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ORIGINAL ARTICLE

# The World Heritage Centre's approaches to the conservation of New Gournia Village, and the assessment of its authenticity and integrity



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**Abstract** New Gournia Village, which is located inside one of the World Heritage Sites in Egypt, has never been recognized as an element contributing to the site's Outstanding Universal Value. The recognition of the village as a contributing element is reliant on the successful assessment of its authenticity and integrity. Responding to the dramatically declining integrity of the village, the World Heritage Centre has carried out an architectural study to guide the potential conservation works in the property. The study has recommended that a group of objectives and two approaches to the conservation of the village should be adopted. One of these two approaches has been concerned with the conservation of the village according to the architect's original intentions and principles. The previous approach can be called the principles-based approach. The main aim of this study was to examine the agreement of the World Heritage Centre's objectives and their proposed principles-based approach to the conservation of the village with the aim to improve its chance in meeting the conditions of authenticity and integrity. The study approached the previous aim by assessing, by means of a proposed methodology; the level of significance, authenticity and integrity of the property. Based on the previous assessment, a list of conservation interventions was proposed to improve the property's chance in meeting the conditions of authenticity and integrity. Finally, the World Heritage Centre's recommended approaches and objectives were examined against the previous proposed conservation interventions. The findings indicated the possibility to adopt the principles-based approach to the conservation of New Gournia Village, as well as the other World Heritage Centre's objectives, without limiting the property's chance in meeting the conditions of

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authenticity and integrity. The study recommends to carry out further studies that are concerned with the identification of the architect's philosophy and architectural principles that should be the key reference of all the potential conservation interventions in the village.

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## 1. Introduction

New Gournia Village, which can be considered Hassan Fathy's key community project, represents an outstanding heritage resource in Egypt and on the international level. The village represents an early trial to develop a model for Egypt's rural settlements that are responsive to their socio-cultural, economic and environmental contexts. From the perspective of many scholars [1,2], Hassan Fathy's works, in general, can be considered an early trial to introduce sustainable architecture. New Gournia Village, which has been designed around 1945 [3], also represents one of the outstanding examples of Egypt's recent and vernacular heritage resources. Both patterns of cultural heritage, which are recent and vernacular heritage, represent two of the under-represented patterns of World Heritage Sites. According to a study commissioned by the World Heritage Centre, the heritage resources of some of the UNESCO's regions, as well as some patterns of heritage resources have been found under-represented on the World Heritage List. Among the under-represented regions is the Arab States region where Egypt is located, and among the under-represented patterns of heritage resources are the vernacular and recent heritage patterns. To address these representational gaps, the World Heritage Committee has adopted a strategy that is called the Global Strategy in 1994 [4]. Accordingly, the World Heritage Committee has urged the nomination for inscription on the World Heritage List of properties representing the under-represented patterns of cultural heritage and also representing the under-represented UNESCO's regions.

New Gournia Village is located inside one of the Egyptian World Heritage Sites, which is Ancient Thebes with its Necropolis World Heritage Site in Luxor. The previous property is the only World Heritage Site in Egypt that incorporates within its boundary elements representing recent and vernacular heritage [5]. Although the village is located inside the previous World Heritage Site, it is not recognized as one of the elements that contribute to the Outstanding Universal Value of the World Heritage Site. The World Heritage Site in Luxor has been inscribed mainly because of its outstanding archaeological value [6]. The property's nomination document has discussed the justifications for the inscription of the property on the World Heritage List. The features that the nomination document has addressed in order to justify the property's Outstanding Universal Value have been limited to the archaeological sites in the property; such as the temples of Karnak, Luxor and Deir al Bahari [7]. The ICOMOS justifications of the Outstanding Universal Value of the property, and its inscription on the World Heritage List, have also focused on its archaeological value [8]. The reason why the other elements representing recent and vernacular heritage in the property, such as New Gournia Village, have not been recognized as contributing elements might be the then limited

recognition of recent heritage as a significant pattern of cultural heritage that deserves the inscription on the World Heritage List. At the time when the World Heritage Site in Luxor was nominated for inscription on the World Heritage List, when Hassan Fathy himself was still alive, it could have never been possible to recognize his works in Luxor as heritage resources.

Responding to the Global Strategy, it might be of interest to the World Heritage Centre and to Egypt to re-consider the inscription of the World Heritage Site in Luxor in order to recognize New Gournia Village as one of the elements that contribute to the property's Outstanding Universal Value. To recognize the village as a contributing element it should enjoy an Outstanding Universal Value and should satisfy the conditions of authenticity and integrity [9]. The original buildings of the village, which have been designed by Hassan Fathy and constructed mainly using earth bricks, suffer seriously from the decline of their integrity and from the many physical alterations carried out to them, which resulted in the decline of their authenticity. Many of the original buildings in the village have been demolished and replaced by unsympathetic high rise buildings constructed using concrete. Due to its declining condition, the preservation of New Gournia Village has become very urgent. Consequently, an international campaign has been launched to preserve New Gournia Village, as well as the rest of Hassan Fathy's works. The campaign led to the establishment of an international association concerned with the preservation of the works of Hassan Fathy in 2008. The association contacted the World Heritage Centre and the World Monuments Fund [10], who responded positively. Subsequently, both organizations embarked upon two studies on New Gournia Village. The first of these studies has been a socio-economic study, while the second has been an architectural study. The architectural study recommended that two approaches to the conservation of the village, as well as a group of conservation guidelines, should be adopted [6]. Adopting these approaches to the conservation of the village as well as the proposed guidelines is expected to have significant effects on any future assessment of the authenticity and integrity of the village.

## 2. The aim and the method of the study

The main aim of the study was to examine the contribution of the World Heritage Centre's proposed guidelines and approaches to the conservation of New Gournia Village to the improvement of the assessment of the village's authenticity and integrity. To achieve the previous aim, the level of significance of the heritage values that the village enjoys and its authenticity and integrity had to be assessed. To assess the level of significance of these values, a typology of values had to be adopted. The adopted typology was largely based on Feilden's typology [11]. The previous typology was modified

to allow for the incorporation of sustainability as a subsidiary value to the architectural value.

A methodology, which was concerned with the assessment of the level of significance of the values that the village enjoys and with the assessment of its authenticity and integrity, was developed. The previous methodology was largely based on the Operational Guidelines for the Implementation of the World Heritage Convention's methodology concerned with the assessment of the nominated properties' significance, authenticity and integrity. According to the Operational Guidelines, a property will be considered to enjoy an Outstanding Universal Value if it satisfies at least one of a list of ten criteria [9]. The methodology adopted to assess the level of significance of the property adopted only one of the previous list of criteria, which is the second criterion. The second criterion is concerned with the geographical and temporal interchange of the values that the property enjoys. The other adopted criteria are the stakeholders, or the level at which the values were found to be experienced and appreciated, and the true representation of the values of the Egyptian culture. Mason [12] emphasizes the significance of the role of the stakeholders in indicating the level of significance of heritage resources. Jokilehto [13] indicates that a heritage resource could be considered to enjoy a universal value if it was found to represent a true and authentic expression of a particular culture.

The methodology adopted to assess the authenticity of the property was largely based on the Nara Document on Authenticity and the Operational Guidelines' methodology for authenticity assessment. Article 9 in the Nara Document states that "Our ability to understand these values depends, in part, on the degree to which information sources about these values may be understood as credible or truthful. Knowledge and understanding of these sources of information, in relation to original and subsequent characteristics of the cultural heritage, and their meaning, is a requisite basis for assessing all aspects of authenticity" [14, p. 4]. Article 13 in the Nara Document lists the various aspects of these sources of information; which include form and design, materials and substance, use and function, traditions and techniques, location and setting, and spirit and feeling [14]. On the other hand, the Operational Guidelines indicate that a property can be considered to satisfy the conditions of authenticity if its relevant attributes truthfully and credibly convey its cultural values. The attributes of authenticity adopted by the Operational Guidelines are almost the same aspects of the sources of information that have been listed in the Nara Document with few differences. The Guidelines' attributes include form and design; materials and substance; use and function; traditions, techniques and management systems; location and setting; language, and other forms of intangible heritage; and spirit and feeling [9].

The Operational Guidelines have adopted another methodology to assess the integrity of the properties nominated for inscription on the World Heritage List. According to this methodology, assessing the integrity of cultural properties involves assessing the wholeness and intactness of these properties. Therefore, the assessment of integrity involves assessing the extent to which the property retains all the elements that are necessary to convey its values, and assessing whether these elements are of adequate size [9].

The assessment of the authenticity and integrity of the village revealed the values that are not expected to meet the conditions of authenticity and those that might not satisfy the conditions of integrity. Based on the previous assessment, the required conservation interventions were identified. The proposed conservation interventions were identified so that they represent the minimal conservation interventions that improve the property's chance to satisfy the conditions of authenticity and integrity. These interventions were also identified so that they target attributes, such as location and setting and spirit and feeling, and avoid targeting attributes; such as form and design, and use and function. By doing so, it was made possible to adopt the conservation approaches that allow the preservation of the property according to the designer's architectural principles, instead of restoring the property exactly to its original design. This approach also allowed for adopting conservation interventions, such as the rehabilitation of the old buildings into other relevant uses. Finally, the guidelines that have been proposed by the World Heritage Centre's report were examined against the study's proposed list of conservation interventions.

### 3. Introduction to the property and its significance

New Gournia Village is located on the western bank of the Nile in Luxor. The village has been planned originally as a relocation destination of another village that is called Old Gournia. Old Gournia Village is located to the west of New Gournia on the edge of the mountains outside Luxor. It was intended to relocate Old Gournia Village to its new location because the presence of the village in its original location was considered a serious threat to the surrounding archaeological sites. One of the tribes that inhabited Old Gournia Village, which is the Horrabat tribe, has been accused of tomb robbing. That is why it was considered necessary to relocate the entire village away from the valuable surrounding archaeological sites in the mountains outside Luxor. Hassan Fathy, who has been commissioned to design the new village, has chosen the location of New Gournia inside the agricultural lands of the Nile Valley on the western bank of the Nile in Luxor [3].

The construction of the village began around 1946 and continued till around late 1947 when it was put to a halt. Hassan



Figure 1 The mosque in New Gournia Village [15].



**Figure 2** An internal photograph of the theatre in New Gournia Village [15].



**Figure 5** An example of the buildings designed by Hassan Fathy in New Gournia Village that suffer from the spread of deep cracks throughout their earthen walls, and from the dramatic decline in their condition [15].



**Figure 3** Hassan Fathy's house. The condition of the house has declined dramatically since the architect and the house's janitor passed away. Now the house is deserted and inaccessible [15].



**Figure 4** Some of the remaining peasants' houses in New Gournia Village [15].

Fathy has discussed the reasons that led to the discontinuation of the project in the book that he published in 1973, which is entitled "Architecture for the Poor", in further detail [3]. Only a small section of the original plan has been constructed [2]. Some of the original buildings designed by Hassan Fathy in



**Figure 6** An example of the many uncontrolled new developments that have very modest architectural and visual qualities, which have overwhelmed New Gournia Village. These new developments, which are high-rise buildings constructed using reinforced concrete, represent a serious threat to the village authentic spirit and feeling [15].

the village have been demolished, such as the school that was located to the north of the village. Some other buildings survived till present time. According to the World Heritage Centre's study, the number of these buildings amounts to around 60 buildings [6]. These buildings include the mosque

(Fig. 1), the theatre (Fig. 2), the khan, a small section of the marketplace, Hassan Fathy's own house (Fig. 3), and some of the peasants' houses (Fig. 4). The physical integrity of almost all these buildings, except for the mosque and the theatre, has declined dramatically. Many buildings suffer from the spread of deep cracks throughout their walls, which represent a serious threat to these buildings' integrity (Fig. 5). Other buildings have partially collapsed, while others have undergone very severe internal and external physical alterations. The village has been overwhelmed by a myriad of unsympathetic high rise buildings constructed using reinforced concrete. These new developments represent a serious irreversible threat to the authentic spirit and feeling of the village as a whole (Fig. 6). The decline in the condition of the buildings in the village might be attributed to the rising level of the subterranean water underneath and around the village. The poor sewage system in the village, which largely depends on septic tanks, might be held responsible for the decline in the physical condition of the buildings in the village [6,16]. The construction of the High Dam and the subsequent rise in the level of the subterranean water throughout Egypt might be held responsible for these problems, as well.

#### 4. The international campaign for the conservation of New Gournia

An international campaign to safeguard the heritage of Hassan Fathy has been launched and has been led by two Egyptian professors who work in Geneva University in Switzerland. The campaign has led to the establishment of the "International Association for the Protection and Conservation of the Heritage of Hassan Fathy" in 2008. The association has contacted both the World Heritage Centre and the World Monuments Fund concerning the preservation of New Gournia Village [10]. In 2009, the association submitted a signed petition to the World Heritage Centre concerning the preservation of New Gournia Village. The association has also contacted the World Monuments Fund, who listed New Gournia Village on the 2010 World Monuments Watch List for the 100 most endangered sites in the world [6]. The World Monuments Fund has agreed to finance the conservation works carried out to New Gournia Village. The World Heritage Centre has carried out an architectural study on the conservation of New Gournia Village that has been published in 2011 [6]. The World Heritage Centre has also been involved with the conservation works of the khan in New Gournia. On the other hand, the World Monuments Fund has carried out another socio-economic study of the village that has been published in 2011 [16].

The architectural study has proposed a master plan for the village. The study has also adopted a group of objectives of this master plan. The key relevant objectives of the master plan involve the recognition of the wide spectrum of the village's heritage values; particularly the townscape, urban and landscape values. The objectives also include re-using the various buildings designed by Hassan Fathy; such as the khan, the marketplace and the theatre. The architectural study has also recommended that all the buildings designed by Hassan Fathy should be restored and valorized. The master plan aims at the rehabilitation of the residential blocks in the village and at improving their conditions [6].

The architectural study has recommended that two approaches to the conservation of the village should be adopted. The first approach can be described as a restoration-based approach. According to this approach, the remaining earthen houses designed by Hassan Fathy can be preserved according to the earthen architectural conservation techniques, and also according to their original and exact designs. The other approach can be called the principles-based approach to the conservation of the village. According to this approach, the village can be preserved according to Hassan Fathy's architectural principles and philosophy, instead of preserving the village according to his original designs [6]. The study seems to indicate that sustainability has been considered the key principle that should be adopted to carry out the various conservation interventions according to this approach. What might support this assumption is that the study has recommended the establishment of an academic research centre for sustainable architecture in New Gournia that has been called the "International Centre for Sustainable Architecture", ICISA. The previous research centre, which is proposed to be located to the north of the mosque, has been intended to become the key entity concerned with the various conservation works in the village [6].

The architectural study has proposed a group of actions and guidelines. These guidelines include reusing the buildings designed by Hassan Fathy and constructed using earth with a high degree of authenticity, and the rehabilitation of the urban spaces designed by Hassan Fathy. The proposed actions include the completion of the village's layout, and the recovery of the layout that Hassan Fathy planned for the constructed section of the village. The proposed actions also involve the maintenance of the public facilities and services in the village, the provision of additional residential units to meet the growing residential needs, and the reorganization of the various agricultural activities in the village. The study has proposed a list of the required conservation interventions. These interventions involve the preventive maintenance and repair of the various public buildings, the restoration of buildings such as the khan and the theatre, the adaptive reuse of some of the restored public buildings, and the rehabilitation to some degree of authenticity of all the houses. The proposed conservation interventions also involve the reconstruction of some buildings, the total and partial demolition of some of the unsympathetic developments and the vertical extensions beyond the second floor, and the introduction of many new developments such as the "International Centre for Sustainable Architecture" [6].

#### 5. The findings of the analysis

##### 5.1. The identification of the values that the property enjoys and the assessment of their level of significance

The findings (Table 1) revealed that the village enjoys 15 values, 14 of which are more likely to enjoy an international level of significance. These 14 values involve values such as the identity value, the religious value, the historic value, the architectural value, the social value and the political value. The criteria that justified the international level of significance of these values are the true expression of the values of the Egyptian culture, the level at which the values are experienced

**Table 1** The assessment of the property's level of significance, authenticity and integrity [15].

The values	The level of significance	The assessment of Authenticity	The assessment of integrity	
			The completeness of the attributes	The condition of the attributes
Identity value	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Spiritual/religious value	International	Unsuccessful assessment	Ambivalent result	Unsuccessful assessment
Respect and veneration values	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Historic value	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Age value	National	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Aesthetic value	International	Successful assessment	Unsuccessful assessment	Successful assessment
Architectural value	International	Ambivalent result	Unsuccessful assessment	Successful assessment
Townscape and urban values	International	Successful assessment	Successful assessment	Successful assessment
Landscape and ecological values	International	Successful assessment	Successful assessment	Successful assessment
Scientific value	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Functional value	International	Successful assessment	Successful assessment	Unsuccessful assessment
Economic value	International	Successful assessment	Unsuccessful assessment	Unsuccessful assessment
Social value	International	Ambivalent result	Ambivalent result	Successful assessment
Educational value	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment
Political value	International	Unsuccessful assessment	Unsuccessful assessment	Unsuccessful assessment

and appreciated, and the interchange of the values that the property enjoys.

The property was considered to enjoy an identity value because of the ability of the design of the houses in the village, which has been influenced by Old Gourná's houses as well as by Historic Cairo's houses, in stimulating the local community's feelings of their identity. The religious value of the property seemed to stem from its ability in stimulating the local people's religious feelings largely because of the presence of the mosque, to which the majority of the residents are spiritually attached. The property was found to enjoy a respect value because of its ability in stimulating the respect feelings of its residents as well as its visitors towards Hassan Fathy. The level of significance of the respect value was considered to extend to the international level since the works of Hassan Fathy seemed to have been respected and appreciated on the international level. The UIA Gold Medal awarded to Hassan Fathy in 1984 [17], and the Aga Khan Chairman's Award awarded to him in 1980 [18], emphasize such an international respect and appreciation of his works.

The property was also considered to enjoy a historic value because of its historic association with Hassan Fathy, the designer of the village, and because of its historic association with outstanding historic archaeological discoveries, particularly the discovery of Deir al Bahari cache of the mummies of 1881 [19]. The age value of the property was considered to stem from the weathering and use over time of its materials, and from its retention of patina of time and many evidences of lack of integrity. The property was considered to enjoy an aesthetic value because of its exceptional visual qualities, which are associated with Hassan Fathy's sensitive design of the façades of the various buildings in the village and his ability to manipulate the forms of the various traditional structural elements, particularly the domes and vaults, of these buildings. The property was considered to enjoy an architectural value that was considered to stem from the delight, firmness and commodity aspects of its design, as well as from its sustainability qualities. The sustainability qualities of the buildings in the village largely stem from their construction material, which is earth, as well as from their environmentally sensitive building elements; such as the domes, the vaults and the internal court-

yards. The architectural value of the property was considered to enjoy an international level of significance because the value has been interchanged over a span of time that goes back to the mediaeval time and extends till present day, and has also been interchanged within a geographical region that extends to the international level. The architectural value of the property and of the works of Hassan Fathy in general has had strong influences on other philanthropists and architects' works outside Egypt, such as Simone Swan in the United States of America. Hassan Fathy's book "Architecture for the Poor" has also been translated into Spanish and has had inspiring influences on the local people in other countries, such as Mexico [20].

The townscape value of the property was considered to stem from the harmonious visual and physical relationships between the buildings in the property, and between the village and its surroundings. The inward and outward views into the surrounding mountains and green fields, as well as the landmark quality of many buildings in the village, have also contributed to the townscape value. The landscape value of the property was considered to stem from the property's retention of many genuine landscape elements that enjoy distinctive qualities. The property was considered to enjoy a scientific value because of its ability in providing answers to some scientific dilemmas related to earthen construction techniques.

The village was considered to enjoy a functional value because many of its original buildings are still in use, while others have the capacity to be adapted for new uses. The property was considered to enjoy an economic value because of its ability in encouraging tourism due to its location inside one of the key tourism destinations in Egypt, which is the World Heritage Site in Luxor. The property was considered to enjoy a social value, which stems from its urban spaces' ability in facilitating the social connections of the local community in the village. The educational value of the property was considered to stem from the property's ability in providing the new generation with some knowledge about their history and culture because of its historic association with Old Gourná Village and with the nearby archaeological sites, and because of its retention of many educational institutions such as the many schools in the village. Finally, the property was considered

to enjoy a political value. The political value of the property stems from its association with Hassan Fathy, whose anti-colonialism political views were reflected by his trials to re-establish the traditional national identity in architecture and art. The village largely embodies the architect's political principles.

### 5.2. The assessment of the authenticity and integrity of the values that the property enjoys

To assess the authenticity of the values that the property enjoys, the elements that contribute to these values, as well as their relevant attributes, were first identified. For the identity value, which stems from the ability of the design and materials of the buildings designed by Hassan Fathy in stimulating the local community's feelings of their identity, the various buildings designed by Hassan Fathy were identified as the contributing elements. The form and design of these buildings, as well as their materials, which are largely influenced by the similar vernacular designs and materials of Old Gournia's buildings and those of Historic Cairo's houses, were identified among the attributes that express the identity value. The other relevant attributes were identified to involve the function, the construction techniques, and the spirit and feeling of the buildings designed by Hassan Fathy. The contributing elements and their relevant attributes of the other values that the property enjoys were identified according to the same way.

In order to assess the authenticity of each value, the extent of genuineness and truthfulness at which the attributes expressed the values was assessed. In relation to the identity value, the authenticity of the form and design of the various buildings was considered slightly genuine. The form and design of the various buildings designed by Hassan Fathy have undergone serious alterations. These alterations include the horizontal subdivision of many buildings into smaller units, the vertical extensions to many buildings, the alterations carried out to many windows and doors (Fig. 7), and many other internal alterations. The authenticity of the materials of the various buildings designed by Hassan Fathy was considered fairly genuine. The internal and external alterations carried out to these buildings have resulted in the introduction of new totally incongruent materials and thus undermined the



**Figure 7** An example of the alterations made to the openings of one of the earthen buildings designed by Hassan Fathy in New Gournia Village [15].

authenticity of the materials of these buildings. Because of these alterations, the authenticity of the functions and the construction techniques of the various buildings was considered fairly genuine, while that of the spirit and feeling of these buildings was considered slightly genuine. The authenticity of the identity value as a whole, which is dependent on the previous assessments, was assessed as fairly genuine. The authenticity of the other values was assessed according to the same method. Due to the many internal and external alterations carried out to the original buildings in the village, only five of the values that were considered to enjoy an international level of significance were found more likely to satisfy the conditions of authenticity (Table 1). These values are the aesthetic value, the townscape value, the landscape value, the functional value and the economic value.

To assess the integrity of the various values, the completeness and condition of the attributes that express these values were assessed. Due to the declining condition of the original buildings in the village, most of the values that the property enjoys were found unlikely to meet the conditions of integrity. Only two values that were considered to enjoy an international level of significance and were found to meet the conditions of authenticity were considered more likely to satisfy the conditions of integrity. These two values are the townscape and the landscape values (Table 1).

## 6. The proposed conservation interventions

Many conservation interventions were proposed to improve the property's chance in meeting the conditions of authenticity and integrity. These interventions were intended to conform neither to the World Heritage Centre's guidelines nor to its proposed approaches to the conservation of the property. Therefore, these interventions were proposed to represent the minimal interventions that improve the property's chance in meeting the conditions of authenticity and integrity. These interventions were not intended to address all the attributes that were considered inauthentic, incomplete or in a bad condition. Particular attributes were chosen as the focus of the proposed conservation interventions so that such interventions allow the adoption of the principles-based approach to conservation. These attributes were also chosen so as to allow conservation interventions such as the adaptive re-use of the buildings in the village. To adopt interventions such as adaptive re-use and approaches such as the principles-based approach to the conservation of the village; it was preferred to avoid attributes such as form and design, use and function, and materials while deciding which interventions should be adopted.

The proposed conservation interventions (Table 2) had to be chosen so that they address nine of the values that the property enjoys so that these values and the property in general succeed in meeting the conditions of authenticity. These values are the identity value, the religious value, the respect value, the historic value, the architectural value, the scientific value, the social value, the educational value and the political value. It was possible to adopt conservation interventions that could avoid attributes such as form and design, use and function, and materials for almost all these values except for one value, which is the religious value, where the proposed interventions had to target the "use and function" attribute, and also except for other six values where the conservation interventions had

**Table 2** The values that require conservation interventions so that they satisfy the conditions of authenticity, and the contributing elements and attributes that should be targeted [15].

The values	The contributing elements	The relevant attributes	The required interventions
Identity value	The various buildings designed by Hassan Fathy	Materials and substance	The restoration of the buildings designed by Hassan Fathy according to their original materials, and the removal of all the inauthentic internal alterations
		Traditions, techniques and management systems Spirit and feeling	The restoration of the buildings designed by Hassan Fathy to their original condition using the original construction techniques The restoration of the spirit and feeling of the buildings designed by Hassan Fathy to its original condition; carrying out all the necessary changes to the new developments that detract from the authentic spirit and feeling of the property
Spiritual/religious value	The various buildings designed by Hassan Fathy	Use and function	The restoration of the buildings designed by Hassan Fathy according to their original functions
		Spirit and feeling	The restoration of the buildings designed by Hassan Fathy to their original spirit and feeling
Respect and veneration values	The various buildings designed by Hassan Fathy	Materials and substance	The restoration of the various buildings designed by Hassan Fathy according to their original materials
		Traditions, techniques and management systems	The conservation of the various buildings designed by Hassan Fathy according to his traditional construction techniques
	The association of the property with Hassan Fathy	Materials and substance	The restoration of the materials of the buildings designed by Hassan Fathy to the condition that reflects the architect's principles
	Traditions, techniques and management systems Location and setting	The conservation of the various buildings designed by Hassan Fathy according to the architect's original construction techniques	
Historic value	The various buildings designed by Hassan Fathy	Location and setting	The conservation of the location of the buildings designed by Hassan Fathy to its original condition
		Materials and substance	The restoration of the materials of the buildings designed by Hassan Fathy to the condition that reflects the architect's principles
	The association of the property with Hassan Fathy	Traditions, techniques and management systems Location and setting	The conservation of the buildings designed by Hassan Fathy according to the construction techniques that reflect the architect's principles The conservation of the location of the buildings designed by Hassan Fathy to the condition that reflects his principles
	Spirit and feeling	The conservation of the spirit and feeling of the village to the condition that reflects the architect's principles	
Architectural value	The various buildings designed by Hassan Fathy	Spirit and feeling	The restoration of the spirit and feeling of the village to the condition that reflects the architect's original design
Scientific value	The various buildings designed by Hassan Fathy	Materials and substance	The restoration of the buildings designed by Hassan Fathy according to their original materials
Social value	The urban spaces inside the village	Traditions, techniques and management systems	The conservation of the buildings designed by Hassan Fathy according to Hassan Fathy's traditional construction techniques
		Spirit and feeling	The restoration of the urban spaces in the village to their original spirit and feeling



Educational value	The various buildings designed by Hassan Fathy and associated with Old Gournia	Materials and substance	The restoration of the buildings designed by Hassan Fathy according to their original materials
		Location and setting	The conservation of the location of the buildings designed by Hassan Fathy according to the architect’s original design
		Spirit and feeling	The restoration of the buildings designed by Hassan Fathy to their original spirit and feeling
Political value	The association of the property with Hassan Fathy	Materials and substance	The restoration of the materials of the buildings designed by Hassan Fathy to the condition that reflects his architectural principles
		Traditions, techniques and management systems	The conservation of the buildings designed by Hassan Fathy using the construction techniques that reflect the architect’s principles
		Location and setting	The restoration of the location of the buildings designed by Hassan Fathy to the condition that reflects the architect’s principles
		Spirit and feeling	The restoration of the spirit and feeling of the village to the condition that reflects the architect’s principles
	The various buildings designed by Hassan Fathy	Materials and substance	The restoration of the buildings designed by Hassan Fathy according to their original materials
		Spirit and feeling	The conservation of the village according to its original spirit and feeling

to target the “materials” attribute. The previous six values are the identity value, the respect value, the historic value, the scientific value, the educational value and the political value.

The proposed conservation interventions (Table 3) had to be chosen so that they address 11 values so that the property successfully meets the conditions of integrity. These 11 values are the identity value, the religious value, the respect value, the historic value, the aesthetic value, the architectural value, the scientific value, the functional value, the economic value, the educational value and the political value. It was possible to adopt conservation interventions that could avoid the “form and design” attribute of all these values. These interventions could avoid the “use and function” attribute of all the values, except for three values; which are the religious value, the functional value and the economic value. The proposed conservation interventions could avoid the “materials” attribute of all the 11 values, except for five values; which are the identity value, the respect value, the architectural value, the scientific value and the educational value.

The findings revealed that the property’s association with Hassan Fathy and his architectural principles has been a key contributing element in relation to three values only; which are the respect value, the historic value and the political value. The attributes that were found to express these three values are form and design, materials, use and function, techniques, location and setting, and spirit and feeling. The architect’s most relevant architectural and political principles that contribute to the previous three values are his sustainability principles as well as those related to the establishment of a national identity in architecture. The key attributes that could express the previous principles were considered to involve the design of the original buildings in the village; their construction material, which is earthen bricks that enjoy outstanding sustainability qualities, and the functions of these buildings. The adopted meaning of the functions of the buildings in the village was extended beyond the limited meaning of the land uses of these buildings to involve the social, economic and environmental functions of the buildings represented by their response to the social, economic and environmental needs of the local community.

### 7. Examining the World Heritage Centre’s guidelines and approaches against the findings of the study

The findings of the analysis were used to scrutinize the conformity of the World Heritage Centre’s objectives and approaches to the conservation of New Gournia to the objective to improve its chance in meeting the conditions of authenticity and integrity. The objectives of the World Heritage Centre’s report concerning the conservation of New Gournia did not seem to contradict with the objectives and conservation interventions proposed by this study. The objectives of the World Heritage Centre’s report focused mainly on conservation interventions, such as the adaptive re-use of the houses designed by Hassan Fathy. On the other hand, the study’s adopted objective of any conservation works carried out in the property, which was based on Feilden’s [11] objective of conservation, was to preserve and enhance the values of the property. Based on Feilden’s objective, the aim of any conservation works carried out in the property, which was adopted by this study, was to preserve and enhance the values that the property enjoys,

**Table 3** The values that require conservation interventions so that they satisfy the conditions of integrity, and the contributing elements and attributes that should be targeted [15].

The values	The contributing elements	The relevant attributes	The required interventions
Identity value	The buildings designed by Hassan Fathy	Materials and substance	The restoration of the deteriorating materials of the buildings designed by Hassan Fathy; the completion of the missing elements according to the original materials
		Traditions, techniques and management systems	The conservation of the buildings designed by Hassan Fathy according to the architect's original construction techniques
		Spirit and feeling	The restoration of the buildings designed by Hassan Fathy to their original spirit and feeling by completing the village layout according to the architect's design, and by the removal and replacement of the incongruent developments that detract from the property's authentic spirit and feeling
Spiritual/religious value	The buildings designed by Hassan Fathy	Use and function	Enhancing the functions of the buildings designed by Hassan Fathy; the removal of the inauthentic internal alterations and the completion of the missing elements
		Spirit and feeling	The restoration of the village to its original spirit and feeling by completing its layout according to the architect's design, and by the removal and replacement of the incongruent new developments
Respect and veneration values	The buildings designed by Hassan Fathy	Materials and substance	The completion of the missing elements in the buildings designed by Hassan Fathy using the original materials
		Traditions, techniques and management systems	The restoration of the buildings designed by Hassan Fathy according to the architect's original construction techniques
	The association of the property with Hassan Fathy	Location and setting	The restoration of the urban elements and the completion of the setting of the property according to the architect's principles
		Spirit and feeling	The restoration of the village to its original spirit and feeling by completing its layout according to the architect's principles, and by the removal and replacement of the incongruent new developments
Historic value	The buildings designed by Hassan Fathy	Location and setting	The restoration of the location of the buildings designed by Hassan Fathy according to their original design
	The association of the property with Hassan Fathy	Location and setting	The conservation of the setting of the buildings designed by Hassan Fathy according to his principles
		Spirit and feeling	The restoration of the village to its original spirit and feeling by completing its layout according to the architect's principles
Aesthetic value	The buildings designed by Hassan Fathy	Location and setting	The completion of the missing urban elements in the setting of the buildings designed by Hassan Fathy according to his original design, and the environmental enhancement of the urban spaces in the village
		Spirit and feeling	The restoration of the village to its original spirit and feeling, and the completion of its layout according to the architect's original design
	The surrounding natural environment	Spirit and feeling	The restoration of the surrounding of the village to its original spirit and feeling by the completion of the village layout according to the architect's original design
Architectural value	The buildings designed by Hassan Fathy	Location and setting	The restoration and completion of the setting of the buildings designed by Hassan Fathy according to his original design
		Spirit and feeling	The restoration of the village to its original spirit and feeling by the completion of its layout according to the architect's original design
Scientific value	Architectural details	Materials and substance	The restoration of the missing architectural details according to their original materials
	The buildings designed by Hassan Fathy	Materials and substance	The restoration of the buildings designed by Hassan Fathy according to their original materials
		Traditions, techniques and management systems	The restoration of the buildings designed by Hassan Fathy according to the architect's original construction techniques
Functional value	The buildings designed by Hassan Fathy	Use and function	The restoration of the buildings designed by Hassan Fathy and improving their functions
Economic value	The association of the village with the archaeological sites in the city	Use and function	Supporting and enhancing the village's economic functions
		Location and setting	The restoration of the missing urban elements in the setting of the buildings designed by Hassan Fathy

Educational value	The buildings designed by Hassan Fathy	Materials and substance	<p>The restoration of the buildings designed by Hassan Fathy according to their original materials</p> <p>The restoration of the missing urban elements in the setting of the buildings designed by Hassan Fathy according to his original design</p> <p>The restoration of the village to its original spirit and feeling by completing its layout according to the architect's original design</p> <p>The restoration and completion of the setting of the village according to the architect's philosophy</p> <p>The restoration of the village to its original spirit and feeling according to the architect's principles</p> <p>The restoration of the buildings designed by Hassan Fathy to their original spirit and feeling, and the completion of the layout of the village according to the architect's original design</p>
		Location and setting	
		Spirit and feeling	
Political value	The association of the property with Hassan Fathy	Location and setting	
		Spirit and feeling	
	The buildings designed by Hassan Fathy	Spirit and feeling	

particularly those contributing to its Outstanding Universal Value, and to improve its chance in meeting the conditions of authenticity and integrity. The previous aim does not seem to contradict with any of the World Heritage Centre's objectives. Nevertheless, the World Heritage Centre's objectives do not seem to focus on values other than the architectural value, the townscape value and the landscape value. The World Heritage Centre's report does not seem to have discussed whether these interventions and objectives could improve the property's chance in meeting the conditions of authenticity and integrity or not.

The analysis indicated the possibility to adopt the World Heritage Centre's principles-based approach to the conservation of the property without limiting its chance in meeting the conditions of authenticity and integrity. The analysis indicated that the three values, whose contributing elements involve the association with the architect's principles, require various interventions so as to allow them the chance to meet the conditions of authenticity and integrity. These interventions were adopted so as to avoid attributes; such as form and design, and use and function. The adopted interventions targeted four attributes; which are construction techniques, location and setting, spirit and feeling, and materials. The previous attributes seem to indicate the possibility to adopt the principles-based approach. Even the "materials" attribute does not seem to represent a hurdle in the way of adopting the principles-based approach, since the proposed intervention has focused on restoring the deteriorating earthen materials of the buildings designed by Hassan Fathy to the condition that expresses the architect's principles. These principles were understood to mean using the building materials that are locally available and that enjoy efficient sustainability qualities, whether these materials are earth or stone.

In relation to the challenges associated with the assessment of the authenticity of the village, it was found that the proposed interventions (Table 4) were able to avoid attributes such as form and design, and use and function in relation to all the values that the property enjoys except for the religious value. These interventions were proposed so that they target the "materials" attribute of at least six values so as to improve the property's chance in meeting the conditions of authenticity. However, these interventions were also proposed so that they involve the restoration of the buildings designed by Hassan Fathy to their original condition by the removal of all the internal alterations that were constructed using incongruent materials. Consequently, preservationists were offered a considerable freedom to develop their conservation strategies for New Gournia Village. Therefore, adopting interventions such as adaptive re-use and approaches such as the principles-based approach to conservation, which implies preserving the buildings in the village according to the architect's principles rather than according to the original designs and materials, was possible. The proposed conservation interventions that had to target the "materials" attribute of at least six values so as to improve the property's chance in meeting the conditions of authenticity did not seem to limit the freedom offered to preservationists, since it would be possible to adopt the principles-based approach while merely removing such internal alterations.

In relation to the challenges associated with the assessment of the integrity of the village, it was found that it is possible to adopt conservation interventions (Table 5) that could avoid

**Table 4** A concise list of the conservation interventions that are proposed to enhance New Gourn Village's chance in meeting the conditions of authenticity [15].

The proposed interventions	The relevant values	The targeted elements and attributes
The restoration of the buildings designed by Hassan Fathy according to their original materials, and the removal of the incongruent internal alterations	Identity value Respect and veneration values Historic value Scientific value Educational value Political value	The various buildings designed by Hassan Fathy (materials and substance) The association of the property with the architect's philosophy and principles (materials and substance)
The restoration of the buildings designed by Hassan Fathy according to their original construction techniques	Identity value Respect and veneration values Historic value Scientific value Political value	The various buildings designed by Hassan Fathy (traditions, techniques and management systems) The association of the property with the architect's philosophy and principles (traditions, techniques and management systems)
The restoration of the buildings designed by Hassan Fathy according to their original spirit and feeling	Identity value Spiritual/religious value Respect and veneration values Historic value Architectural value Social value Educational value Political value	The various buildings designed by Hassan Fathy (spirit and feeling) The association of the property with the architect's philosophy and principles (spirit and feeling) The urban spaces inside the village (spirit and feeling)
The restoration of the buildings designed by Hassan Fathy according to their original functions	Spiritual/religious value	The various buildings designed by Hassan Fathy (use and function)
The restoration of the setting of the buildings designed by Hassan Fathy to its original condition	Respect and veneration values Historic value Educational value Political value	The association of the property with the architect's philosophy and principles (location and setting) The various buildings designed by Hassan Fathy (location and setting)

attributes such as form and design, and use and function in relation to all the values that the property enjoys except for three values; which are the religious value, the functional value and the economic value. These conservation interventions were proposed so that they target the "materials" attribute of at least five values, which have failed to satisfy the conditions of integrity. These five values are the identity value, the respect value, the architectural value, the scientific value and the educational value. Consequently, it was found that it is possible to adopt interventions such as the adaptive re-use and approaches to conservation such as the principles-based approach as recommended by the World Heritage Centre's report in relation to most of the values that the property enjoys except for the previous three values; which are the religious value, the functional value and the economic value. Consequently, preservationists were offered a considerable freedom while carrying out any conservation works in the property, which would guarantee the improvement of the property's chance in meeting the conditions of authenticity and integrity. The inevitability for any intervention to target the "materials" attribute, in relation to the previously listed five values, does not seem to totally contradict with the freedom offered to preservationists and the ability to adopt the principles-based approach. The World Heritage Centre's study has also recommended the preservation of the remaining houses designed by Hassan Fathy according to their original material, which is earth.

The conservation interventions proposed to improve the property's chance in meeting the conditions of authenticity and integrity (Tables 4 and 5) were not found to contradict

with the guidelines and objectives adopted by the World Heritage Centre's report. The main two objectives of this report have been the adaptive re-use of the buildings designed by Hassan Fathy, such as the khan, and the restoration of the original earthen houses [6]. The conservation interventions proposed by this study involved interventions such as:

1. the restoration of the various buildings designed by Hassan Fathy according to their original materials by removing the unsympathetic internal alterations;
2. the restoration of the buildings designed by Hassan Fathy according to the architect's original construction techniques;
3. and the restoration of the village to the original spirit and feeling that characterized the property right following the suspension of the construction work.

The previous three conservation interventions do not seem to contradict with the World Heritage Centre's report. The proposed intervention concerned with the restoration of Hassan Fathy's buildings according to their original materials and with the removal of all the unsympathetic internal alterations does not seem to contradict with the World Heritage Centre's objective to re-use these buildings, particularly the khan and the theatre. The buildings designed by Hassan Fathy in the village, which have undergone serious internal alterations, and whose building materials have undergone drastic alterations, are largely the residential buildings. Therefore, the proposed intervention concerned with the restoration of the buildings according to their original materials and with

**Table 5** A concise list of the conservation interventions that are proposed to enhance New Gourn Village's chance in meeting the conditions of integrity [15].

The proposed interventions	The relevant values	The targeted elements and attributes
The preservation of the decaying materials of the various buildings designed by Hassan Fathy and the completion of the missing elements	Identity value Respect and veneration values Architectural value Educational value	The various buildings designed by Hassan Fathy (materials and substance) Architectural details, such as the timber windows and lattice works (materials and substance)
The preservation of the buildings designed by Hassan Fathy according to their original construction techniques, and the replacement and completion of the deteriorating and missing elements according to the same techniques	Identity value Respect and veneration values Scientific value	The various buildings designed by Hassan Fathy (traditions, techniques and management systems)
The restoration of the authentic spirit and feeling of the village and the completion of the village layout according to its original spirit and feeling	Identity value Spiritual/religious value Respect and veneration values Historic value Aesthetic value Architectural value Educational value Political value	The various buildings designed by Hassan Fathy (spirit and feeling) The association of the property with the architect's philosophy and principles (spirit and feeling) The surrounding natural features, such as tress and palm trees (spirit and feeling)
The enhancement of the functions of the various buildings designed by Hassan Fathy; the removal of the internal incongruent alterations, and the completion of the deteriorating and missing elements	Spiritual/religious value Functional value Economic value	The various buildings designed by Hassan Fathy (use and function)
The environmental enhancement of the setting of the buildings designed by Hasan Fathy, and the completion of the missing urban features in the buildings' setting	Respect and veneration values Historic value Aesthetic value Architectural value Economic value Educational value Political value	The association of the property with the architect's philosophy and principles (location and setting) The various buildings designed by Hassan Fathy (location and setting) The various buildings designed by Hassan Fathy and their association with the surrounding archaeological sites (location and setting)

the removal of the internal alterations is expected to target the residential buildings, while the public buildings, which have been recommended to be re-used by the World Heritage Centre's report, are not expected to be targeted. The World Heritage Centre's report has also recommended the restoration of the residential buildings designed by Hassan Fathy. The previous recommendation agrees with the study's proposed conservation interventions.

## 8. Conclusions

New Gourn Village is one of the most outstanding examples of Egypt's recent and vernacular heritage. The property is located inside one of the Egyptian World Heritage Sites, yet it has never been recognized as one the elements contributing to the site's Outstanding Universal Value. In order to recognize the village as a contributing element, it should enjoy an Outstanding Universal Value and should also satisfy the conditions of authenticity and integrity. Recently, the physical integrity of the village has declined dramatically to the extent that urged two international conservation institutions, which are the World Heritage Centre and the World Monuments Fund, to launch a conservation project of the village that has been prefaced by the publication of two studies. One of these studies, which is an architectural study, has recommended that two approaches to the conservation of the

village should be adopted. One of these approaches, which can be called the principles-based approach, is concerned with the preservation of the village according to the architect's principles rather than according to the exact original designs.

### 8.1. Specific findings

The findings emphasized the possibility to adopt the principles-based approach to the conservation of the village without limiting its chance in meeting the conditions of authenticity and integrity. The findings also indicated the possibility to adopt any conservation interventions in the village while avoiding attributes such as form and design, and use and function in relation to almost all the values that did not meet the conditions of authenticity and integrity. Consequently, conservationists seemed to have the freedom to adopt the principles-based approach and to carry out conservation interventions like the adaptive re-use of the buildings in the property. Nevertheless, it seemed impossible for any proposed intervention to avoid the "materials" attribute of the contributing elements of many of the property's values. The previous finding does not seem to contradict with the freedom offered to conservationists, since it is possible to adopt the principles-based approach and to carry out conservation interventions like the adaptive re-use of the property while restoring the

buildings according to their original earthen material and while removing all the incongruent internal alterations.

### 8.2. General conclusions

The findings revealed the possibility to adopt conservation interventions whose targets can be limited to attributes; such as location and setting, spirit and feeling, and intangible heritage. The previous three attributes were found relevant to many elements that contribute to many of the property's values. Consequently, it seemed possible for conservationists to carry out conservation interventions to historic urban areas; which merely target the landscape elements, the functions of the urban spaces, the façades of the built elements and the spirit and feeling of these historic areas; so as to restore the authenticity and integrity of these areas. From this perspective, the governments' adoption of the various statutory tools that allow them the right to control the quality of new urban developments introduced inside historic urban areas seems to be a very efficient measure to restore the authenticity of these areas.

### 8.3. Recommendations

The findings indicated the possibility to adopt the principles-based approach to the conservation of New Gournia Village. However, what is meant by these principles seems to represent a controversial subject. The World Heritage Centre's report, which suggests such an approach to the conservation of the property, seems to have construed the architect's principles to merely mean sustainability principles. Although sustainability principles seem to conform to the architect's ideas to a large extent, Hassan Fathy has never stated that his ideas represent the sustainability principles, which have not been introduced at that time. One of the key aspects of Hassan Fathy's architectural principles is his interest in establishing a national identity in architecture based on historic references. Hassan Fathy used a broad spectrum of historic references, which represents a controversial aspect of his architectural ideas [1]. Through his early experiment in New Gournia, Hassan Fathy does not seem to have provided the answers to all the questions that later contributed to the development of his philosophy, particularly in relation to his trials to establish a national identity in architecture. Therefore, it is not clear whether such principles should be adopted to mean a continuation to Hassan Fathy's experiment in New Gournia, or should they mean the architect's principles in their final established phase. Consequently, the study recommends carrying out further studies on Hassan Fathy's ideas and architectural principles that have to be the main reference of all the potential conservation works of his experimental project in New Gournia.

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