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Heritage Recognition Between Evaluation and Monitoring

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Abstract

The most controversial aspect in heritage conservation; is determining the values of monuments. Each value has attributes that can be shaped and consequently impact the society's mindset and approach towards their heritage. The whole process starts with historians and conservators who can contextualize the monument and set up their conservation plans. However, this process doesn't guarantee the recognition of real heritage values by the societies. Therefore, the after-plan phase is crucial in evaluating the conservation project's effectiveness in various aspects. This paper questions the discipline of heritage recognition and the conservation project's evaluation in Egypt where many conservation actions neglect their true values and alter the originality of monuments. Moreover, investigates the role of the Conservation project's "Monitoring" as a new actor in re-establishing values to be pursued by the society through site visits to successful conservation projects in Cairo and analytical surveys regarding their performance and the social responses.

Keywords: Values; Authenticity; Heritage; Evaluation; Monitoring; Recognition.

1. Introduction

The recent worldwide struggle is entirely connected to the social and economic factors as motivators for developing conservation policies, each tailored to the context of the community and society's most important values. The successful conservation plans that stand for a scientific evaluation of monuments values and authenticity in a context that respect the stakeholders and users, can provide a solid ground for the community to recognize their heritage and prioritize preserving it. Such values In a county like Egypt, which holds multiple historical strata, each witness an era with a voice to speak about and a legacy to be preserved; Some of the executed conservation projects had the opposite effect and were primarily done in an imprecise manner. Even though "cultural heritage" as science is originated from the humanities and pushed individuals to question their heritage and observe their values differently, Egypt's growth of this subject in both theory and practice has lagged behind that of other countries.

The observed impact of a conservation project on citizens in Egypt showed significant shortcomings in the after plan-phase, mainly that most of these projects were overseen by the government. However, the non-governmental entities and institutions can represent a starting point of high-performance conservation by using a different approach and a reversed strategy by starting from the bottom-up plans. This reversed approach has so many potentials to generate a new base for evaluating cultural heritage through "monitoring" their contact with the society and its impact in the future, which allows us to study focused cases and stakeholders. The literature review and the collected data regarding the existence of values and heritage recognition in Egypt needs an extensive effort in order to be recorded and analysed to get a conclusion of how to run a conservation project in the traditional way in versus the non-governmental ones.

This research is an attempt to outline some of these issues with respect to the history and the beliefs behind both the governmental and administrative laws, and the local efforts to save heritage monuments in Egypt. the paper questions the Egyptian social response to these reversed conservation projects and their impact in the context by observing, measuring, and surveying the multiple layers of interactions with the site. This process introduces the notion of "monitoring" as an initial step during the conservation process and especially the after-plan phase, from which we can observe the real needs and strength points in any action, and to open up the horizon in heritage and values recognition. Through Applying a sample of "after-plan phase monitoring" on three different cases studying which were selected carefully to represent different examples of non-governmental entities, we can underpin the society as a key player in establishing a mechanism to identify the value of their historical and cultural heritage and, therefore, be able to make the proper decisions. Furthermore, identifying and preserving values relevant to society's identity and raising awareness of their cultural heritage, blending old and new values.

2. Material and Methods

2.1 The Scientific Recognition of Monuments and The Development of "Value" Notion

Personal and organizational standards of worth acknowledged by faiths or civilizations are referred to as values (Rabie, 2019). Each value has attributes that can be measured, influencing people's attitudes and actions in deciding which values should be maintained. Some ideals have withstood the test of time and space, forming a self-awareness of time and space that also follows a hierarchy from existential to organizational (Mintz, 2018). In order to re-establish the "originality" and "unity" of monuments within their contexts, artists and historians would have to determine their existential and historical significance (Lamprakos, 2014).

"not everything that has happened to the object can be considered equally significant. What makes history is the meaning of the event, the meaning that we recognize in a particular context" (Philippot, 1996). The term "value" was initially proposed in 1877, following the founding of the (society of the protection of ancient monuments SPAB) by John Ruskin and William Morris. They began reviewing the monument in a way that defended the monument's authenticity by examining its values. As a result, a number of international conventions have been held in the quest to develop better and more defined guidelines for researching and evaluating the monument based on its values. During the 1940s, a genuine interest in "values" emerged.

Values, like monuments, have an age, according to Riegl (Alois Riegl: the founders of art history as a discipline). As a result, there are two types of values: "past values" and "present values." The age is reflected in past values. The variables are the present values. The actual evaluation of a monument is the synthesis of different values' contributions.

Despite all of these efforts and the community's increased knowledge of the history and the distinct values it holds, they were insufficient to identify the multiple specializations involved in the conservation process prior to the 1950s. Conservation became an independent subject of study during this decade, with robust debate and critique of art historians' perspectives and other contemporary aspects of the concept explored. The historian's position has become increasingly defined, particularly when making subjective decisions about restoration and any treatment that may obscure the building's history or remove any indications of the past that have embodied values.

Because of the mass manufacturing era in Europe until the 1960s, there was a much stronger awareness of the valuable and unique remains; a more severe assessment of a more extensive range of values was needed after recognizing the values of buildings with a specific significance. Modernity and its rapid sequences have been criticized, prompting the development of the concept of rehabilitation. Incorporating historical and decaying buildings with historical significance into daily life activities, rather than only passive conservation from further damage or degradation, was a new focus. It encouraged the innovative reuse and repurposing of the city's older neighborhoods.

The ICOMOS and the postwar international document were founded in 1964. The efforts behind this charter were committed to the interaction between the community and historic structures; they perceived society as the motivating force for historical and cultural preservation. As a result, they concentrated on the concept of adaptive reuse for community conservation (Mehr, 2019). On the other hand, the charter imposed the concept of various and dynamic values while ignoring critical parts of conservation. Postmodernism and the gap between traditions and treating the past as a dead heritage shaped this inconvenient approach. *"This process has, in effect frozen large swatches of the built environment in time. A situation that's unsustainable in cultural, social, and economic terms"* (Lamprakos, 2014).

According to Riegl and his radical thinking, to determine a value, one must first detect the accumulated attitude toward a particular monument. He claimed that the monument does not have static values but rather a spectrum of perceptions based on different periods in human history, past and present. All of these values have a historical background, and the monument's history should be merged with the modern values of the monument's current urban and social setting, that can be generated to produce an attitude and be recognized and judged.

All these values that constitute an identity of a monument can be recognized by the people who have the capacity to observe and trace them. Moreover, another critical aspect that is strictly associated with values and comprehends the identity and the originality of the monument is the "authenticity."

"The definition based on Nara charter in 1994 can be defined as "something that sustains and proved itself, as well as having credit and authority from itself" (Alho, Morais, Mendes, and Galvão, 2010) As an original source, it refers to a physical identity that is distinct from universal values or replications. Authenticity is a relative concept in the current conservation idea, with diverse attributes and qualities that may be evaluated and measured as historical and social. Authenticity is strongly associated with the history of monuments and can be thought of as a historical and legacy resource that must be viewed in parallel with the monument's other physical context, such as the site, form, and construction technology (Jokilehto, 1994).

Both values and authenticity face the same difficulty in modern conservation: misidentified character in an increasingly diverse society and a vague and broad concept of authenticity that contributed to a certain level of uncertainty. Authenticity, on the other hand, can serve as a guide to the heritage's future originality, and, most importantly, it can ensure the survival of intangible heritage in the form of traditions, practices, and skills by identifying and promoting them in a conservation strategy that makes them attainable. (Alho, Morais, Mendes, and Galvão, 2010).

Here comes one of the significant underrated problems in conservation in Egypt, which is value identification. It is a challenge due to persistent discrepancy between the concerned parties and actors and the lack of historical records and documents, moreover, the unwell-trained technicians can evaluate the history of the treatments properly.

3. Cultural Recognition in Egypt

The contextualization journey is related to the material world, the history, the facts, the context, remains, traces of time. The other intangible realm is something in a context like Egypt that is rediscovered but not reinvented. All the Egyptian are so proud of their ancient civilization, and no doubt it is in the DNA of the generations. Nevertheless, when it comes to monuments that live with them and somehow have to interact with them daily, here comes the biggest question of how they treat and recognize them.

3.1. The Schism Between Heritage Management and People

The colonisation period marked the beginning of the evolution of national governance. The "agency of antiquities" is the first national agency in charge of ancient structure restoration. The agency was first handled by French when it was founded by Sa'id Pasha in 1858. Then British members were in charge for over a century, until 1953, when the British forces were evacuated, and the revolution of 1952 occurred. Its primary goal was to stop the illegal trade in Egyptian artifacts.

Egyptian members gained control of the agency as part of a nationalist movement, though it was managed by the ministry of culture from 1960 until 1971 when Egyptian members changed the name to "the Egyptian antiquities authority." The "supreme council of antiquities" was founded two decades later, in 1994, and the ministry of culture also followed it (Haysam, 2012). "Two permanent committees are set up in the S.C.A., one of which is concerned with the ancient Egyptian, Greek, and Roman antiquities and the other is concerned with the Islamic, Coptic and Jewish monuments" (*The Antiquities' protection Law no.117*, 2010). When Zahi Hawwas became Egypt's first minister of antiquities in 2011, the supreme council of antiquities became independent and formed the "ministry of antiquities."

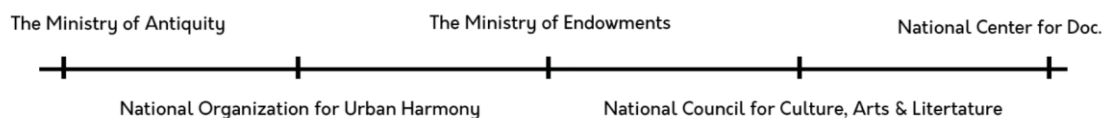


Figure 1. A Timeline Showing The Transformation Of National Administration in Egypt. (Developed by Author).

As a result of this schism, a gradual withdrawal of the identity from the background of their heads, the ability to recognize the "importance" and the significance of a monument is fading away. Furthermore, based on the newly constituted administrations are following a mute plan to preserve lucky monuments that were also registered due to the lack of experience and knowledge. The NOUH Authority, or "the national organization of urban harmony," was founded in 2001 and is one of Egypt's leading conservation bodies. The fundamental goal of this authority is to bridge the gap between laws and the general public. And to define the city's image via legislation and construction rules governing existing historical structures, including the recording process for all structures of aesthetic significance and the control of their preservation plans (Nassar, 2016).

A monument's position as "antiquity" is determined by more than one government agency. According to Law No. 117, issued in 2010; historic buildings have "To be the product of Egyptian civilization or the successive civilizations or the creating of art, science, literature, or religion that took place on the Egyptian lands since the pre-historic ages and during the successive historic ages till before 100 years", as a benchmark. "To be of archeological or artistic value or historical importance as an aspect of the different aspects of Egyptian civilization or any other civilization that took place on the Egyptian lands" (*The Antiquities' protection Law no.117*, 2010).

In certain rare situations and after the listing, the state has the power to list a structure as a historical structure based on its social worth, regardless of its age. Meanwhile, the supreme council of antiquities can remove a listed structure or part of it from the list. Confusion and ambiguity in evaluating and recognizing historical buildings and duality between their age and value result from the administrations' lack of cooperation and the ambiguous listing (Abdul-Aziz, 2018).

3.2. Management by Laws

The primary laws are tangles and contradictory based on individual actions that apply solely by those directly involved in conservation efforts and do not include or invite the community. Furthermore, there is limited access to information for owners and investors on how to manage historical structures. The legislation applies the same technique and assessment to all historic structures. The laws do not identify who is liable for specific actions such as site delimitations, monitoring urban and architectural values preservation.

Buildings can be classified as cultural heritage based on their age and historical and cultural significance, as follows: the "civilization coordination service" oversees buildings less than 100 years old." In most situations, the laws deal with tangible values, although in Egypt, intangible heritage is tightly linked to monuments and can be recognized independently; it has the least attention from conservators and decision-makers.

There is an item in Law No.114 for the year 2010 that invites residents to document and notify the authorities about any monument they come upon by accident that may be identified as a historical or archaeological monument. However, the characteristics of such structures may not be readily apparent to the general public, especially given that the majority of the monuments are located in dilapidated neighborhoods where many people are not well educated and live in poverty. NOUH does not provide any information on how to identify these structures. Its mandate was restricted to building facades and street furniture, with little regard for the social understanding of heritage and its actual values.

3.3. Lost Sense of Belonging and Recognition

The dropped sense of belonging and self-identification can be observed in any government action to demolish a monument, the public has no voice to defend their buildings, and only the minority who are interested in heritage may claim their rights in preserving their monuments. And, here comes the conclusion of how heritage recognition by citizens became extremely difficult hard (Rabie, 2019).

As a result, there is a gap that permits owners or investors to deliberately misinterpret their listed historical buildings by exploiting the law through intermediaries to have them removed from the historical buildings list or demolished unlawfully under the excuse of "unsafe structure." Even though Cairo has 1163 heritage buildings, most of which are concentrated in the west and center of the city, many of them have been destroyed, many of them were residential villas and palaces in excellent condition with significant architectural and historical values.

The administrative powers of NOUH are insufficient to safeguard the buildings in its inventory from being damaged or destroyed; some of the city's most treasured landmarks are becoming unrecognizable as historic buildings are removed and replaced with new contemporary structures. In recent years, historic structures have been removed from the historical registry (giving developers complete authority to destroy them), and another 90 are awaiting judicial authorization to be demolished (Tassie, G, De Trafford, Wetering, 2019).

4. Case Studies

Despite national and international organizations' best efforts to assist Egypt's government is focusing on essential conservation processes, Developing a conservation strategy for locations of great significance, particularly historic Cairo. and to build a long-term strategy among the various institutions. Moreover, to provide a platform for sharing knowledge. These attempts failed to reach the local community and could not begin a fruitful debate with society about the appropriate actions and solutions for each situation. However, efforts of the private sector have succeeded in preserving physical heritage as well as social and cultural dimensions, each using a distinctive technique. The following three cases reflect a unique approach in an attempt to bridge the gap between the execution laws and administrative institutions and long-term sustainable interventions.

4.1. Société immobiliè

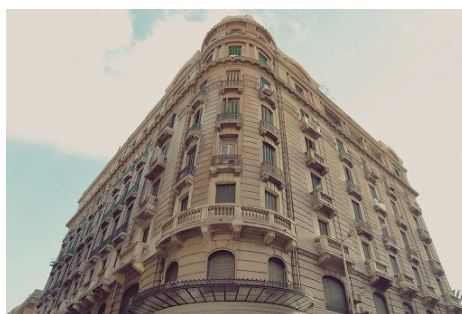


Figure 2. The Façade of Société Immobiliè After Restoration (Sigma Properties).

With 25 years of expertise in property management, the real estate company (sigma properties) approached the historical conservation sector. The company owns around 30 cultural heritage buildings in both Cairo and

Alexandria. They formulated a plan based on the principles of "build- conserve- operate." They help utilize important historic sites in an urban environment to convey its cultural and social values in a sustainable manner that generates revenue for owners and investors without compromising their authenticity (Mustafa Abu-el Ila, 2019) One of these preserved properties is the socie'te immobilie.

The Greek architect N. Gripari built an electric revivalist style building in 1928 that contained architectural features of the dominant pro-European cosmopolitanism in Alexandria at the time, and it is now registered as a historical property. Instead of dead conservation strategies, it was a viable aim for the company to build a sustainable conservation strategy prompted by the adaptive reuse idea. when they restored the structure and repurposed parts of the ground floor for commercial use. The company Focused on fulfilling its goals and ethics, such as knowledge and expertise in applying a scientific approach to reach economic sustainability, social integrity, and the demands of many stakeholders and how to meet those requirements through ultimately developing a network of sharing interests and perspectives of various parties to ensure community participation.

4.2. Bayt Yakan



Figure 3. An Online image of "The Court of Bayt Yakan after restoration"
(<https://www.thenews.com.pk/latest/390477-egypt-struggles-to-restore-cairos-historic-heart>).

Bayt Yakan is a privately reconstructed 17th-century home in Darb El-Labbana,241 in El-Darb El-Ahmar, Cairo Governorate, Egypt. Bayt Yakan Pasha, which is located in a 100,000-person area, is reported to be home to a thousand workshops. The owner, "Adly Yakan," was an Egyptian education minister who brought the Arabic language into the schools and created the liberal constitutional party in 1922. The house eventually served as the home of Egypt's prime minister before being transformed into a butcher shop. The home had political and architectural importance in old Cairo until it was purchased and restored by Alaa Habashi, an architect and conservator. Despite the house's terrible and unstable state, the only option to successfully stop the deterioration was for residents to get engaged.

It is currently the headquarters of its renovators' Professional Practice (Turath Conservation Group) and NGO (city Revitalization Center), and it hosts history and culture-related events and seminars for the community. They help around 250-300 neighbors through art programs and traditional crafts workshops and exhibitions. There are summer schools for children in arts and crafts, self-empowerment workshops, and field excursions to the neighboring areas in al-Darb el-Ahmar. They use architectural design exhibits and seminars on heritage conservation to raise awareness of their heritage and conservation attitudes.

4.3. Megawra



Figure 4. An Online image of "Megawra" after the restoration
(https://archnet.org/authorities/6878/media_contents/116847).

The area is almost 1000 years old and is on Al-Qtae'a, the historic Fatimid capital. Since the 13th century, it has been a location for the most important and oldest historical graveyards in Cairo, within a piece of the original urban fabric.

Megawra is a hub for architects and architecture students that invites the public to participate in a comprehensive discourse on architecture and urban conservation, concentrating on the theoretical, philosophical, practical, and cultural components, as well as the role of design in fostering resilience and social responsibility in the built environment. In a half-finished mosque from the 1920s with an unfinished ceiling, the new center is a perfect case of their natural, layered conservation approach. The building was initially a mosque, erected on the foundation of an old mosque, before being transformed into a clinic and government storage facility.

They spent six months working with the community on workshops and discussions about conserving and using the monuments to better understand society and its needs before making concrete plans. Followed by dialogues on increasing their cultural awareness through live performances, arts and crafts schools, they began implementing measures with the society. The restoration of the building's restoration process was witnessed by the community, which collaborated in cultural activities.

Megawra merited the trust and respect of the community and became an expert on the area's social dynamics. Locals began to serve and participate in the management of the hub and investigate the possibilities for using the spaces depending on the community's needs. Megawra's ideas prioritized children, particularly in summer schools, where they may develop cultural and historical awareness at a young age while also considering the society's economic and social benefits. They contributed to the advancement of knowledge and education by establishing summer schools for children to teach them. Furthermore, provide particular activities for youngsters aged 14-15 to connect residents' benefits to cultural protection. Megawra's success may be attributed to this, hence why it takes a two-pronged approach to restoration and community development.

Three of them are classified as cultural heritage, and they serve as an example of how cultural heritage may be valued and interpreted to create a physical narrative along the process of conservation (Steinberg, 1996) has established a five-criteria evaluation that assesses the conservation project and its impact as a whole, taking into account the five essential qualities, particularly the social and economic ones: political, cultural, social, economic, and urbanization. This figure illustrates how different parts of the conservation project were integrated during and after its implementation. Each of these initiatives represents a distinctive model of heritage conservation management; each has potential that must be addressed to strengthen it further and extract a scientific and trustworthy model from it and check for flaws and shortcomings to avoid them and seek better solutions.

5. Results

5.1. General Findings

In Egypt, the lack of values and scientific examination of antiquities has restricted the recognition of heritage throughout time. The Al-Awqaf ministry is still adopting the negative attitude of nineteenth-century conservation techniques. At the same time, other officials and government officials cannot break the bureaucratic stupor or create common ground across ministries to define each sector's tasks and overlapping missions. Local communities have had limited access to information and opportunity to participate in archaeological practices or debates has failed in cultural heritage recognition. Society cannot comprehend the connections between archaeological sites and today's needs, condemning both and serves none.

"Sadly, there is no proper coverage of archeology in Egypt media." with these words, Monica Hanna (Egyptian archeologist) spoke up about Egypt's neglected conservation and social awareness challenges. The absence of domestic documentation of archaeology and conservation plans might be tricky when attempting to comprehend the conservation process. In Egypt, international concerns overshadowed the primary audience, the Egyptians themselves. Only significant discoveries in the archaeological field may be reported in newspapers and social media, but only to a small group of people interested in or care about these missions.

The "historians" are one of the most critical players in conservation and are in charge of passing historical artifacts to future generations. A proper inclusive interpretation of history is a difficult task that must be approached from various viewpoints across a wide range of related events and circumstances. Architecture and art historians are in charge of adequately evaluating buildings; they look into their social, historical, and architectural significance.

The majority of individuals living in cultural heritage contexts have not yet formed a strong sense of self-identity and communal purpose to enable them to fight back. This has eroded national knowledge of local society and a sense of belonging and marginalizing historical structures and, in some instances, misusing them for inappropriate use such as craft and industrial workshops. *"Contemporary public appreciation of cultural heritage is closely tied to the value of heritage, which results in a new appreciation, related to social, economic, environmental and scientific decisions, affecting both social roles and functions"* (Szmelter, 2013). The lack of instruments to measure the monument's worth produced a significant gap in determining the authenticity of monuments (Masolo, 2002).

The role of each actor is unclear, and key players such as anthropologists and historians are still missing from the planning process. Each performer works intending to be questioned, reviewed, and changed regularly. The "historians" are one of the most critical players in conservation and are in charge of passing historical artifacts to

future generations. A proper inclusive interpretation of history is a difficult task that must be approached from various viewpoints across a wide range of related events and circumstances. Architecture and art historians are in charge of adequately evaluating buildings; they look into their social, historical, and architectural significance. Private efforts prioritize the issue of what to save and for whom before the issue of "how" to preserve. As a result, they were able to identify a social behavior following their conservation strategies. Megawra has taken lessons from earlier conservation initiatives in old Cairo and considered the incomplete process of societal integration, with a lack of trust being the greatest hindrance to achieving a satisfactory outcome from restoration measures. Megawra believes that when conservators begin conservation with the society about their lives and futures and how they might be better together, both parties have great aspirations and obligations; the two parties motivate each other. *"an objective, scientific approach to the past in the form of historical knowledge, not the same as the continuity guaranteed by former tradition, a modern phenomenon of maintaining living contact with cultural works of the past"* (Matero, 2000).

5.2. Monitoring

However, monitoring is still in its early stages; Egypt has much potential to utilize it as a tool to develop a national strategy on cultural heritage protection, not merely as a preventative measure. A basic monitoring technique may be applied to evaluate the effects of time on the conserved structures and society, based on the creative and successful conservation case studies presented in the preceding pages. Although the expenditures of the monitoring phase are substantial, starting with existing initiatives may lower these expenses since the interested parties can offer the necessary materials and data. *"Whereby indicators are selected by the stakeholders as a means of promoting community empowerment and sustainable environmental management, as well as capturing an accurate picture of the values attached to the natural environment"* (Mendes, 2011). Then we may construct several ways to evaluate each of the aspects: cultural, social, economic, and environmental. Each should be based on relative indicators and reflected on surveys, documentation, feasibility assessments, interviews, and reports. The indicators function as questions that must be addressed by investigation, inspections, and records, all of which lead to a narrower path towards the actual value of the monuments from multiple viewpoints, revealing the condition of authenticity.

6. Conclusions

Conservation is considered knowledge, memory, and experience and is linked to cultural relativism, which is the idea of value since it is directly connected to human life. The diversity of values continues to broaden and change according to the setting and historians' perspectives in all sorts of monuments within a social context and have numerous stakeholders. Therefore, assessing and categorizing a monument should include the adequate contribution of all social and economic values in Egyptian society associated with intangible aspects. Even though Egypt has an ever-expanding range of values, including Age value, Archaeological, architectural, Collective memory value, functional, Historical, Aesthetic, Landscape, monumental, Scientific, Social, Spiritual, Symbolic, Technological, traditional, Religious, Symbolic, Educational, Economical, and Ecological, it still lacks a methodology or tool to determine their diverse range of values. Duo to the shortcomings in the administrative organizations that negatively impacted the society and can be considered the leading cause of the weak heritage recognition in Egypt.

The colonization and modernization of Egypt established diverse paths, lead by Orientalism, as approaches to the conservation of ancient heritage sites and artifacts emerged with the introduction of modernity and developed in the 18th century. The subsequent events, political shifts, and ideologies did not allow for developing a vision or plan, and political concerns over cultural concerns dominated the attitude. Egypt tried to concentrate on developing an image that was distinct from the previous period throughout modernity but without considering the richness of its historical, cultural resources. The general administration for historical protection in Cairo was founded in 2013. It aims to oversee all conservation efforts in old Cairo; yet, when it comes to heritage buildings listed in Al- Awqaf, its authority is severely constrained. The problem is made worse by the lack of administrative continuity and partnerships between the different stakeholders. Compared to the worldwide standards, they still have not reached the level of having a well-organized framework. The role of each actor is unclear, and key players such as anthropologists and historians are still missing from the planning process. Each performer works intending to be questioned, reviewed, and changed regularly. To develop adequate cultural awareness in a specific social environment, it is highly recommended that professionals begin by learning about society in general and then identifying the continuous pattern of their sense of identity in their setting and their behavior toward cultural properties. Each civilization in Egypt is made up of smaller local organizations. Each has its ways and perspectives. Thus a hierarchy of knowing the culture and its indigenous people is essential, particularly when developing an intervention, conservation process, and, most significantly, how the general public accepts and reacts to these interventions.

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Conflict of Interests

The Authors declare no conflict of interest.

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