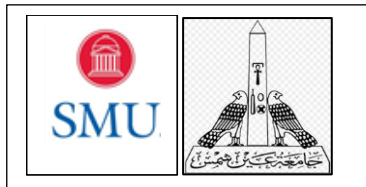
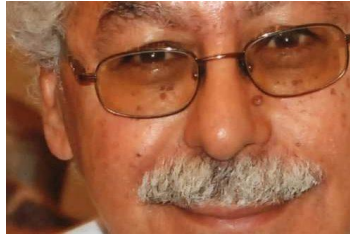


The scientific biography of Prof. Fekri Hassan (Mohamed Fekri Abdel Fattah Hassan) up to 2017, includes 300 articles in international journals including Nature, Science, Antiquity, American Antiquity, Journal of Egyptian Archaeology, Geoarchaeology, American Anthropology, African Archaeological Review, and 20 books and reports, according to the bibliography attached to the book that was issued in his honorⁱ.

Fekri A. Hassan (b. 11 August 1943, Cairo, Egypt) is Director of the Cultural Heritage Management Program, French University in Egypt, and Emeritus Petrie Professor Archaeology at the Institute of Archaeology, University College London, England. He taught before joining University College London in 1994 at Washington State University (WSU), Pullman, USA (1975 to 1994), where he became a full professor in 1983. He obtained his Ph.D. in archaeology from Southern Methodist University (1973), an M.Sc. in Geology (1996) and a B.Sc. with Honors in Geology and Chemistry (1963) from Ain Shams University, Cairo, Egypt (1966).

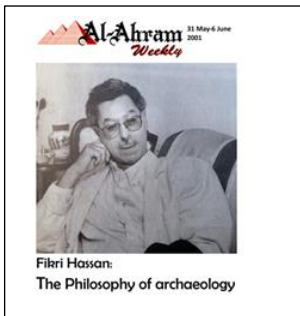
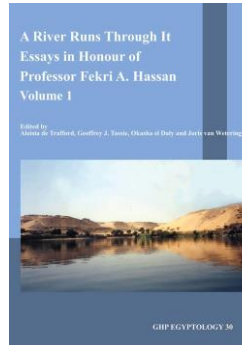


Prof. Fekri Hassan served as

chief editor of the *African Archaeology Review* (AAR) from 1996 to 2008ⁱⁱ, and served on the editorial boards of *Antiquity*, *Holocene*, and

Quarterly Archaeological Review.

In appreciation of his contributions in the field of archeology, colleagues from Italy, Uruguay, Belgium, England, Qatar, the United States of America, the Netherlands, Egypt, France, Spain, Canada, Sweden, the Netherlands and Japan presented him with a commemorative volume (Festschrift), of which the first part was issued in 2018 entitled “*A River Runs Through It-Essays in Honor of Professor Fekri A. Hassan*”, edited by A. de Trafford and others, GHP Egyptology 30. The volume contains a bibliography of 32 printed pages of his scientific works until 2017.

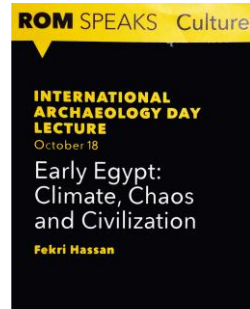


In 2011, *Al-Ahram Weekly* published an article on his approach to archaeology, on the occasion of the International Congress of Egyptology, under the title “*Fekri Hassan: The Philosophy of Archeology*”. On July 17, 2022, an article about his vision of antiquities as heritage, appeared *Progrès Dimanche* under the title « *L'archéologue Dr Fekri Hassan: Le patrimoine et l'archéologie, deux faces d'une même pièce* ». *Cairo Times* (March 1999) also

dealt with his vision of archeology under the title "A scientist for the people", emphasizing his role in reconsidering our view of history from a humanistic conception of archaeology extending back to prehistoric times.

In the field of **general academic professional positions**, Dr. Fekri Hassan served as Vice President of the World Archeology Congress (WAC), and President of the International Water History Association; He is currently the president of the *Heritage Egypt*, and honorary president of the *Egyptian Cultural Heritage Organisation (ECHO)*,

In archaeology, the scientific interests of Prof. Fekri Hassan focuses on elucidating the **dynamics of the emergence of agriculture and the origins of the Egyptian state** through more than 50 archaeological field missions and field research in the deserts of Egypt and at sites in Upper Egypt and the Delta (Siwa, Bahariya and Farafra oases), Upper Egypt (Badari, Naqada, Hirknopolis), Fayoum and the Delta (Kafr Hassan Daoud, Merimde Beni Salama). His doctoral thesis dealt with the late Palaeolithic in the Dishna region. **Hassan pioneered the use of an socio-anthropological perspective highlighting scientific methodologies in archaeology.** This is exemplified in his early works on the **origins of Egyptian civilization** as shown by his **pioneering work on establishing a reliable chronometry (absolute) based on statistical analyses of radiocarbon age** made it possible to discuss cultural

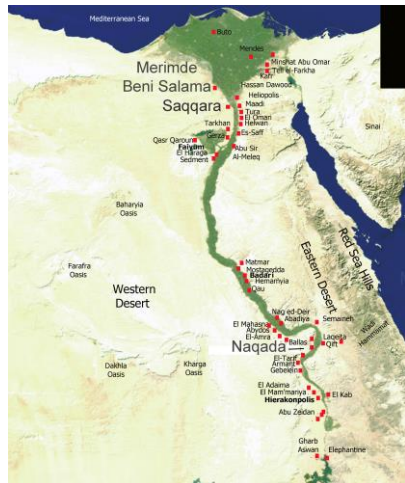


developments and diachronic cultural processes often muddled by the use of relative so called “Sequence Dating” on the basis of changes in ceramic styles or controversial historical sources. Capitalizing on his early geological training, he pioneered the use of **palaeoenvironmental and palaeoclimatic studies**, from one of the first Geoarchaeology laboratories in the world, established at Washington State University. His work provided insights on the impact of changing climate in the Egyptian Sahara and the Near East on the origins and spread of agriculture. Eschewing, short-sighted environmental

determinism and integrating environmental parameters as cybernetic key variables in the dynamics of cultural systems, his models of agricultural origins in Egypt took into consideration the interactions of subsistence strategies, settlement patterns, population characteristics and social organization. Taking into consideration the dynamic responses of human groups to food insecurity

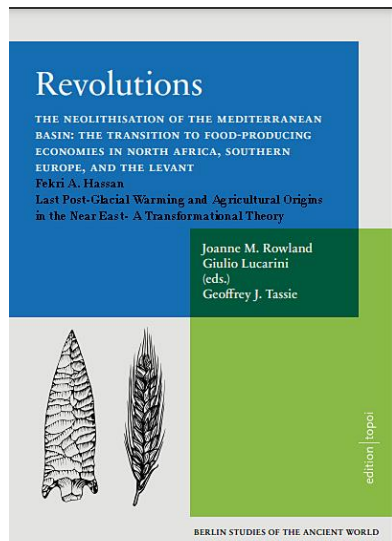
and the role of transformational processes instead of simplistic adaptive responses, Hassan provided a socioanthropological model of the transition from village organizational structures of farming communities to state level organizations via a series of successive political transformations over a period of 2000 years. In the meantime, he exposed the theoretical and empirical deficiency of the plethora of “theories” current when he started his research, including that “hydraulic society”, “Master race”, and the myth of the birth of a unified Egyptian state due to a “war of unification”.

In pursuing his quest for an explanation of agricultural origins in Egypt, he not only opted for **an interdisciplinary approach, but also for multiscale spatial explorations starting with detailed intra-site, microstratigraphic analyses to spatiotemporal analysis of aggregates of sites in a region, and at higher level to regional and interregional levels.** This was indispensable for clarifying the way people lived in the earliest settlements and how neighboring villages formed the first formative political entities in the Nagada region, and how analyses of grave goods in Nagada cemeteries and at Kafr Hassan Dawood, East Delta, revealed the stages of social differentiation and the rise of sociopolitical hierarchy. Integrating data from different regions, he revealed the course of formative political stages that led from thousand provincial political units to a unified state on the basis of social and ideological/religious ideas and practices that cemented



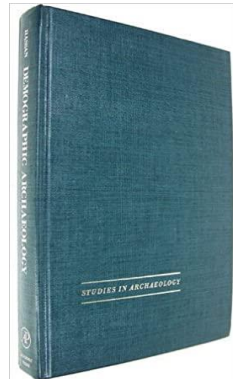
cooperative policies to mitigate the impact of local food shortages due to extreme fluctuations in Nile flood discharge. His article on “**Predynastic Egypt**”, published in 1988, the *Journal of World Archeology*,ⁱⁱⁱ set the stage for subsequent research activities by younger generations of researchers.

In his quest for the origins of agriculture in the Nile Valley, believed then to have been an indigenous development, Hassan turned his attention to the problem of **agricultural origins in the Near East** in order to clarify the variables that contributed to this remarkable transformation of a subsistence strategy that have been successful for hundreds of thousands of years.^{iv} Not only did he debunk theories of “population pressure” or crass “climatic desiccation”, or any other single factor (univariate) model^v, but he provided a sequential, multifactorial model. His research culminated in a recent publication^{vi}, highlighting his “**transformability**” theory emphasizing the impact of postglacial climate change on human groups in located in fragile habitats at the edge of sensitive ecotones where wild barley and wheat grain grasses were abundant. Following the initial stage of incorporating wild grain as a principal famine food, a series of interactive responses including type of mobility, seasonality, population aggregation, social organizational and ideological beliefs led eventually to sequential transformations that ultimately led to the emergence of farming communities.



In response to the proponents of “population pressure” as the main cause of agricultural origins, Hassan began a full investigation of **the role demographic processes in human prehistory**.

This led to first academic book on “*Demographic Archeology*”. In reviewing this book in *Nature*^{vii}, eminent British archaeologist Colin Renfrew, wrote, “ [Hassan’s] *book is undoubtedly a sustained and coherent contribution to archaeological theory. It serves to bring together a whole series of ideas never before so effectively related, and takes its place at once among the small number of books on archaeological theory which rise above mere polemic to serve as valued works of reference.*”



With his geological background, Hassan was quick to realize how earth sciences can be deployed to enlighten archaeological queries and set the stage of a new discipline “**Geoarchaeology**” (also known as Archaeological Geology)^{viii}. One of the main objectives of this discipline is to contribute to modeling the interactions between climate, environment and cultural change, which has been since the hallmark of his contributions to archaeology. Hassan was honored by his inclusion in the volume dedicated to the “Pioneers of Earth Sciences and Mineral & Petroleum Wealth in Egypt” in recognition of his role as a “founder of Geoarchaeology”^{ix}, and was the recipient of the prestigious award of the *Geological Society of America* in 1992^x.



Hassan’s contributions to Geoarchaeology included his approach to the origins of agriculture and the state in Egypt and the Near East and was later extended to investigate the

Dynamics of the collapse (Ipuwer 1850 BCE)

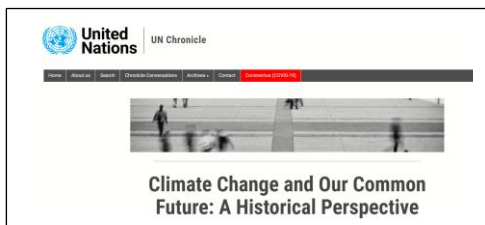
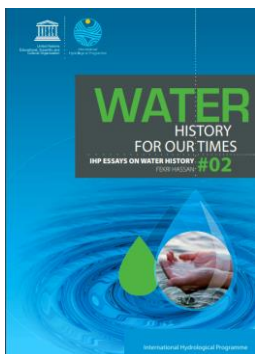
Lo, the desert claims the land
 Storm sweeps the land
Lo, the great hunger and suffering
 Lo, the robbers are everywhere
 There is much hatred in the streets
 Noblewomen have become beggars
Right is in the land only by name
 The king has been robbed, deposed by rabble
 The king’s storehouse is for everyone

Source: Ipuwer, Middle Kingdom

complex relationship between **climate change, Nile floods and the economic prosperity with its implication for political stability**. with colleagues from Cairo University, University College London, and the International Research Center for Japanese have shown conclusively the role of a sudden and harsh drought period on the collapse of the old state, as well as the efforts of the Middle Kingdom to bring the Egyptian state back on track through the first national water project in Fayoum for land reclamation and water storage.

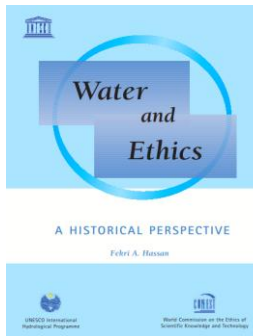
Beyond his contributions to Egyptian prehistoric studies, Professor Hassan extended his **explanatory socio-anthropological approach to the studies of ancient Egypt** (often restricted to descriptive historical accounts, religion, linguistics and art history), providing a refreshing perspective on changes in population size throughout the ages^{xi}, estimation of the numbers of villages and cities in ancient Egypt^{xii}, exploring the role of goddesses in shaping divine kingship, elucidation of the common characteristics of goddesses stemming from the role of women in giving life (birth) and preserving it (breastfeeding) and protecting the newborn from dangers^{xiii}. Hassan also did not hesitate to provide a re-reading of a text related to the impact of the famines and political disorder caused by droughts during the first intermediate period revealing the importance of interpreting this text as a sociological treatise^{xiv}.

Called upon to assess the farming/language dispersal hypothesis, Hassan queried the veracity of glottochronological methods used independent of archaeological findings, and emphasized that words for cattle in Afroasiatic and Nilo-Saharan languages spread after 6300 BC and that drift and aggregation/segregation due to climatic fluctuations underlie the regional complexity of these languages^{xv}.



Hassan’s work on climate and origins of agriculture in Near East and the impact of climatic fluctuations on Egyptian civilization, were extended to elaborate a **general theory on the interplay between humans and climate change**^{xvi} detailing the key role of human agency in coping with climatic crises. Given that the study of the human past, for Hassan, was a prelude to coping with contemporary human affairs, he contributed an inaugural article on "*Climate and Our Common Destiny*" to United Nations Chronicle on the occasion of the COP 15 Climate Conference.^{xvii}

This proclivity not to dissociate local or regional historical events from the course of a **global human trajectory**, was fundamental to Hassan’s thinking of the significance of archaeological research as a means to piece together a common human history in which all human groups contributed, and to seek insights from that common history in confronting contemporary human problems. This was clear from an early point in time, as evidenced by his vision 30 years ago of the ecological consequences of the shift to agriculture and then industry, which have led to our current ecological and climatic disasters^{xviii}. On 13-19 October 1990 he participated in issuing the “Santa Fe Accord” calling for research and management options that draw on lessons from the human past to guide and promote a sustainable quality of life^{xix}.”



Undoubtedly, one of the important issues for the future of humanity is "**Water Scarcity**", a topic that became one of Hassan's main academic concerns, beginning with his engagement with the UNESCO International Hydrological Program (IHP). His contributions in this domain, using an archaeological perspective, highlight cooperation rather than conflict as a means to diffuse the notion for "water wars"^{xx} with an emphasis on the ethics of water uses.

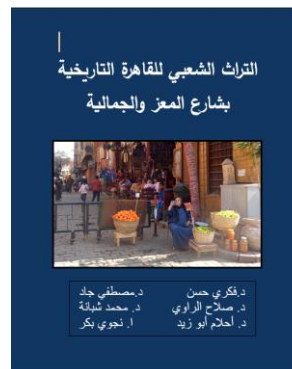
In addressing, the contemporary issue of "food security", Hassan organized a conference to explore the historical antecedents to droughts and famines in Africa. The results were published in a landmark book and edited a book entitled "***Droughts, Food and Culture***"^{xxi} bringing archaeology to the domain of contemporary human affairs. As Mark Cohen also remarked (J. Anthropological Research, vol.59, 2003), "*The volume emphasizes a move away from simplistic models of broad climate change as determinants of cultural change, emphasizing instead the interaction of specific aspect of climate and particular cultural choices in particular places*".



Indeed, Hassan's consideration of climatic and ecological factors, were balanced with his keen interest in **human agency**, within a framework that focuses on the interrelationships of **cognition, communication and action** at an individual level within a given society, which is in turn, connected to other human groups. From this perspective he explored the role of human knowledge in the course of human cultural evolution from prehistoric times (the age of stone) to our times (the age of silicon)^{xxii}. Here as in other global studies, Hassan's overcomes the artificial division between history and prehistory, and breaks down disciplinary boundaries between psychology, sociology, history,

anthropology, philosophy and political science. This is abundantly clear in his critical approach to the phenomenon of “state societies”,^{xxiii}

Avoiding the cold war between so called “processualists” and “post-processualists”, Hassan elaborated an explanatory framework that **wedded so called “materialistic” and “ideational” parameters**. Although, his academic training for his doctoral degree, at Southern Methodist University, was primarily the study of lithic artefacts using standard typological classifications, he later provided an unconventional framework for the study of “types” using a **cognitive model of “schemata”**^{xxiv}, providing for the first time a means for explaining the change from one type to another and for the role of innovation, intercultural exchanges, and choice (for functional, social or ideological reasons) in the emergence of so called “lithic industries” read “cultures”. The concept of cognitive schemata was also applied to interpreting the symbolic significance of rock art^{xxv}. Moreover, Hassan showed how ecological explanations can be integrated with cognitive schemata and processes^{xxvi}, including the role of memory in the perception of climate change^{xxvii}. This perspective on the relationship between mind and matter, was crucial in reconciling materialistic approaches to archaeological relics as “tangible” heritage with what became known, in UNESCO conventions, as “**intangible**” heritage”, which Hassan attempted as a result of serving as a rapporteur of the conference held by the UNESCO World Heritage Center in Japan in which the



views of archaeologists and folklore researchers were at odds^{xxviii}. Hassan's position is that archaeological relics are collected, valued and curated because of their "intangible" significance, and that both categories of heritage are products of cultural processes, hence the emphasis on "cultural heritage" as a unifying concept instead of a classification based on "materiality", and "Living Heritage" as what current generations value, cherish and valorize as an endowment from previous generations.

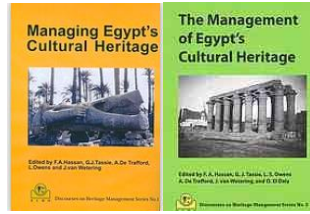
Attention to **archaeological "heritage"** as a discipline concerned with the role of archaeology in contemporary world affairs, rather than a parochial preoccupation of "artefacts" as the main concern of archaeological endeavors, led Hassan to explore the "**heritagization**" of archaeological relics and then moved forward to explore how to manage archaeological and other heritage resources for a better future for humankind.

One of the seminal works, dealt with the political context through which "ancient Egypt" was glorified and valorized by Egyptians in the aftermath of the 1919 revolution^{xxix}. The politicization of antiquities was also explored in the context of the destruction of the Ayodah Mosque in India by Indian nationalists^{xxx}, as well as the significance of appropriating Egyptian



obelisks over many generations starting with the Romans^{xxxi}. From this perspective, he also offered a tantalizing perspective on the persistence of "Ancient Egypt" in the "collective memory" of humanity^{xxxii} and more recently an exposition of the conflictive images of ancient Egypt in the minds of Egyptians in modern times^{xxxiii}.

These theoretical formulations of archaeological heritage, were carried a step forward by moving on to issue of **how heritage is “managed”**, which became the theme of his pioneering work on **“Cultural Heritage and Development in the Arab World”**, in which he inaugurated the developmental role of cultural heritage and its vital importance to the success of economic projects^{xxxiv}. Erika Avrami wrote “...this thoughtful volume looks far beyond the traditional purview of conservation concerns. It instead focuses on how heritage can be protected while also serving as a vehicle for social and economic development.”^{xxxv}



He also contributed and edited with Dr. Fathi Saleh, the first national document on a strategic plan for Egypt’s cultural heritage, which included the management of archaeological sites, preparation of information systems, maintenance and restoration, tourism, and institutional organization^{xxxvi}. He also presented a new vision for Egypt’s heritage to reconsider the sites that should be included in the UNESCO list^{xxxvii}, which was followed by presenting practical proposals to preserve Egypt's archaeological heritage^{xxxviii}, reviewing the historical relationship between Britain and Egypt in the field of antiquities through his position as Professor Sir Flinders Petrie at the University of London.

Hassan’s perspective on **cultural heritage management in contemporary societies**, is critical of the use of heritage resources for no more than economic gains^{xxxix}, and in his call for the mobilization of cultural heritage assets for the empowerment of local communities.^{xl}

Professor Hassan, did not shun active commitment to bring his ideas to action. Accordingly he maintained his academic work, but took on public service, first as a consultant for antiquities affairs at the Ministry of Culture for two years (1988-1989), and later as a senior consultant and member of the Board of



Directors of the nascent Cultural and Natural Heritage Documentation Center (CULTNAT), Bibliotheca Alexandrina, contributing to many of its international projects. Two outstanding achievements were the production of a “*Strategic Approach to Egypt’s Cultural Heritage*”, and overseeing the preparation of a “*Heritage Management Plan for Memphis and its Necropolis*” (Cairo: CULTNAT).

The opportunity to put ideas to action came with the adoption by the United Nations Development Program). (2007-2013) of a proposal to **mobilize cultural, natural and rural heritage resources for local community development in the Dahshour area**. Through this project, Professor Hassan prepared a plan



for an community heritage center for the Dahshur region, offered a workshop to prepare educated youth from the local community to become “Heritage Guardians”^{xli}, and a training course to establish a cadre of local tour guides, who were awarded a certificate from the Ministry of Tourism. The project was subsequently evaluated by Hassan and Ehab for lessons learned.^{xlii}

Among the most important achievements of Prof. Hassan, subsequent to his return to Egypt in 2008, with the support of Prof. Osman Lotfy, has been the establishment and supervision of a **Cultural Heritage Management Program at l'Université Française d'Égypte**^{xliii} with the participation of the Sorbonne University, in Paris. It was the first of its kind in Egypt, and served as a catalyst



for the emergence of similar programs other Egyptian universities. master's program, which he presented as a model to be followed globally in the field of postgraduate studies in the management of cultural heritage, which includes antiquities. He supervised 65 master theses in the fields of management of archaeological sites, museums and heritage cities, heritage economics among others^{xliv}.

Through the Cultural Heritage Management Program, The French University in Egypt, participated in several international research projects, including the "*Egypt's Living Heritage - Community Participation of Past Neighborhoods*" within the framework of the Newton-Mosharafa program in partnership with Kent University in Britain. The project focused on the role of literature, art, cinema and other creative endeavors in valorizing heritage. The project produced an annotated map and documented the cultural significance of the monuments of Al-Muizz and Al-Gamaliya streets^{xlv}.

المشاركة المجتمعية في استعادة الماضي - مشروع تراث مصر الحي
 Egypt's Living Heritage: Community Engagement in Re-creating the Past
 برنامج التراث الحضاري بالجامعة الفرنسية في مصر
 ندوة فن التصوير المصري المعاصر والتراث



ضيف الشرف/ الفنان مصطفى الرزاز
 7-5 مساءً، 27 فبراير 2017 بيت السناري





 حسن عبد الفتاح	 مصطفى الروز	 غفت حسان	 عز الدين نجيب
 غفت الدين	 سمرية صديقي	 رما عبد السلام	 جمال ماضي
 غفت الدين	 محمد صديقي	 أحمد عبد الدين	 محمد صديقي
 إبراهيم عشم الله	 غفت الدين	 سامح إسماعيل	 ثرنا حاتم

شارك في مشروع تراث مصر الحي برنامج إرث التراث بالجامعة الفرنسية في مصر بجامعة كنت وبخطاب
 بدعم من صندوق تنمية العلوم والتعليم والتكنولوجيا.
 تقدم الجامعة الفرنسية بالمشاركة مع جامعة باريس 1 - السوربون برنامج ترجمة لماجستير في إرث التراث
 الحضاري، في إطار تفعيل التراث للتمدية البشرية والاقتصادية والحفاظ على تراث بنوع عظيمه.
 للاتعلام والتقييم Perihane.Fadwan@unife.edu.eg www.unife.edu.eg

The program was also selected in 2016 to join the EduMUST project funded by Erasmus+ (*Education and Capacity Building in Museum Studies*) to develop a master's degree in archaeological museum studies at Egyptian universities, given the program's specialization in museum management^{xlvi}.

In 2017, the program also received, a grant from the British Council with the University of Edinburgh in the United Kingdom for a project on "*Earliest Egypt: Conservation, Management, Valorisation and Capacity Building*" in partnership with the University of Edinburgh, through which inspectors from the Ministry of Antiquities were trained and brochures were prepared on the sites of the Early Dynastic in Saqqara, the Neolithic in Merimda Beni Salama and the Preynastic at Naqada in Arabic and English, and a website and a documentary film was prepared^{xlvii}.



As a result of his fieldwork in Siwa (1974-6) and Nagada (1978, 1979, 1981), Hassan, as the Director of Field expeditions, representing Washington State University, Pullman, Washington, was allotted to him, according to the prevailing conventions of the division of archaeological missions in Egypt at the time. The collections were transferred to University College London, in 1995. By, 2008, the collections (mostly stone tools and ceramics)



Figure 12 Lee Carroll, Khalid Saad and Mustafa Ibrahim overseeing the collections being loaded on the truck for return

were returned to Egypt in a an unprecedented action by any foreign mission working in Egypt^{xlviii}.

Professor Fekri Hassan combines his academic work with a commitment to the dissemination of knowledge to the general public through newspaper articles, TV documentaries, websites, and social media^{lix}. He literary contributions include two books of poetry in Arabic^l. In 2022, his artwork was celebrated in a solo exhibition at Dai Art Galley, Cairo, Egypt with an introduction by Egypt's eminent art critic Dr. Moustafa El-Razaz^{li}.



ⁱDe Trafford, A. Tassie, G.J, van Wetering, J. 2018. Fekri A. Hassan: A Biography, Bibliography. In *A River Runs Through It-Essays in Honour of Professor Fekri A. Hassan*, Edited by A. de Trafford and others, GHP Egyptology 30, pp. xxi-liv.

ⁱⁱ African Archaeological Review: Editorial Directions. By Editor Fekri Hassan. *Anthropology Newsletter* October 1994.

ⁱⁱⁱ Hassan, F.A., 1988. The Predynastic of Egypt. *Journal of World Prehistory*, 2(2), pp.135-185.

^{iv} Hassan, F.A., 1977. The dynamics of agricultural origins in Palestine: a theoretical model. *Origins of Agriculture*. The Hague: Mouton, pp.589-609.

^v Hassan, F.A., 1981. *Demographic Archaeology*, pp. 209-229 Academic Press.

^{vi} Hassan, F.A., 2021. Last Post-Glacial Global Warming and Agricultural Origins in the Near East—A Transformability Theory. *Revolutions: The Neolithisation of the Mediterranean Basin: The Transition to Food Producing Economies in North Africa, Southern Europe and the Levant*, Berlin University

^{vii} Renfrew, C., 1981. A population problem for archaeologists. *Nature*, 294(5842), pp.678-678.

^{viii} Hassan, F.A., 1979. Geoarchaeology: The geologist and archaeology. *American Antiquity*, 44(2), pp.267-270.

^{ix} محمد رجائي الطحلاوي ، 2013. الأستاذ الدكتور محمد فكري عبد الفتاح حسن (مؤسس علم الجيواركيولوجيا) ، في "رواد التعدين والبتترول وعلوم الأرض في مصر.

^x 1993 Archaeological Geology Division Award, A response. *Geological Society of America Today*, March 1993, pp. 64-65.

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- ^{xi} Hassan, F. A. 1993. Population Ecology and civilization in Ancient Egypt. In *Historical Ecology*, edited by C. L. Crumley. School of American Research, Santa Fe, New Mexico, pp. 155-181.
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- ^{xiv} 2007 Droughts, Famine and the Collapse of the Old Kingdom: Re-Reading Ipuwer. In Z. A. Hawass and J. Richards (eds.) *The Archaeology and Art of ancient Egypt*, Essays in Honor of David B. O'Connor Festschrift, 357-377, Cairo: SCA, vol I (of 2 vols).
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- Hassan, F. A. 1983. Earth resources and population: an Archaeological Perspective. In *How Humans Adapt: A Biological Odyssey*, edited by D. Ortner. Smithsonian Institution Press, Washington, D. C, pp. 191-226.
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