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Overcome the limits

Reconnecting two sides of East Jerusalem

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*A Lina e Nines,
nuove compagne di vita.*

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Abstract

Il tema del Laboratorio di tesi a cui ho partecipato durante tutto l'anno accademico presso Bezalel Academy of Arts and Design di Gerusalemme era incentrato sullo studio degli spazi Formali ed Informali.

La scelta di studiare Gerusalemme è stata dettata dal desiderio personale di poter individuare e capire al meglio le molteplici problematiche del luogo in cui ho speso un anno del mio percorso formativo.

Leggendo articoli di giornale, libri e pubblicazioni non esclusivamente di argomento architettonico e urbano, ma anche politico ed essendo continuamente sollecitata dai professori locali a dare un giudizio in merito al conflitto politico, sociale e culturale, è stato quasi impossibile non indirizzare il presente lavoro in una direzione precisa.

Camminando per la città, sono rimasta impressionata dalla differenza di densità di popolazione e di servizio pubblico locale nei vari quartieri, dalla varietà di servizi commerciali e sociali e dallo stile di vita dei residenti.

Dopo aver individuato geograficamente dove si insediano le tre linee politiche della città, ovvero la Green Line, la Municipalità di Gerusalemme e il Muro di separazione tra Israele e Palestina, ho approfondito come queste tre barriere incidono sullo sviluppo urbano di Gerusalemme focalizzandomi sulla

The topic of the Studio that I had attended during all the year at Bezalel Academy of Arts and Design, was focused on the Formal and Informal spaces. The choice of studying Jerusalem was imposed by the desire to understand better the place where I will spend my time for one year.

Reading about the city, not just in an urban and architectural way, was impossible to studying it without getting a critical opinion about the political, the religious and the cultural features implicit in the city. Going around different neighbourhoods in both sides of the city, I was really impressed by the differences among the density of the urban fabric, the public transport connections, the services present in the areas and the lifestyle of the people.

Going deeper, I also understood that the topic of the course could take place in the area of East Jerusalem but only almost at the end of the first part of the analysis I decided the place to investigate.

After I had studied with a political and urban point of view how the three political borders – the Green line, the Municipality Boundary and the Separation Barrier, are located and worked on East Jerusalem, I focused my attention on the area in-between Shu'afat neighborhood and Shu'afat Refugee Camp. The concept of the analysis is straight connected with the artificial and natural

parte est della città.

Stabilita l'area di intervento tra Shu'afat Neighbourhood e Shu'afat Refugee Camp, entrambi quartieri all'interno della Municipalità di Gerusalemme, uno dei quali però al di là del Muro, ho sviluppato un primo studio di analisi strettamente legato al limite naturale, cioè alla morfologia del territorio, ai limiti politici, quali il Muro Israeliano e la 60 Road e le diversità in merito alla densità di popolazione delle due aree.

Al termine di questa prima parte di analisi sono sorte varie domande in merito ad un futuro intervento architettonico che possono essere sintetizzate nella domanda se l'intervento architettonico può essere un elemento che ridoni umanità e spazio in un'area dove entrambe queste entità non sono presenti.

La proposta progettuale perciò può essere sintetizzata concettualmente in una linea che si espande nel contesto, con l'obiettivo di attrarre persone, sia dall'immediato spazio urbano in cui si insedia, che provenienti dal resto della città. Sviluppando una linea di nuove attrazioni come playground, centro sportivo, piscina pubblica, auditorium e spazi multifunzionali, l'intero progetto non vuole essere definito esclusivamente dalle sopra citate funzioni, ma, oltrepassando i limiti, essere il più riadattabile e flessibile possibile per utenze e necessità future.

borders and the population density. So, the questions that came out from this first step can be summarised in a bigger one: can architecture be a re-giver element of humanity and space for a land that is without both these entities?

Thus, the design proposal can be synthesis with a line that spreads itself in the surrounding, trying to collect people from the suburban areas both in an architectural and urban scale. Designing very flexible spaces hosting new functions as playground, sportive center, swimming pool, auditorium and multifunction rooms, the project does not just want to be defined by the inner utilities but as an adaptable architecture for the future users.



Introduction

Before starting to explain my thesis work, I would like to focus my attention on a general assumption. The whole study – both the analysis and the design proposal, which I have developed on Jerusalem, is straightly linked to the place, the political issues, the population lived on, and the cultural heritage. Thus, all the decisions assumed for the design proposal are specific for that place.

The In-Between Space and the Gray Space

At the beginning, asking to myself which kind of space is the In-Between Space, I found a very interesting definition of Collins. The In-Between can be defined as *“being in a space that is between one specified thing and another”*. The between can be expressed as an intermediate point to two other points in time and space or indicating a linking relation or comparison. In-Between can also be known as a connection, transition, border, differentiation.

With an urban point of view much related with my design area, the In-Between Space is similar to a buffer zone among two very clear political borders. This kind of land wants to extend the political barriers along a space, defining a huge empty and vacant area which delimit the future expansion of the urban fabric.

On the other hand, I found a very interesting definition of Gray Space, lands of informality where law, security and health are not provided. *Gray spaces are neither integrated nor eliminated, forming pseudo-permanent margins of today's urban regions, which exist partially outside the gaze of state authorities and city plans. The identification of 'gray spacing' as a ceaseless process of 'producing' social relations, bypasses the false modernist dichotomy between 'legal' and 'criminal',*

'oppressed' and 'subordinated', 'fixed' and 'temporary'. (...) Yet, communities subject to 'gray spacing' are far from powerless recipients of urban policies, as they generate new mobilizations and insurgent identities, employ innovative tactics of survival, and use gray spaces as bases for self-organization, negotiation and empowerment. (...) The process of 'gray spacing', during which the boundaries between 'accepted' and 'rejected' constantly shift, trapping whole populations in a range of unplanned urban zones, lacking certainty, stability and hence development.¹

Developing a personal thinking about both spaces, even if they are very similar, one depends on the other and the In-Between is the buffer zone before the Gray Space.

More, thanks to the reading of *'Borderwall as Architecture. A Manifesto for the U.S.- Mexico boundary'* of Ronald Real, I have also elaborated a new general point of view for the space in which I am focused on. Starting from one of the first paragraphs of the book – *Zones of Conflict as Urban Laboratories*, I found a very careful definition of one area with is very similar to mine. *The celebrated metropolitan explosion of the last years of economic boom also produced in tandem a dramatic project of marginalization, resulting in the unprecedented growth of slums surrounding major urban centres, exacerbating the socioeconomic and demography conflicts of an uneven urbanization, an urban asymmetry that is at the centre of today's crisis.*

Can the design of the Wall create humane environment?
Architect Lebbeus Woods with his project *The Wall Game*

Note 1: *Critical theory and 'gray space'. Mobilization of the colonized, Oren Yiftachel, City, vol 13, No 2-3, June-September 2009*



– a study of the Israeli Separation Barrier, *concluded that the only way to address an architecture of violence was to design a means to dismantle it through a complex set of rules that direct architects and builders on both sides to attempt to create a series of constructions on the Wall that eventually force it into an imbalance that theoretically topples the Wall.*

So, after this two main focuses about spaces similar to mine and in order to understand better the complexity of the land where I spent my time for one year studying abroad, it seems very useful explain in a fast and clear way the historical development of the Israel State and the Jerusalem political borders, who is living the country and how it is organized.

Historical Timeline



1910: first Jewish exodus

1918-20: British military control in Palestine

1920: British Mandate in Palestine





1921: birth of Transjordan

1936: second Jewish exodus

1939: Second World War_ Third Jewish exodus



1947: the British Mandate decided to subjugate the Palestinian question to the United Nations. UN resolution 181 which provides the partition of Palestine into a Jewish and an Arab State.

1948: mass escape of the Arab population.
 May 14, David Ben Gurion proclaimed the
 born of the **Israel State**.
 UN resolution 194 establishes the right of
 refugees to return in Palestine.
Internationalization of Jerusalem.
 Arab community did not recognized it.



1967: Six-Days War. Israel occupies the West
 Bank, the Gaza Strip, the Sinai Peninsula and
 the Golan Heights.
 UN resolution 242, Israel had to withdraw the
 military bases from the those territories.
 Birth of the **International city of Jerusalem.**
Jerusalem Municipality Boudary, no physical
 border.
 Following the war, Israel included the area
 of East Jerusalem – whose area included
 the Jordanian city of Jerusalem – within the
 Municipal boundaries of Jerusalem.



1949: Armistice agreements between Israel
 and the Arab States.
 The city of Jerusalem is splited in two sides: the
 Jewish city, under Israel control and the Arab
 city, under Jordan control.
Green Line: *de facto* borders of the State of
 Israel from 1949 until the Six-Days War, no
 physical border.





1987: Palestinian uprising against the Israeli occupation.

First Intifada, from the Arabic verb 'shake something off'.

2000: Second Intifada, the Al-Asqa Intifada



2002: In response to the Intifada, Israel has begun the construction of the 8 meter high separation wall in the occupied territories, which divides the Palestinian areas from Israel and its settlements.

The Separation Barrier, physical border.



The Land and Jerusalem

First of all, after 400 years of Ottoman Empire control until 1915, and before the establishment of the Israel State on May 1948, the land was administrated by the British Mandate, which had extended its power on the area among the Mediterranean Sea and the actual Iraq land. Thus, the actual population is varied and in continuous change. For this reason, I would like to present it just looking the ethnic diversity.

Arab population: update percentage to 2010 including UN statistics relating to Occupied Territories, 51.1%.³ Originally, they came from the Bedouin population. Nowadays, almost of them are living in East Jerusalem and West Bank, part of the land under the Jordan control and behind the Israeli Wall, and in some cities in the North of the Israel State, as Nazareth, Haifa and Akko. This population is composed by a majority of Muslim and a little part of Christian. With the annexation of the Golan Land to Israel, another peculiarity is inside this group: the Arab Citizen of Israel, Arab or Arab-speaking people who are not Jewish but are citizens of the State of Israel. Special cases are the one who are living in East Jerusalem and the Golan Heights, both territories occupied and administered by Israel since the Six Days War in 1967.

Jewish population: update percentage to 2010 including UN statistics relating to Occupied Territories, 48.9%.⁴

Note 3-4: *Atlas of the conflict, Israel-Palestine, Malkit Shoshan, 010 Publisher, Rotterdam 2010*

They are coming from Europe, North Africa, Jordan and US, living in the area among the Mediterranean Sea and the Green Line border, the political limit among the Jordan Land and the Israel State, with some exception behind it. All of them are coming from a Jewish original faith and almost of them are





believers. During this time, there is a consistently number of Jewish people for tradition and not believer.

After this very simple explanation, I am going to present Jerusalem one of the oldest cities in the World and the Holy City for the three major Monotheistic Faiths.

Born in 4th millennium BCE with the City of David, Jerusalem's physical pattern, both inside and outside the fortified ramparts, is forged by a full array of architectural modes, which all expressed the distinctive character of the religious and national communities. Much more, all the three monotheistic faiths have been instrumental in shaping the Jerusalem landscape. Architectural, ethnic and religious features identify a building as Jewish, Muslim or Christian and the physical imprint left by so many people who have been on this land, is evident on the architectural shapes and urban development of the neighbourhoods.

Jerusalem is one city but it falls naturally into two sections: the Old City, enclosed by the 16th century walls divided in four quarters: the Christian accessible by New Gate, the Muslim accessible by Damascus and Herod Gate, the Jewish and the Armenian accessible by Jaffa and Zion Gate, and the New City, outside of the walls, which began to develop almost one century ago.

The New City has started to grow up during the British Mandate, when streets, commercial districts and new neighbourhoods were built. Already with the beginning of the city growth, were created different kind for spaces and shapes of neighbourhoods for Jewish and Arabs.

Even if the first extension of the City was next to the West side of the Old City, nowadays the New City is split in two parts cut by the 60 Road: West Jerusalem in the direction of the Sea, the Jewish city, and East Jerusalem adjacent to Jordan, the Arab city.

One big difference needs to be pointed out. The two cities, East Jerusalem and West Jerusalem, are recognisable by the typologies of spaces and buildings, commercial markets, dimensions and cleaning of the streets. For instance, in East Jerusalem there is a lack of public green areas because of every kind of social aggregation or activity happen inside the private spaces of the mosque or inside the house's yards. Children usually play in the middle of the streets both for a lack of a real space and for a cultural diversity. On the opposite point of view, in West Jerusalem all this already mentioned places exist but are spread inside the city, without a real network system. The current idea of the 'city network' can not be used for Jerusalem both for a political and ethnical issue and for a not real whole urban development, even if the general Masterplan is designed for the whole city.

Connected to the topic of the course, formal and informal space inside the urban fabric, I had studied East Jerusalem starting from a historical de cursus of the country – summarised within a timeline, and reading the Jerusalem Outline Masterplan 2000, some articles found on the website of some associations which are working on the territory of East Jerusalem, such as Bimkom, B'tslem and Ir Amin, and interviewing inhabitants.

The next units present step by step the work that I have done, summing up the main problematic of the city and the Masterplan restrictions. After that, I am going to present the analysis process and the design proposal.





Unit 1

East Jerusalem

East Jerusalem is the Arab side of the whole New City which is in-between the three main political borders – the Green Line, the Municipality Boundary and the Separation Barrier, that cut and defined the development of one side of Jerusalem.

Between 1948 and 1967, Jerusalem was a divided city under two states: Israel controlled the western part, whereas the eastern part, which included the Holy City, was subject to Jordanian rule. The 1967 Six Days War dramatically changed the situation: Israel occupied the eastern part of the city as well as the majority of its suburban neighbourhoods. This occupation contravenes international law, confirmed by a series of United Nations General Assembly and Security Council resolutions, which defines the eastern part of the city as an inalienable part of Occupied Palestinian Territory. Israel claims it occupied East Jerusalem in 1967 in response to the war that Jordan waged in violation of the 1947 Armistice Agreement 2. Most international law experts contest this position and argue that the right to self-defense does not imply the right to extend sovereignty into new geographical areas. Most of the international communities consider Israel's annexation of East Jerusalem illegal.

Following the Six Days War about 71,000 dunam of the West Bank – the Arab's land sites on the West side of the Jordan river, were annexed. This annexation changed the geographic area of the Israeli's control on Jerusalem: from 38,000 dunam before 1967 to 109,000 dunam after the war.²

However, the United Nations (UN) – the international

Note 2: Survey of Palestinian neighbourhood in East Jerusalem, planning problems and opportunities, Bimkom.

organization founded in 1945 which can take action on the issues confronting humanity in the 21st century – and the Palestinian community do not recognize the annexation and consider East Jerusalem as an occupied territory and the Israeli neighbourhoods built there as settlements.

According to the Israel State, East Jerusalem is an integral part of the International City. Thus, is applied on this area the Israeli law. Immediately upon the annexation, Israel began to establish new neighbourhoods for Israelis only, generally built on lands that were expropriated from their Palestinian owners. The emphasis on population figures is another point that demands debate. The settlements may be placed on higher ground for security reasons, or in areas that facilitate water pumping. Meanwhile, some independent groups have established small not authorized settlements. So, the population parameter just shows one of the relative factors, in addition to altitude, national resources, access to infrastructure and proximity to significant religious sites.³

Israel considers Arabs living in East Jerusalem ‘permanent residents’. This status gives residents the right to vote in local elections, but not in elections for Israeli’s legislature, the Knesset. The greater majority of Palestinians do not participate in municipal elections and have not requested Israeli citizenship. Through the obvious political reasons, is the fact that their new citizenship would imply they recognise Jerusalem as Israeli. Given Israel’s settlement activity in Jerusalem, the demographic balance of the city’s ‘permanent residents’ and Israelis has substantially changed over the past years.

Note 3: Activist Architecture, Tamar Shafir.



One interesting focus should be posed on the demography balance. Since the Israel's State birth in 1948, Israel's planning policy in Jerusalem is subordinate to the principle of maintaining the demographic balance in the city and does not wish the Palestinian population to exceed 30%. In fact, between 1948 and 1967, with the encouragement of the Israeli government, the population of Israeli Jerusalem grew almost threefold, whereas in Jordanian Jerusalem and the surrounding villages the population did not even double itself. According to the Israeli census done at the end of 1967, the ratio of Jews to Arabs was 75% Jews and 25% Arabs. In 2009 the Jerusalem 2000 Outline plan states that the demographic goal of 70:30 is unattainable and that it should be updated to 60:40. By the end of 2012 the ratio of Arab and Jews was 61:39, and trends in both natural population growth and migration show a consistent rise in the proportion of Arabs in the city.⁴

The annexation of East Jerusalem lead Israel to plan the territory legally and based on the 1967 census, in 1971 a planning for the whole city (East and West Jerusalem) set five stages up along the decades.

Stage 1: the first decade - 1967-1977, in which only very general planning was done, exclusively in the so-called "visual basin" of the Old City, with the goal of conserving the area and restricting development therein.

Stage 2: the second decade - 1978-1989, in which

Note 4: Trapped by planning, Israeli policy, planning and development in the Palestinian neighbourhood of East Jerusalem, Bimkom.

very restrictive plans were drawn up for the Palestinian neighborhoods surrounding the Old City and building permits began to be issued under Article 78 of the Planning and Building Law.

Stage 3: the third decade - the 1990s, in which outline plans were prepared for the northern and southern Palestinian neighborhoods, further away from the centre of the city.

Stage 4: The fourth decade - 2000-mid-2009, in which the last plans for the Palestinian neighbourhoods were completed, and the Jerusalem 2000 Outline Plan was drawn up and approved by the planning committees for deposition for public review, though to this day it still awaits actual deposition.

Stage 5: the present stage - 2009 onwards, in which the advancement of the Jerusalem 2000 Outline Plan as a statutory document has been frozen. A slow process of re-planning is underway in some of the older Palestinian neighborhoods and in some of the expansion areas proposed in the as-yet-unapproved Jerusalem 2000 Plan.



West Jerusalem

Old City

East Jerusalem

The Jerusalem 2000 Outline Master Plan

Focusing my attention on the actual Master Plan, I would summarise the most useful points in order to explain the process of my design development.

First of all, as other comparable planning documents, the Jerusalem 2000 Outline Master Plan deals with different fields, including archaeology, tourism, economy, education, transport and others. It is not simply the result of technical urban planning based on technical considerations, it even is the expression of a specific political project.⁵

Despite the steady improvement in the quality of the plans prepared for the East Jerusalem neighbourhoods, the vast majority of the plans do not provide any real solutions for the needs of the residents. Setting up a very little development for the Arab neighbourhood, it has been underlined local issues as insufficient areas for housing, a surplus of vacant spaces, a not unique infrastructural system able to connect the surrounding of East Jerusalem to the city centre and a lack of commercial and public space.

In order to maintain the demography balance among the two communities and following the not completed actualization of the Outline plan, open spaces are designated using various categories: open public area, open scenic area, national park, nature reserve. Only the first of these categories allows for the land to be expropriated for public use by the

Note 5: The Jerusalem master plan, planning into the conflict, Francesco Chiodelli, 2013

local authorities (while compensating the landowner). Meanwhile, the zoning category open scenic area, which dictates a complete prohibition on construction. The zoning category nature reserve was used in a number of places despite their lack of any particular scenic value. In recent years, there has been a trend to zone vacant areas as national parks, even if they have no particular scenic or cultural value. National parks are a powerful tool used by the authorities to expel and exclude Palestinians from their land and limit the development of their neighbourhoods.

It is very important to observe how the surrounding of East Jerusalem is characterized. Inside the same area there are urban neighbourhoods, semi-rural villages and neighbourhoods that have undergone an intensive urbanization, transforming them from villages into urban neighbourhoods.

These kinds of places host different social ranks: rural residents with an agricultural background, people with an urban lifestyle who have lived in the city for generations, people coming from nomadic Bedouin who settled on the Jerusalem periphery just two or three generations ago and migrants who came from cities in the West Bank.

According to the Outline plans and the existing life conditions inside East Jerusalem, it is easy to understand how the Plans share common characteristics and recurring problems.

- The plans are small in size and do not include most of the lands owned by the residents of the neighbourhoods.
- The areas zoned for development and construction are restricted and limited to already built-up areas.
- There is too much land zoned as open scenic area,

and these areas were zoned without consideration of the intrinsic qualities of the landscape or the needs of the population. In the context of the Palestinian neighbourhoods of East Jerusalem, the designation of land as open scenic area is tantamount to non-planning. About 40% of the area included in the plans was zoned as open scenic area.

- The building rights are very limited. The maximum height approved in the plans for the Palestinian neighbourhoods is two storeys. Maximum building ratios are generally 25-50% of the area of the plot.
- Sparse road networks that do not extend deep enough into the area zoned for development. Thus prevents the effective development.
- Insufficient and inadequate land for public buildings. The main lands designated for public buildings are almost exclusively for educational institutions. Function as sports facility, community centre, well-baby centre or libraries, are almost or completely non-existent.
- Re-partition plans. Large areas of the approved plans for the Palestinian neighbourhoods have been marked as areas for re-partition area. The goal is the egalitarian allocation of plots designated for expropriation for public use.

The Separation Barrier

'To us, the wall is a border; it is a demarcation; it is a control of flow and movement of people; it is the limit where the 'other side' ends or begins; it is the wait; it is the greatest obstacle in our transborder movement dynamics; it is the wall that always crossed us, affects us, and structures our life.'

Norma Iglesia-Prieto, professor in the Department of Chicana and Chicano Studies at San Diego State University.

This few Norma Iglesia-Prieto's words – in reference to the US-Mexico boundary, can also be told by a Palestinian who lives in the area among the Israel State and the Jordan State.

These conditions imposed by the Masterplan restrictions were exaggerated by the construction of the Separation Barrier between Israel and West Bank in 2002. Built as a security fence with checkpoints and military control, the Wall is cutting out both the land along the Municipality borders and including or excluding several Palestinian neighbourhoods. One of the most devastating consequences of the Wall is the division of communities, cities, neighbourhoods, and families resulting in the erosion of the 'social infrastructure'.

As an architectural intervention, the Wall has transformed large cities, small towns, and a multitude of cultural and ecological biomes along its path, exaggerated the division among Israel and the Arabs States. (...) This indifference to the diverse contexts along the border raises critical questions of ecology, politics, economics, urbanism, and eminent domain and radically redefines the territories of the fonts. (...) The pragmatism of the Wall as seen through the lens of security requires its form to follow its function as a security infrastructure, but for all the land conceptually ceded to





*West Bank in a no-man's land, the wall's form follows the functions of the diverse landscape it traps behind concrete and steel.*⁶

A key factor in determining the barrier's route was the location of Settlements, thereby laying the groundwork for the de facto annexation of most of the Settlements and much land for their future expansion. Looking this crucial act with a Palestinian point of view and with a critical judgment, the barrier serves to minimize the number of Palestinians living in the confines of the area between the barrier and the Green Line, and also inflicts collateral damage on Palestinian communities living behind it since it cuts them off from their land. The Wall is either a concrete wall of 8-9 meters high with watchtower, sniper position and checkpoints, or a net barrier of 3-5 meters of high, equipped with a buffer zone controlled by the security service of the Israel State. The route of the barrier – including the sections already built, those under construction and those awaiting construction – is 712 kilometres long. That is more than twice as long as the Green Line, which is 320 kilometres long. According to figures provided by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), as of September 2017 some 460 kilometres (about 65% of the planned barrier) had been completed. Another 53 kilometres (about 7.5%) were under construction, and construction has yet to be started on some 200 kilometres.

Moreover, studying the territory of East Jerusalem from an urban point of view is possible to point out two kinds of spaces

Note 6: Borderwall as architecture. A Manifesto for the U.S.-Mexico boundary, University of California press, California, 2017.

defined by the location of the Separation Barrier: one under the Municipality border and behind the Wall, and the second outside the Municipality border and in front of the Wall. In the first case the land has to be part of Jerusalem Municipality applying on it Israeli law, health and security services, and the second case has to be under the West Bank control but nowadays it is not possible to understand in a practical way who is the service provider. For both sides this generated non-places where it is not identifiable who is the service coordinator.

Much more, the construction of the Separation Barrier has entailed two types of lifestyle straight connected to the position of the neighbourhood regard to the Wall. In any case both sides of the Wall defined areas of segregation. The main differences among the two sides are about the population density and the social class, the lack of an infrastructural system for both vehicle and pedestrian ways, the lack of a real transportation system, the lack of meeting points for all the ages and the lack of spaces that should host new kind of functions usable by children, young, adults and older.



Analysis

After having listed all these essential points for understanding the situation of East Jerusalem, the land in-between the three main political borders, I am going to present my work.

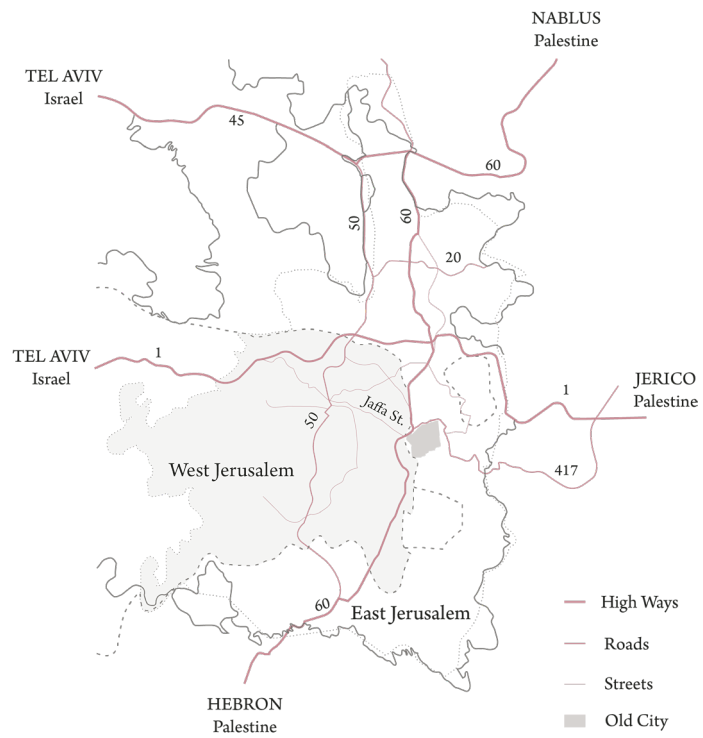
Marked exactly the location of the three main political borders present on the area – the Green Line, the Municipal Boundary and the Segregation Barrier – I studied how the main North-South and East-West connectors work on the territory, making a difference among highways, roads and streets. Then, I focused my attention on East Jerusalem producing a comparison between Arabs and Jews, examining the quantity of dunam are occupied by both population in relation to the demography percentage. In addition to the percentages among Arabs and Jews (in a general view the Arabs prevail on Jews for population and dunam ownership), I found a very interesting notion about the unplanned or empty areas, understanding that all the neighbourhoods inside this space, Arab villages and Jewish Settlements, can be considered as different entities which have not connections between each other and they are working on the territory just in a very isolated way.



Political Borders

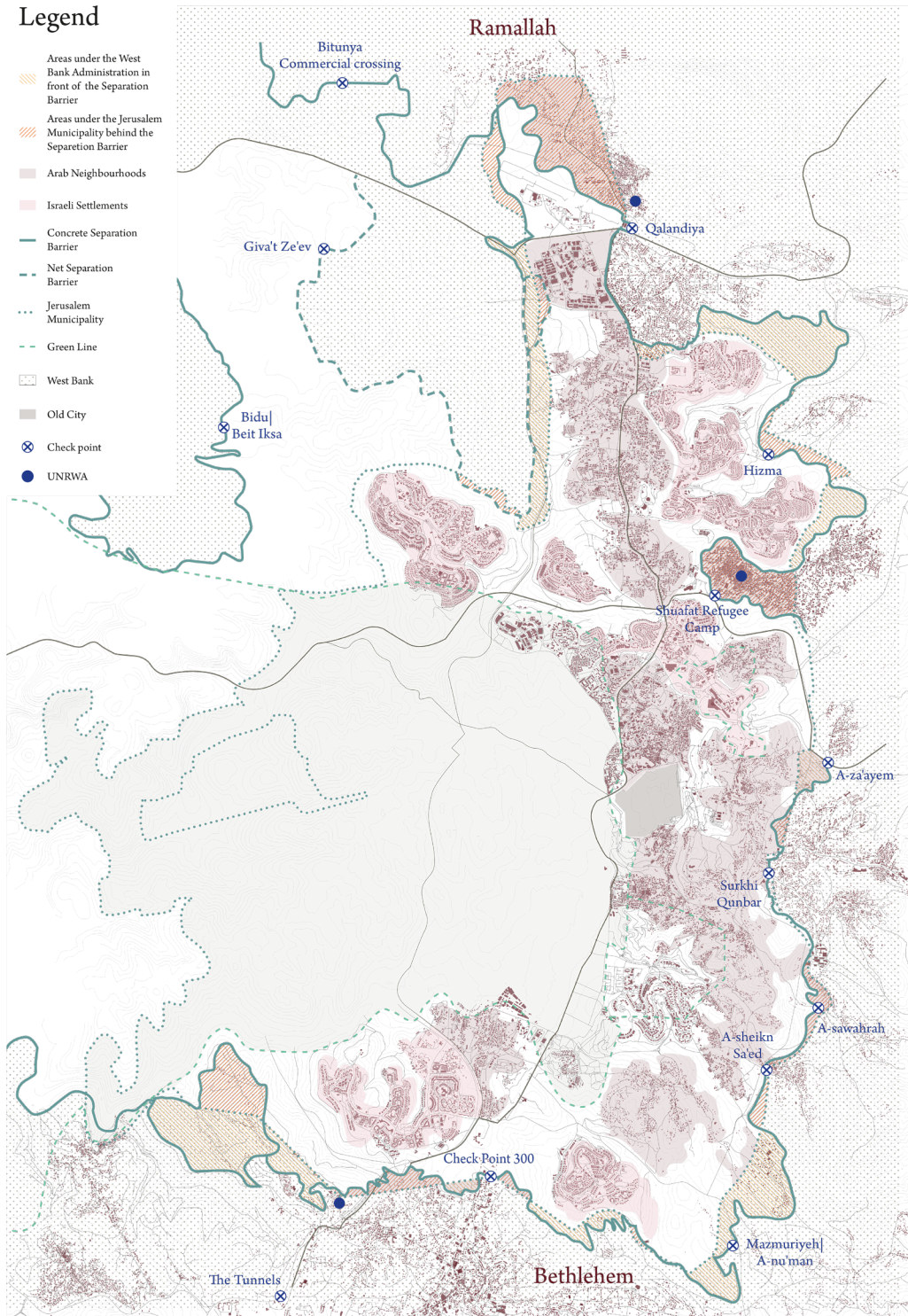


Connectors



Looking the Jerusalem Municipality boundary and the Israeli Wall, I paid close attention on two types of spaces: one that is behind the Wall and under the Municipality control and the other that is in front of the Wall and under the West Bank administration. The main question coming from this first part of analysis was linked to the way of how these spaces are administrated, who is the coordinator of the health and the security system and how the surrounding changed along the decades.

Legend



So, I decided to study the historical development of four neighbourhoods along the Wall – Beit Hanina, Shu’afat, Wadi Quaddum and Nu’man, from 1967 to 2004, from the annexation of East Jerusalem under the Municipality boundary until today, focusing on the existing situation. I have chosen these four quarters because of the location along the Wall, from North to South, the strong changings and the differences in the checkpoint typologies: car and pedestrian crossing authorization, just car crossing authorization, just particular permission for pedestrian crossing authorization, and only agricultural vehicle crossing authorization.

The table shows for each local area the progress of the borders among the years, just starting from the location of the original limits of the villages at the end of the Six Days War in 1967, underlighting in the second column – the period demarked by the beginning of 2002 and the end of 2004, with grey spots the missing areas after the construction of the Separation Barrier, with a dot line the net Wall and with one continuous the concrete Wall. In the last column is marked the nowadays situation of the quarters, showing the new development of the surrounding underlined the presence of the Settlements and the new limits and centres of the Arab neighbourhoods, the check points and the main roads.

After this preliminary study, I defined the area in which I set my project. It takes place in the space in-between Shu’afat Neighbourhood and Shu’afat Refugee Camp because of the historical changings of the surrounding and for its geographical place: Shu’afat Refugee Camp, including the neighbourhoods of Ras Khamis, Ras Sheadeh, and Dahiyat al-Salaam, are under the Jerusalem Municipality and behind the Wall. *These neighbourhoods are currently home to roughly one-third of Palestinians living in East Jerusalem – permanent*



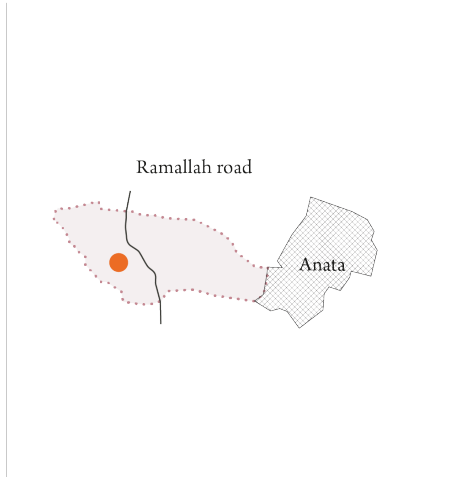
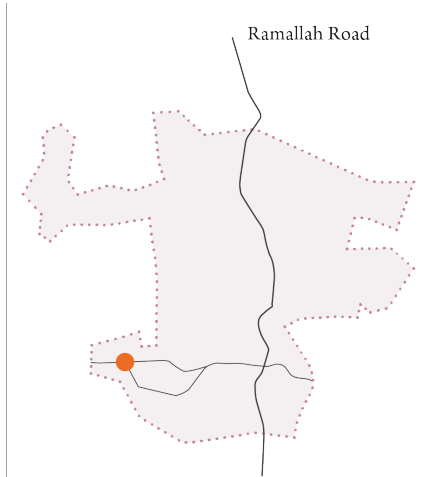
Beit Hanina







Shu'afat

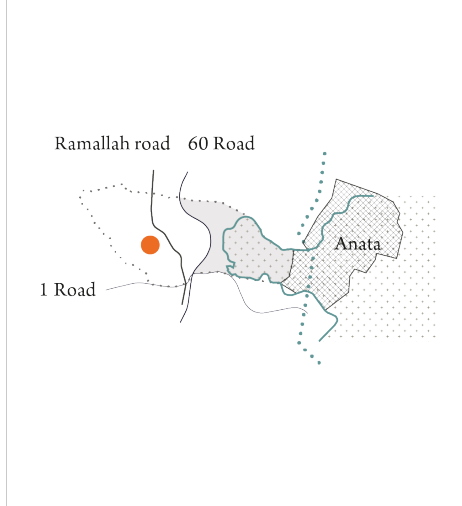
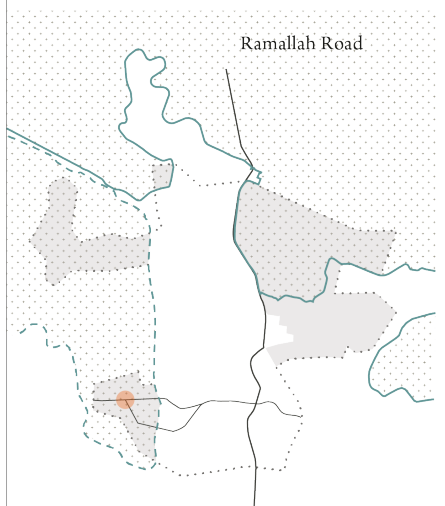
Legend






Borders of the village until 1967



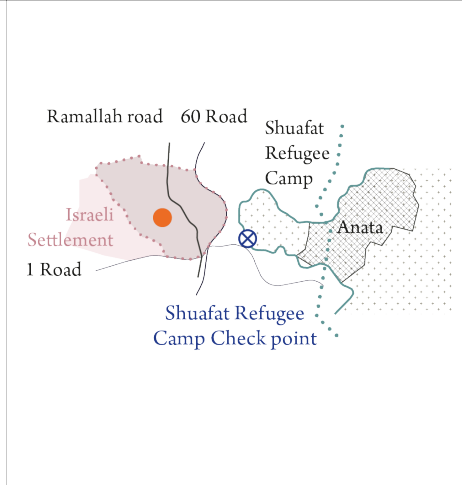
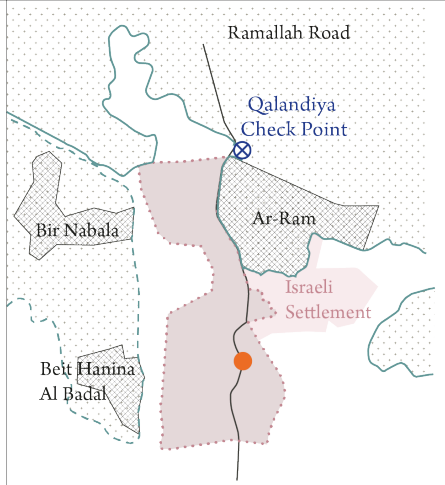
-  Adjacent Village
-  Historical village border
-  Main roads
-  Village center

After the Separation Barrier construction 2002



-  Adjacent Village
-  Jerusalem Municipality
-  Main roads
-  Lost district
-  Israeli Wall
-  West Bank

Today



-  Adjacent Village
-  Jerusalem Municipality
-  Main roads
-  New Village border
-  Israeli Wall
-  West Bank



*residents of the city, who are isolated from the rest of the Jerusalem and forced to cross the check points to access the city.*⁷

The principal differences among these two places, further the main one behind or in front of the Wall, are about the population density, the population lifestyle, and the services providers for administration, health, security and law. In the case of Shu'afat Neighbourhood all these services are provided by the Jerusalem Municipality, despite some Masterplan restrictions. In the villages around Shu'afat Refugee Camp – Ras Khamis, Ras Sheadeh, and Dahiyat al-Salaam, there is not a clear services provider, even if, according to the Municipality boundary, they should be given by the Israel State.

Only the Refugee Camp has a clear one: it is administrated by UNRWA, the United Nations agency established by the General Assembly in 1949 and is mandated to supply assistance and protection to a population of registered Palestine refugees. Its mission is to help Palestine refugees to achieve their full potential in human development, pending a just solution to their plight.

In reference to the restrictions applied on the Arab neighbourhoods in East Jerusalem, they are explained by the terms densification and expansion. In general words, for the first one the addition of residential units within existing urbanized areas can be realized mainly through increasing the actual limits on height or volume. For the extension case, the plan proposes the expansion of existing neighborhoods and

Note 7: Destructive Unilateral measures to redraw the borders of Jerusalem, Ir Amim, January 2018

the construction of new residential ones on the outskirts.⁸

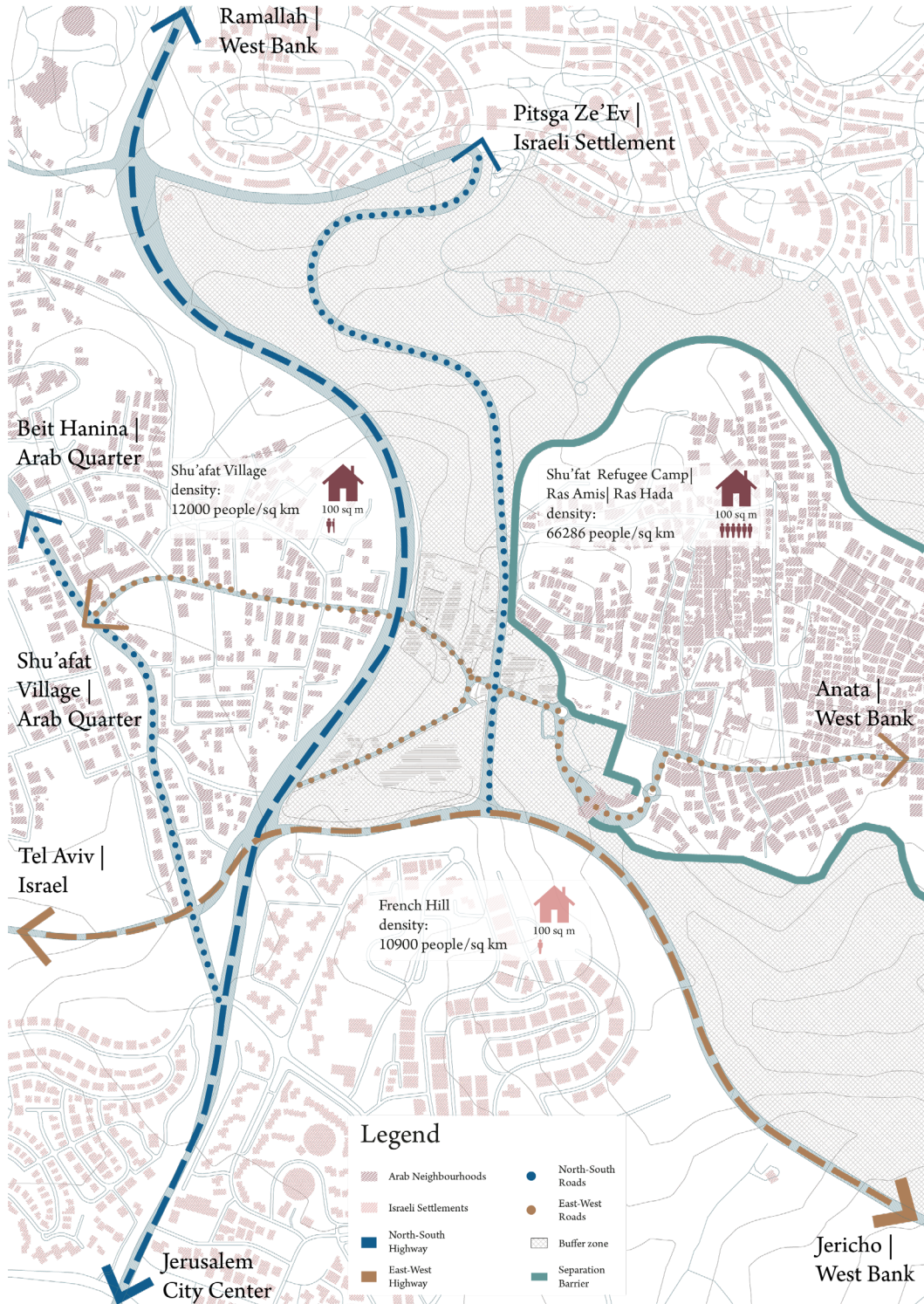
In the Arab quarters of East Jerusalem, the Masterplan is also providing a huge number of public areas in order to limit the extension of the Arab properties and it has restricted the number of stories for each building: no more than three. So, the possibilities for the expansion and the densification of the Arab neighbourhood are very limited.

Analysing this area from an urban and architectural point of view, first of all I have studied the artificial and natural borders. In the specific case of Jerusalem, the topography – the main natural border, is one of the most important element for the development of the city. Most of the neighbourhoods are built on the top of the hills, left the valley as the connections incubator. On the other hand, it is very important to make a zoom on the artificial boundaries. The presence of the Wall with its check point on the bottom of the valley, the existing infrastructural roads system organized trough the 60 Road and Shdrot Moshe Dyan Road for the North-South connections, the 1 Road and Al'alman Street for the East-West connections, point a new view out about the limits inside this particular in-between space.

The 60 Road and the Wall are both the main and very linear infrastructural boundaries. One above the topography and the other set it on, delimit the shape of a huge buffer zone among the neighbourhood in front of and the others behind the Wall. Moreover, this area is even circumscribed by two Settlements both established on the South and the North limits. Reading the Masterplan, it is clear to understand that

Note 8: The Jerusalem Masterplan planning into the conflict, Francesco Chioldelli, 2013





this area is considered as a non-place or a space not straight connected with the city expansion. The already planned zones are just the industrial area of the Electricity company of Jerusalem and the tramline depot. The other small workshops very close to the Wall are not indicated under the Masterplan plans.

Therefore, at the end of this first part of analysis and reading the articles speaking about the In-Between Space and the Grey Land, I understood that this area hosted a very political issue. The space occupied by this kind of land, it is another border among two physical and very clear barriers. Thus, there are three kind of limits: the Separation Barrier, the 60 Road and this huge empty buffer zone.



The second step of my analysis was to understand how the roads connect the neighbourhoods, finding that the most used and accessible connections are the North-South, the 60 Road and the Shdrot Moshe Dyan Road from the city center to Ramallah, the first city of West Bank. Instead, the East-West connections are incubated where the check point is set. Moreover, one of the main problems of this area is the no-permeability of the 60 Road. Built up as a bridge-street, it is crossable only in two points: one direct to Shu'afat neighbourhood – thanks to an urban street with two ways directions but a footprint of one, and the other – which is just one direction, is going to the main cross to Tel Aviv.

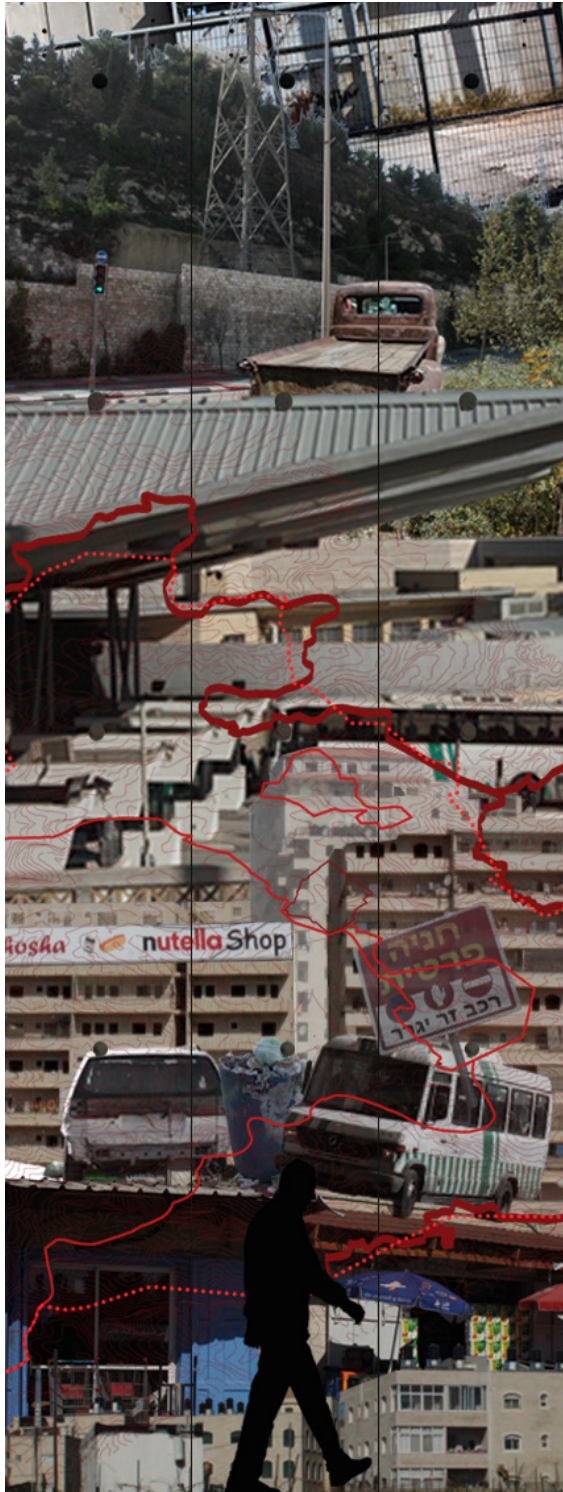
By the end, the last focus was about the percentage of population density. Analysing both population presented



on the surrounding, Arabs and Jews, I found that in the neighbourhood in front of the Wall, in French Hill (the southern settlement) for 100 sq/m is living one person and one person and half in Shu'afat Village. In the quarters behind the Wall these data are more than six time. That means in Shu'afat Refugee Camp, Ras Khamis, Ras Sheadeh, and Dahiyat al-Salaam 6 people live in 100 sq/m.

I also would like to write a small description of my personal feelings and reflections when I was around along both side of the Wall. Coming with the public transportation from the city centre of Jerusalem, I went down in the small urban centre of Shu'afat neighbourhood. Cut by Derech Shu'afat Street, the quarter is split in two sides both with residential housing, commercial services and vacant areas for which is not clear





the future development. Much of these spaces are among the residential fabric and divided the whole neighbourhood in different blocs. Going around by foot, I was surprised by the huge extension of these empty spaces and even by the lack of aggregation places for all the ages. Not playground, not green public areas, not plazas, not pedestrian or cycles paths, not sportive centre, not a real public transport system... just some voices heard from a small unrecognizable school. Still on my way and crossing the 60 Road bridge, I had arrived at the doors of the Wall. Workshops, the electricity company of Jerusalem and the terminal tramline depot were the only 'liveable' spaces. Walking all along this huge zone next to the Wall, I was feeling inside another city, where the conflict among two parts was very nearby a new explosion. The Israeli Wall on one side and the 60 Road to the other, delimit the eastern and western borders. The particular development of the topography – which is going down along two different directions – emphasises the emptiness of the place. Only cars and trucks very fast crossed the space.

Thanks to one classmate of mine, I had also the possibility to go to the other side of the Wall, where I found another completely different reality. The Ras Khamis, Ras Sheadeh, and Dahiyat al-Salaam neighbourhoods were built, and are still under construction, after the construction of the Separation Barrier. Lots of Arabs living in East Jerusalem decided to move from them places because of an economic issue. They were not anymore able to pay the Israeli fees. In this area where is not clear who is the services provider, the taxes are lower than in East Jerusalem. Arabs prefer to live in a space with a low lifestyle quality and under the Arab administration than in a space under the Israeli control. Most of them are without any hope, sharing them life with an implicit hate against Israel and the Israeli. Here residential houses grow one above the other,

the streets are not articulated in pedestrian and vehicles paths, the trash is thrown in the middle of the streets, people are walking randomly in the street, there are not parking space for cars, there is not the public transport stop, so passengers go down where the driver finds a place. Impossible to think green public areas for the huge number of children and young that live there. Just some empty plots where during the night hours cars are accumulated.

After my first visit of the area, the questions came out were straight connected to a future re-configuration of the Wall and the space along it. Starting from a text found among the lines of *'Borderwall as Architecture. A manifesto for the U.S.-Mexico boundary'*, I began to delaine the main points of my architecture intervention. *If the Wall is not to be dismantled, it should be altered and transformed to serve not only as a security infrastructure but also as a productive infrastructure that would be the very backbone of a borderland ecosystem. Coupling the Wall with a viable infrastructure that focuses on water, renewable energy, life safety, and urban social infrastructure is another pathway to security and safety, in both the border communities and the nations beyond them. And more, reconsiderations of the borderwall should focus on public utility (...)* *Social capital is produced by networks of people with common interest and is core element in the fabric of communities. Social capital can yield safety and security, friendship and community, civic identity and economic value, and over time can even build 'social infrastructure' in form of parks and other civic amenities.'* (...) *The use of the Wall as an armature for infrastructural and social improvement along the border could increase adjacent property values as well as the quality of life in both sides of the border.(...) public utility facilities are highly secure areas, and profits from infrastructure development projects can contribute to increased national security and immigration reform through the creation of jobs.*



Thus, after all these considerations and a new knowledge of the area, was with immediate effect the proposal of a new reconnection of these two sides of the city along an East-West direction. In general terms, it is possible to summarise the concept of the project within a line which wants to infiltrate itself in the surrounding with the purpose of being a bigger requalification system. Also speaking with Senan and Dalia – my local professors – was very clear that the only way to give back hope to the inhabitants, the architectural proposal had to be very connected with the needs of the residents and of the urban space.

The idea was to design a new kind of architecture, straight linked with both surrounding urban areas and able to attract people from all around the city. Asking to local inhabitants of both sides of the Wall, going around the neighbourhoods and posing on a background the existing political issue, it was immediately clearly to understand the lack of existing liveable spaces for all the ages.

Setting on the North side of the existing industrial zone, the proposal is to overcome the borders. On the side of the Wall, the new architecture is above the limit, touching the ground on an empty space behind the Wall. In the opposite side, the architecture is digging the ground until the existing neighbourhood coming under the 60 Road.



Unit 2

Design Proposal

Interviews

To one classmate of mine, Areej.

She is an Arab 4th year student at the Architecture Department of Bezalel.

(...)

Me: If I am speaking about social activities, which kind of activities would you design?

Areej: If you look at the camp, (..) we are talking about playgrounds and community gardens on the rooftop, because of there is not enough place on the ground. In your case, you are working on a huge area and the architects of the NGO working on that territory usually ask to the community about the future services. Which kind of services do you need? And these are the spaces that they want: playgrounds, garden to meet each other and, I do not know, maybe playground for boys, things that they don't have at all. This kind of program could change the place where people put their energy, not just in the conflict. I will create a place where the mind can go away for a bit from the political issue and think about other stuff.

Me: do you think that this kind of programs are missing also in Shu'afat village?

Areej: oh yes, I think so. Because Shu'afat is similar to Beit Hanina where I come from and we don't have at all that kind of spaces. People play on the street.

Me: do you think that this is for a cultural thinking or

because there're not places?

Areej: because there're not places. If there are places, people will use them. I promised you. I'm sure. I think it will be useful for both communities. But you can be creative on the program, don't just have to be a playground (..) but places and spaces where people can put the negative energy behind them and use that energy in something that is positive, connecting, helpful.. *it will be very strong if this connector is next to the Wall, because it is kind of removing meaning. It is not there, yes it's there but come to another level. Put back the Wall. The Wall is just a line.*

Me: well but if you are looking at it, it is not a line, it has an elevation. Just in plan is a line.

Areej: yes it has a height but considering the area, it can be just a background.

A un giovane frate della Custodia di Terra Santa, Ayman.

Arabo di Nazareth, insediato a Gerusalemme per concludere gli studi in preparazione al sacerdozio.

Me: a livello sociale se venisse progettato per esempio un playground dove i bambini possono andare a giocare con al suo interno ci sono dei giochi che loro possono utilizzare, essendo loro abituati a vivere e giocare nella strada, saranno in grado di utilizzare quel posto senza romperlo?

Ayman: prima cosa ogni bambino desidera un luogo per lui, uno spazio per lui per giocare. Dandogli uno spazio che non ha mai avuto il bambino sarà sicuramente felice di averlo e questo è molto importante, vedere la gioia del bambino. Poi si può animare questo luogo, non puntando ad educare i bambini a come utilizzarlo, ma piuttosto accompagnarli. È come andare all'asilo. I primi giorni la mamma ti accompagna, ma poi inizia ad allontanarsi e guardare solo da lontano in modo tale che il bambino si abitui a un nuovo ambiente che è comunque confortevole e di accoglienza. Bisogna fare anche una proposta di orari, di persone che accompagnano e che propongono delle attività. (...) Succede anche che offrendo un servizio del genere venga utilizzato come posto di rifugio dove i giovani vengono non a stare alla proposta, ma a fare altro.

Me: quindi per essere un *safe place* è necessario che ci sia al suo interno una proposta chiara di attività?

Ayman: sì, ci devono essere almeno due proposte la settimana o una proposta per i giovani facendo dei trainer, per cui dove un esterno insegna ai ragazzi come giocare insieme in giochi di squadra. Questo deve essere fatto soprattutto durante l'estate.

Me: tu pensi che c'è una mancanza di educazione anche tra gli adulti?

Ayman: sì, sia agli adulti che ai giovani, che cercano un posto dove possano rifugiarsi ed essere sostenuti anche per le bravate che fanno. Ci si può avvicinare ai giovani creando e proponendo delle attività o entrare in dialogo con loro, non cercando di essere un esterno che controlla la situazione, ma un amico.

Me: ci sono dei luoghi o attività all'interno della società anche per gli anziani?

Ayman: nelle famiglie possono sempre stare, ma quello è radunarsi, invece è utile per loro vedersi e fare delle cose, come il bingo, le carte, cucinare, chiacchierare.. provare anche con loro di avere degli appuntamenti fissi.

Me: il problema più grosso di questa società?

Ayman: la divisione tra la religione e poi il sentimento che siamo meno degli altri, che non abbiamo opportunità, siamo trascurati e alla fine la difficoltà sociale e politica non è solo nel vedere gli altri come migliori e in vantaggio ma anche come oppressori. Rispondono sempre: 'loro hanno di più, noi no'. (...) un modo per limitare questo pensiero è l'incontro con l'altro, quello diverso da noi per cultura e religione. (...) bisogna trasformare il luogo in una casa dove la gente viene non perché ci sono solo delle attività, ma perché sta bene, creare un ambiente familiare. Questa è una casa amica!

Urban Development

The main idea of the design proposal is structured along the concept of overcoming both infrastructural borders – the Israeli Wall and the 60 Road.

At the same time, during all the design work process I always kept in mind the meaning and the social influence of these political limits. Thus, the clear choice of not being attached to the Separation Barrier is to underline the concept of overcoming the borders and bring them on a background. In this dramatic political condition, the act of being fixed on the Wall would give it back the actual meaning.

In doing that, I have decided to add a new kind of infrastructure, proposing a bridge hosting functions not already present on that place and the urban connection as the connector among two sides of the city.

The general concept of the urban proposal can be summarised through one line which is spreading itself inside the urban fabric as a collector of people and a re-activator for life and activities.

An important difference has to be pointed out during the explanation of this work. The project has the claim of being an urban reconnection and an architectural intervention. In the first case, the urban reconnection is ensured by a pedestrian path developed outside and inside the bridge. Instead, speaking about the architectural intervention it wants to be a new attractive centre for people living the city.

In order to emphasise that concept and being integrated with the surrounding, the entire bridge is linked with the ground just in three points: the first behind the Wall, the second under the 60 Road and the last in the in-between or buffer zone among the two existing borders.




Urban
densification


Cafeteria


Sportive
center


Auditorium


Student's
room


Dancing |
Yoga room


Atelier


Swimming
pool





Temporary houses



Skate park



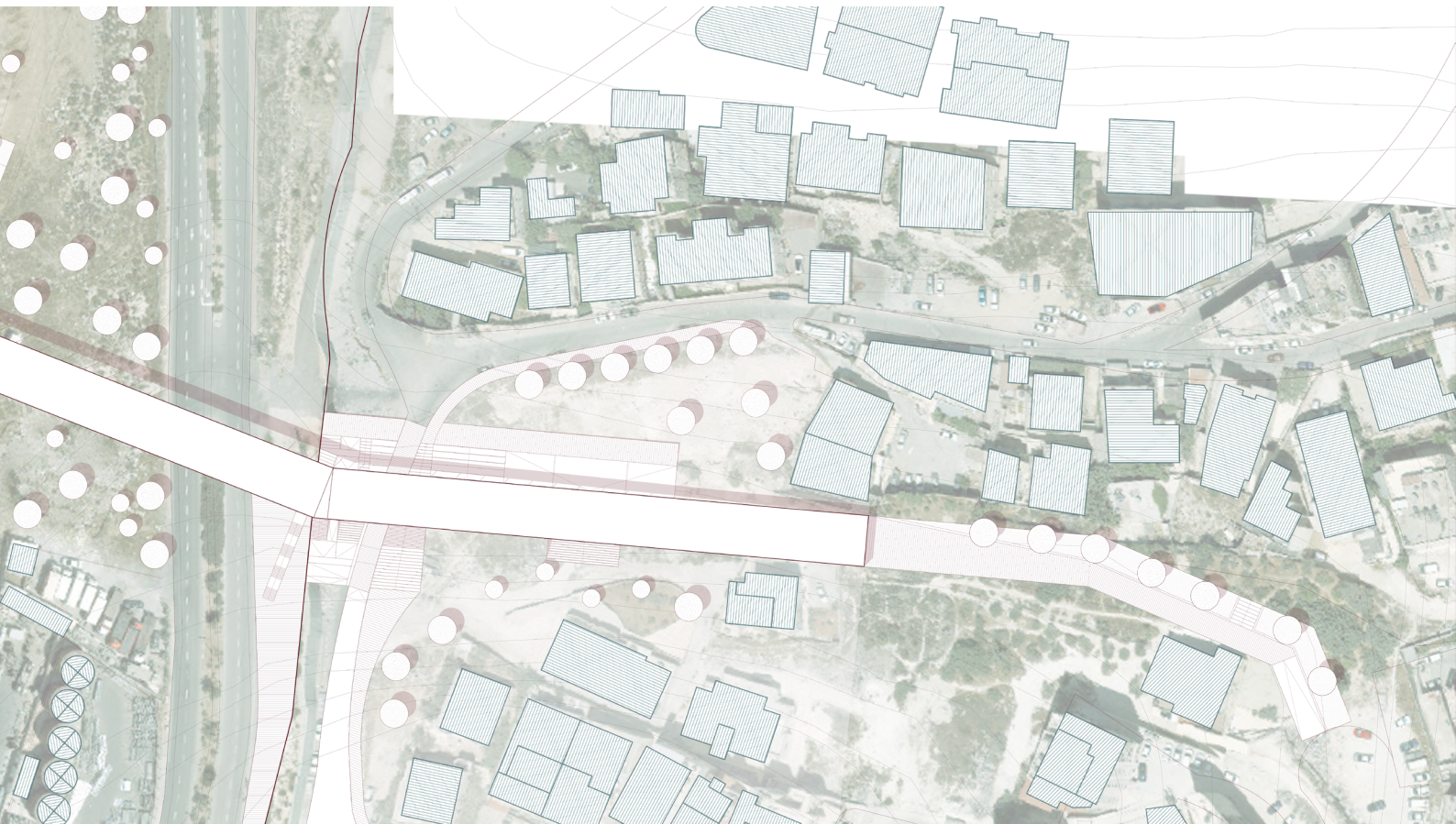
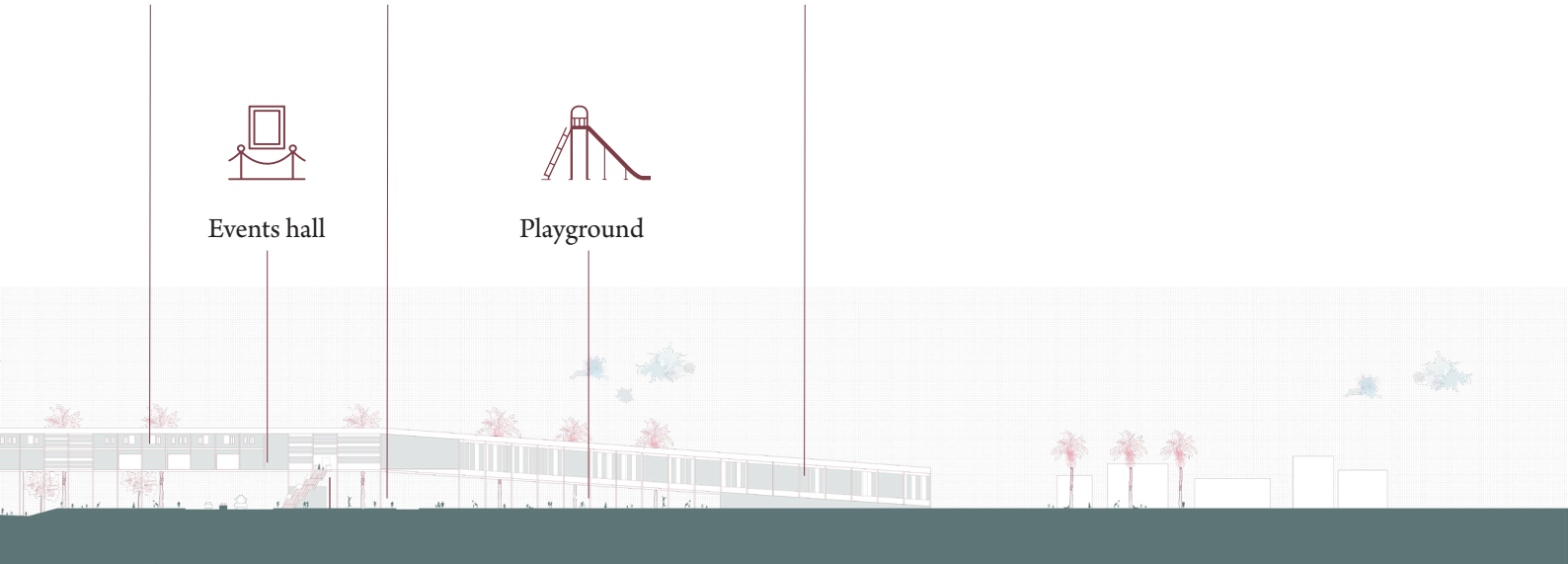
Market



Events hall



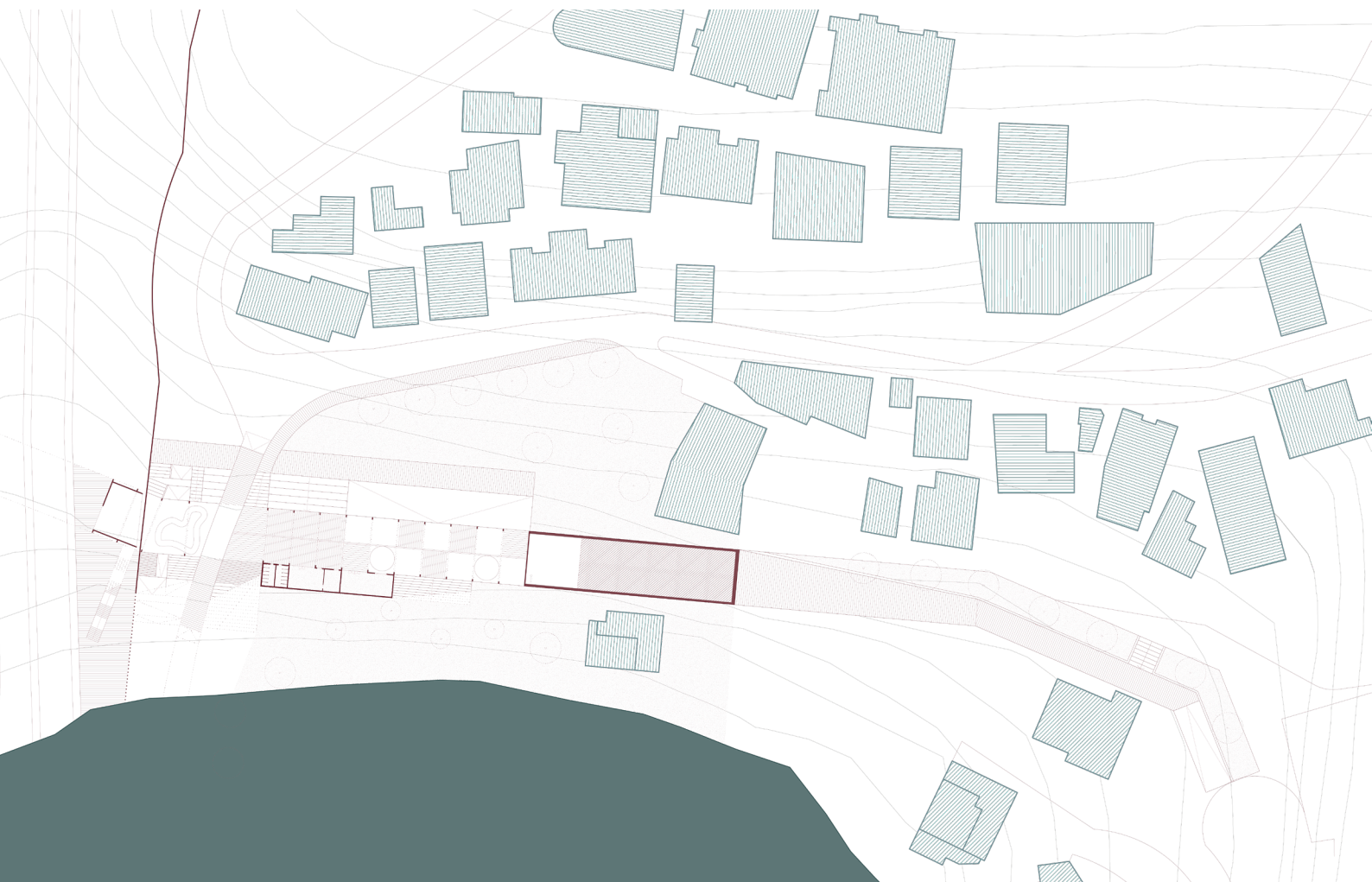
Playground



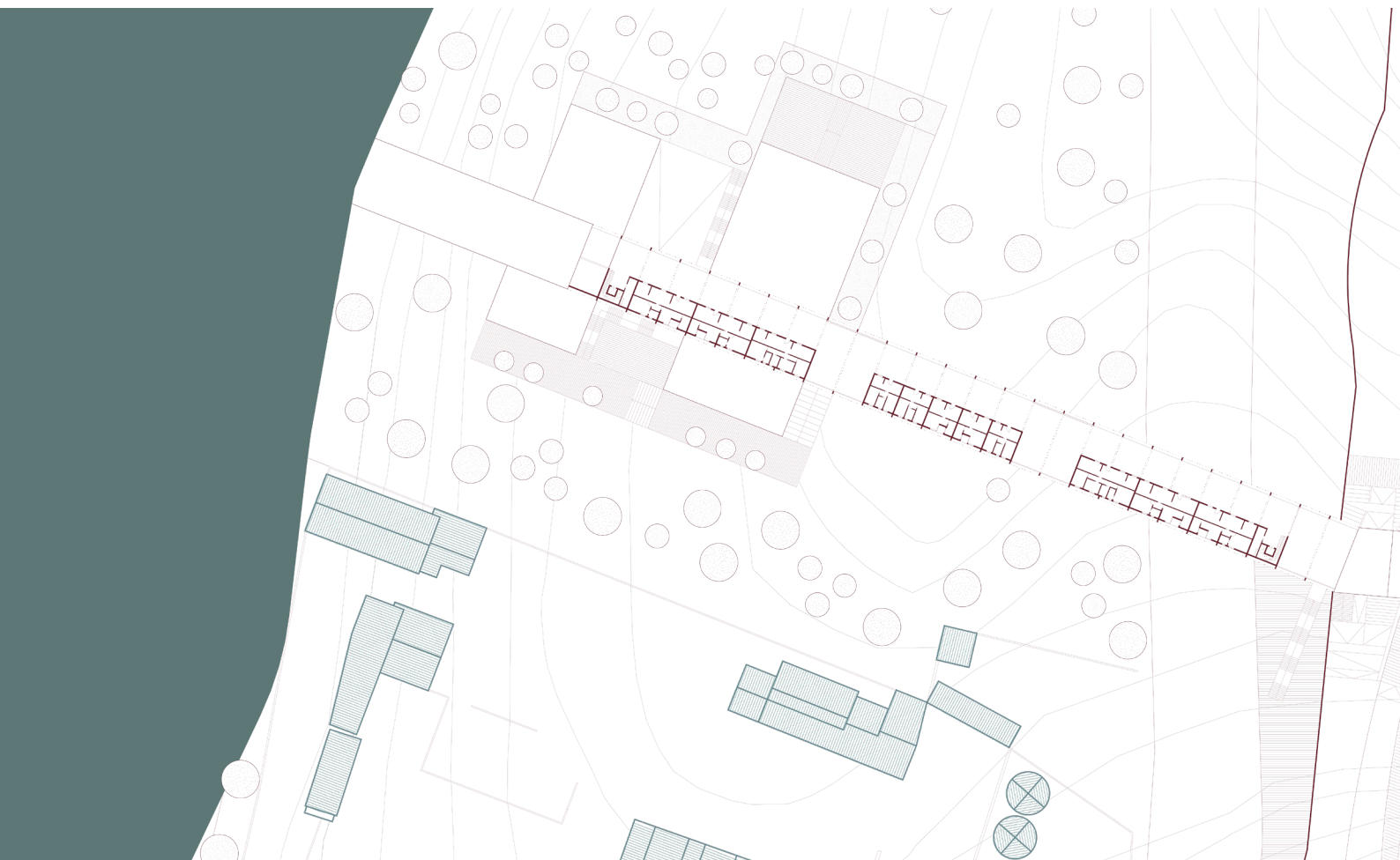
Thus, in the space behind the Wall where there are not real spaces for inhabitants, the project is leaning on the ground and creates with a pathway, a spread public park and a playground an urban architecture able to propose something on the human scale. In the area of Shu'afat Neighbourhood, at the opposite side of the already mentioned, the architectural proposal is not just as an extension of the bridge but expanding its place for a sportive centre and a coffee bar digging the ground and the 60 Roads wall, it is able to join itself with the immediate urban surrounding. Next to that intervention and inside the already existing blocs, the project suggests a possible expansion of the



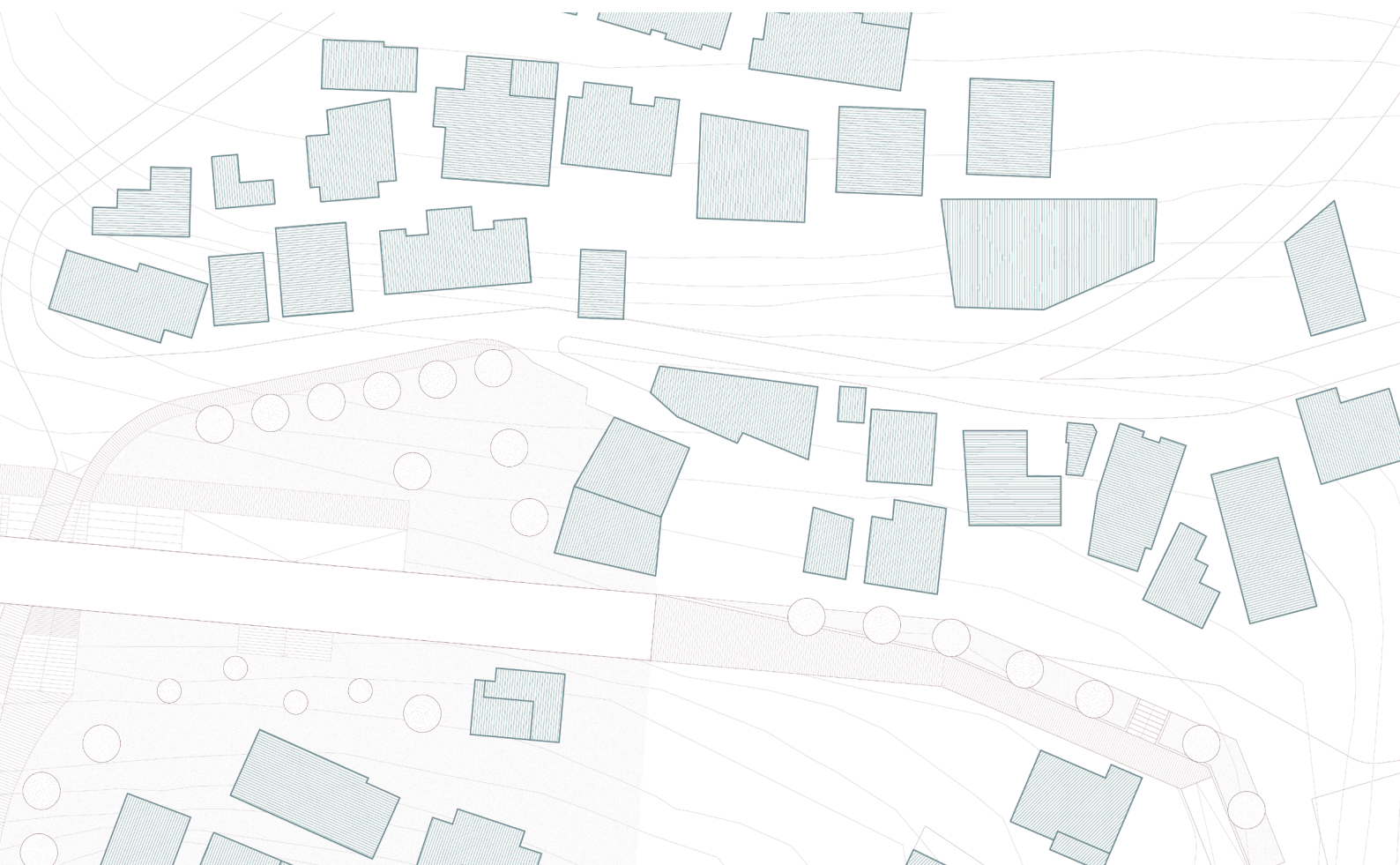
quarter, designing very simple residential buildings similar for shapes and dimensions to the suburban context. By the end, the last ground floor is placed in the area in-between the two borders and next to the industrial zone. The main problem rose during the design development of that space, was directly related with the diverse surrounding. In this case the project does not want to link itself with the existing presence, but it has been designed to reactivate the place: not another vacant empty area as a buffer zone among two sides that not speak together, but an attractor with new kind of functions as an auditorium and a swimming pool, both public, for all the ages and genders.



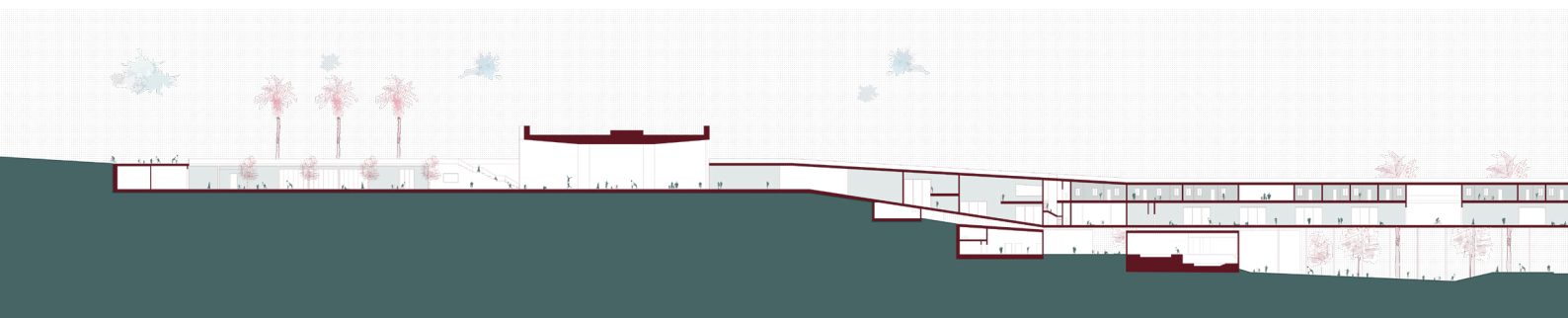
These three architectural elements are linked by a new infrastructure, perpendicular to the existing ones, which is hosting the urban connector and other functions. In a general view, starting from behind the Wall until in front of the 60 Road, the bridge is both the pedestrian connector with two areas where the vertical connections are developed and the architectural holder. It is impossible to think about the three ground floors without the bridge because of it also is the linker among them. If it is not existing, the ground floors just work with the surrounding and they are three isolated interventions.



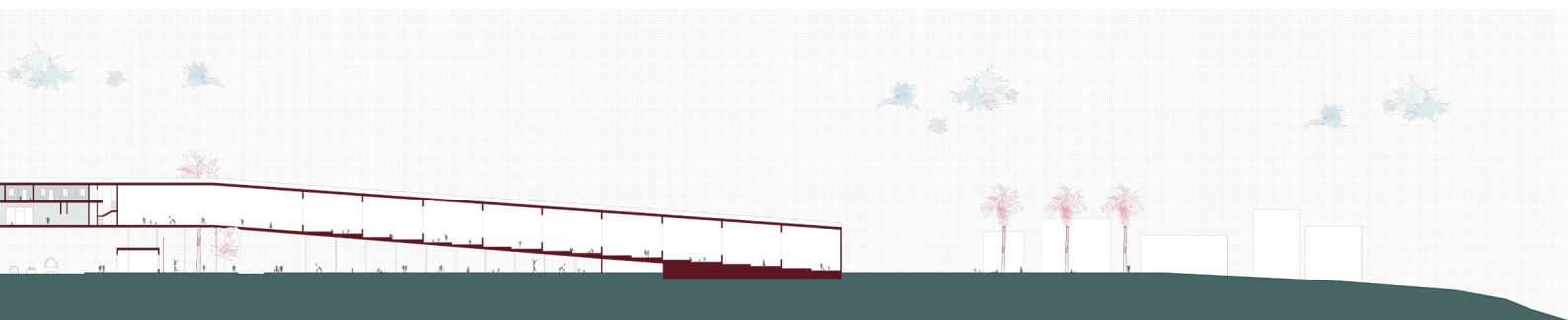
Starting from East to West, so from behind the Wall until in front of, the first slide of the bridge develops, next to the urban connector, a market hall. That has been imposed by the main idea of linking the inner proposal with the outside surrounding. What impressed me since I came in Jerusalem, was the importance of one huge market space for the Arabs. That place is not just the one where people buy food, clothes or other stuff, but it is a meeting point where older, adults, young and children meet each other, playing, speaking and sharing time. For that, the idea to place it at the beginning of my architectural intervention, was to give to the Arab community living there a real Arab space.



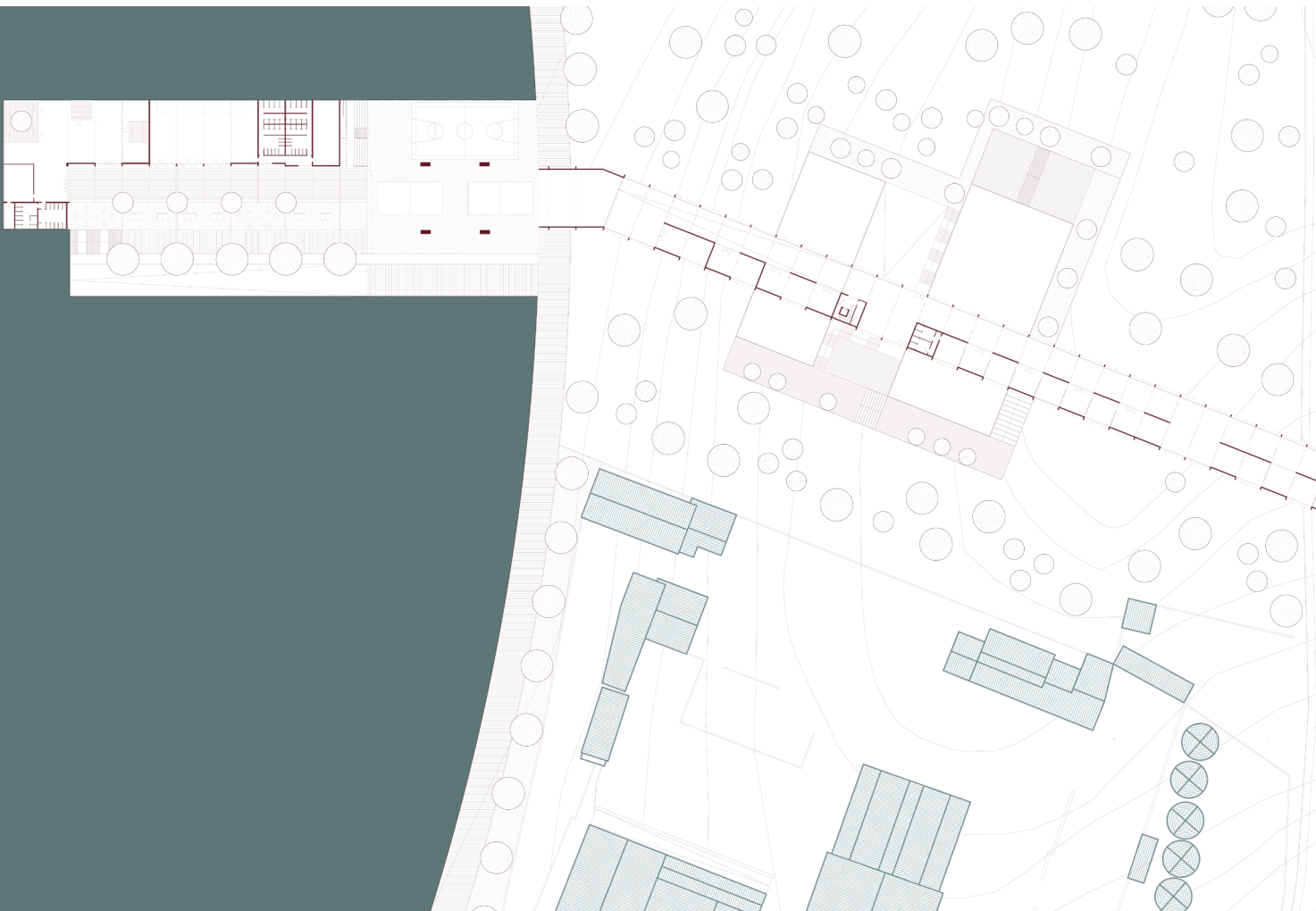
Then, going through the bridge along the urban connection and being above the buffer zone, the functions start to be more flexible and addressed to the whole city. Being the design area nearby the Mount Scopus, where the Hebrew University Campus is, I planned a student's room, an events room and some ateliers. Moreover, I decided to split the high of the building to design 10 units for temporary houses. Even if this proposal seems to be not specific for the place where the building set itself up, I planned them thinking about the future expansion of the quarters and for who is living the city not for a long period. These houses are able to host different kind of residents following the architectural structural system: one unit or two units. In a general overview, the future users can be students, workers or families. That proposal came



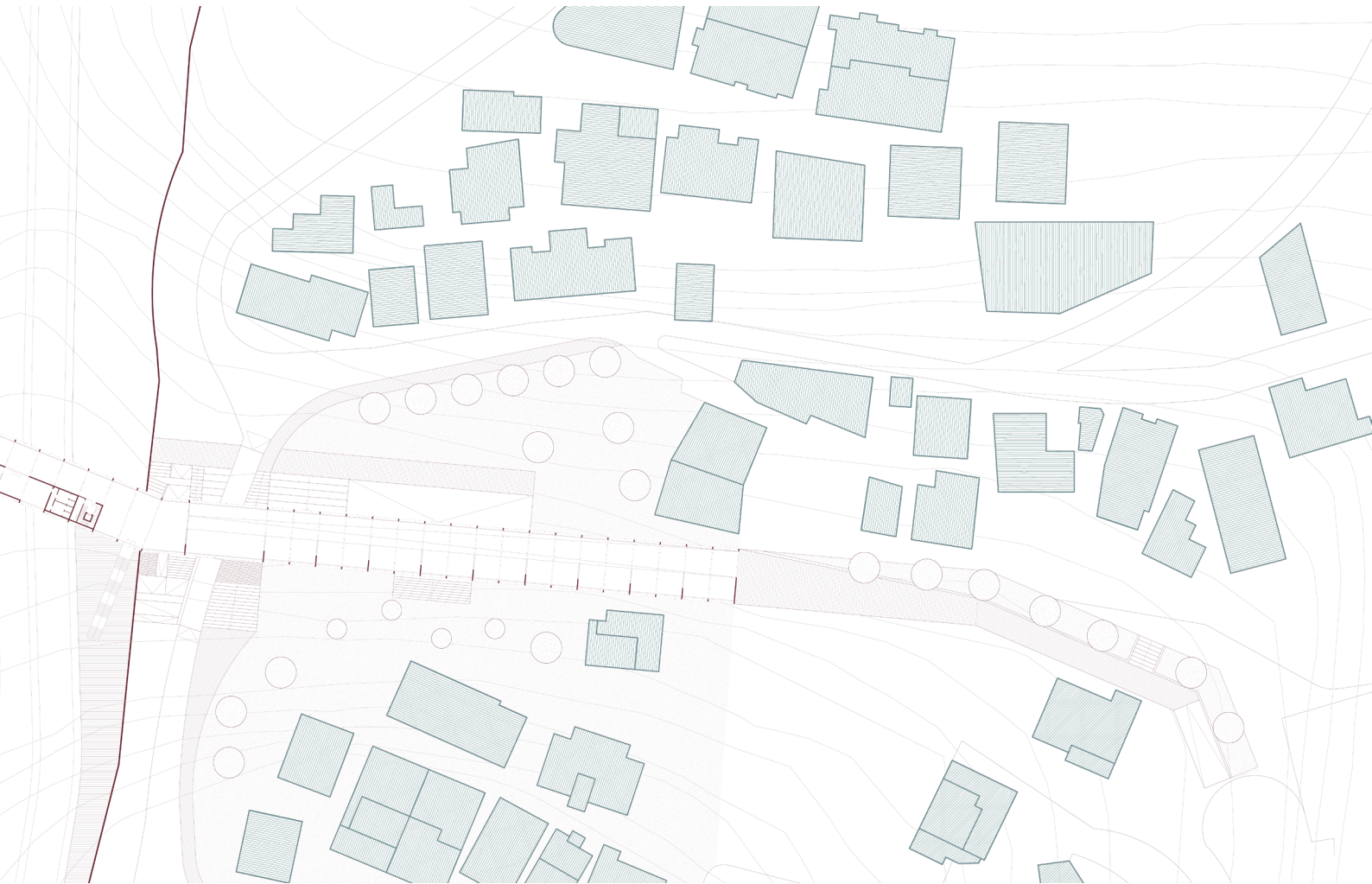
out from a personal issue. In Jerusalem it is very difficult to find a cheap and comfortable place where students can stay inside a bigger functions structure. One of the main problems of the city is the lack of the current idea of the architectural liveable spaces. The goal of the temporary houses is not to densify the surrounding – the number of the units is lower than the effective needs – but it wants to be a temporary help for people who are moving from them place to one other. Speaking about students or workers, the proposal would always be a host in continuous changing, where people could share time and activities. In addition, understanding that the bridge has to be linked with the surrounding and it wants to be able to give life to the existing buffer zone, I planned an urban public green area in which the bridge is inside.



The issue of the no-human scale space is also presented along the Shu'afat Neighbourhood area. As the purpose of the project being a re-activator, I designed a sportive center and a cafeteria digging the ground and the 60 Road. Adding also some residential buildings in the already existing blocs, I have tried to design something very linked with the surrounding needs. As behind the Wall, there is a missing of real spaces for all the ages. The sportive center and all the other functions want to be a social attractor able to give something completely new. In this case, the building takes place next to the urban connector and outside the bridge direction. First of all, that



was imposed by the digging. Using the contained wall of the digging as the structural wall of the building, I opened the functions to a new urban place: a square where activities and rest areas happened. Moreover, this public area is also hosting the urban connector: a pedestrian and cycle ramp juxtaposed by the stair which extend itself along the existing urban fabrics work on the different high levels.





Architecture Development

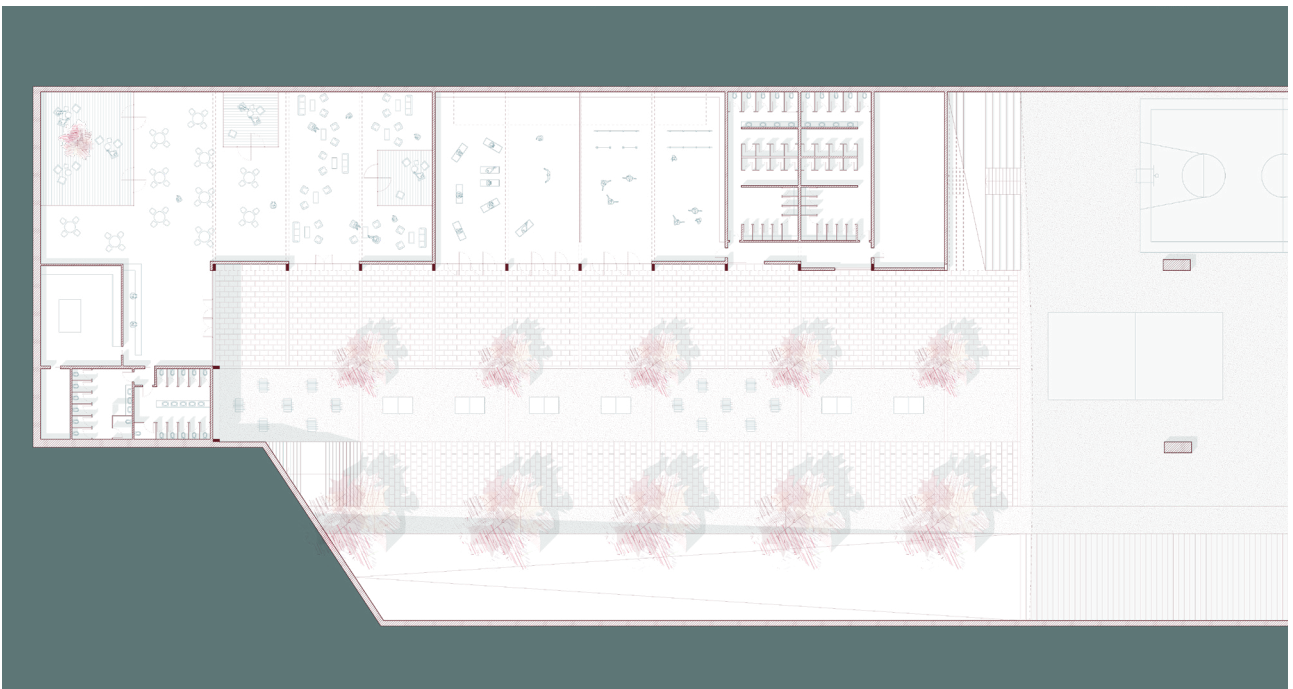
Speaking with an architectural point of view, I focused my attention on three points, each one placed on the three different areas: on the western entrance – in front of the 60 Road, the eastern entrance – behind the Wall, and on the buffer zone – among the two barriers.

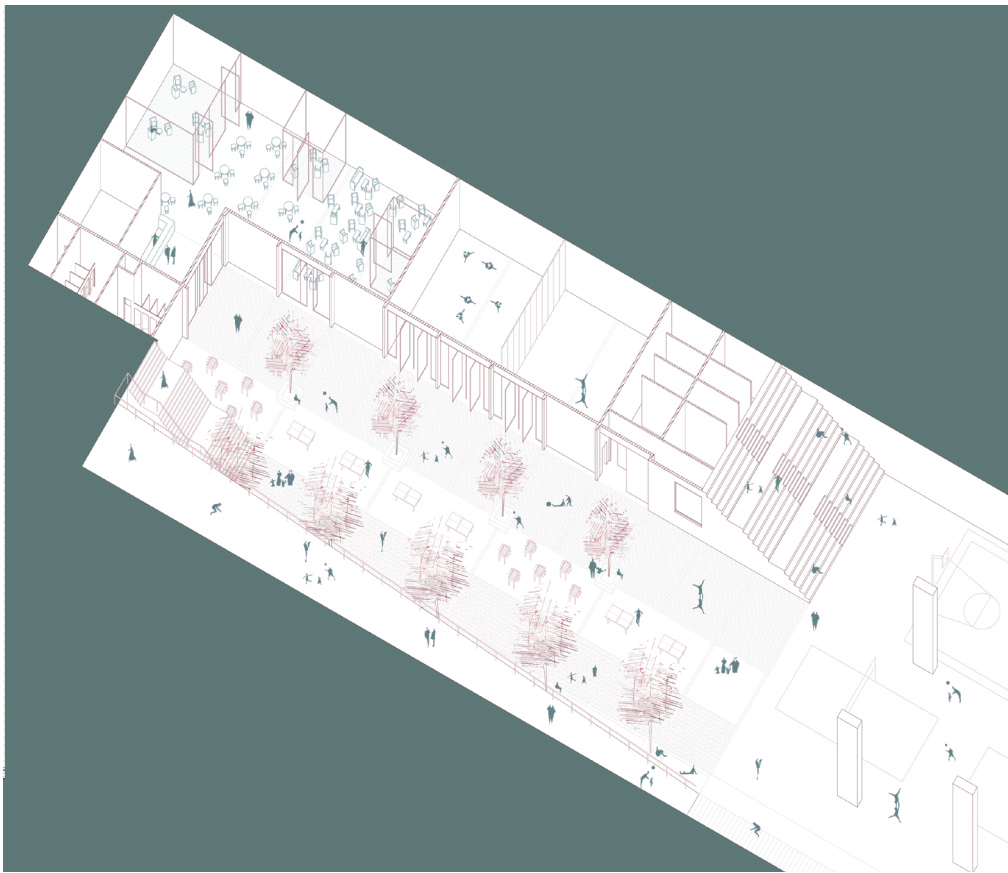
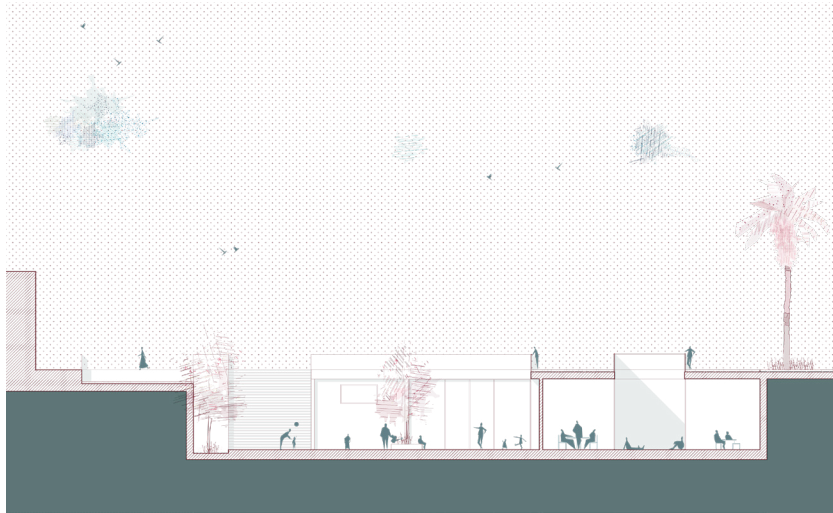
Start by remarked that in the land of East Jerusalem there is a lack of public spaces and thanks to the interviews done during the design development to Areej, one Arab classmate of mine living in Beit Hanina, one Arab East Jerusalem neighbourhood, and to Ayman, one Arab Chirstian from Nazareth, the act of adding public places and activities permits an inevitable use of that space. Just the presence of that space define the future uses.

The only requirement for the public space is of being liveable. Moreover, in reference to the interviews, all the new activities which the design proposal adds to the surrounding are supported by an informal educational institution. That because of the cultural heritage – related to the way of using the public space, is extremely different from the general current idea of use. Children usually play in the streets or in the vacant areas that they found along them quarters. Proposing something that is completely different form their habits, with a new game equipment or a new kind of liveable open space, it seems very carefully to put it beside an educational institution to support the new project. Thus, the goals of the project are not only related to an urban and architectural reconnection, but they claim to give back to the Arab community the possibility of a better lifestyle.

Focus 1

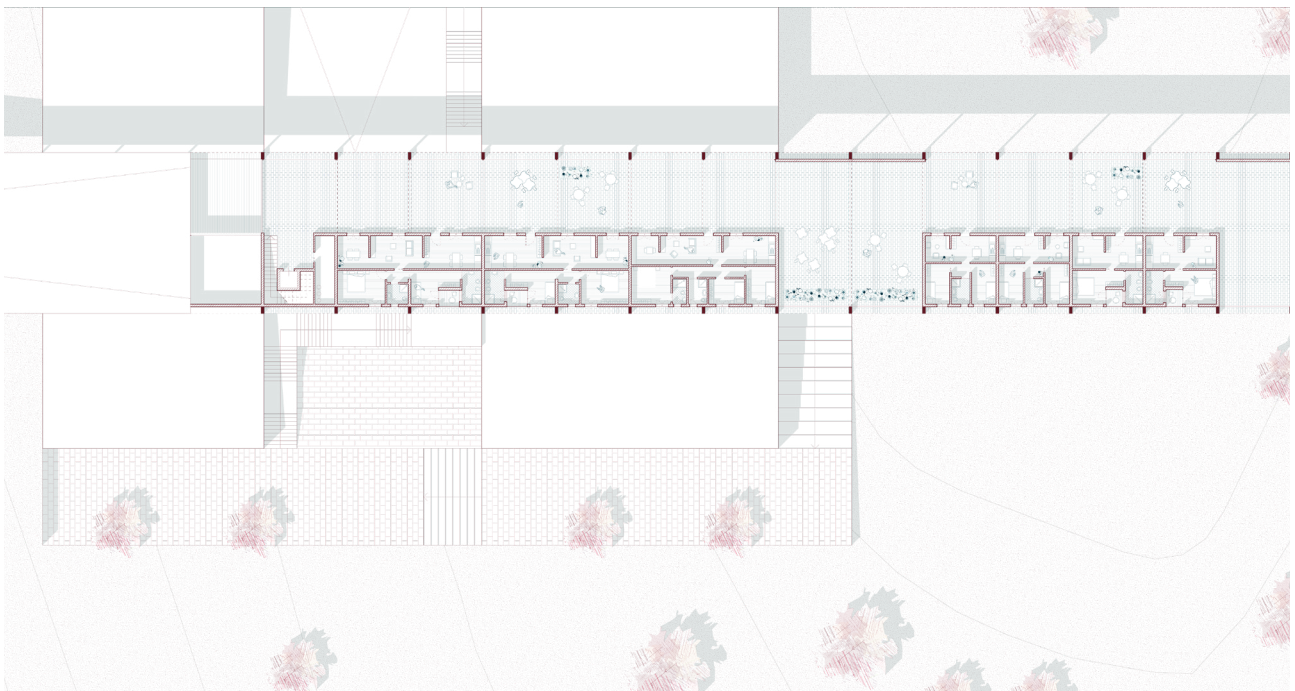
Thus, the western entrance, along Shu'afat Neighbourhood, is characterised by the densification of the urban fabric for the spaces on the ground level. Instead, for the digging area I developed a sportive center which take place under the 60 Road and it is forestalled by a public space as a collector of people for staying and walking, where the urban connection is setting itself. That place is delimited by the architecture, which is hosting the cafeteria, the dancing or yoga room and the fitting rooms for both gender and for the whole sportive district. The goal of this area is to create a new space for all the ages. The cafeteria wants to be a place where people can stay: internal opened yard are designed in order to set different kind of inner space up.

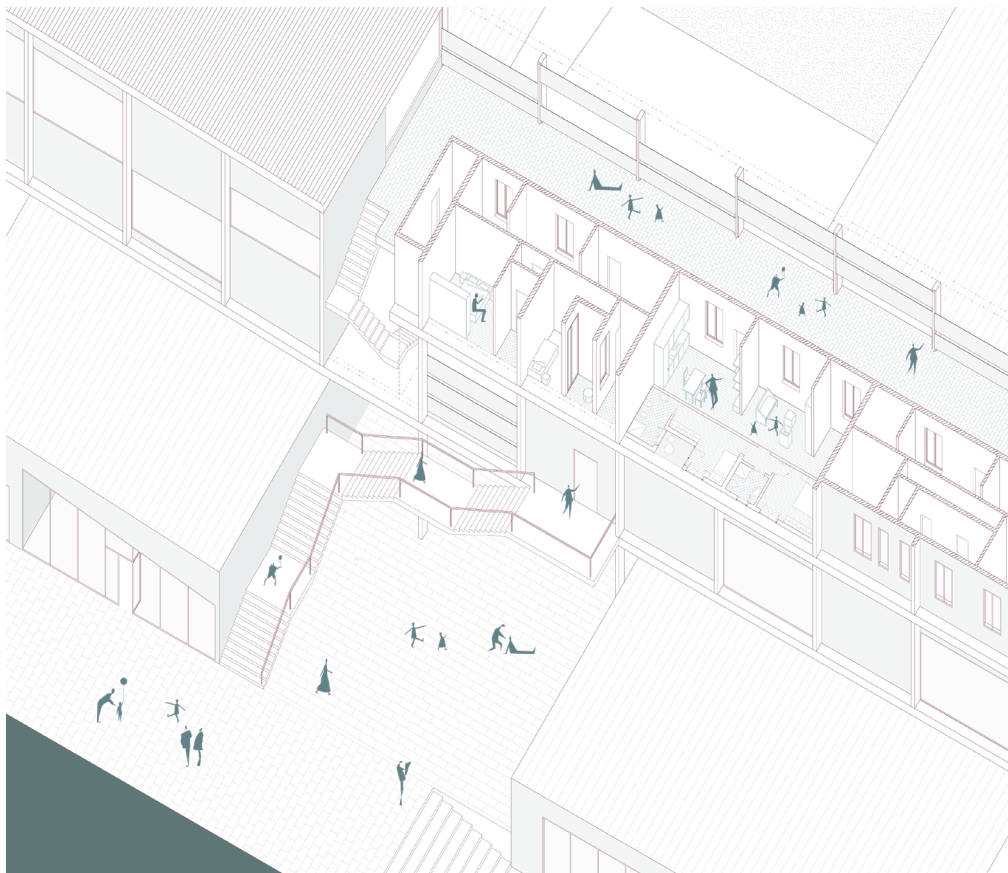
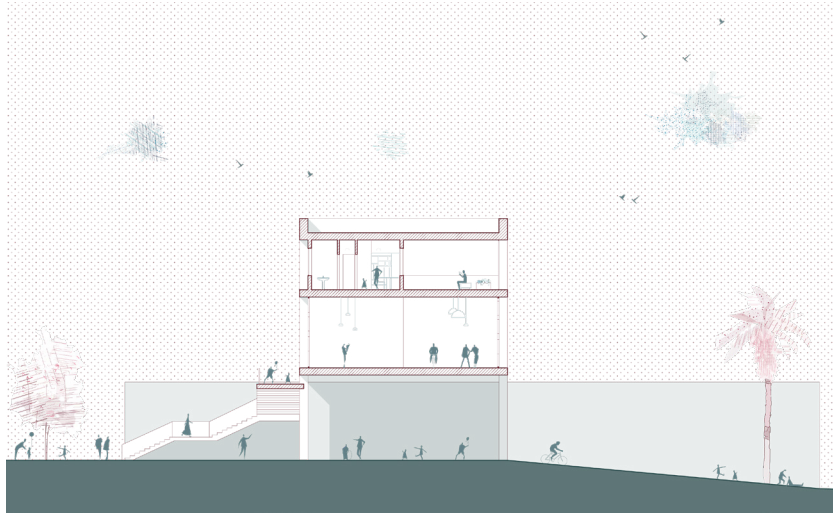




Focus 2

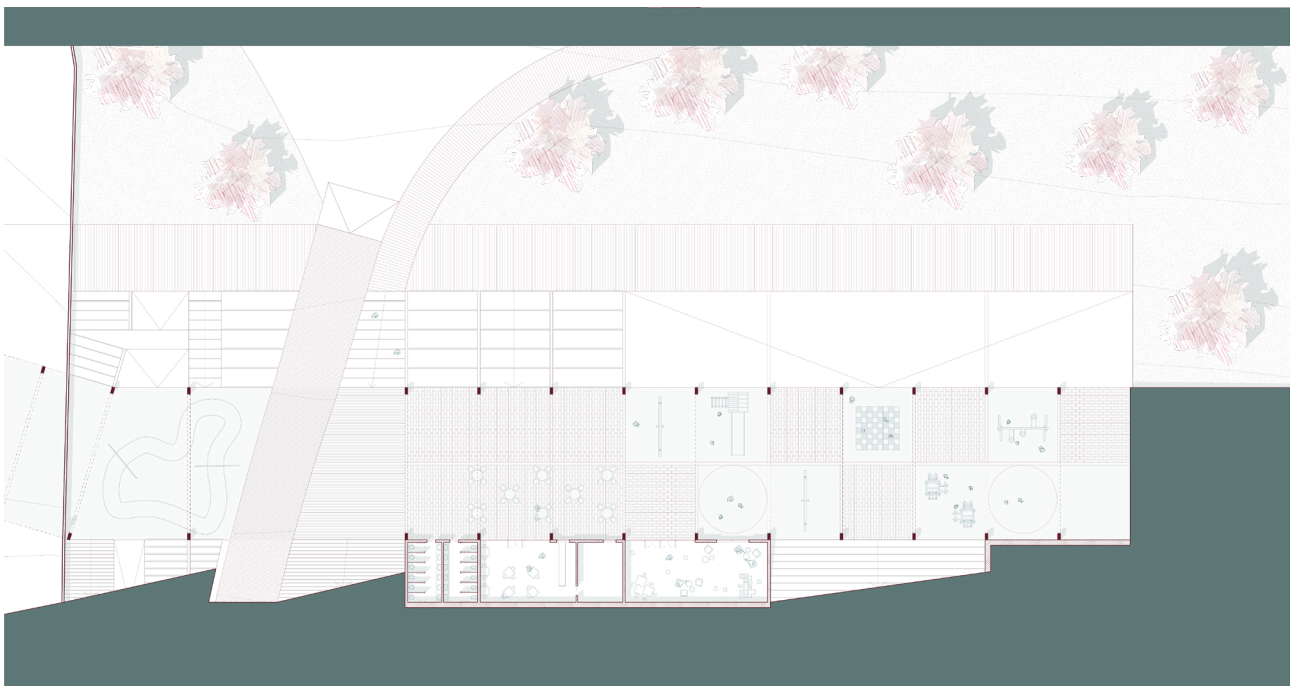
For the space above the buffer zone I put my attention on the develop of the vertical connection for both urban and architecture scale for the whole bridge. Both are gathered along the same place in order to create an arrangement place. Starting from the urban connection which is crossing the bridge from East to West, it is also setting the public connection from inside to outside the bridge, linking the internal functions – atelier, student's room and events room, to the ground floor, where the auditorium and the swimming pool are placed. Moreover, the housing private connection is arranged there. The main difference among these connections is the place connected. So, the one for the private housing is more closed and precise, instead of the public ones which are developed along the main direction and perpendicular to that.

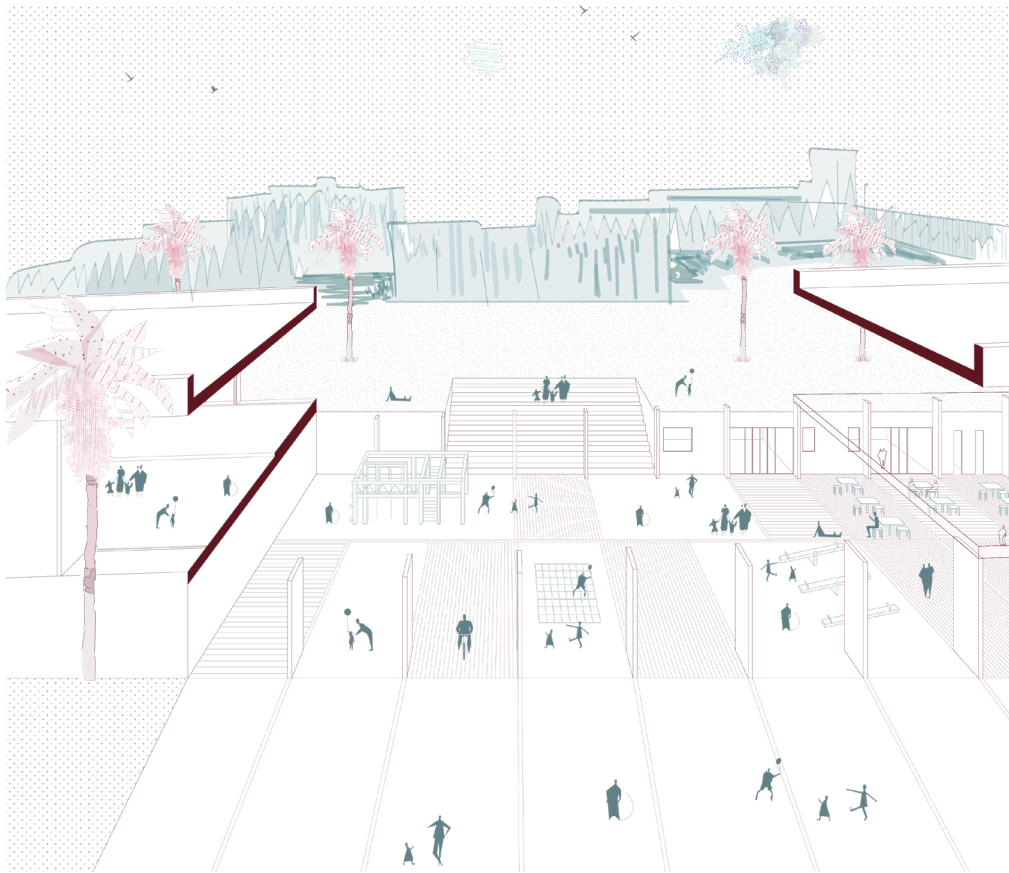
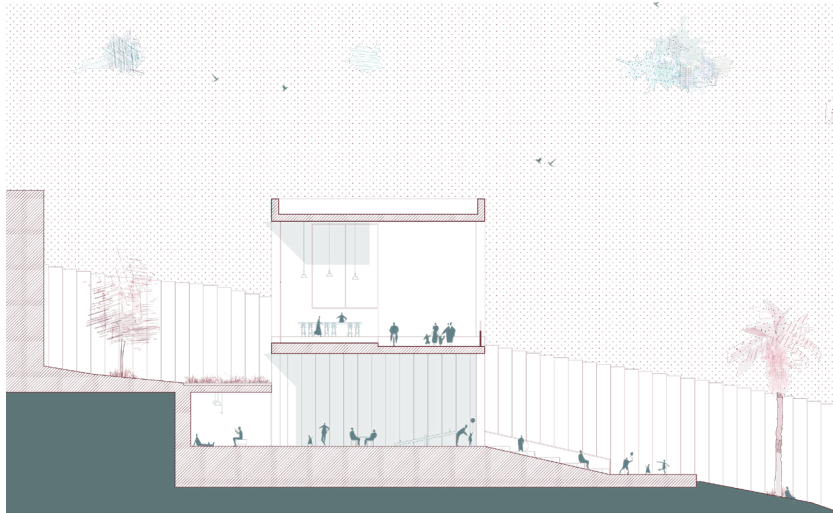




Focus 3

By the end, the eastern side is proposing a playground matched with a skate park, a relax room for adults and a place for the educational institution. Split in two levels, it wants to link itself with the surrounding and the community. In order to maintain the existing road, the path, which is crossing the intervention, is integrated with the whole design proposal. In this case the current political limit, the Separation Barrier, is the physical limit of the skate park. Setting a new activity along the Wall, the goal is to maintain it as a limit but making it lose the political issue. In general, looking again at an urban scale, the playground is surrounded by a public green area where people can make barbeque or staying. The concept of that place is to be inside the surrounding and activate it.





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