؤية جديدة.. اسلوبا جديدا في العمل !. لان كل ماكان يصلح بالامس لم يعد صالحا في عالم اليوم وسوف يؤدي إلى مالاتحمد عقباه اذا استمر حتى الغد.

رجب البنا

نحن نعيش ظروفا صعبة داخلية ودولية، ونواجه مخاطر حقيقية كبرى لاتهدد الطموح فقط ولكن تهدد الوجود ذاته، واساليب الفكر والحماسة الشعرية العربية القديمة لن تنقذنا.. لن ينقذنا إلا ان نستنفر ونحشد قوانا، ونستثمر كل مالدينا من طاقة ونعمل.

وللحق فان طائفة من المثقفين ادركوا طبيعة هذه المرحلة واطلقوا صيحات التحذير، وبعضهم قدم لنا افكارا وتصورات يمكن البدء منها، من هؤلاء الدكتور ابراهيم شحاتة الذي اصدر كتابا صغيرا ولكنه بالغ الاهمية في عام ٨٣ تحت عنوان «برنامج للغد» ثم جاء مؤخرا كتابه الجديد الذي اصدرته دار سعاد الصباح ليضم خلاصة افكاره واحساساته عن الواقع المصري من منظور مستقبلي بعنوان «نحو الاصلاح الشامل» ولم تكن صدفة أن يختار اول مقال فيه بعنوان «فرصة العرب الاخيرة» وكانه يوجه انذارا للجميع. وان يتحدث فيه بالتفصيل عن رؤيته في عام ١٩٩٣ لخطوات الاصلاح في مصر، وهو يبدأ بالاعتراف بان الاصلاح الاقتصادي «وما حقق من معجزات في هذا الميدان فلن يكون كافيا. ولابد ان يسير معه خطوة بخطوة اصلاح سياسي ديمقراطي، واصلاح في التعليم واعداد الانسان، واصلاح تشريعي وقضائي واصلاح في ميدان الثقافة والفنون والاعلام كل ذلك في وقت واحد.. فان لم نفعل ذلك بعزيمة صادقة فسوف نستحق مايجري لنا ولكن البداية ان يدرك الجميع اننا نعيش فوق مستوى مواردنا الذاتية . ونعتمد اعتمادا كبيرا على تمويل خارجي غير مضمون استمراره كما ان له ثمنه السياسي، ولذلك فان منهج الاصلاح الشامل يحتاج إلى العمل في ٦ محاور سياسية:

اولا: حكومة لديها الارادة السياسية، والقدرة السياسية على السير في طريق اصلاح على جميع الجبهات في وقت واحد، والقدرة طويلة، وافق رؤية واضحة للاهداف النهائية، واهداف كل مرحلة، ولتوقيت كل خطوة. تستطيع ان تتحرك في الوقت المناسب وتستجيب للرأي العام ولاتعمل في عزلة عنه

ثانيا: جهاز اداري قادر على اتخاذ اجراءات الاصلاح وراغب في تنفيذها بجدية.. بعد ان يتخلص من الترهل الحالي المتمثل في هذه الاعداد الهائلة من الموظفين الفعليين العاطلين (ممن يمكن تحويلهم إلى قوة منتجة في اماكن اخرى واعمال اخرى) وتدبير النظم واللوائح الادارية المعقدة التي تحكم اعماله، وربط كفاءة العمل بالفعل (وليس بالكلام) وبالتدريب الحقيقي (لان كل مايقال انه تدريب الآن هو في حقيقته وهم كبير لا يفيد الا في إعطاء الموظفين المحظوظين اجازة من العمل، واعطاء الموظفين القائمين على التدريب مكافآت لايستحقونها. وفي النهاية فكل الاموال التي تنفق على التدريب الآن تذهب هباء).

ثالثا: جهاز اعلامي يعمل لصالح الناس، ويقول الحق، ولاشيء إلا الحق، ويكشف للناس خطورة الاستمرار دون اصلاح جذري، ويقنعهم بضرورة الصبر في هذا الاصلاح، وقبول التضحيات المصاحبة له، واعداد الرأي العام للقيام بالدور المطلوب من كل مصري لتنفيذ هذا الاصلاح الشامل والقاء الاضواء على القدوة في سلوك القيادات.

رابعا: برنامج شامل لتصحيح الاوضاع الاقتصادية والمالية، مدروس بعناية، يعلمه المواطنون ولايخفى عليهم كثير من اسرار الدولة ويتحمل الجميع مسئولية تنفيذه (وليس رئيس الوزراء وحده مع مجموعة محدودة من الوزراء).. وخطة تمويل متكاملة تعتمد على زيادة الموارد الذاتية بتنمية الادخار المحلي وزيادة الموارد الخارجية من مصادر متعددة (ليس عن طريق القروض فقط) بتنشيط السياحة، وزيادة الصادرات . الخ . اي قائمة على جهد المصريين وعرقهم وانتاجهم. وتستفيد من نتائج المراكز العلمية التي تعطل اعمالها.

خامسا: ثورة تشريعات وتغيير جذري للتشريعات والقرارات القائمة التي تحكم العمل الاقتصادي والخدمات ومن المؤسف اننا استهلكنا هذا المعنى بكثرة ترديده للقلبا حتى لم يعد يعني في عقول الناس شيئا مفيدا وله قيمة واصاب الناس الملل من كثرة ترديد هذا الشعار عشرات السنين، ولطالما عقدت مؤتمرات صحفية تزف إلى المواطنين بدء التنفيذ.. ولطالما صدرت قرارات بتشكيل لجان، ويبدو انه قد اصبح لدينا خبراء في قتل الافكار الهامة وتفريغ الشعارات الجادة من محتواها إلى ان تصبح مجرد كلمات هزلية تثير الضحك وتدعو إلى الاستخفاف ولاتصلح إلا مادة للسخرية في الكاريكاتير والمسرح الذي تذكروا الثورة التشريعية والثورة الادارية، والثورة الخضراء . الخ. وتذكروا مايقال عن سرعة الفصل في القضايا بينما متوسط سنوات التقاضي لايقل عن خمس سنوات وتصل إلى عشرين!

سادسا: ان نحافظ وبكل قوة على الاستقرار السياسي، ليس بمعنى استقرار اشخاص في مواقعهم ولكن بمعنى استقرار السياسات وتوفير مناخ يسمح بتوقع الاوضاع في المستقبل، وقيام نظام للتعامل مع الافراد، والشركات والمستثمرين والدول لايقوم على الاعتبارات الشخصية والاتصالات والوساطة بل على قواعد عامة وموضوعية يتم تطبيقها تلقائيا وبحياد ونزاهة، مما يشيع جو النظام والالتزام ويضمن سيادة القانون، ويحمي الملكية والمعاملات، وهذا هو مانسميه «المناخ المناسب للاستثمار والتنمية» وليس بالاعفاءات الجمركية والضرائب يحيا الاستثمار ودون ذلك لن يتحقق من الاستثمار والتنمية إلا الكلام والندوات والمؤتمرات الصحفية.. ثم لابد من ضمان تنفيذ السياسات بالكفاءة والنزاهة بحيث لاتتحول هذه السياسات السليمة نظريا . عند التطبيق إلى خدمة المصالح المحدودة لمجموعات من المستفيدين والاثرياء على حساب المواطنين العزل تحت شعارات مضللة (!)

سابعا: لابد ان نشيع في النظام الاقتصادي حوافز حقيقية تنمي روح المبادرة والتجديد، وتقوم على المنافسة في كل المجالات، ويكون معيار الترقي والكسب هو نوعية العمل ومستواه قبل اي اعتبار آخر، وبحيث يتولى الافراد، والجمعيات، والشركات، تدريجيا، كثيرا من المسئوليات التي اثقلت الدولة نفسها بها مما جاوز طاقاتها ووضعها في موضع العجز.

ثامنا: تنفيذ سياسة جادة، واضحة، محددة، للحد من الزيادة السكانية واعطاء اهتمام حقيقي للعنصر البشري في التنمية وبخاصة تغيير النظام التعليمي الحالي لأنه لا يحقق اهدافه المعلنة بتخريج اعداد كبيرة من الفنيين الذين يجيدون العمل بمهارة عالية، ويركز على الاتقان في اعداد نوعية من المتخرجين في التخصصات العالية.. ووضع سياسة للتوظف والتشغيل تخدم التنمية . وهذه كلها امور توفر لدينا قدرة هائلة على انتاج التصريحات حولها ولكننا لم ندخل بعد مرحلة العمل. مازلنا في مرحلة العمل بالمؤتمرات والتليفزيون. ولم نبدأ الطريق الصعب الذي سلكته بلاد كانت اكثر دول العالم تخلفا ثم تغير حالها مثل سنغافورة وماليزيا.. ولانقول كوريا. يكفي اننا لم ننجح في حماية الرقعة الزراعية فهي تزداد تآكلا ولم ننجح في حماية البيئة

ان تنمية مجتمع فقير تفترض تقشفا في الاستهلاك وضغطا في الانفاق العام لفترة طويلة، كيف يتحقق ذلك وقد تسابقنا في اشاعة القيم الاستهلاكية في المجتمع، ثم عودنا انفسنا ان يكون الهم والشكوى بديلا عن العمل من اجل التغيير؟!

المرحلة الحالية اذا ارتفعنا إلى مستواها وادركنا خطورتها قبل فوات الاوان تستلزم قدرا كبيرا من الحكمة والمسئولية من جانب القيادات والمثقفين. ولابد من وقفة مع المثقفين فهم قادة التغيير الذي نريده.

ضرورات الوفاق الوطني

استهل الرئيس مبارك ولايته الثالثة بدعوة ذات اهمية خاصة يجب الا تمر دون ان يدرك الجميع مغزاها، ويستجيبوا لها بالقدر الذي يعكس مدى الاهتمام بحماية الوطن والحفاظ على مصالحه العليا فوق اية اعتبارات اخرى.. فقد دعا الى «الاتفاق الوطني» في هذه المرحلة بالذات، التي تستلزم يقظة وانتباها من جانبه وتستلزم تقييد الرغبة في زيادة مساحة الخلافات الفرعية والمبالغة في ممارسة المعارضة الى حد الدخول في مناطق تهدد بتبديد الطاقة، وضياع الجهد في معارك شكلية وجزئية، واحيانا معارك وهمية لمجرد الظهور بمظهر البطولة ..!

رجب البنا

ان مصلحة الوطن العليا، بعد ان دخلنا مرحلة مليئة بالتحديات والتطلعات، تفرض تحقيق هذا الاتفاق الوطني بين كافة الفصائل والاحزاب والاتجاهات الفكرية والسياسية، بحيث تقلل مابينها من خلافات في الفروع والتفاصيل، وتتفق على المبادئ العامة، والاهداف الكلية، فلاتكون بعد ذلك موضع جدل او خلاف.. ومن الطبيعي ان تأتي دعوة الرئيس بعد ذلك الى «حوار بناء» يشارك فيه الجميع، يبدأ اولا بان يدرك الجميع طبيعة وحقيقة وحجم المشاكل الداخلية والخارجية القائمة، وحسابا دقيقا للظروف الدولية والاقليمية ونوعية القوى والمصالح والصراعات. ومايحيط بنا من اخطار ماثلة امام العيون لاتحتاج الى بيان. واذا لم يلتزم الحوار بهذه الاعتبارات فانه لن يحقق هدفه، بل على العكس سوف يضيف الى العمل الوطني اعباء جديدة، تؤجل، وقد تهدد، مسيرة استكمال الحرية والديمقراطية من ناحية، وتحقيق اهداف التنمية الاقتصادية والاجتماعية من ناحية اخرى.

ولانحتاج الى تفصيل في بيان ان هذا الاتفاق الوطني ليس مصادرة على حق الاختلاف او فرض حظر على الاجتهاد السياسي والاقتصادي. فالباب في ذلك سوف يظل مفتوحا ولابد ان يكون كذلك. كما ان الاتفاق الوطني لايعني بحال من الاحوال العودة الى مرحلة «وحدة الفكر» وترديد نفس الافكار والشعارات وحظر المبادرات والافكار الجديدة كما انه لايمنع الاحزاب السياسية من ان تمارس حقها الطبيعي والمشروع في التسابق على كسب الرأي العام من خلال الاتصال والاقناع والاستجابة لمطالب الناس والاحساس بآلامهم، والمشاركة في حل المشاكل .

ان الاتفاق الوطني بهذا المعنى يبقى على جوهر التعددية السياسية، وهو الحق في الاختلاف في الرأي والمعارضة، ولكن هناك فرق بين ان يكون هناك اختلاف في الفكر ومناهج العمل وتصورات الحلول للمشاكل القائمة، وبين اختلاق معارك او توجيه تهم بالباطل، «اول من يعلم بطلانها هم الذين يروجون لها انفسهم» . وهناك فرق بين صراع الافكار وبين تبادل الشتائم والاهانات والقذف والسب بحيث تنتقل هذه الجرائم الاخلاقية . والجنائية . الى مجال العمل السياسي. وهناك فرق بين اثارة الخلافات الوهمية وبين ان يكرس كل حزب جهوده لدراسة تفصيلية للقضايا الكبرى مثل البطالة، والتضخم، وارتفاع الاسعار، وازمة الاسكان، وانحرافات الشباب، واختلال اطار القيم الاجتماعية والاخلاقية، وسوء الفهم والتفاهم في ساحة الفكر الديني، واستغلال الدين لاغراض غير دينية، والتوسع في استخدام الحق الذي يراد به باطل..

باختصار هناك فرق بين حياة سياسية نظيفة، صحية، سوية، وبين حياة سياسية مصابة بعلل تزداد خطورتها مع مضي الزمن ويصعب شفاؤها.. لان البداية التي نتمنى ان يبدأ منها كل المشتغلين بالسياسة والفكر والاصلاح في مصر، هي ادراك لايداخله خلط بان السنوات القادمة تمثل بالفعل مرحلة مختلفة عما قبلها.. مرحلة دقيقة وحساسة: سياسيا واقتصاديا وامنيا.. هي مرحلة اختبار للوطن كله.. هل يستطيع ان يتقدم.. ام انه سوف يتجمد، أم يتراجع.. هل نصبح نمرا عربيا، أو قيادة لنمر عربي ونكرر نموذج كوريا وسنغافورة .الخ.. ام نصبح نهبا للتمزق والفقر والفوضى ونكرر نموذج الصومال حين اختلفت القبائل واستغرقها الصراع فيما بينها عن مراعاة مصلحة الوطن واعتبارات سلامته.. هي مرحلة تحسين الاوضاع الاقتصادية بالانتقال من مجرد اصلاح العجز في الميزانية وميزان المدفوعات والميزان التجاري وسعر الصرف، الى مرحلة التنمية والتصدير.. وزيادة دخل الفرد لرفع المعاناة التي ينوء الناس تحت وطأتها في تدبير مستلزمات حياتهم اليومية.. وهي أيضا . على نفس القدر من الاهمية . سنوات تعميق الممارسة الديمقراطية من خلال الاحزاب، ومنابر الصحافة الحرة، والمجالس الشعبية، والنقابات، والجمعيات.

هذا الحوار هو ضمان الوصول الى وضوح في الرؤية بين الجميع للقضايا الاساسية وتحديد الأهداف العليا، وهداية الجميع الى اقصر الطرق لتحقيق هذه الاهداف، وحماية البلد من المخاطر المتمثلة في العنف من ناحية والسلبية من ناحية اخرى.

مثل هذا الحوار اذا لم يتسم بالجدية : والموضوعية والنزاهة الاخلاقية، واذا لم يكن قائما على منهج سليم، وملتزما بضوابط فكرية، فانه يمكن أن يتحول من ساحة للخلافات البناءة الموصلة الى طريق الحقيقة والصواب، الى ان يصبح مجرد مهاترات ومبارزات جدلية ليس لها من هدف إلا اسكات الخصم، وابطال حجته؛ بالحق وبالباطل . ولاينزه اصحابه انفسهم عن استباحة اساليب الهدم والتجريح..! لتضيع الحقيقة، ويهتز المنطق، ويفقد العقل سلطانه ورشده، وينعكس ذلك كله في النهاية على الاداء السياسي والاقتصادي.

ولايمكن أن نصل الى هذا الاتفاق الوطني والفهم المشترك، ثم يظهر بعد ذلك من يختلف حول قضايا اساسية مثل خطورة الارهاب وحتمية التصدي له او ضرورة المضي في الاصلاح الاقتصادي الى نهاية الطريق، او الانتقال الى اقتصاد السوق دون تفريط في ثروة المجتمع او تهديد للطبقات المتوسطة والفقيرة يزيد معاناتها، او الحفاظ على التعددية السياسية وعدم اجهاض الاختلافات والاجتهادات البناءة.

اننا نحتاج الى تجديد للمجتمع، وتجديد للفكر، لان التجدد هو أهم خصائص الكائن الحي، كما نحتاج الى وقفة، بعد طريق طويل شاق، لالتقاط الأنفاس، والقاء نظرة نستشرف بها المستقبل، ونقوم فيها بمهمة استطلاع لبقية الطريق، وتهيئة انفسنا، وتعبئة قوانا، للمرحلة القادمة. ولو تركنا للحوار الحر المجال: فلن نجد من يدافع عن الارهاب، والارهابيين باي صورة من الصور، ولن نجد هؤلاء الذين يلتمسون للارهاب الاعذار والمبررات، أو يدافعون عنه . احيانا . بطرق ملتوية وماكرة، حين يبدأون بادانة الارهاب وينتهون بترديد مطالبه ومقولاته وقضاياه الأساسية باساليب وصياغات مختلفة وكانهم يريدون . دون ان يعلنوا او يعترفوا . ان يمهدوا الطريق امام الارهاب ليتقدم وينتشر، ويمهدوا الاذهان الى اعتبار الارهاب ظاهرة تستحق الاعتبار، او بتوجيه الاتهام الى الضحايا على انهم المسئولون عن جرائم الارهاب..!

في ظل الاتفاق الوطني المنشود لايمكن ان يكون الارهاب إلا تهديدا للوطن والمواطنين، وخروجا على الشرعية والشريعة.. كذلك لن يكون هناك خلاف على أن محاربة الفساد واجب الجميع وسلطة القضاء هي الفيصل.. والتصدي للبيروقراطية واجب يشارك فيه الموظف والمواطن والوزير والوزارة والتشريع . ويكون «الفقراء مسئوليتنا جميعا» نوفر لهم الحد الادنى من الطعام والمسكن والرعاية الصحية والتعليمية..الخ.

ويكون الدين منزها عن الهوى، اسمى من ان يستخدم مطية لمن يريدون الانقضاض، او الانقسام او تفريغ المجتمع المصري من عناصر تماسكه ووحدته، وبالتالي مقومات قوته وصموده.

لايحتاج الحوار الوطني البناء لشيء إلا الى الاخلاص للوطن، وتغليب المصلحة العامة على الاعتبارات الشخصية والمكاسب الرخيصة.. لايحتاج إلا الى رجال قلوبهم موصولة بالله، لديهم البصيرة، واليقين، والثقة في ان كل حال الى فناء.. ولن يبقى من الرجال إلا سيرتهم. وكل الرجال الى زوال.. ويبقى الوطن ☐

المؤتمر القادم لوصف مصر بالمعلومات يطرح تصورا:

اللامركزية طريق للخروج من المشاكل

عاطف عبيد

هشام الشريف

مواجهة البطالة تتطلب الاستفادة من قدرات المحليات وطاقتها الاقتصادية الغائبة

ماذا يجرى في محافظات مصر؟

على محاور التنمية ومواجهة الواقع الاجتماعي الجديد الذى برز على السطح من خلال المتغيرات العديدة التي تواجه المجتمع المصرى. ولعل من ابرزها تأثير النتائج السلبية المتوقعة للتحول الى اقتصاديات السوق مثل مشكلة البطالة واثارها على التنمية والاستقرار الاجتماعي.

وكيف واجهت محافظات مصر مشكلات بعضها كان القدر هو المحرك الرئيسي لها مثل زلزال ١٢ اكتوبر من العام الماضي والعشوائيات وما افرزته من تربة صالحة «للارهاب».

كل هذه القضايا ستكون محور المؤتمر الثاني. للتنمية المحلية في عصر المعلومات الذى يعقد في الفترة من ١٣ الى ١٥ يوليو، والذى ينظمه مركز معلومات مجلس الوزراء والذى يحضره الوزراء والمحافظون للبحث عن صيغة جديدة لحل مشاكلنا العادة. وفي مقدمتها البطالة.

فالتصور المطروح اننا يجب ان نشجع اللامركزية والنمو المتوازن لجميع المحافظات.. ولكى نصل لهذه الصيغة المثلى؛ علينا ان نعرف حجم المشاكل بشكل دقيق وحصر واضح لامكانياتنا. وهذا ما يقوم به جهاز المعلومات للمحليات.

ويقول د. عاطف عبيد وزير شئون مجلس الوزراء اننا قمنا باعداد وصف جديد لمصر. بالمعلومات وتوصيف واقع الخدمات والانتاج والموارد البشرية بكل محافظة والمشاكل والتحديات التي تواجه ابناءها، وتصور المحافظات لتوظيف تلك الطاقات لخدمة التنمية.

والمؤتمر القومي الثاني للتنمية المحلية في عصر المعلومات هو بغرض متابعة نتائج وتوصيات المؤتمر الاول وعرض برامج التصدى للمشكلات والتحديات القومية واستثمار الامكانات والموارد المتاحة وتعظيم العائد منها، وتبادل الخبرات في مجال العمل التنموى على المستوى المحلى تحقيقا لتوجيهات السيد رئيس الجمهورية في خطاب اول مايو ١٩٩٣.

وكان هدفنا في المؤتمر الاول وحتى الان وسيظل في المستقبل هو الانسان المصرى. حاضره ومستقبله امله في حاضر قريب ومستقبل افضل.. هدفنا التنمية المحلية من خلال الانسان الفرد والمجموعات الصغيرة والفاعلة والواعية بتحديات العصر ومشكلات الواقع وسبلنا الادارة العصرية لمواردنا وامكانياتنا وعلى راسها الموارد البشرية. املنا الاستمرار في دفع الادارة المحلية وتعظيم قدراتها على تحمل مسئولية ادارة التنمية، والارتفاع بمعدلاتها وتحقيق الاستقرار الاجتماعي للفرد والاسرة المصرية.

وسنحاول في المؤتمر الجديد وضع برامج التصدى للمشكلات القومية التي طرحها السيد رئيس الجمهورية في خطابه (اول مايو ٩٣) وعلى راسها مشكلة البطالة وتطوير المناطق العشوائية من خلال:

١ - عرض الامكانات والموارد والطاقات التنموية والخدمات في المحافظات ومستقبل استثمارها ورفع كفاءتها مع تقديم الحلول والبرامج العملية لتشغيل الخريجين.

٢ - تبادل الخبرات والاراء التجارب المحلية في مجال العمل التنموى وتحليل النماذج التطبيقية واستخلاص الدروس المستفادة من جهود قادة العمل التنفيذى على المستوى المحلى.

٣ - تنشيط دور الصندوق الاجتماعي في توفير التمويل للمشروعات التي تخلق فرصة جديدة وسريعة للعمل.

استعراض انجازات مراكز المعلومات ودعم اتخاذ القرار بالمحافظات في مجال تحقيق اهداف خطة المعلومات للتنمية، وقدراتها على تصور التخطيط لاحتياجات المستقبل ودورها المستقبلى للمساهمة في تخطيط ومتابعة تنفيذ برامج ومشروعات التنمية المحلية على المستويات الادارية المختلفة.

نتوقع التوصل الى:

١ - اقتراح خطط واتخاذ قرارات وتوصيات تعاون في التغلب على قضية البطالة وذلك من خلال تحليل ابعاد القضية والتعرف على العوامل المؤثرة عليها والاساليب العملية الممكنة لمواجهتها على المدى العاجل والمتوسط والبعيد.

٢ - عرض النظام الذى تم تنفيذه لتسجيل البطالة بحيث تكون لدينا احصاءات جديدة ومحدثة عن البطالة.

٣ - اعداد مقترحات خطط التصدى لمشكلة المناطق العشوائية، تتضمن مشروعات محددة باولويات تنفيذية، والتقديرات المالية لها والاجراءات المطلوب اتخاذها لعدم تكرار هذه الصورة مستقبلا وتصورات القادة التنفيذيين على المستوى المحلى لبرامج وسياسات التعامل مع هذه المشكلة امنيا واجتماعيا.

٤ - عرض لانجازات مشروع حصر وتسجيل المواطنين تمهيدا لاصدار البطاقات الشخصية الجديدة وغير القابلة للتزوير.

٥ - تعظيم عائد تكنولوجيا المعلومات وابراز دورها العملى في التغلب على مشكلات ادارة التنمية على المستوى المحلى، والارتقاء بمستوى الادارة في المواقع المختلفة لتبسيط اجراءات التعامل مع الهيئات والاجهزة الحكومية وزيادة فعالية وقدرات الاشراف والمتابعة والسيطرة الادارية.

٦ - تبادل الخبرات العملية والمعلوماتية بين مراكز المعلومات ودعم اتخاذ القرار بمحافظات مصر وتوحيد الافكار والاراء المعارف ونقل التجارب الناجحة بين القادة والمسئولين والقائمين على تنفيذ الخطة القومية للمعلومات في جميع مواقع الادارة المحلية على مختلف مستوياتها.

لا يمكن حل مشاكلنا مركزيا

وفي صورة بانورامية كاملة يوضح هشام الشريف رئيس مركز المعلومات بمجلس الوزراء..

ان هناك آفاقا جديدة للتنمية تكشفها المعلومات والتحليلات المستقاة من واقع المحافظات حيث ان التنمية المحلية تقوم على ان ما تصدره القرية او المدينة او المحافظة مقارنة بما تستورده أو تستهلكه من سلع وخدمات وما يخلق فيها من قيمة مضافة وفرص عمل والتطوير الشامل في الخدمات والانتاج هي المعايير الرئيسية للتنمية والتي تنعكس في النهاية على المستوى المعيشي للمواطن بالمحافظة ومقياس هذا التطور هو نجاح استراتيجية التنمية المحلية للمحافظة.

● تتطلب صياغة استراتيجية التنمية بالمحافظة (ا) التعرف على الصورة الدقيقة لواقع التنمية في كافة المجالات وكافة القطاعات وكذا الامكانات والثروات المتوافرة وحالة الخدمات المقدمة للجماهير والمشاكل والمعاناة المحيطة بهم واضعين في الاعتبار طموحاتهم وتطلعاتهم المشروعة.

(ب) الطاقات الكامنة البشرية والمائية التي يمكن ويجب توظيفها وتعظيم عائدها لصالح التنمية بالمحافظة.

(ج) المميزات النسبية للمحافظة والمدينة والقرية في كل المجالات والمحاور.

(د) اولويات البرامج والمشروعات المطلوب تنفيذها وقيمتها وتاثيرها على انماء المحافظة.

(هـ) السياسات والقرارات الواجب صياغتها وكذا الواجب ازالتها والتغلب عليها.

● ان التعرف على تجارب الاخرين قوميا وعالميا.. الناجحة والفاشلة يزيد نضج وواقعية استراتيجية التنمية والتخطيط لتنفيذها ويجنبنا تكرار الاخطاء خاصة المكلف منها مما لا تتحمله مواردنا وطبيعة المرحلة.

● اذا كانت لامركزية الادارة واتخاذ القرارات المتعلقة بها هي الاساس في دعم سياسات السوق المفتوحة فان الاحتياج الى مراكز متطورة للمعلومات ودعم اتخاذ القرار على كافة المستويات يصبح اكثر ضرورة.

● لقد اثبت الانسان المصرى انه ليس اقل من غيره كفاءة اذا وضع في نظام صحي وبيئة عمل منظمة. تؤمن بان الادارة السليمة هي الاطار الصحيح للانتاج المثمر. كما اثبت انه قادر على اللحاق بعصر المعلومات بقفزات وليس خطوات تعوض ما فات وتؤكد امكانية اللحاق بكل ما هو جديد ومفيد.. بل وضرورى وحتمي.

● ان الاستثمار في تنمية القوى البشرية والمحافظة على طاقاتها الخلاقة وفتح الفرص امام المبادأة الفردية والابتكار والبعد عن النمطية اقل تكلفة من نتائج عدم الاهتمام بهذا البعد التنموى الهام ولعل الجهد القومي لتطوير العملية التعليمية تطويرا كيفيا وكميا هو المؤشر الاكيد على اننا نسير في الاتجاه الصحيح

● ان المشكلات الاجتماعية والاقتصادية التي تواجه مصر حاليا لا يمكن ان تحل على المستوى المركزى ولا يمكن ان تعالج بدون مشاركة المحليات. كما ان الافكار الجديدة قد تكون صعبة او شحيحة ولكنها دائما هي الاكثر فائدة والاعظم تاثيرا.

● وقد اكدت الاحداث التي واجهتها جماهير شعب مصر واجهزتها التنفيذية الاهمية البالغة لتبسيط اجراءات تعامل المواطن مع الاجهزة الحكومية بل وغير الحكومية والاحتياج العاجل لتحديد تلك الاجراءات، ليس فقط لضمان تبسيطها بل وايضا لتاكيد القدرة على السيطرة والمتابعة وتحديد المسئوليات وتقييم الاداء. ولعل مشكلات البناء والتشييد وتزايد العشوائية وتدنى القدرة على المحاسبة تشير الى ضرورة الاسراع باستخدام النظم الالية والاستفادة من امكانياتها لتطوير ورفع كفاءة الادارة

قضايا وآراء

الثلاثاء
١٨ أكتوبر
١٩٩٤

التنمية بالمشاركة الشعبية

القطاع الثالث كنز لم يفتح بعد

غدا أكثر إشراقا

د . ميلاد حنا

لا يوجد ما يثلج صدر الكاتب من ان يلمس أن ما يسطره وينشر يلاقي قبولا واسعا واصبح لموضع حوار وقد يتحول الى قرار او فعل.

لم اكن مدركا ان مشكلة البطالة موضع قلق عام بهذا الشكل الملزم الا عندما كتبت (منذ اسبوعين. الثلاثاء ٩٤/١٠/٤) من ان الجمعيات الاهلية قد تساهم، ولو جزئيا. في اضافة فرص عمل فقد جاءتني مكاتبات واتصالات هاتفية تود ان تعرف المزيد عما اصبح يعرف بـ «القطاع الثالث» ولماذا هو «ثالث» وكما قدم المجلس القاري لابطة للجمعيات الاهلية تعطي حجم طلب متزايد لوظائف جديدة.

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لقد عشنا منذ القرن التاسع عشر على امل ان الحياة الديمقراطية تكمن في دستور يوفر الاستقلال بين سلطات ثلاث هي السلطة التنفيذية اى الوزراء والحكومة وهي مسئولة امام السلطة التشريعية والتي تسن القوانين وتراقب الحكومة ثم هناك سلطة محايدة تقيم العدل بين الناس وتفصل حتى في المنازعات مع الدولة وهي السلطة القضائية.

غير ان هذا الثلاثي الدستوري لم يوفر القدر الكافي من الديمقراطية لان البشر لم يكونوا مشاركين بشكل مباشر في حل مشاكلهم او توجيه السياسة او اتخاذ القرار واقتصر دورهم على اداء الحق الانتخابي كل عدد من السنوات وتنتهي ماموريتهم بمجرد انتخابهم لممثليهم في البرلمان ومنهم او من غيرهم يتم اختيار الحكومة اى الوزراء.

وهكذا ظهرت. ومنذ سنوات ليست طويلة. فكرة وجود ثلاثي اخر ممثلا في «القطاع الاول» والذي يتمثل في «الدولة» بكل ما تحمل من اجهزة متباينة بما فيها الاجهزة التعليمية والصحية والقضائية والجيوش والشرطة وغيرها وهذا القطاع وظيفته في المقام الاول المحافظة على التوازن الاجتماعي والاستقرار السياسي وفي سبيل ذلك قد تلجأ الى القوة وحتى القمع بينما هناك «قطاع ثان» نشيط هو قطاع الاعمال وهو قطاع ضخم وهائل يعمل في جميع الوان النشاط الانساني من زراعة وتجارة وصناعة وسياحة ومقاولات وغيرها وسواء اكانت ملكية عامة للدولة او ملكية خاصة للافراد او شركات مساهمة او غيرها فان الدافع الاول لهذا القطاع الثاني هو الحصول على الربح بل ويقاس نجاحه او فشله بمقدار ما يحصل من مكاسب وعائد مادي ولا يدخل في ذلك اى اعتبار انساني او اجتماعي.

وواضح انه لو ترك الامر للقطاعين الاول والثاني وحدهما فان الحياة ستصبح كئيبة تعسة بين القهر وجشع الجري وراء الربح وهنا ظهرت اهمية «القطاع الثالث» والذي يقيم التوازن لانه ثبت ان الدولة غير قادرة على تلبية كل الخدمات لكل الناس في كل موقع كما ان هناك عشرات. وربما مئات. الانشطة اللازمة والمطلوبة ولكنها لا تغري القطاع الثاني لانه يلهث وراء الربح وحده بينما الاعباء تتراكم على الدولة ولا تستطيع ان تلبي كل طموحات البشر.

وهكذا تفجر. في كل موقع من العالم الان وبالذات بعد اهتزاز فكرة ان الدولة تقدم كل الخدمات كما كان الحال في الاتحاد السوفيتي. حيث يوجد اهتمام عالمي بقضية دعم وتقوية «القطاع الثالث» والذي ياخذ اسماء كثيرة في الدول المختلفة ولعل اشهرها ما استخدم في مصر مؤخرا لمناسبة انعقاد مؤتمر السكان بعبارة «المنظمات غير الحكومية» والتي يعبر عنها اختصار بـ N.G.O.S غير انني عادة لا احبذ هذه الترجمة الحرفية لما هو مستخدم في الغرب لان عبارة منظمات غير حكومية توحي وكانها في مواجهة الحكومة وهو امر غير صحيح وغير مطلوب لان المنظمات غير الحكومية ليست معارضة او بديلا للحكومة بل يكون قيامها من خلال وبموافقة الدولة كما انه يدعم ماليا عادة من تبرعات القطاع الثاني وربما الاول ايضا.

كما تسمى المنظمات المتابعة او المنبثقة من القطاع الثالث بالمنظمات التي لا تعمل للربح non. profit Org وهو تأكيد لمفهوم تبعيتها للقطاع الثالث وليس للقطاع الثاني الذي يعمل للربح وحده والذي يذهب لجيوب الافراد فهناك هيئات خيرية كثيرة تعمل باجر مثل المدارس والمستشفيات وغيرها او تقدم خدمات تأخذ عنها اجرا وغالبا ما يتضمن ذلك هامشا من الربح غير ان الارباح لا تذهب الى اصحاب رؤوس الاموال ولكنها تصب مرة اخرى في المنظمة الام للقيام باعمال وانشطة اخرى لا تربح.

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ولنا في مصر ان نفخر بان فكرة القطاع الثالث وبصرف النظر عن التسمية الحديثة بان فكرة العمل الاهلي التطوعي الخيري فكرة ومبدأ قديم يسري في دماء الحضارة الزراعية القديمة فالمشاركة الشعبية بين اهل القرية في الافراح والاحزان ممارسات قديمة وما عادة «النقوط» في هذه المناسبات الا تجسيد للتكافل الاجتماعي بين الاسر والاقارب واهل القرية ثم جاءت الاديان الى مصر لتؤكد مبدأ «العشور» ثم فريضة «الزكاة» وبعدها جاءت فكرة «الوقف» للارض الزراعية او العقارات لضمان تقديم خدمات للفقراء او الهيئات الدينية او الثقافية وغيرها وذلك قبل ان يتم «تنظير» فكرة القطاع الثالث في المجتمع الغربي فعادت بضاعتنا ردت الينا بمسميات مختلفة.

وظواهر الامور تدل على اننا على عتبة مرحلة جديدة بالنسبة للقطاع الثالث فقد تأكدت الدولة الان. بعد ما جرى من نجاح اجتماعات المنظمات غير الحكومية في مؤتمر السكان ربما بما يفوق ما تم في مؤتمر الحكومات. ان الوقت قد حان لاتخاذ خطوات طالما انتظرناها لتعديل القانون ٣٢ لعام ١٩٦٤ بشأن الجمعيات والمؤسسات الخاصة لتغير الظروف السياسية والمناخ الديمقراطي العام من تلك الظروف والملابسات التي سادت مصر عقب اقرار «الميثاق» للاتحاد الاشتراكي العربي عام ١٩٦٢ ولكن تعديل هذا القانون الاساسي ينبغي ان يتم بعد دراسة دقيقة متأنية لانه من غير الممكن الانتقال من جو السيطرة الكاملة لوزارة الشئون الاجتماعية الى ممارسات تناظر تلك التي تتم في الدول الغربية حيث لا يحتاج الامر لاكثر من اخطار جهة الحكم المحلي بتكوين مجموعة مكونة من اكثر من عشرة اشخاص قد اتفقوا على انشاء جماعة يحددون اغراضها والتي ينبغي الا تكون منافية للدستور والقوانين العامة ويحددون اسماء المسئول عنها وعنوانها ويكتفي غالبا بعنوانه الشخصي دون الحاجة لوجود مكان خصيصا لذلك وقد صار امرا صعبا ومكلفا في مصر ولكن قد تحتاج الجمعية للفحص اذا فيما لو رغبت في ان تكون ضمن الجمعيات المعتمدة والتي يؤدي دفع التبرعات لها الى ان تخصم من الوعاء الضريبي ثم تحتاج للفحص اخر لها ولاغراضها وميزانيتها فيما لو انها طلبت دعما ماليا من الاجهزة والحكومات المحلية او من الدولة المركزية.

والتصور ان الاتحادات الاقليمية المسيطرة والمتغلغلة وفق القانون الحالي عليها ان ترحل لانها تعمل حاليا ومنذ عام ١٩٦٤ ليس على تنشيط العمل الاهلي بل على عرقلته وقد صارت ثقلا متكاثفة تحتكر هذا اللون من النشاط الاهلي ومن ثم اصبحت معيقة للديمقراطية ولنشاط المجموعات البشرية الفعالة ولقد تحققت عام ١٩٩٠ عندما تقدمت للترشيح لانتخابات الاتحاد الاقليمي لمحافظة القاهرة بان رفضوا طلبي لانني لم احضر دورة تدريبية اتعلم فيها قواعد العمل العام وافهم القانون الحزين ٣٢ = ٦٤

وهنا يدور سؤال هام وهو: هل تدخل الاحزاب والنقابات المهنية والعمالية ضمن «القطاع الثالث» لانها بالفعل ليست جزءا من الدولة (القطاع الاول) كما انها تعمل دفاعا عن مصالح اعضائها اى ان نشاطها ليس من اجل الربح (القطاع الثاني) قانون وتشريع ولوائح تحدد فاعليتها ومن ثم فلا اتصور انها . ومن المفهوم الحالي . تكون جزءا من القطاع الثالث للعمل الاهلي التطوعي كما انني لا اعتقد ان نشاط وفاعلية وانتشار الجمعيات الاهلية ليس بديلا او منافسا للاحزاب والنقابات ولكنه ربما يكون مكملا ومتمما لنشاطها.

والتصور ان اللجنة التنفيذية للمنظمات غير الحكومية والتي كانت الدينامو المولد للنشاط خلال انعقاد مؤتمر السكان الاخير وبقيادة السيدة الفاضلة عزيزة حسين وبتوجيه وفكر رجل الامم المتحدة العتيد د. ابراهيم حلمي عبد الرحمن فضلا عن جميع قياداتها الشابة الواعدة لهي قادرة على ان تكون نواة تساهم في المناقشة العامة لتعديل القانون ٣٢/ ١٩٦٤ كما يمكن ان تكون بديلا رسميا للاتحاد العام للجمعيات والذي يجب ان يرحل بكل تراثه المعيق للتقدم والديمقراطية واحسبه قد رحل فعلا.

ويبقى بعد ذلك قضية مراقبة التمويل لهذا القطاع الاهلي فالدولة مراقبة ماليا من الجهاز المركزي للمحاسبات وقطاع الاعمال مراقب من المساهمين اى من الملاك لرأس المال ممثلا في الجمعية العمومية ولكن من سيراقب الجمعيات الاهلية خصوصا ان هناك حساسيات من التبرعات والهبات القادمة من الخارج ولدينا جميعا تخوفات (مشروعة احيانا واوهام احيانا اخرى) من كل ما ياتي من خارج مصر كما لو كان وراءه اهداف خبيثة هو امر غير دقيق في معظم الاحوال.

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على ان ما دفعني للعودة بالكتابة في هذه القضية كان حوارا ممتدا ممتعا مع الاخ والصديق د. سمير فياض رئيس المؤسسة العلاجية لمحافظة القاهرة وهو من القيادات المتدفقة حماسا لتقدم مصر وياخذ بجدية باساليب الادارة الحديثة ليس في الامور الطبية والتامين الصحي فحسب وانما لتنشيط الاقتصاد بشكل عام ودفع مصر للتحق بالركب الحضاري ويقف بعناد ضد كل وجوه التخلف.

وكان محور الحوار معه حول مقالي السابق كيف يمكن ان يساهم القطاع الاهلي في حل مشكلة البطالة في مصر وكان ان اقترح تكوين جمعيات اهلية في كل مجاورة سكنية تقوم بتنظيم اهالي الحي او المجاورة لتجمع منهم مصاريف لرقابة الحي ولتكن عدة قروش اوجنيهات من كل شقة كل شهر ثم تعهد الى شركات بسيط للقيام بالاعمال المطلوبة والتي تشمل مثلا: جمع القمامة من المنازل بعد تصنيفها الى مواد يمكن اعادة استخدامها مثل الورق والزجاج والخرق والصفيح وما اشبه ومواد اخرى معظمها مواد عضوية مثل مخلفات الماكولات والخضار وهي تصلح غذاء لبعض الدواجن او الحيوانات والبعض الاخر يتحول الى اسمدة ثم شركات تقوم بنظافة الشوارع والحواري وثالثة تقوم بصيانة الحفر واصلاح الارصفة والبردورات ورابعة لاصلاح وانارة المصابيح العامة في الشوارع وخامسة لبناء الاسوار للخرابات وسادسة لتقليم الاشجار وزراعة وصيانة ما هو متاح من مسطحات خضراء ان وجدت واخرى لصيانة المباني وتوفير الخدمات لاتحادات الشاغلين وغيرها الكثير والكثير فقد ثبت ان تكليف هيئة عامة حكومية (قطاع عام) لتجميل ونظافة القاهرة امر بالغ الصعوبة وغير كاف ولي هذه الهيئة قاصرة بنظافة وتجميل الشوارع الرئيسية اى واجهة المدينة فقط حيث يمر الحكام وكبار الزوار. اما الحواري والازقة فانها تترك بلا نظافة ويضطر الاهالي الى حرق المخلفات والزبالة ويؤدي ذلك الى تلوث البيئة وزيادة نسبة ثاني اكسيد الكربون في الجو من ثم فلا يوجد حل حقيقي وعملي يواجه هذا الكم الهائل من المسطح المأهول الا من خلال مشاركة شعبية محلية ويكفي ان تقوم هيئة النظافة والتجميل بتجميع القمامة في مواقع محددة يشرف عليها الجمعيات الاهلية فاذا تمت المشاركة الشعبية وجمعت القمامة من البيوت وخزنت بشكل محكم في مواقع محددة رفعتها هيئة النظافة. ان هذا الاقتراح اذا اخذ بجدية وتم نشر الفكرة للحوار من خلال التليفزيون فسوف تنضج وتنتشر فيحدث تنافس بين المناطق مع بعضها البعض وتبدا المدن الكبرى في حملة نظافة طبيعية وسيصير الارتقاء بالمناطق شيئا فشيئا وهو امر اراه بالغ الاهمية ولابد من طرحه ومناقشته ليتحول الى واقع وهذا الامر هو ما يتم في جميع المدن بالدول المتحضرة ولسنا اقل منهم حبا للنظافة فالنظافة من الايمان.

وقد ذكر لي د. سمير فياض ان هذه الامور لا تحتاج لمهارات عالية ويكفي للتدريب على اتقانها اسابيع قليلة بخلاف الحاجة الى تدريب مكلف في الصناعات الحديثة والمقاولات وغيرها.

ومن خبرتي في ماريا بالساحل الشمالي فان شركات (صغيرة وكبيرة) سوف تنشأ وتتنافس للقيام بهذه الاعمال وتورد العمالة اللازمة لكل ما يعهد به اليها وعندئذ وتدريجيا ستتوافر فرص عمل لعشرات بل ربما مئات الالوف من الوظائف اليدوية والادارية البسيطة دون الحاجة لرؤوس اعمال هائلة فالمعروف ان فرصة العمل في الصناعة قد تحتاج الى عشرات الالوف من الجنيهات.

ان غدنا سيكون اكثر اشراقا اذا تكاتفنا وابتكرنا افكارا غير تقليدية لاننا نواجه ظروفا غير تقليدية فربما لو اطلقنا طاقات «القطاع الثالث» لفتحنا كنزا جديدا لا تبدو آفاقه واضحة بعد وسيساهم في حل مشاكل العشوائيات وصيانة المباني وغيرها من الاعمال التي يشعر الناس انهم في حاجة اليها فضلا عن تفجير طاقات الناس في تحسين البيئة والنشاط الثقافي والرياضي والنسائي وغيرها فهي بالفعل آفاق بلا حدود.

سجن النساء

امضيت ثلاث ساعات ممتعة في «سجن النساء» بالمسرح القومي فاذا بها متعة ذهنية فجرت المشاكل الاجتماعية المعاصرة وسجلت والما مرا عاشته مصر خلال الحقبة من الخمسينات حتى السبعينات.

وتساءلت لابد ان تكون المؤلفة امرأة لانها تعرض تفاصيل نفسية الانثى عندما تحتجز في السجن لسنوات ولابد ان تكون المؤلفة قد دخلت السجن مرة ومرات بل ربما سنة وسنوات لانها تحكي تفاصيل لا يعرفها الا من عاش هذه التجربة القاسية ولكن فوق ذلك وقبله لابد ان تكون قادرة على الكتابة بل وعلى صياغة العمل الفني المسرحي فجاءت الاجابة بان كل هذه الصفات والخبرات لم تتجمع الا للكاتبة المبدعة اليسارية (المتشددة سابقا) فتحية العسال ولقد دفعت ثمنا باهظا من حريتها لكي تتمكن من كتابة هذه المسرحية الفريدة.

كيف السبيل للمشاركة الجادة؟

الأهرام ٣٠ أكتوبر ١٩٩٤

د. عبد الرحمن اسماعيل الصالحي
أستاذ العلوم السياسية - جامعة الزقازيق

عرفت أدبيات العلوم الاجتماعية خلال العقود الثلاثة الماضية لفظة « المشاركة الشعبية» واهتم المشتغلون بهذه العلوم سواء في المجال الاكاديمي او التطبيقي بمدلول ومفهوم المشاركة ومدى التأثير المتبادل بينها وبين النظام السياسي، باعتبارها ركيزة هامة من ركائز التنمية، وباعتبار الايجابي منها مؤثرا بدرجة كبيرة في صنع القرار. فغني عن البيان ان المشاركة الشعبية تعد ركيزة ودعامة من القوى وركائز ودعامات تنمية وتطوير اي مجتمع من المجتمعات. وربما لا نكون مغالين في القول ان محصلتها وايمدتها المضافة تتزايد في المجتمع المصري حيث النسيج الاجتماعي المترابط والسمة العاطفية بين افراده وترسيخ عناصر الازمة ووحدتها في هذا المجتمع، ومن ثم فلا غيرو ان تمثل المشاركة فيه خصوصية متميزة. ومن هنا يمكن القول بلا جدال ان المشاركة الشعبية باتت ضرورية وحتمية. فلا يمكننا ان نتصور عملا او نشاطا يستهدف التنمية الشاملة يمكن ان يكتب له النجاح في غيبة المشاركة الفعالة للمواطنين في تحملهم المسئولية بايمان وعقيدة ولعل السؤال المطروح هنا هو: كيف السبيل الى المشاركة؟

وقبل الاجابة من هذا السؤال لابد من التعرف على معوقات المشاركة الشعبية حتى يمكن تجنبها او التقليل من حدتها على الاقل. وهي متنوعة. فالانصاف ليسد مسئولية السلطة فحسب وليست مسئولية الافراد ولكنها مسئولية مشتركة بين الاثنين. وفي عجالة يمكن القول ان هذه المعوقات تكمن في خلفيتها الذاتية احيانا بين المواطنين والحكومة نتيجة كثرة وعود المسئولين خاصة في المناسبات مع كثرة التصريحات المنشورة إعلاميا اكثر من ترجمتها إلى أعمال.

- اهدار المال العام في بعض مواقع المسئوليات التي تعلو فيها المصالح الشخصية على المصلحة العامة، وهنا تصدع توجهات الجماهير وتخيب آمالهم وتتعاظم إحباطاتهم.

- وان كان ذلك قد تم في فترات سابقة اتسمت بالخوف والقلق وعدم إتاحة اية مساحة ديمقراطية فان إزالة رواسبه من النفس البشرية حاليا يحتاج إلى فرص المزيد من الثقة والمزيد من الالتحام ويمحو عن المواطن الشعور باللامبالاة لدى المواطنين او كما قلنا من قبل « الانامالية». ونظرا في هذا المجال عبارات لها اصول سلوكية تسمع عبارات مأثورة مدوية، اي انه لم يعد يهم توجهه له الشعوب المشاركة، وعبارة مسئوليته، وهي تعني ما على شيء. وكل هذه العبارات تحمل في طياتها معالم السلبية والتنصل من المسئولية وتعمل على تناسي الغربة والاغتراب.

- غنى الخطاب السياسي وغياب ادب الحوار، واستخدام انواع من الكلام البائت لدى عدد من الاحزاب التي تزكي به واجهتها، وتحاول البحث عن دور وذلك يصيب المواطن بكثير من الاحباط لعدم اقتناعه بالمارسة الحزبية الجادة ولغياب النبض الحقيقي للاحزاب في الشارع السياسي، بل داخل بعض الاحزاب نفسها. ولاشك ان محصلة ذلك هي غياب للمشاركة وان وجدت فهي واهية خافتة.

ويعود مرة أخرى لطرح السؤال الذي سقناه من قبل: هل من سبيل لتنمية المشاركة الشعبية وزيادة فاعليتها ان الركائز قائمة وموجودة فعلا. فقط نحتاج إلى تنشيط وإلى تنقية وإلى جهد على المستوى الحكومي والشعبي. وتتصور انه يتمثل في التالي.

- تنمية الشعور بالولاء. ولانقول الانتماء ؛ ذلك لان الانتماء صلة بين عديد من مكونات شخصية المواطن. وهي صلة مفروضة كعلاقة الدين والجنسية والوظيفة او المهنة والاسرة والحزب وغيرها بينما القضية المطروحة هي قضية الولاء. وإن غاب في فترات سابقة لظروف عديدة، إلا انه لم يقتل في نفوس المواطنين. ولعل مساحة الديمقراطية المطولة المتاحة حاليا تعمل على تبرئة الساحة الشعبية ولانقول ان ذلك مسئولية الاعلام الحكومي فحسب بل هي ايضا مسئولية كل القيادات في كل مواقع لتضرب المثل وتكون القدوة وتترسيخ القيم بالعمل والتصرف وليس بالرسوم القانونية فحسب.

٢- ضرورة التأكيد على اهمية البعد الاقتصادي في المشاركة الشعبية مع حصر الامكانيات المتاحة والحاجات المستهدفة، وعرض الصور كاملة بلا ادنى مبالغة. ووضع تفصيلات لامكانية مشاركة المواطنين وتمكينهم من هذه المشاركة.

٣- حان الأوان لوضع ضوابط بل نظام كامل للحساب ثوابا وعقابا مع الجدية والتجرد في الاثنين. وذلك لايتعارض مع حرية السلطات المحلية في الاستفادة من إمكانياتها، واتخاذ ماتراه مناسبا لحلول مشكلاتها.

٤- لايمكن لمنصف ان ينكر على الاعلام قدرته القومية خلال السنوات الاخيرة. وإن كنا نطالبه بمزيد من التنقيه والتخلص من الشوائب حتى يكون بحق أداة هامة من أدوات المشاركة الايجابية في صنع الانسان المصري، وعاملا على تنقية السلوك، وحفز الهمم في إطار يغلب فيه المضمون على الشكل والفعل على القول.

٥- الاهتمام بالبعد الثقافي والتعليمي، ووضع استراتيجية نابعة في إطار المتطلبات القومية. فالمسألة التربوية في مصر مرتبطة إرتباطا جوهريا بالنظام السياسي للدولة ككل. ولايخامرنا ادنى شك أن الوزير المحارب الدكتور حسين بهاء الدين تؤمن إيمانا كاملا باهمية المشاركة. واعتقد انه بسبيله لغرس وزرع المشاركة في نفوس الطلاب والتلاميذ. وتلك بداية طيبة التنشئة السياسية اللازمة لجيل المستقبل.

٦- المواطنون مدعوون للمشاركة على اختلاف طوائفهم وبخاصة المثقفون والمتعلمون. ذلك أن إسهاماتهم تكون اكثر إشارا، وإن لم تكن لهم إسهامات. فعلى الاقل سيتوقفون عن النقد غير الموضوعي بليت كلمة أخيرة وهي اننا نعلق كل مشاكلنا وعموما على الحكومة، وكأنها من غير جنس البشر. والله لم يخلق ملائكة يمشون على الارض.. فكفي جنبا للنيل حكومتنا.. وتعريتها امام الناس وكأنها معتدية علينا، ولنحاسب انفسنا قبل أن ننقد أو نجذب ثياب الآخرين.. ولنسأل انفسنا عما قدمناه ونقدمه لبلدنا؟

ومجمل القول عندي اننا جميعا مطالبون بالنهوض من سباتنا وبذل الجهد من أجل بلدنا. حتى يغير الله احوالنا للأفضل. صدق الله «إن الله لا يغير مابقوم حتى يغيروا مابانفسهم».

دور القطاع الخاص في التنمية

السنة ١١٧ - العدد ٣٨٩٥٠

الأهرام ٢٨/ ٧ / ١٩٩٣ ٤١ رجاء

شريف دلاور
خبير في الادارة

ملف على اعتاب القرن الحادي والعشرين ووراءنا تجربة قرن باكمله شملت فيه سياسيا واجتماعيا تلك النظم التي اعتمدت على مركزية الحكم، وحضرت اقتصاديا تلك الاشكال التي قامت على قيام الدولة بالانتاج

ويدخل القرن الجديد وقد رأيت لطلعات المواطنين مستويات محتملة فرصة، مما نعني من حقوق في العمل والتعبير عن الرأي، وفي خدمات صحية وتعليمية وثقافية وترفيهية ملائمة، وفي مسكن لائق وبيئة نظيفة ويزيد من هذه التطلعات سقوط الحواجز بين الامم نتيجة لثورة الاتصالات والمعلومات، ومقارنة الشعوب الفقيرة احوالها باوضاع الشعوب الاخرى التي سبقتها في مجال التقدم والرفاهية

واذ من المعبر في النظم التي تعتمد على اقتصاد السوق، ان تقع المسئولية في تصحيح اوضاع الماضي على اكتاف مؤسسات قطاع الاعمال وليس علينا ان ندرك ايضا انه ليس ثاني هذه المجهودات ثمارها، ولكي تنجح مصر في بناء واستمرار نظام اقتصادي قائم على الاستثمار، فعلى كافة المؤسسات: حكومية وعامة وخاصة وغيرها ان تعمل متعاونة ومتكاتفة نحو تحقيق هذا الهدف

وعلينا بالتالي ان نبتعد عن مناقشات ترسم الفواصل لادوار القطاع الخاص والقطاع العام في التنمية، حيث ان اقتصاد السوق يعني اولا واخيرا المنافسة في مواجهة الاحتكار، وذلك لصالح المجتمع الاكبر من المواطنين وهم المستهلكون

من هذا المنطلق، يمكن ان نتصور دور القطاع الخاص في التنمية في الفترة القادمة يتمثل في خلال التركيز على الانتاج وتقوية جانب المواطنة الاقتصادية للقوى العاملة ECONOMIC Citizenship والمساهمة في توحيد القيم ومعايشة الاقتصاد العالمي الجديد والمشاركة في الاعداد للمستقبل

اولا: التركيز على الانتاج

ان التنمية الاقتصادية بما تعنيه من توفير لفرص عمل جديدة والقضاء على البطالة ومحاربة الفقر، لا تأتي الا من خلال التركيز على الانتاج سواء كان صناعيا او زراعيا ان كل فرصة عمل في مشروع انتاجي قادر على خلق عشرات من فرص العمل في مشروعات اخرى صغيرة مغذية للمشروع الكبير، كما ان كل فرصة عمل انتاجية قادرة على خلق عشرة فرص عمل خدمية حولها، هكذا يؤدي التركيز على الانتاج الى تحقيق مستويات مرتفعة في فرص العمل في كافة القطاعات الاخرى

ويعني التركيز على الانتاج ايضا ان يقوم القطاع الخاص باستيعاب احدث التطورات التكنولوجية وتطويع ما يصلح منها للبيئة المحلية مما يخلق بيئة اساسية تكنولوجية

ثانيا: تقوية عناصر المواطنة الاقتصادية للقوى العاملة

تعتبر مظلة العمل هي النواة التي تدور حولها حياة المواطنين في المجتمعات المتقدمة، فعلاوة على توفيرها لفرص العمل فهي التي تدفع العاملين بها الى عملية التعلم المستمر

وهي التي توفر لهم الرعاية الصحية والتأمينية، وتشاركهم في حل ازمة اسكانهم ومشكلاتهم وتقدم لهم خدمات عديدة مثل حضانات رعاية الاطفال للعاملات من الامهات ومثل الانشطة الثقافية والترفيهية

كل ذلك يخلق انتماء العامل لمظلته ويزيد من انتاجيته ويرفع من كاهل الدولة اعباء يصعب، مع الوقت، ان توفرها للعدد الهائل والمتزايد من المواطنين

ثالثا: المساهمة في توحيد القيم

تعتبر قيم العمل الشامل والانضباط الذاتي وقواعد العمل السليم Business Ethics اهم الصفات التي تحتاجها قيادات القطاع الخاص في المجتمعات الناجحة فلا نجاح ولا مال بدون عمل وانضباط، ولا مكان للصدفة او الربح السريع على حساب المجتمع

كما ان القطاع الخاص المستنير (رجال الاعمال في اليابان مثال على ذلك) يؤكد قيم التعاون على مستويات عديدة بين الافراد والجماعات بين المنشآت والموردين والمستهلكين بين الادارة والعمال وبين قطاع الاعمال والحكومة، ولا يوجد تعارض بين المنافسة والتعاون في نظام اقتصاد السوق. فالقطاع الخاص والمنافسة هما الاساس الذي يبنى عليه هذا النظام ولكن بدون المناخ التعاوني الذي يحقق الاهداف الجماعية Collective goals للمجتمع. وعلى القطاع الخاص ان يحقق التوازن المطلوب بين المنافسة والتعاون

رابعا: معايشة الاقتصاد العالمي

صار العالم قرية اقتصادية صغيرة، ودور القطاع الخاص جوهري في ربط الاقتصاد المحلي بالاقتصاد العالمي من خلال المنافسة في التجارة والصناعة والخدمات، ويتطلب ذلك ان يتطلع القطاع الخاص الى دور حضاري في تشجيع تعلم اللغات الاجنبية ومعرفة خصائص الثقافات الاخرى فلا منافسة ولا اختراق لاسواق العالم بدون معرفة دقيقة للمستهلكين في الدول الاخرى

كما ان للثقافة الحفاظ على البيئة وحماية الصحة بعدان الحكم المحلي والقطاع الخاص امام خيارات عديدة، تتطلب مشاركة الطرفين مثل عمليات اعادة المعالجة Re-cycling او التصنيف للمخلفات، او ان تصير الاسعار هي الطاقة الاقتصادية الكاملة للمنتج بما في ذلك تكلفة التخلص منه بعد الاستخدام، او ان يتحمل المواطن قيمة ما يتخلص منه او تحديد اماكن التلوث الصناعي ووسائل المعالجة الخ. كل ذلك يحتاج من الحكم المحلي والقطاع الخاص الى فكر ابتكاري خلاق يراعي في ان واحد متطلبات البيئة من جهة ومصلحة الاقتصاد القومي من جهة اخرى.

خامسا: المشاركة في الاعداد للمستقبل: ان القطاع الخاص في الدول المتقدمة يعلم تماما ان الموارد البشرية والتنمية البشرية هما اساس بقائه وازدهاره وبالتالي فانه يعطي اهمية كبرى للاستثمار في تأهيل وتدريب القوى العاملة. وفي اليابان، على سبيل المثال، تقع مسئولية التدريب على منشآت الاعمال الخاصة ولا تنفذ الحكومة اية برامج قومية للتدريب. اما في المانيا فيجد الشباب يتحرك من المدرسة الى العمل خلال مسار يشمل تدريبا داخل المصانع الخاصة.

ويكون للقطاع الخاص دور في محو الامية من خلال فصول داخل المصانع نفسها ووسائل الترفيه لتطلب محو الامية، كما يكون لقطاع الاعمال الخاص دور في العملية التعليمية على كافة المستويات، وذلك بتحديد احتياجاته كما ونوعا ودراسة امكانية تمويلها مع المؤسسات المالية وتدعيم المؤسسات الدراسية بالخبرات والمهارات من قطاع الاعمال، وكذلك بوضع امكانيات المنشآت المادية (مثل المعامل وغيرها) في متناول المؤسسة التعليمية

لقد جمل الكاتب والمفكر مارسل بروست عندما قال ان السفر الحقيقي للاكتشاف لايتحقق في البحث عن اراض جديدة وانما في الرؤية باعين جديدة.

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