Undermining Impasse: The Role of Architecture in the Israeli-Palestinian Conflict

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undermining impasse

the role of architecture in the israel palestinian conflict

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image 2

image 1

contents

Architecture is political, in that it can be used to further an authority's agenda, and the relationship between peoples under that authority can be affected by it. As the political tool of a ruling power, architecture in a place of ongoing conflict may propel the conflict and submit to its perpetuity at the detriment of participating peoples. Though politics are often considered intangible, certain conflicts exist in real space, thus there is an opportunity for architecture to create an influence. In this case where architecture - concrete facts on the ground - aggravates the situation, there is potential to reclaim the space of conflict for a new social agenda, thereby using architecture to subvert its own existing effects.

Since the fall of the Berlin Wall, international society has been completely transformed from a world divided along ideological and political lines to one of unprecedented physical and electronic mobility. Nevertheless, since 1990, over 21 barriers have been built across the globe, dividing people, cultures, and territories. One of the most controversial separation barriers is being built between Israel and the Palestinian territories.

The building strategies in the West Bank, culminating in the construction of the separation barrier, are politically aimed at temporary separation, but their built reality is resulting in a continuing and unbalanced coexistence. This investigation seeks to understand the social implications and hostile perceptions arising from these patterns of government-imposed political architecture with the ambition of responding through critical intervention.

6

introduction

settlements

wall

site

proposal

precedents

bibliography

design

glossary

architecture - the conceptual structure and logical organization of built form, as it relates to control of movement, vision, and social experience

built-up area - region of land that usually, but not always, falls within a designated municipality, on which buildings exist. this is distinct from a the general concept of "settlement" in that land may be designated for a settlement that does not yet contain built density. to remove a built-up area would mean the physical (and potentially forceful) displacement of the population residing in that area

coexistence - exist at the same time, in the same place, with or without a feeling of solidarity, unison, or understanding but necessarily with some amount of social interaction

hitnahalut - a Hebrew word meaning "settlement" in the sense that the settlers' movement has moved into the occupied territories, with the understanding that their actions are hostile and will require defense.

impasse - situation that has no solution or escape; standstill; a situation in which no progress can be made or advancement is possible;

outpost - a community built within the West Bank constructed or planted without the authorization of the israeli government. "unauthorized" outposts are built on israeli land without authorization, and "illegal" outposts are built on private palestinian land

political - relating to social relationships involving or affected by authority or power

security - the notion that space must be resegregated or reintegrated according to the changing needs of the ruling apparatus.

settlement - civilian communities in the israeli-occupied territories of the West Bank and East Jerusalem, considered a violation of international law by the international community but tolerated if not supported by the israeli government

sumad - (palestinian) steadfastness to land

conflict: israeli-palestinian
location: occupied palestinian territory/ west bank/ judea + samaria
(note: for the duration of this document the color blue will be used to identify sovereignty as pertaining to the israeli people, and the color orange to identify sovereignty as pertaining to the palestinian people)

size comparison:
state of israel vs. new jersey

From the beginning it was more than a military occupation. The terror of the Six Day War of 1967 was still forefront in everyone's mind when the unity government under Levi Eshkol presented architect Thomas Leitersdorf with a commission for an entire town to be built between Jerusalem and Jericho, solidly inside the occupied West Bank.

"The strategy in Judea and Samaria at the time was to 'capture ground': you capture as much area as possible by placing few people on numerous hills. The underlying political idea was that the further inside the Occupied Territories we placed settlers, the more territory Israel would have when the time came to set the permanent international borders – because we were already there."[1]

The area of land in question is topographically dynamic, as the central area of the mountain range formed by the fissure of the Great Rift Valley, the tectonic crack running 5,000 kilometers north to south. The mountains are a series of wrinkles and folds over the landscape with elevations between 500 and 1000 meters above sea level[2] (just several kilometers away from the lowest point on Earth at the Dead Sea). The result is a repetitive system of barren and rocky summits and fertile, planted valleys.

While Palestinians are a large majority in terms of population, they have become immobilized through Israeli density along major road arteries and network of security that prevents movement through the Israeli-controlled areas.[3] As Israel continues to build, it has strategically divided up the Palestinian community. This is all part of the systematic disenfranchisement of the Palestinian people, made tangible through building.

Never as much as now, however, is the persecution of the Palestinian people through construction so obvious. The arrogant and brash construction of the separation barrier started in 2002 has completely ravaged many areas of previous Palestinian development.[4] The separation barrier is a perfect tangible example of how architecture of politics – of an over arching unstoppable authority – can be damaging to the civilian population while moving even further away from resolution.

In the case of Israel, the impenetrable nature of the barrier is breaking up the continuous Palestinian city fabric in the West Bank and straddling the municipal borders of Jerusalem. Without an opportunity to develop this huge portion of their society and therefore economy, the Palestinians cannot hope to establish a viable Palestinian state.
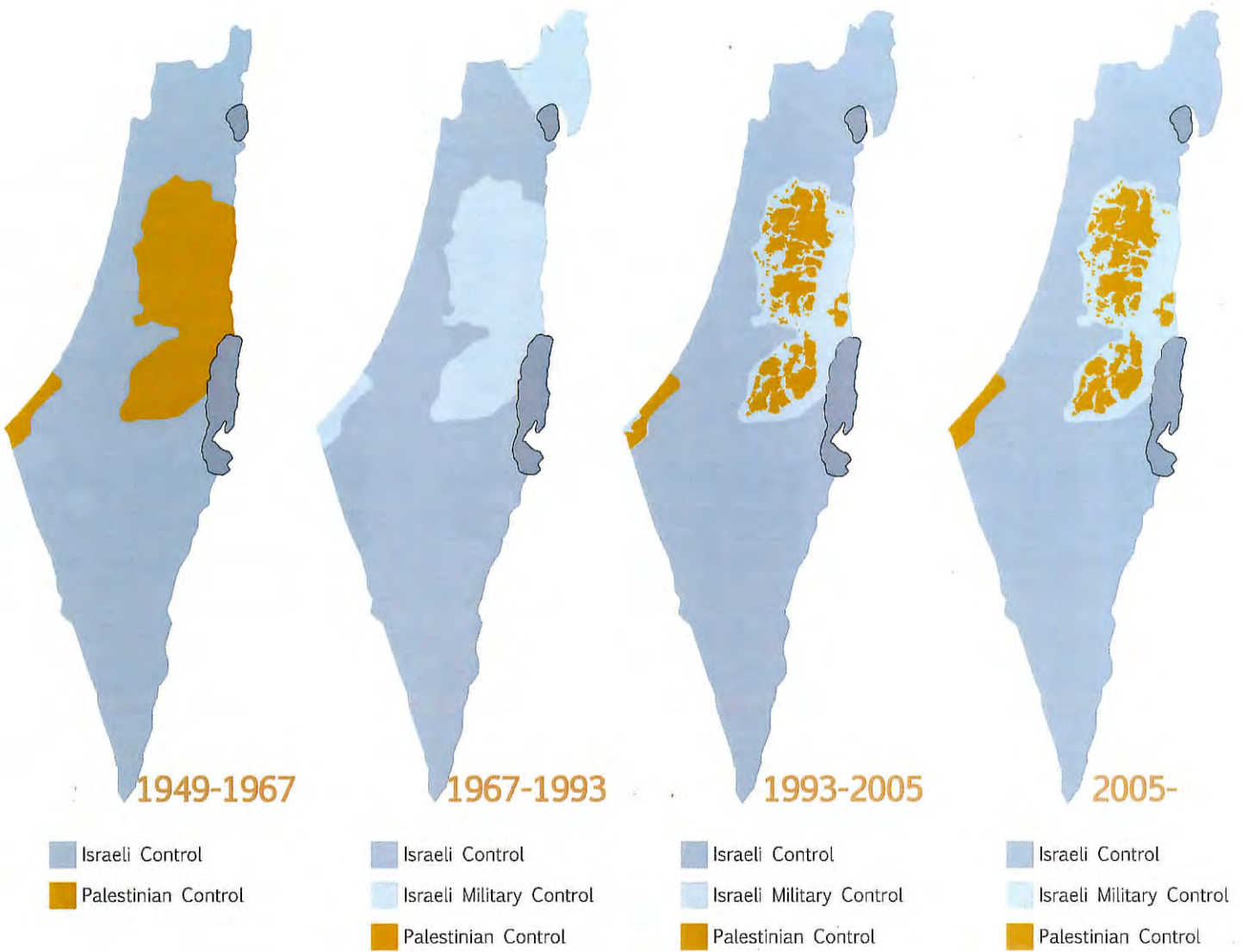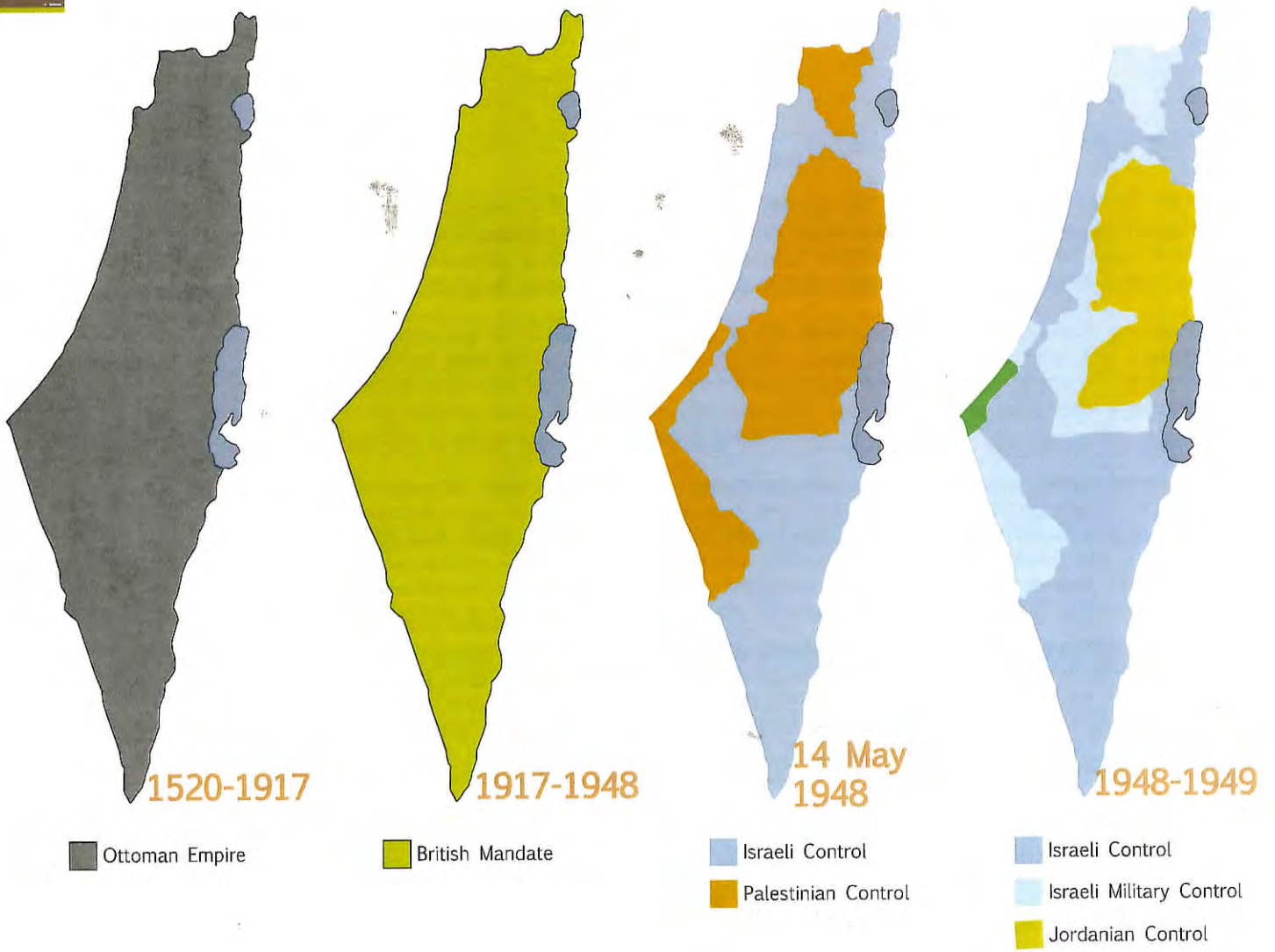
Just as unlikely as a Palestinian state without Jerusalem is the chance that Israel will willingly relinquish this land. The structure of separation is perpetuating the unresolved conflict.
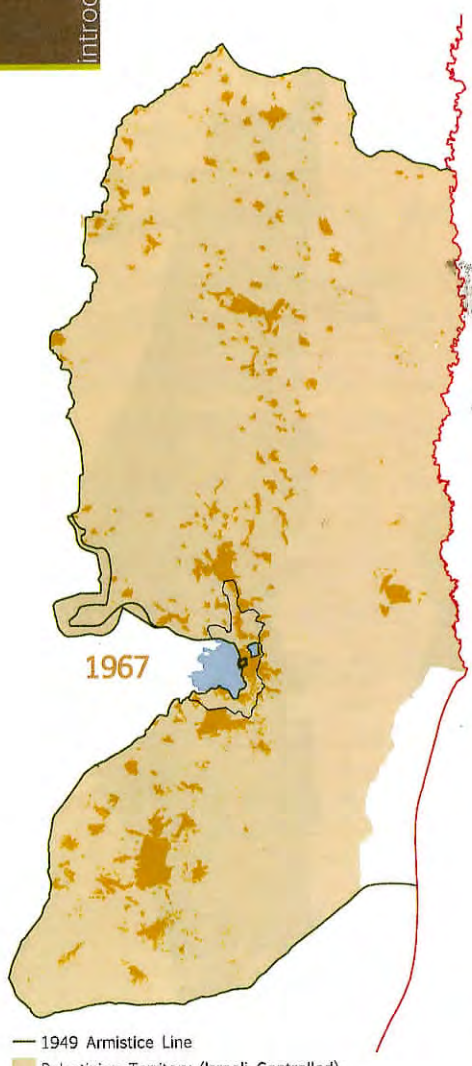
Thus the barrier, as a symbol of the inability for these two cultures and their respective vernaculars to mesh has turned the conflict away from a path to resolution involving separation and toward a continued coexistence. Currently this coexistence is charged with anxiety, insecurity and hostility. The idea that architecture has exacerbated unrelenting hostility points to the notion that a different building trend can aid a new relationship between the people.

This ultimately suggests that if the political architecture of a conflict can have such drastic effects on civilians, these effects must not necessarily be negative. The implications of building in this area of conflict which generates hatred and hostility require an investigation into a new building trend that exists in the political realm and yet addresses the civilian populations in a state of perpetuating coexistence and need for mutual understanding, with the realization that conflict resolution never comes before the end of mutual hatred.

1520-1917

Ottoman Empire

1917-1948

British Mandate

14 May 1948

Israeli Control

Palestinian Control

1948-1949

Israeli Control

Israeli Military Control

Jordanian Control

1949-1967

Israeli Control

Palestinian Control

1967-1993

Israeli Control

Israeli Military Control

Palestinian Control

1993-2005

Israeli Control

Israeli Military Control

Palestinian Control

2005-

Israeli Control

Israeli Military Control

Palestinian Control

image 3

1967

1970's

1980

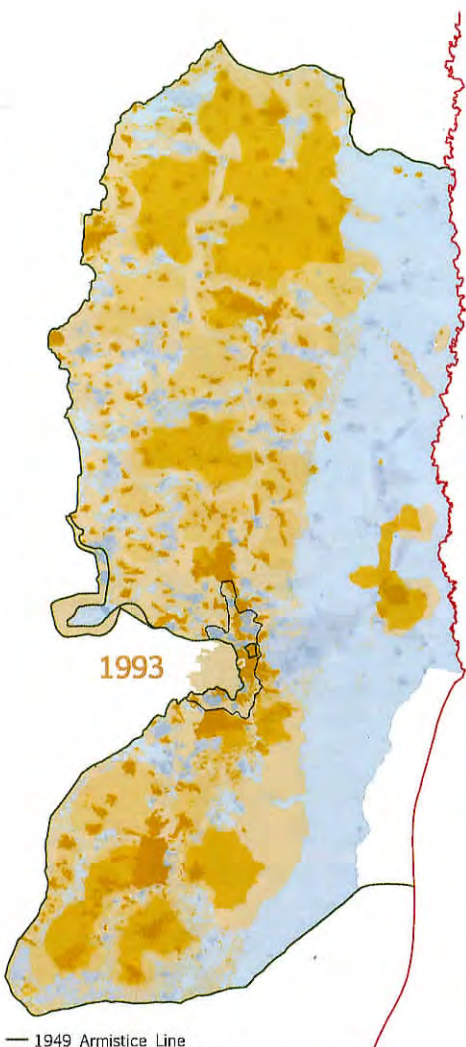— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Israeli Built-Up Areas
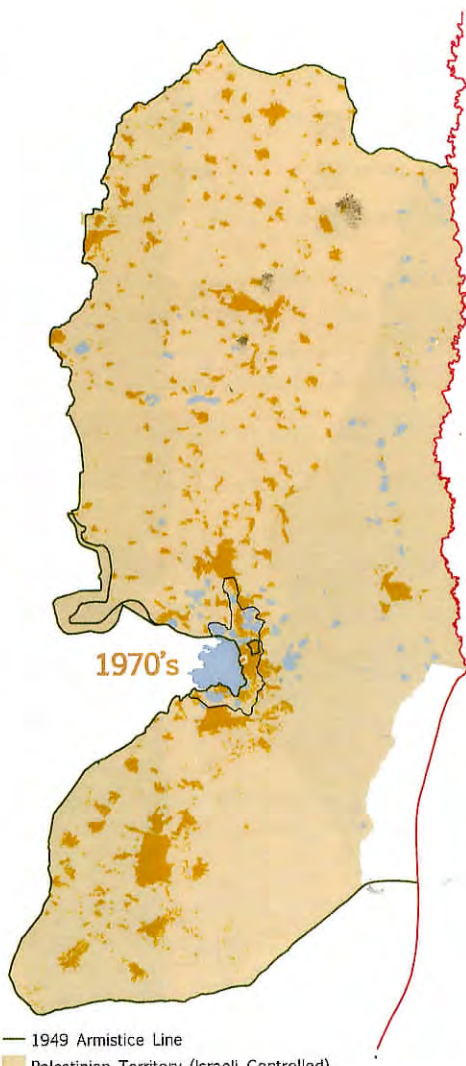
— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Israeli Built-Up Areas
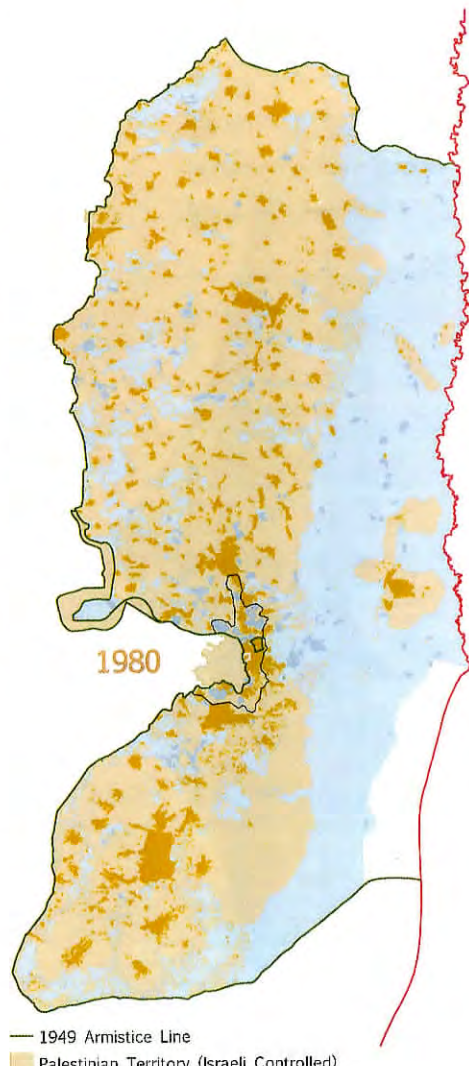
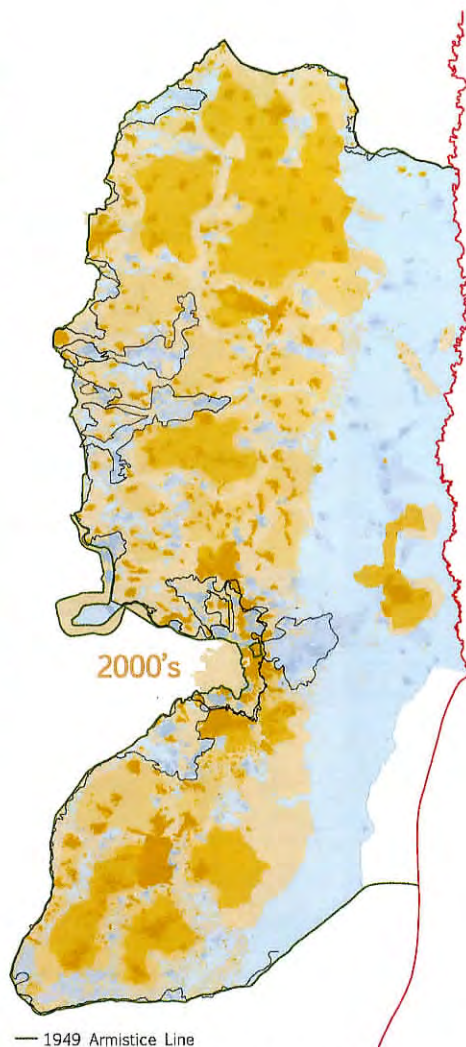— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Israeli Jurisdiction
Israeli Built-Up Areas
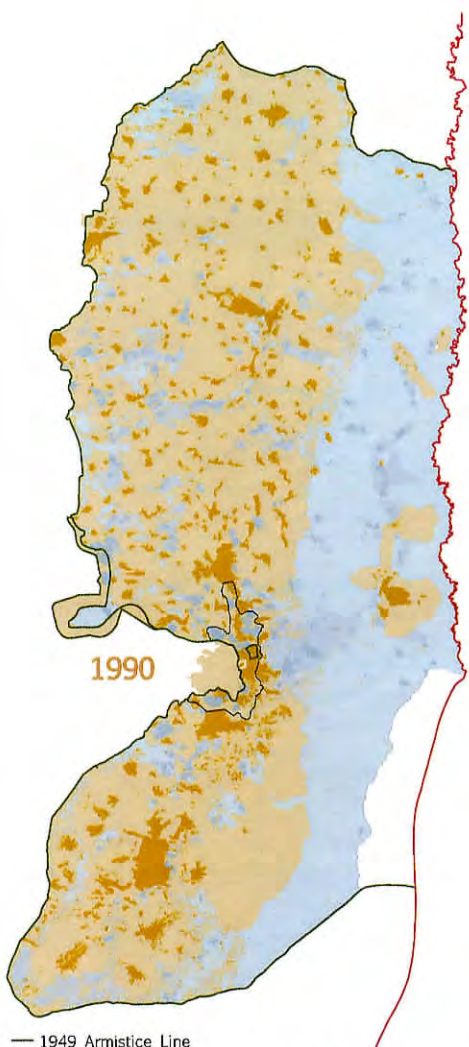
1990

1993

2000's

— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Israeli Jurisdiction
Israeli Municipal Areas
Israeli Built-Up Areas

— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Palestinian Authority Full Control
Palestinian Authority Partial Control
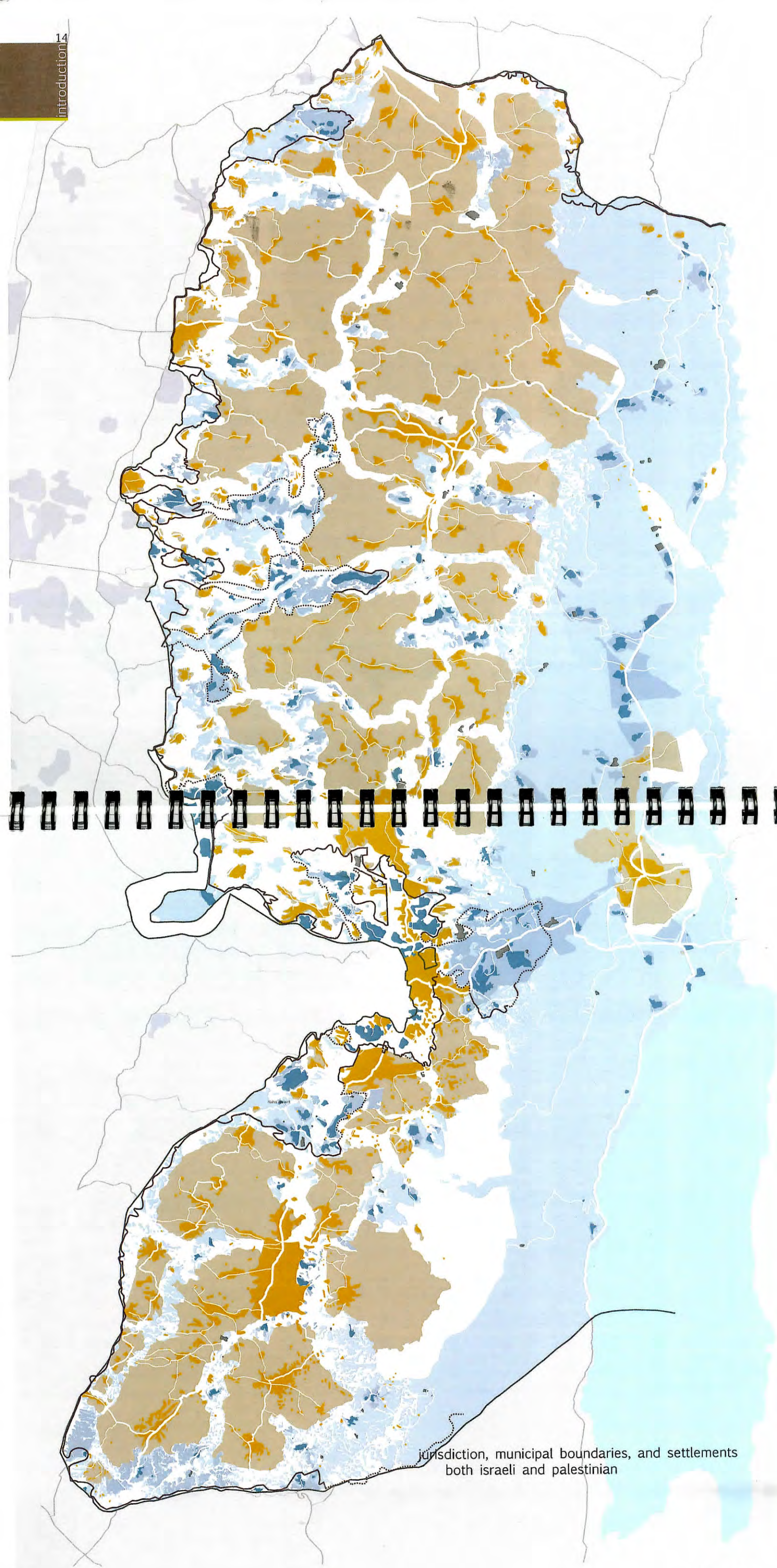Israeli Jurisdiction
Israeli Municipal Areas
Israeli Built-Up Areas

— 1949 Armistice Line
Palestinian Territory (Israeli Controlled)
Palestinian Built-Up Areas
Palestinian Authority Full Control
Palestinian Authority Partial Control
Israeli Jurisdiction
Israeli Municipal Areas
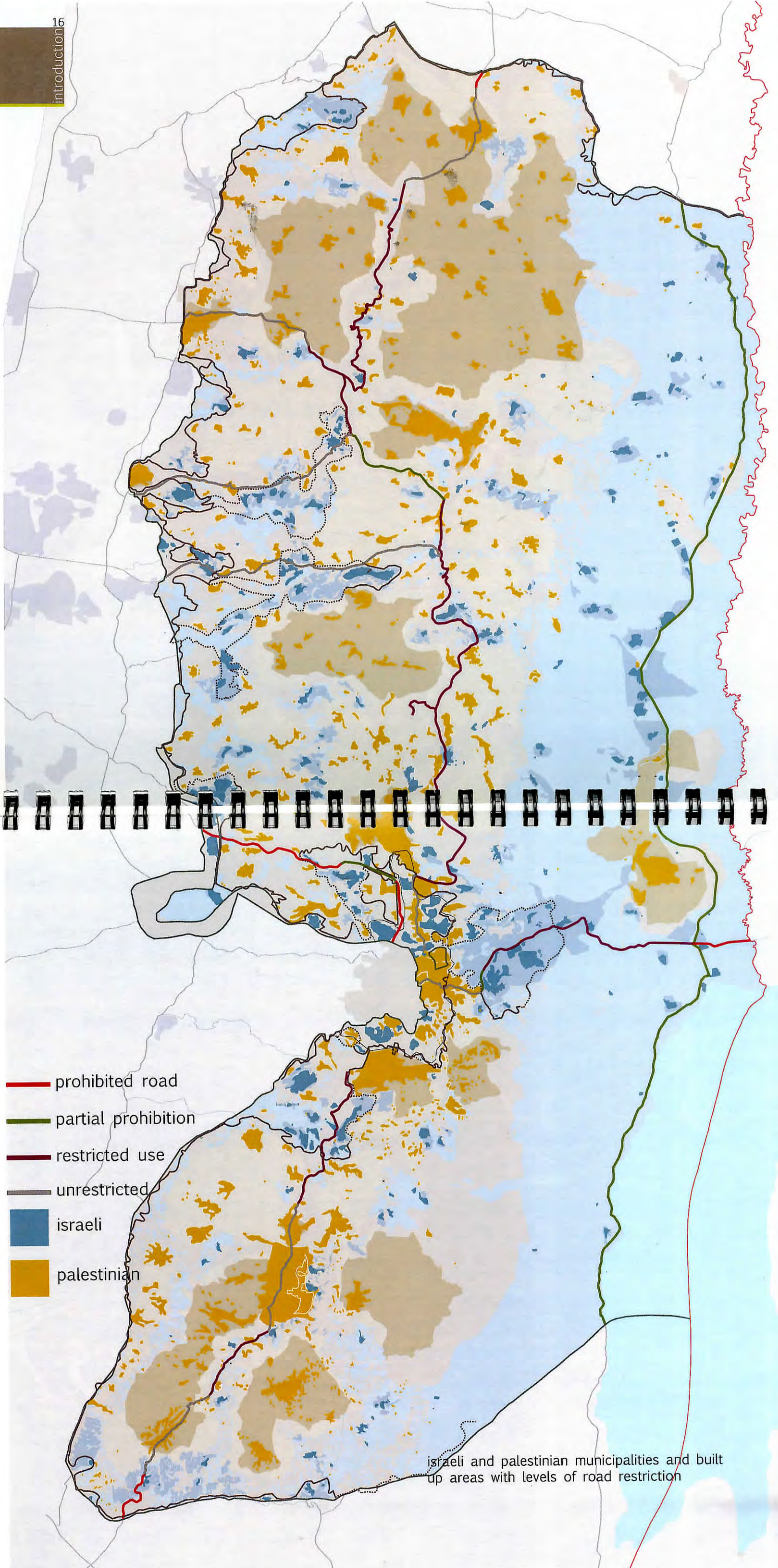Israeli Built-Up Areas
— Built Wall
— Unbuilt Wall

image 4

jurisdiction, municipal boundaries, and settlements
both israeli and palestinian

prohibited road

partial prohibition

restricted use

unrestricted

israeli

palestinian

israeli and palestinian municipalities and built up areas with levels of road restriction

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   Verso, 2007. Print.
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   Collision: Jerusalem and the Principles of Conflict Urbanism. Basel: Birkhauser. 2006.
1 Vermonters for a Just Peace in Palestine photos http://www.vtjp.org/action/qalqilyaphotos.htm
3 graphic information from Misselwitz, Philipp and Tim Rieniets. City of Collision: Jerusalem and
   the Principles of Conflict Urbanism. Basel: Birkhauser. 2006.
4 graphic information from "The Separation Barrier In the West Bank." Map. Jerusalem: B'Tselem.
   2008.
5 Ibid.
6 Ibid.
7 Segal, Rafi, David Tartakover, and Eyal Weizman. A Civilian Occupation. London, New York:
   Verso, 2003. Print.

settlements on high
hitnahalut and sumad

The first plan was for Jerusalem. Twenty days after the occupation took hold the Israeli government annexed 70 square kilometers of East Jerusalem back into Israel Proper, and within a year there was a proposal to prevent the re-partition of the city.[1] The plan involved a belt of built fabric to envelope and bisect the Palestinian community with an outer "second wall" of settlements, or dormitory suburbs, to extend the metropolitan reach even further. It incorporated modernist town planning of traffic networks and mono-functional zones, but also a commitment to oriental aesthetics and "colonial regionalism" in an attempt to preserve local building traditions and materials. The most stern ordinance was that of the use of "Jerusalem stone", or limestone, to be used on exterior walls in locations remote from the historic city center in an attempt to tie the fabric to itself, much to the chagrin of the modernist architects who valued an "honesty of materials."[2]

Ironically, the regional aesthetic the Israelis sought to achieve and preserve was that of the very Palestinian enclaves they simultaneously worked to strangle. Leitersdorf once admitted, "I look upon the morphology of the Arab villages with envy. The beauty of the Arab village lies in its accumulative and somewhat irrational nature... the architect only spoils things because the architect has to work logically."[3] Simultaneously, the Palestinian building trends in East Jerusalem were forced to adapt to their new horizontal and vertical limits in the face of a surging population, and they developed the exposed concrete slabs and pilotis of the Zionist modernists to suit their own needs. Almost no one noticed as one architecture destroyed another.[4]

The Likud Party came to power in 1977 with Ariel Sharon in charge of the Ministerial Committee for Settlement. In collaboration with architect Avraham Wachman, the Sharon-Wachman Plan was established that contended that the thin line of settlements existing in the Jordan River Valley was not enough without the fortification of the hills behind them.[5] The newly proposed settlements would form a barrier along the North and South edge of the Palestinian territories, and fragment it from within through east-west traffic corridors. Eyal Weizman describes this concept not as, "a network of fortifications placed in an empty abstract space; rather, it was a network superimposed upon another, the pre-existing living Palestinian space."[6]

The settlements that occur in the depths of Palestinian territory are planned around a system of defense related to topography and sightlines, with residences lined in con-

centric loops around the community center. While these houses boast a view of the landscape, their ulterior purpose is to serve as a "wall of vision" around the settlement, and allowing civilians to gradually retreat to a tight core in the event of attack.[7] Despite the careful planning of each individual township, the real significance was the point on the map for which each settlement existed. Each settlement was only one more point in a national strategy for a network of points. Each point was an observation point first, settlement second[8], creating continuous communication and dominance across a frontier that allowed only small amounts of actual land ownership.

The infrastructure needed to tie these locations to the metropolises in Israel proper claims airspace and groundspace above and below Palestinian land, creating what has been deemed "hollow land". The most referenced example of this is the Tunnels Road from East Jerusalem to settlements in the South, which spans above a valley of Palestinian land before plunging through a hill also owned by Palestinians. This network of three dimensions of Israeli ownership and three dimensions of Palestinian ownership have become intertwined around each other in avoidance of conflict, such that the much longed-for resolution of separation has become completely inviable.[9] Even at the same time that these communities wrap around each other, their incompatibility creates a "zone of separation" between the two settlement types that in turn becomes wasted land available to no one and thus filled to the brim with security, checkpoints, roadblocks, and feelings of hostility.

Still frightened for the country's future, the Israeli High Court of Justice was quickly and easily convinced that if private Palestinian land needed to be requisitioned for "security" reasons, then there was no more to ask.[10] The Palestinian population was concentrated in a few cities: Jericho, on the road between Jerusalem and Amman, Jordan was the main population center, with the rest of the Palestinians concentrated in Jenin, Nablus, Ramallah, (East) Jerusalem, Bethlehem and Hebron running in a necklace of cities from North to South connected by the ever-important Mountain Road. Their surrounding land, which was used for agricultural purposes and had been passed through generations of family inheritance, was quickly being chewed away for Israeli building, military bases, security, and the infrastructure necessary to tie these to Israel proper. It was not until members of a radical settlement movement admitted in court that their settlement would not contribute to the defense of the state, that they perceived their right to the land as ineffably permanent, that the court was given no choice but to order the settlement dismantled and the land returned.[11] That case in 1977 marked the last time the High Court of Justice allowed the use of private Palestinian land for settlement purposes. What ensued, however, might have been worse. The Likud party immediately started a massive campaign to seize huge quantities of land that could not be proved as privately owned and deem it "public land," or "state land," thereafter allowing the government even more leeway in supporting settlement activity.[12]

The Israelis that inhabit these settlements are members of three distinct groups. First and foremost are the people of the settler's movement, who claim an ancient and divine right to the land on which they reside in the occupied territory. The people who comprise this group are largely ulta-religious, fundamentalist, and go even beyond the government's attempts to populate the West Bank. They have been known at times

to resort to violence and largely populate the settlements deep within the West Bank where not even the separation barrier will venture.[13] This group is also the one known to establish illegal outposts on either state or private Palestinian land to aid the creation of an even more contiguous and powerful Israeli settlement structure in the area. Unfortunately for them, their radicalism does leave them in a minority and not even the government is keen on aiding all pursuits of this movement.

The second group of settlers is also ultra-religious and yet settle more out of necessity than hostility. These families tend to have many children, low incomes, and very specific needs (for example, two separate kitchen sinks and a third for Passover). As a result of their needs it is natural for them to end up in the West Bank, where planning to their requirements has been accomplished, and government subsidies allow them to raise their overly large families with relative ease. These people would be among the first to agree that, if these provisions were made for them elsewhere, they would be happy to move. One resident of Betar Illit, an ultra-Orthodox settlement, was quoted as saying, "We don't identify with the settlers. You won't see us demonstrating alongside them. We've nothing in common with the 'hilltop youth'."[14] From this perspective, a considerable chunk of the settlement movement is little more than pawns of the government, forced to go where they can afford to live, but willing to relinquish their controversial role in the conflict.

More than half of the Israeli population living in the West Bank is crowded along the Western edge, close to the large urban centers in Israel Proper. This group is almost 250,000 strong, and their rationale for living in the occupied territory is extremely similar to the reasons given by groups of Americans and Western Europeans flocking to suburban communities.[15] Large living spaces, proximity to nature and a tight-knit community combined with a government subsidy is hard to turn down, especially for young couples starting a family. The culmination of this analysis of population suggests that they are affected by building more than they cause building, and thus political architecture has affected both populations by wrapping them around each other before conciliation, bringing issues of land ownership, building permits, house demolitions, and security checkpoints to the very forefront of the conflict.

community - *hitnachluyot*

Most of these settlements occurred after the beginning Israeli Occupation of 1967, and are located mainly on mountaintops. Thus, their layout is intrinsically linked to topography, with roads forming concentric circles that follow topographical lines, with public functions safely nestled in the center. The exterior rings of residences acts as a protective layer. These houses boast a view of the landscape (descending down away from the settlement), with the additional function of overlooking Palestinian valley towns for security.[18]
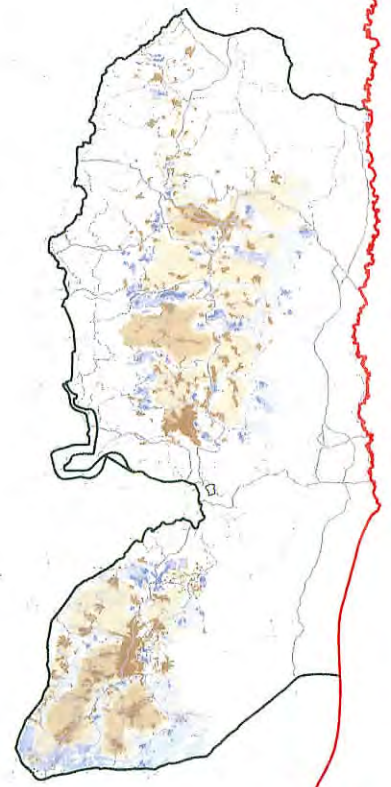
image 3

roads follow topographic lines

community functions nestled in center
single family housing units

housing in concentric rings related to topography

housing offers view of landscape,
additionally view creates means of security

urban settlement

Urban centers are found mostly in the Jerusalem area. Dense build up in this area is largely to secure the Jerusalem metropolis as the Israeli capital. Instead of single-family homes, these settlements contain more cooperative buildings and multi-story apartment buildings. While topography does affect layout, the extremely meticulous division of land between Israeli and Palestinian in the East Jerusalem area plays a huge role in the ultimate configuration. As a result, roads to tie parts of the settlement together often overlap what is considered land belonging to the Palestinians.[19]
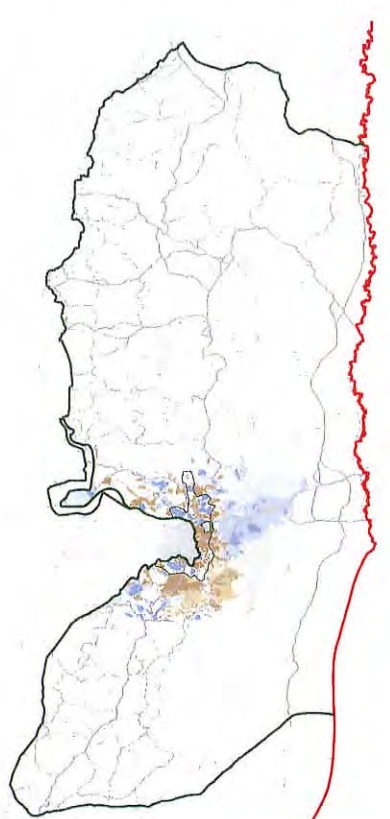
image 4

community functions serve community and
neighboring settlements

denser, urban housing typologies

roads follow topographic lines

housing offers view of landscape,
additionally view creates means of security

settlement in valleys
near fertile soil

buildings touching,
narrow streets

organic growth,
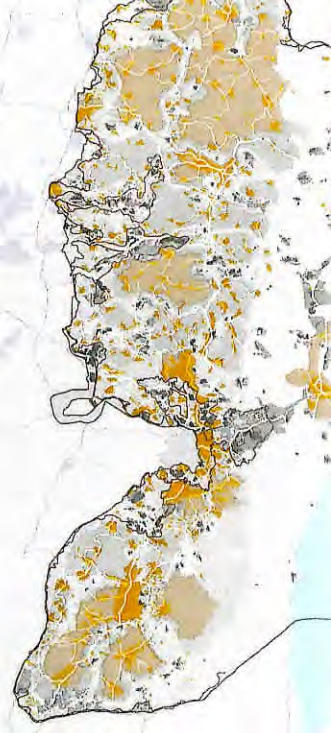no zoning or
master plan

image 5

palestinian village

Unlike the planned and developed Israeli settlements, Palestinians have adopted a far more family and community-oriented building strategy, where building growth occurs with family growth, usually on private land and without concern for a cohesive overall pattern. As families are so central to the social structure, family houses are often close together or touching, serviced by narrows streets. Since there is little or no infrastructure especially in the smaller residential zones, planning becomes even less important.

Unlike Israeli settlements which are always brightly lit for security, the Palestinian villages tend to retreat into the safety of darkness
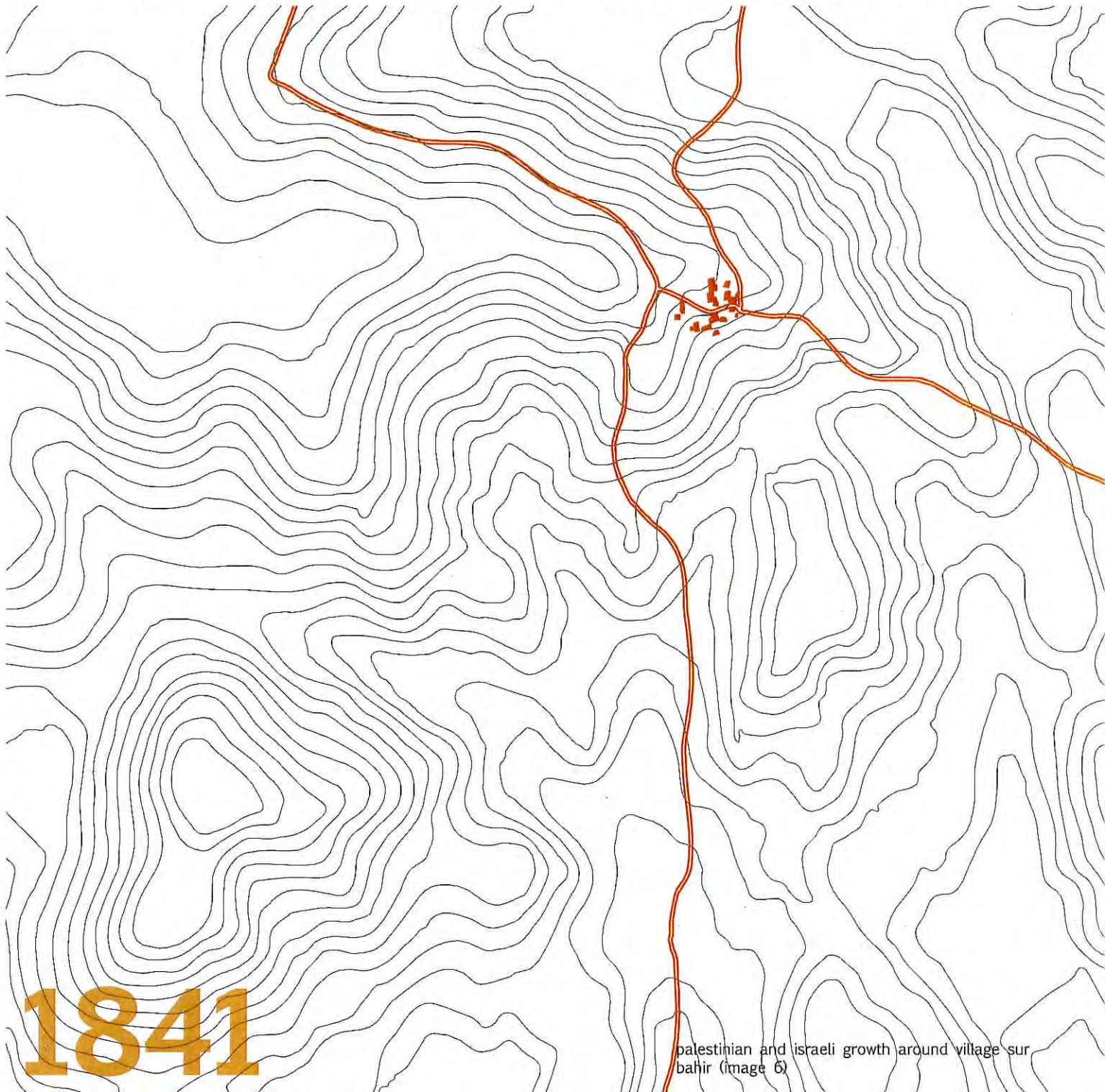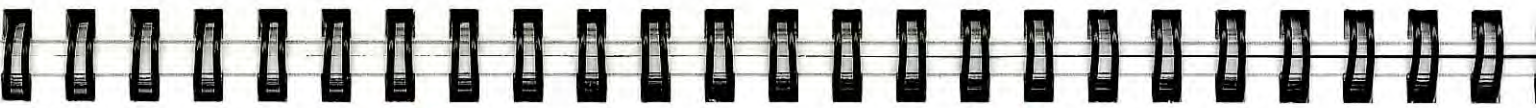
1841

palestinian and israeli growth around village sur bahir (image 6)
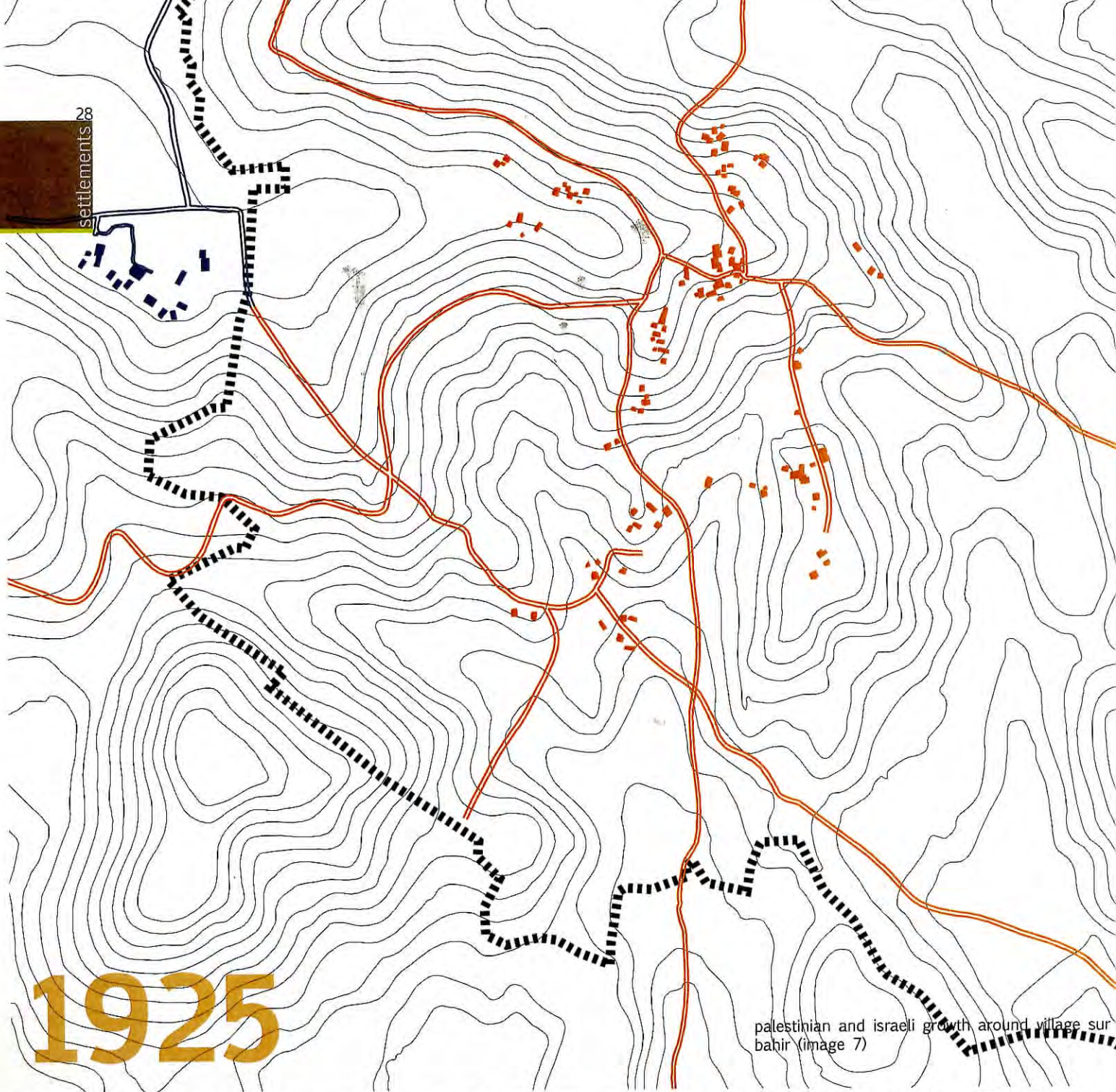
1925

palestinian and israeli growth around village sur bahir (image 7)
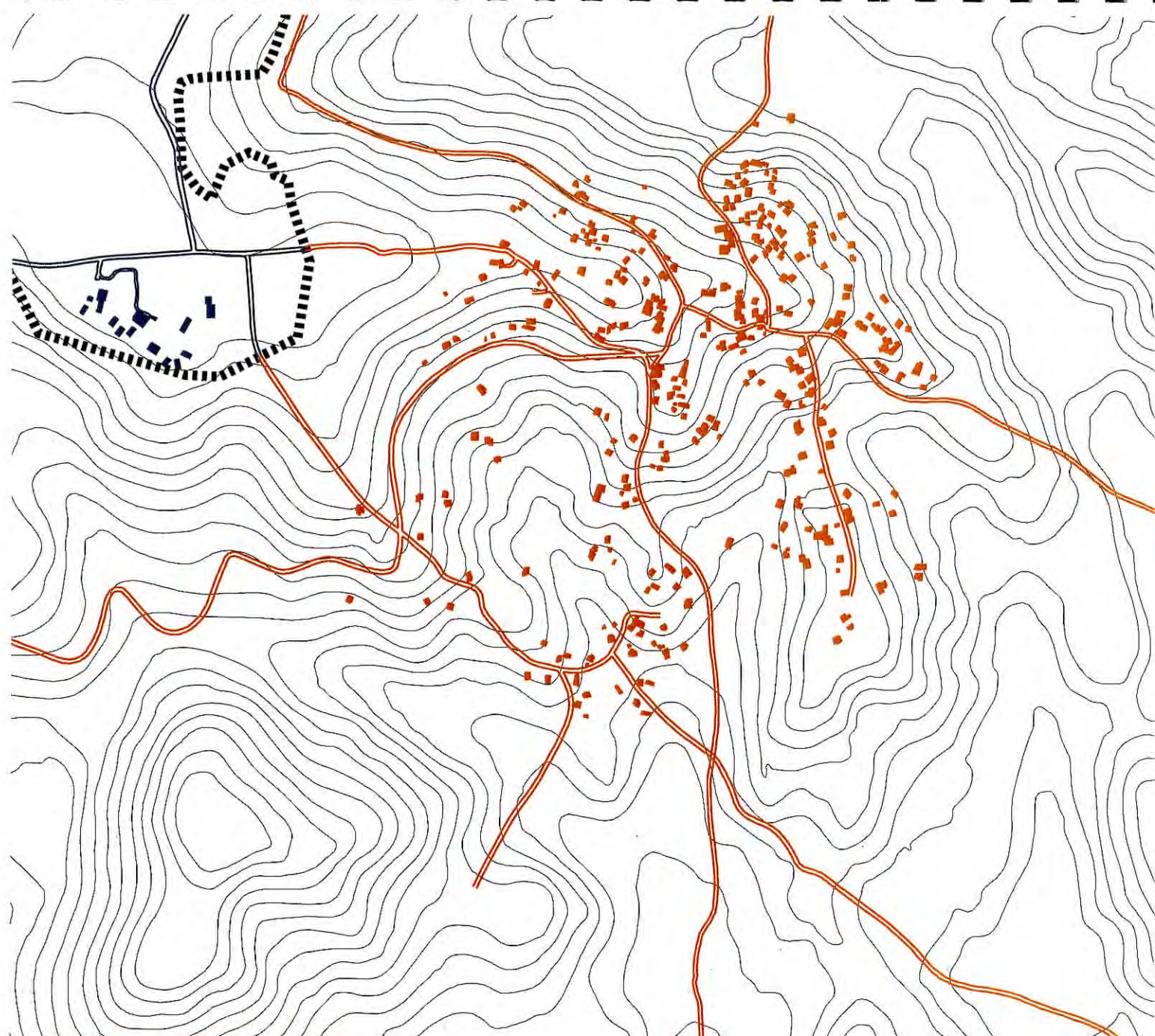
1949

palestinian and israeli growth around village sur bahir (image 8)
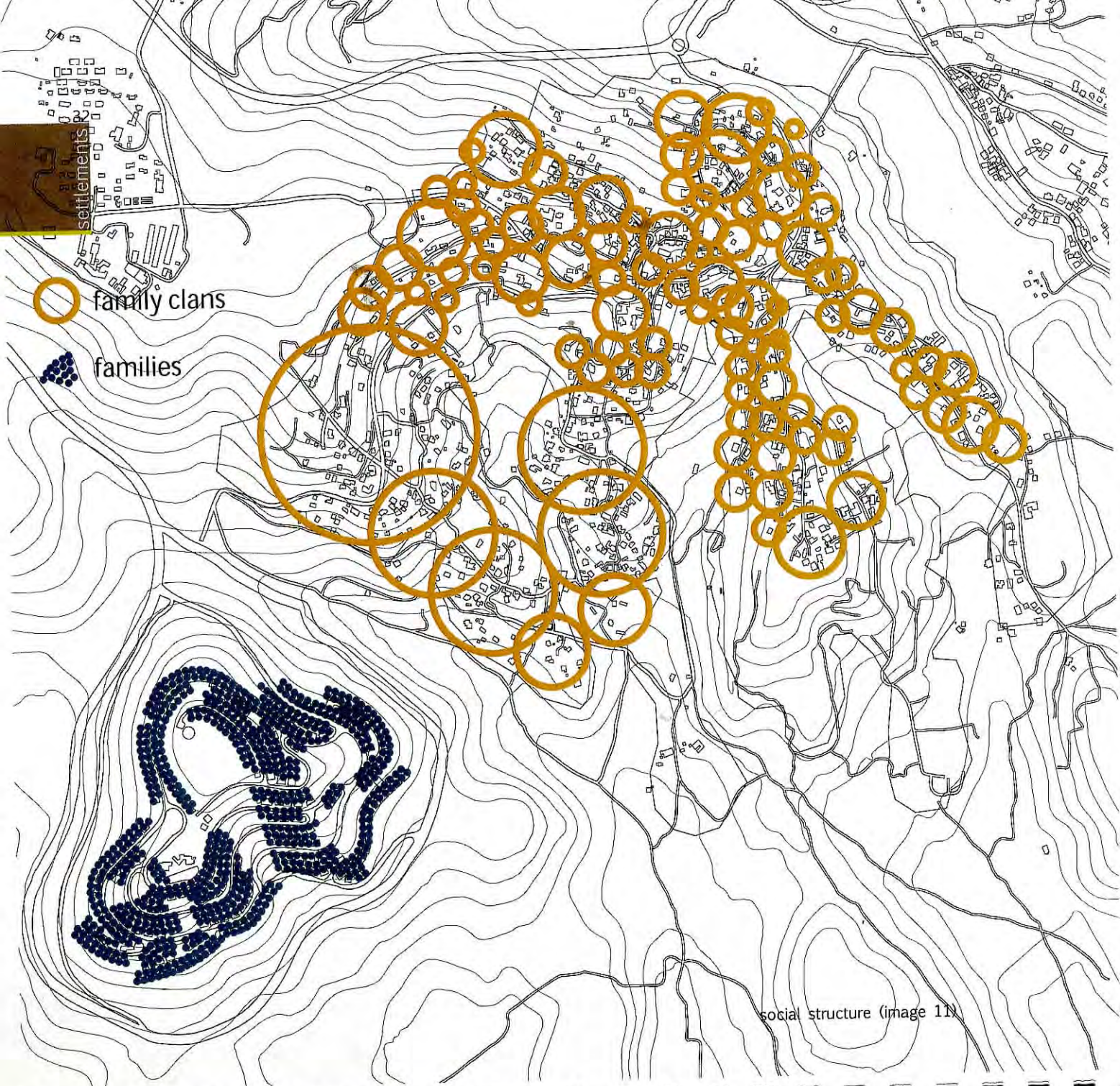
1987

palestinian and israeli growth around village sur bahir (image 9)

2005

palestinian and israeli growth around village sur bahir (image 10)
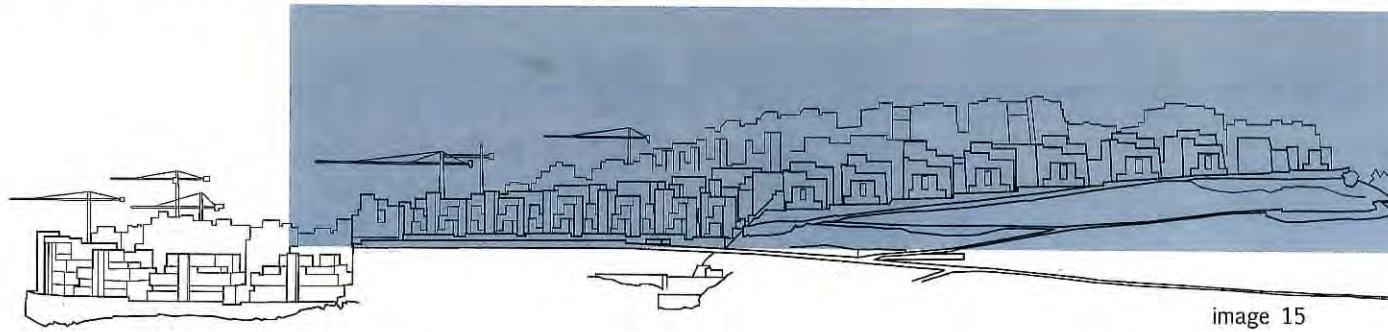
family clans

families

social structure (image 11)

image 15

"Most of the buildings over there are empty! I mean, they built more buildings than they need"[22]

"And they are still building!"[23]

"The people are not high class - they get government subsidies to buy flats"[24]

"They have services in the center of the neighborhood and they have everything they need"[25]

"Very rich American Jews buy these apartments"[26]

"There are approximately 4000 people - they will reach 1,000,000!"[27]

"The Israeli army has soldiers camping in the valley"[28]

"They live crammed together, you know, all the extended family packed in one house"[29]

"There isn't any commercial center"[30]

"Jews used to get their cars fixed there before the Intifada"[31]

"It's all houses stacked up next to each other. They don't have roads"[32]

"I don't know how many they are - I don't go there"[33]

"This whole area was a natural forest once"[34]

image 16

Ahmad

1790

Mafai

1830

Ahmad

1920

Shadi

1925

Ismail

1960

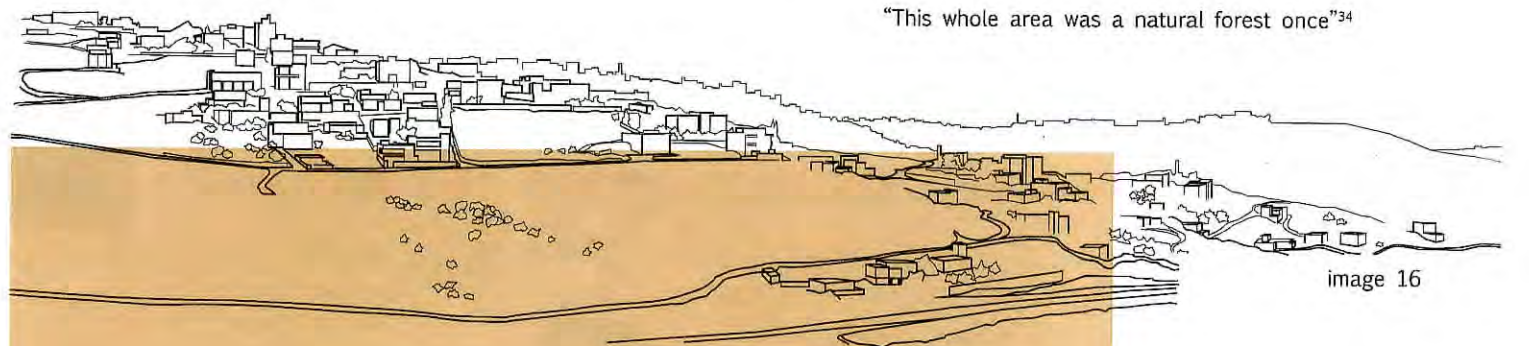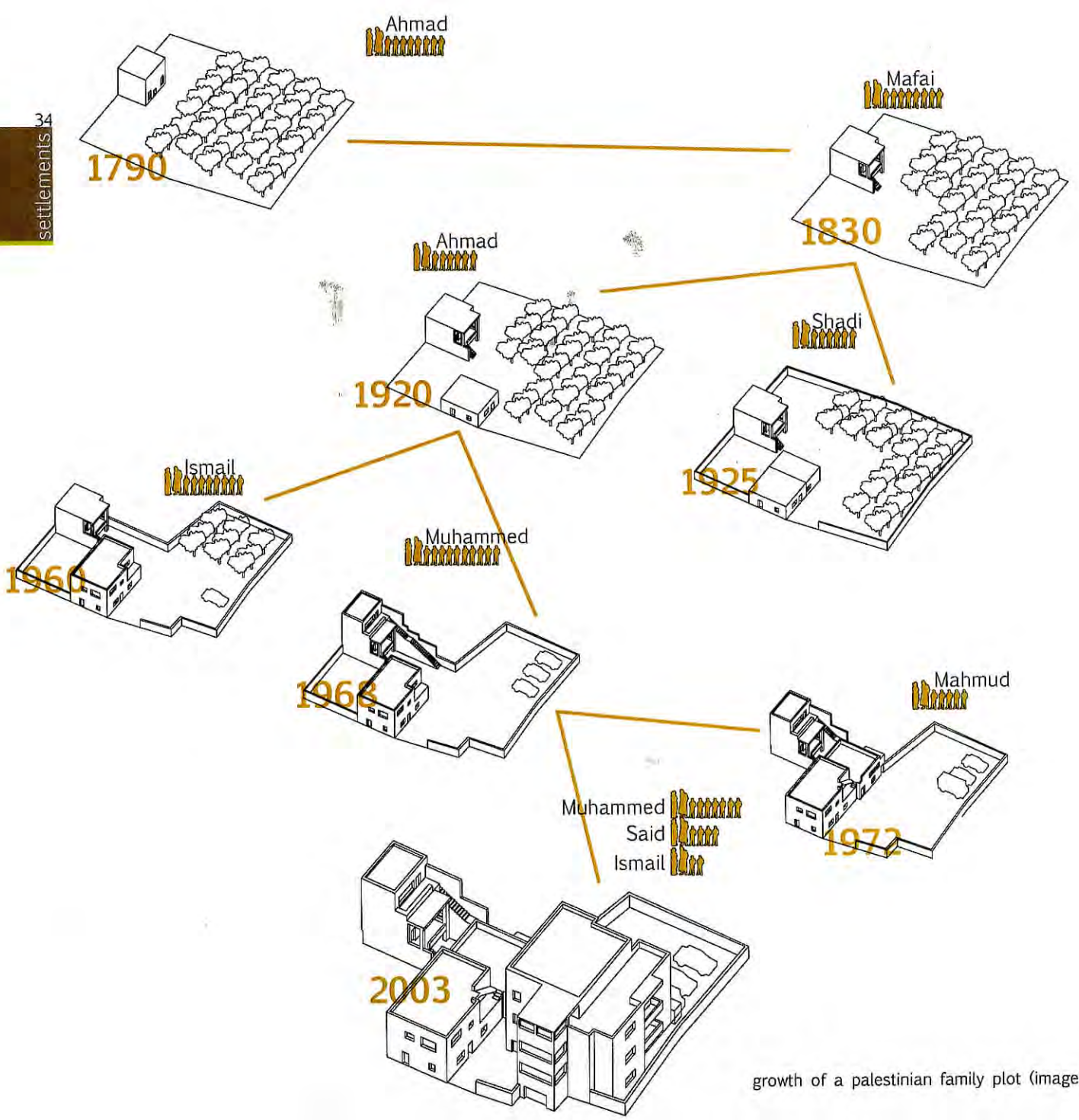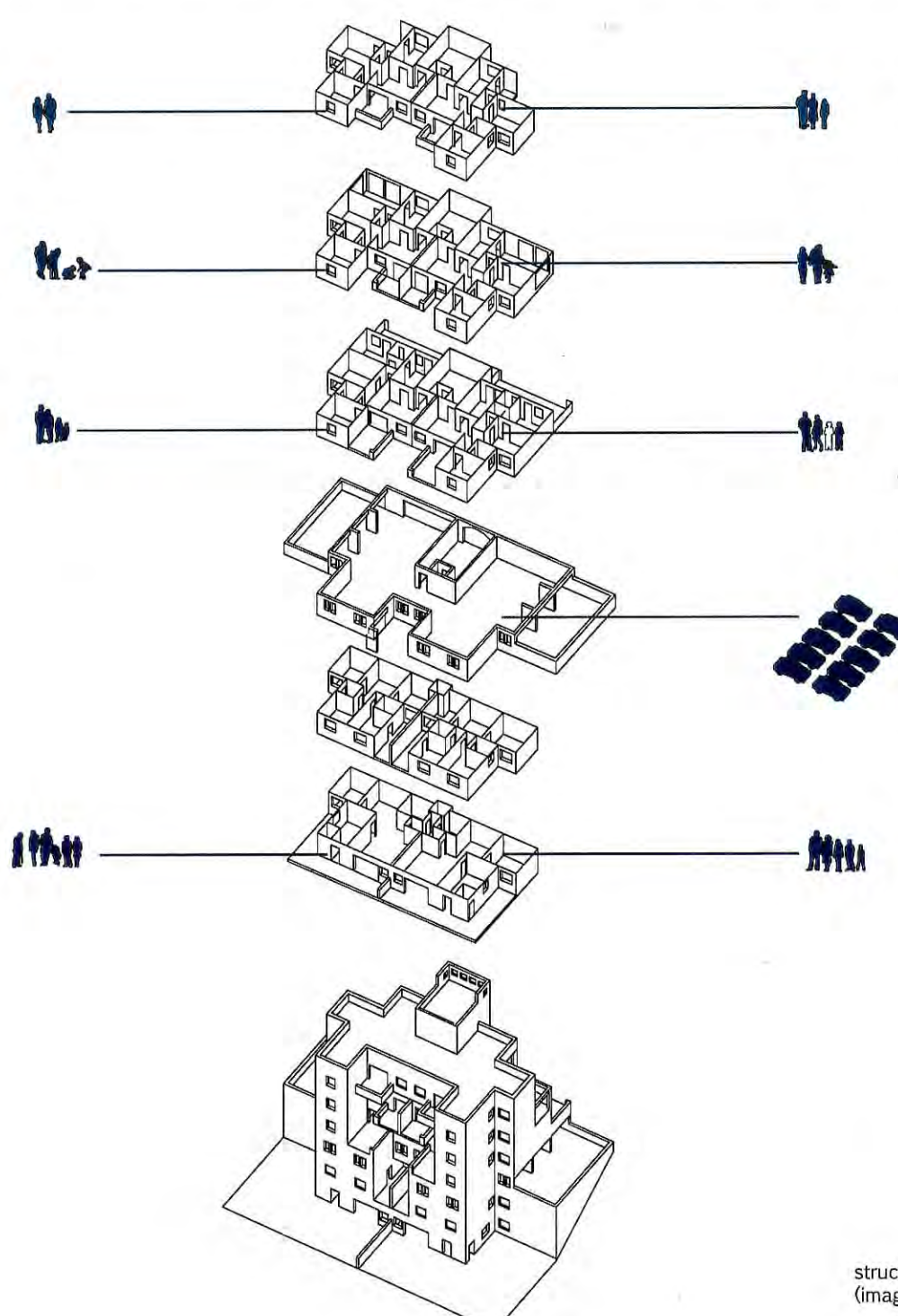Muhammed

1968

Mahmud

1972

Muhammed
Said
Ismail

2003

growth of a palestinian family plot (image 13)

growing/instant

Palestinian family developments are generally multi-generational and formed around a courtyard, with ownership passed on through inheritance. Buildings are added and extended as needed to fit the family's growing size, over time achieving complexity and verticality. This architecture closely reflects Palestinian cultural history.[20]

State-initiated and subsidized Israeli housing projects can accommodate in their first phases up to 10,000 people. Its form is a function of security and standardized construction techniques. Architects have assumed a Western authoritarian role in determining the entire town's layout, allowing little flexibility to adapting to the needs of residents.[21]

structure of an israeli apartment building
(image 14)

space of tension

The areas in between the built-up developments, often involving ambiguous land ownership, or land that two conflicting municipalities claim as their own, can be thought of as a space of tension. This space is avoided due to the vulnerability of leaving one's built environment and the prevalent barbed wire fence. This polar anti-attraction of the two populations creates a void that embodies the tension between the two communities. This void is made tangible when the separation barrier snakes its way through the space of tension, demarcating a metaphorical idea and transforming it into an inbreachable form.

Due to the mountainous topography of the region and the complexity of the issue, this concept exists not just in two dimensions but three. This is most obvious in the case of the "Tunnels Road," an Israeli bypass road that stretches from Jerusalem and crosses over and under Palestinian-populated areas to reach Israeli settlement locations.[35] this means of claiming space has created a space of tension in a vertical dimension as well as horizontal.
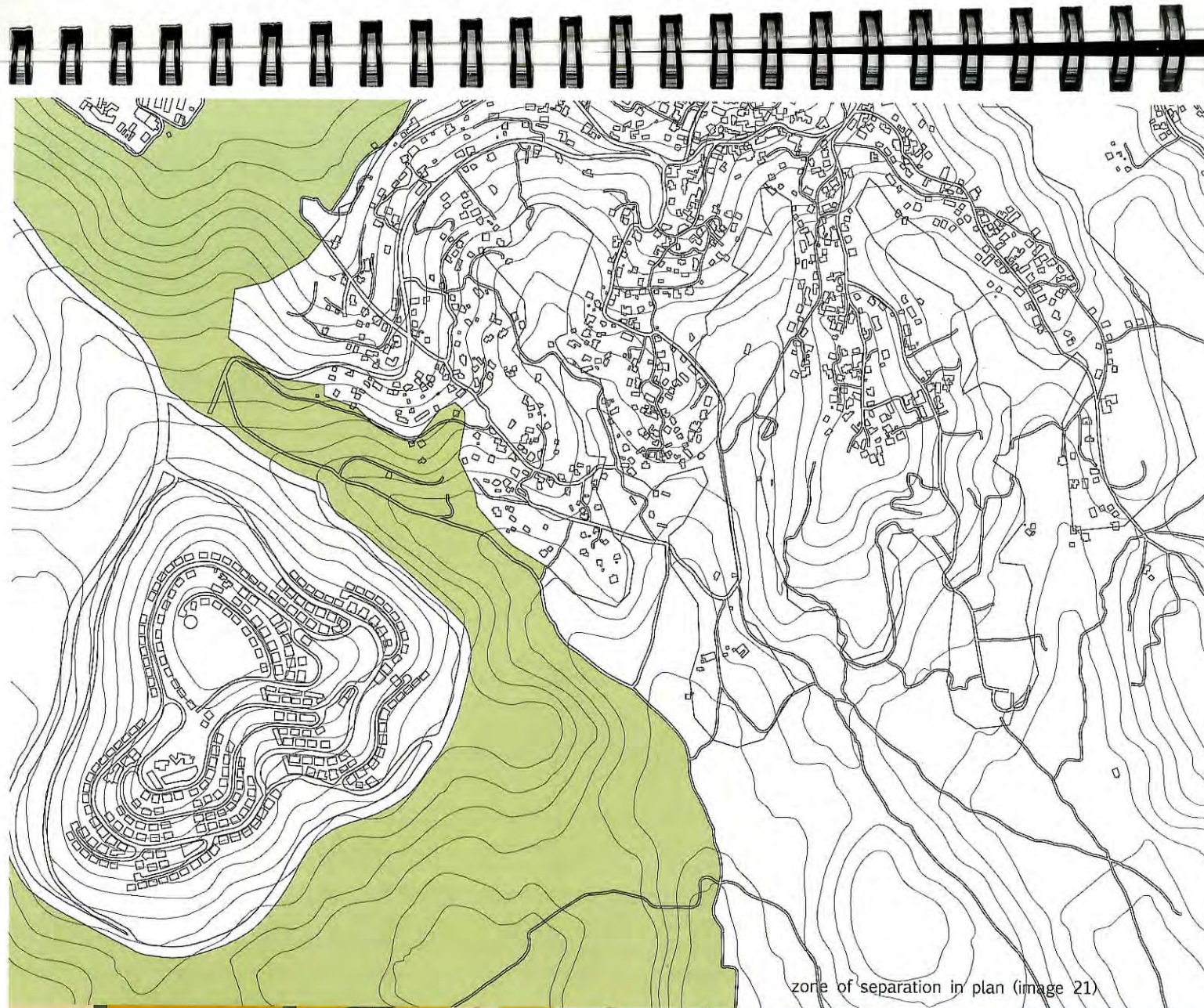

tunnels road (image 18)

vertical ownership in tunnels road situation (image 19)
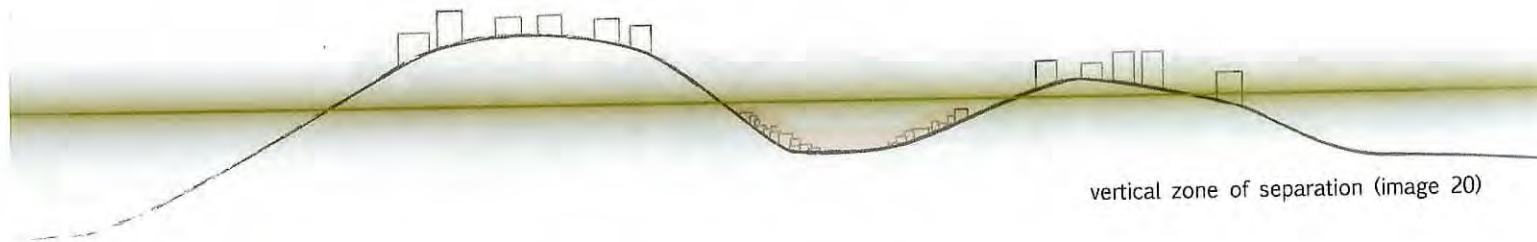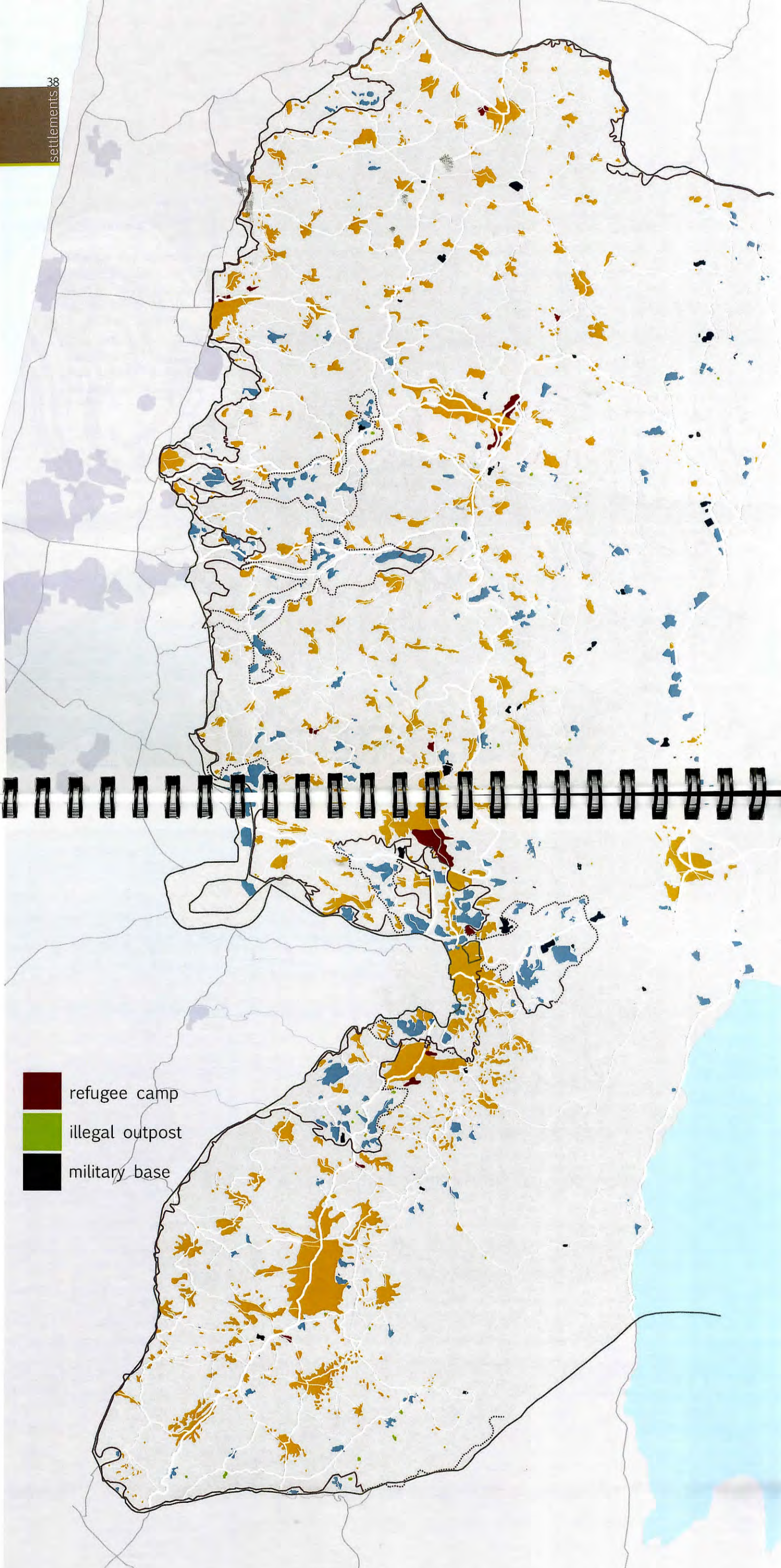

vertical zone of separation (image 20)

zone of separation in plan (image 21)

zone of separation along barrier (image 22)

refugee camp
illegal outpost
military base

built up density, independent of municipal boundaries (image 23)

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(images)
1-5 graphic information from "The Separation Barrier In the West Bank." Map. Jerusalem:
        B'Tselem. 2008.
6-16 graphic information from Misselwitz, Philipp and Tim Rieniets. City of Collision: Jerusalem
        and the Principles of Conflict Urbanism. Basel: Birkhauser. 2006.
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22 graphic information from "The Separation Barrier In the West Bank." Map. Jerusalem:
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        B'Tselem. 2008.
24 graphic information from "The Separation Barrier In the West Bank." Map. Jerusalem:
        B'Tselem. 2008.
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        Publishing, 2008.

image 25
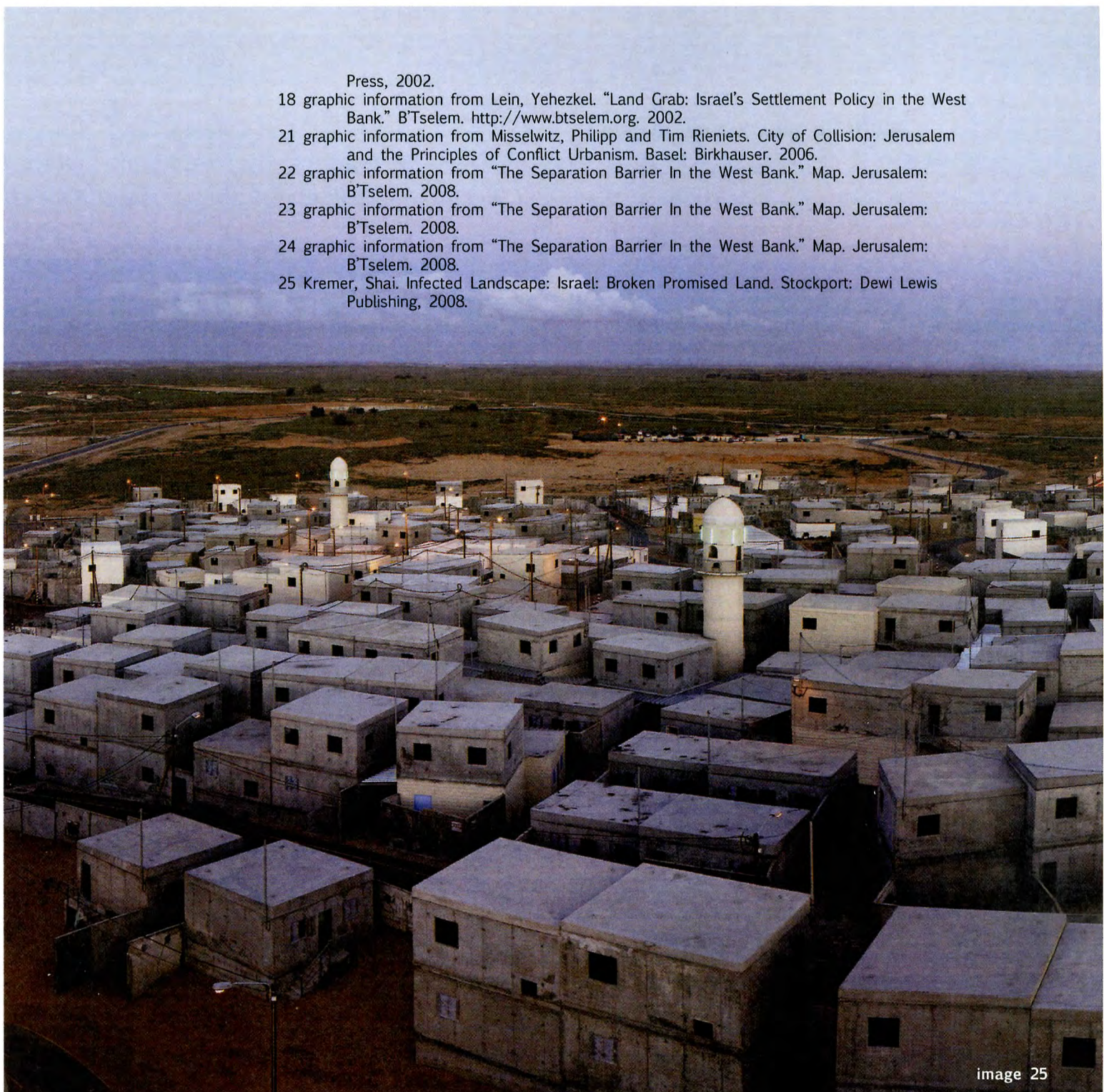
wall of vision, wall of stone

The "zone of separation" existing between the Israeli settlements and Palestinian territory has been made tangible by the separation barrier, or "the Wall", in a way that has accomplished physical separation but has made a balanced political separation completely inviable. Construction was justified through security, but at this point the path has been poked and prodded by so many Israeli and international voices, that it is little more than a visual graphic of each one of these political influences. In its completed state, the wall will be almost 700km to enclose on three sides a parcel of land roughly the size of Delaware. Several hundred more kilometers of fence will exist as separate enclaves, little Israeli islands in the small sea of Palestinian ownership.[1]

Prime minister Ariel Sharon announced the separation barrier project in April 2002, under the Ministry of Defense with the Department of Regional and Strategic Planning. Two months later, construction began on an incremental basis.

Four years later, Danny Tirza, self-proclaimed "Defense Ministry's Chief Architect for the West Bank Security Fence," called it a "political seismograph gone mad."[2] This is not far from the truth, as each political strand of Israeli public opinion has its own suggested route, and the realized version is a contorted conglomeration of these views.

Most of the debate over the Wall's route has been played out in Israeli High Court of Justice. The court started its own campaign by calling for "proportionality" between state security needs and human rights, ordering in four specific cases the dismantlement of the wall and rerouting to address humanitarian needs of the Palestinian community. Additionally, Al-Quds University president convinced the government of a rerouting to avoid splitting the university in two, but few other Palestinians forced such rerouting.[3] The changes managed to alleviate slightly some harsh living conditions, however they also helped the project gain judicial and moral legitimacy through the challenging of the *route* instead of the *appropriateness* of the structure, through the concept that the approach of a lesser evil can allow the greater evil to exist.

These rulings in favor of Palestinian needs eventually spurred a new set of appeals, this time from the settlers movement, with the same arguments but in the opposite direction: that the Wall was leaving them landlocked within the West Bank, separated from their day-to-day facilities and isolated from their surroundings. The High Court also responded to these appeals, in part undoing the influence of their original rulings. Currently, the path leaves 53 settlements within Israel Proper, and almost 100 more Israeli "islands" inside the West Bank surrounded by a total of 700km of fence. The

areas 400 meters around each settlement are considered "sterile" zones.[4]

In addition to these decisions, ten archaeological sites have been unearthed during the digging of the Wall's foundation, and several times the route was changed to incorporate these on the Israeli side. These reroutings have compromised the security feature of the barrier as it no longer follows the ideal path that Tirza initially envisioned.

Meanwhile, the economy of the zone around the wall grinds to a standstill.[5]

All maps depict a linear border condition, however the realized built form consists of several discontinuous, fragmented pieces combined with a series of self-enclosed enclaves.[6] Ultimately, the absurd path and fragmentation of the barrier makes it less successful as a physical barrier than a panoptic surveillance machine. The stark presence of watch-towers along the concrete portion is matched only by the TWIDS (taut wire intrusion detection system) technology in the fence.[7] The walls that wrap completely around Israeli islands are for protection and to exclude a threatening exterior. The very same walls that wrap around Palestinians are to prohibit security threats from leaking out. Both groups understand these discreet political functions of the barrier as it addresses their group, even as the exact same structure has a separate political connotation to an adjacent group.

Architect Michael Sorkin says that, "the illusion that with a set of unilaterally fortified lines reinforced with concrete, barbed wire and surveillance technology, Israel and Palestine could both become ordinary, territorially defined nation states, disguises the violent reality of a shifting colonial frontier."[8] His argument suggests that this barrier is demarcating a temporary boundary in a permanent way. It is built without agreement and without possibility for moving forward toward agreement.

The most politically charged (and consequentially detrimental) portion of the "Wall" cuts between Ramallah and East Jerusalem, and Bethlehem and East Jerusalem, as Israel claims to have annexed East Jerusalem into Israel proper. The problem with this is that before the barrier, Ramallah, Bethlehem and East Jerusalem functioned as one metropolis and constituted 40% of the Palestinian economy.[9] Currently they are divided not only by the wall but by a number of Israeli populations shoved between them. Without an opportunity to develop this huge portion of their economy, the Palestinians cannot hope to establish a viable Palestinian state. Just as unlikely as a Palestinian state without Jerusalem is the chance that Israel will willingly relinquish this land. So the structure of separation is actually perpetuating the unresolved conflict. Even more discouraging is the forecast that the cost for Israel to dismantle this barrier would be proportional to the US dismantling Route 80-90 between New York and San Francisco.[10]

The barrier is the perfect embodiment of Israeli architectural history as a purely political device. Not even the Bauhaus style architecture that ran rampant in Tel Aviv (which, it can be argued, is not Israeli architecture but merely Bauhaus architecture in Israel), cannot stake a claim against the political architecture of the Israeli frontier. Sharon Rotbard explains this through a distinction between "architecture" and modern Hebrew

"adrikhalut" She explains the difference through this analogy:

"While the architect, as Adolph Loos suggested, is 'a builder who learned Latin,' the adrikhal is one who has forgotten his foreign mother tongue, but also does not always speak Hebrew properly, either. And besides, Hebrew was still a language in the making."[11]

Rotbard explains that for adrikhals, if a planned physicality is created, the architecture is no less political than it is urban. Thus, architecture in Israel has been guided by political significance. This contrasts to Western architectural reality as, "Western architecture... had the luxury of covering its political tracks under books and manifestos, in Israel it is impossible to ignore architecture's simple, concrete truths." Thus, the cultural and spiritual aura of built form has sunk to the level of accessory, or camouflage[12], until, with the construction of the separation barrier, it has ceased to exist at all.
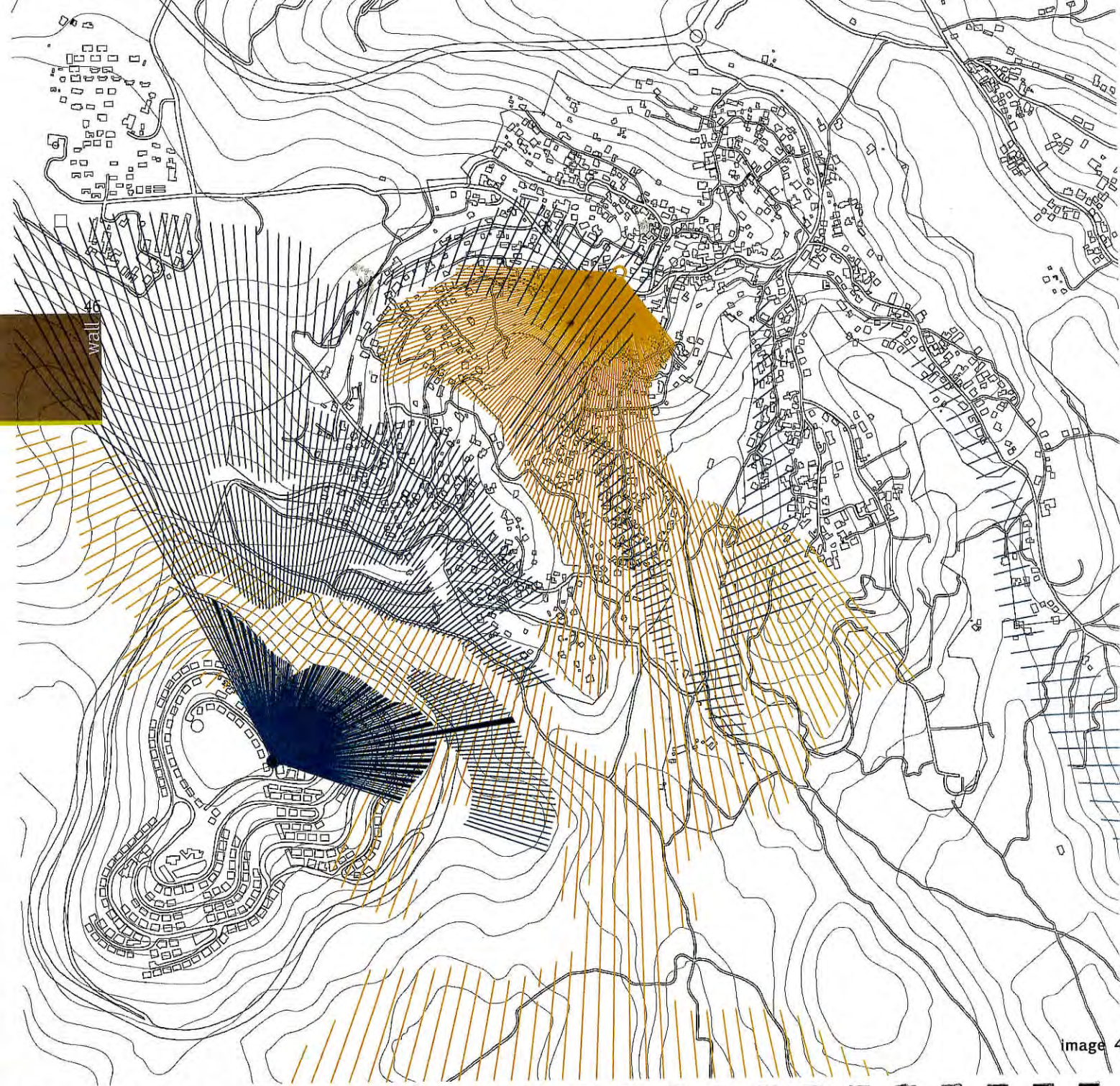

image 1
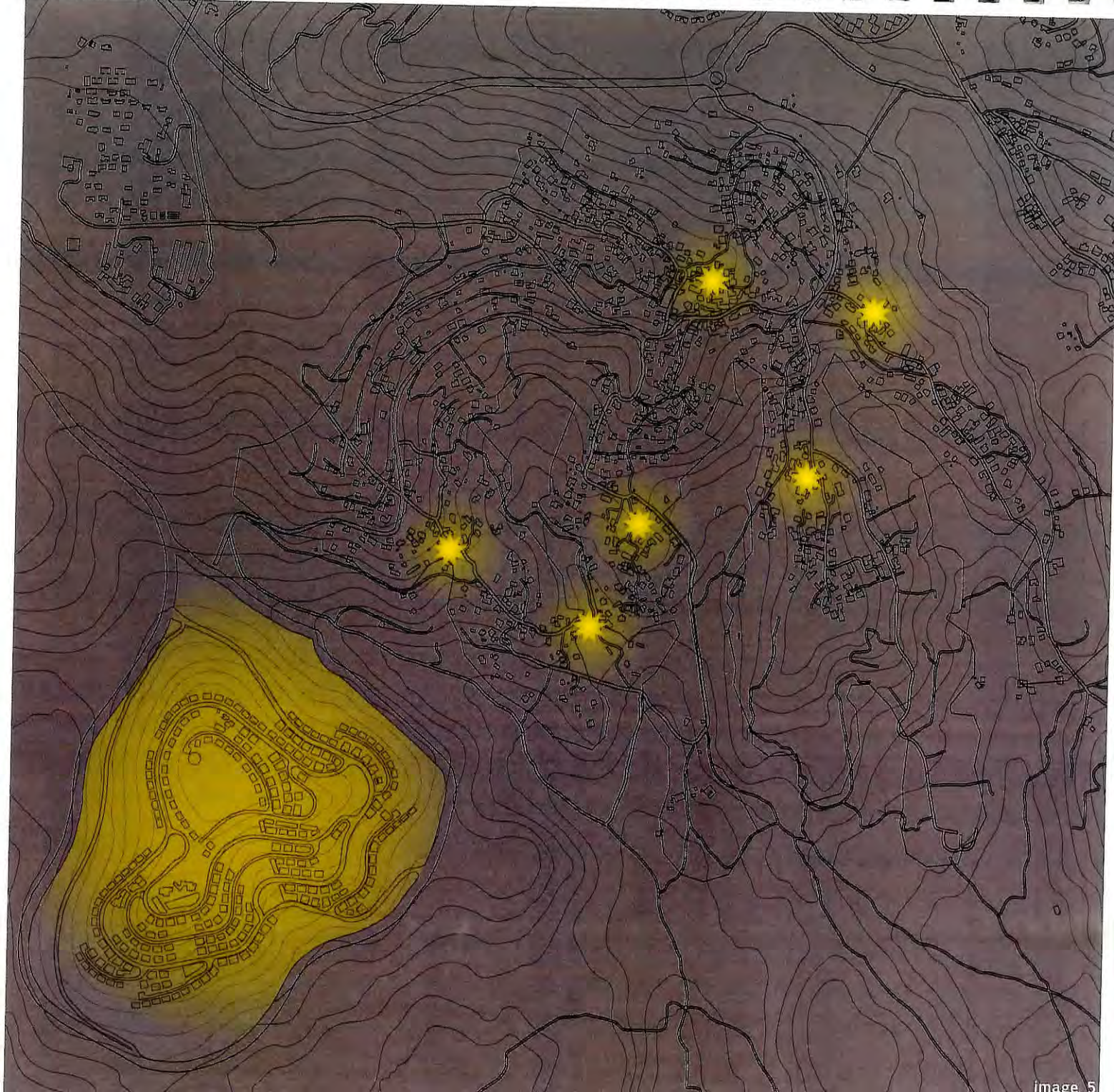
wall

image 4

image 5

image 6

homa umigdol

"the real spectacle of Wall and Tower did not stem from the way it looked but from what it was, and what it did. It was, first and foremost, a wall... The wall was a premonition of things to come, because whoever fills the mold with gravel, will not hesitate to fill it with other materials... it was the promise, or the threat, of concrete."
Sharon Rotbard, Wall and Tower[17]

The first zionist settlements were established between 1910 and 1948, and were met with real hostility. It was discovered that thick walls for individual buildings was not sufficient, as the spaces in between the buildings were not safe. For protection, a system of "stockade and tower" was developed in 1936 for kibbutz Tel Amal consisting of a thick gravel-filled wall going around the entire settlement and an observation tower.[15] Eventually this system was perfected such that it could be constructed in a neighboring kibbutz and installed overnight. The creation of a secure vantage point in each settlement could unify entire agrarian regions into one political space. The success of wall and tower was what allowed the settlers to achieve a network of settlements that eventually shaped the boundaries of modern Israel.[16] The political nature of the design has resonated through all Israeli building since that time.
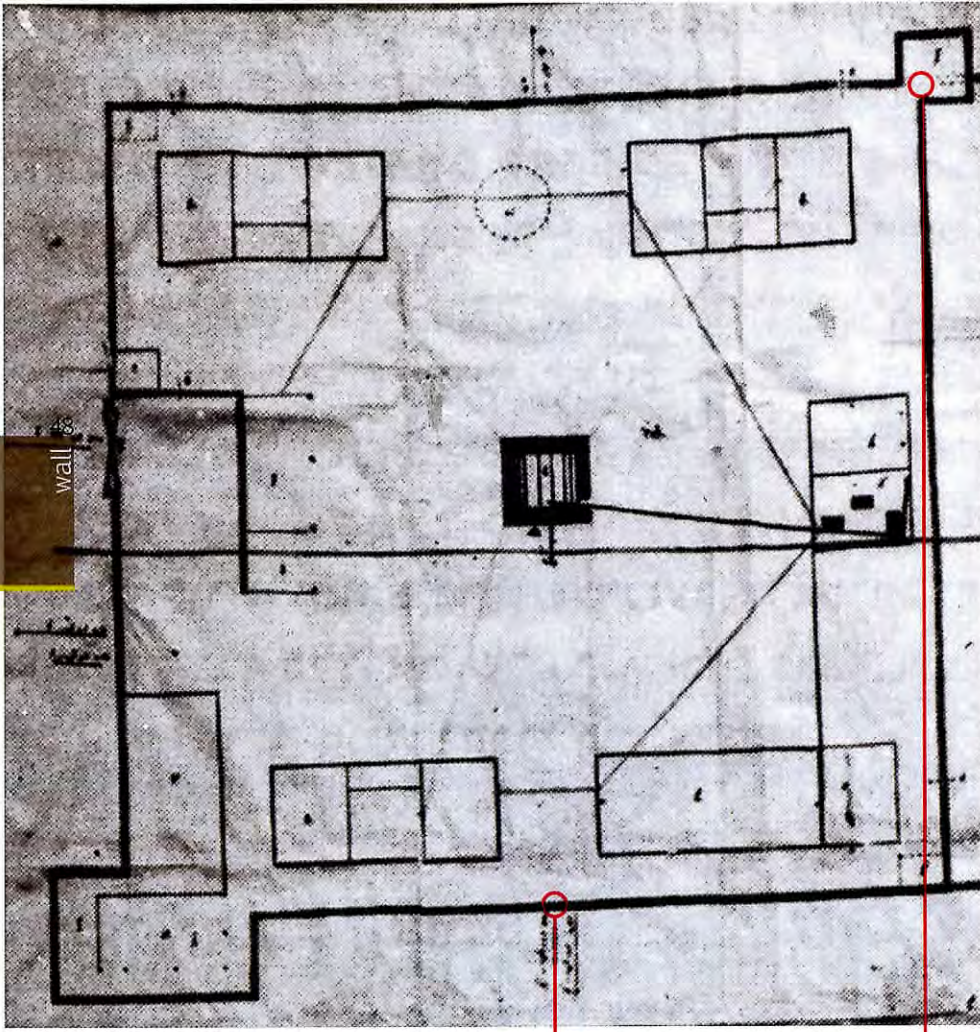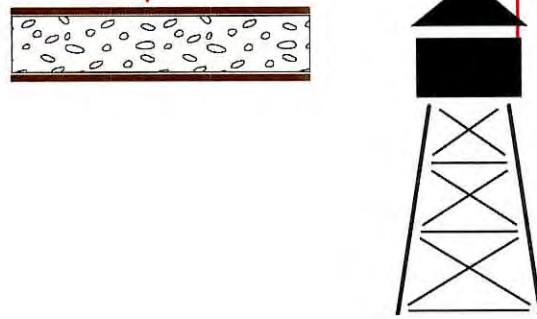
wall of vision

When settlements started developing in the West Bank, the residents did not want a wall around their communities. Instead, they argued, the wall should go around the Palestinian villages, since they were what posed an actual threat. Instead of any physical wall, the topography of the area was utilized as a simultaneously collapse of wall and tower into one continuous wall of civilian surveillance, which offered residents a view of the beautiful scenery and a lookout point for invaders all in one.[18] However, the essence of Wall and Tower (fortification and observation) never dissipated from the forefront of the settlers' minds, advancing the developing of Israeli *adrikhalut*.

Sharon Rotbard explains this advancement of *adrikhalut* as the germination of, "its future characteristics across the board: hasty translation of political agendas into acts of construction; occupation of territory (surfaces) through settlement (points) and infrastructure (lines); prioritizing the security functions and military capabilities (both defensive and offensive) of buildings; and the informed use of modernity - organization, administration, prefabrication, logistics, and communication."[19]
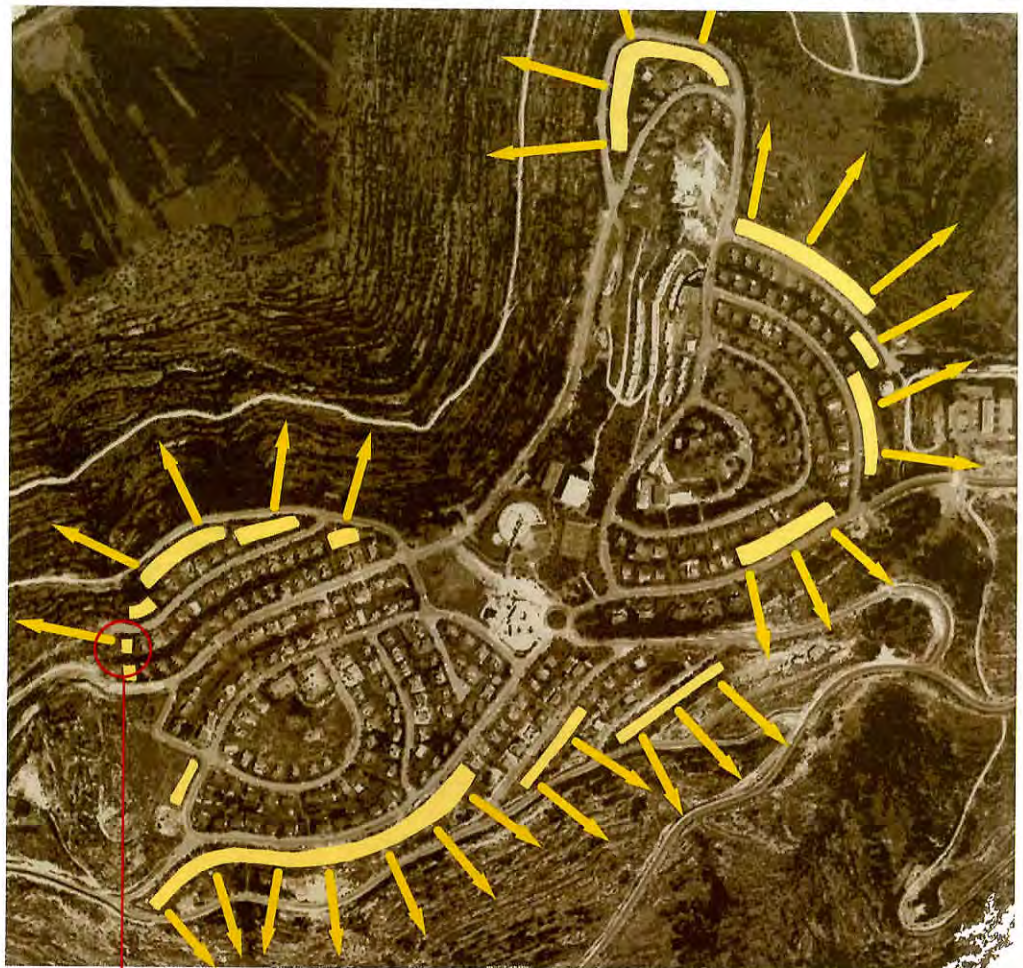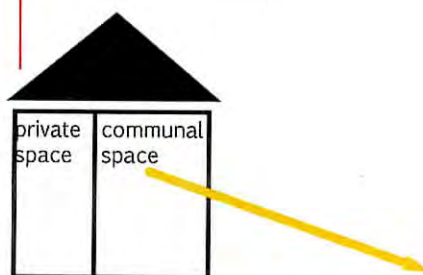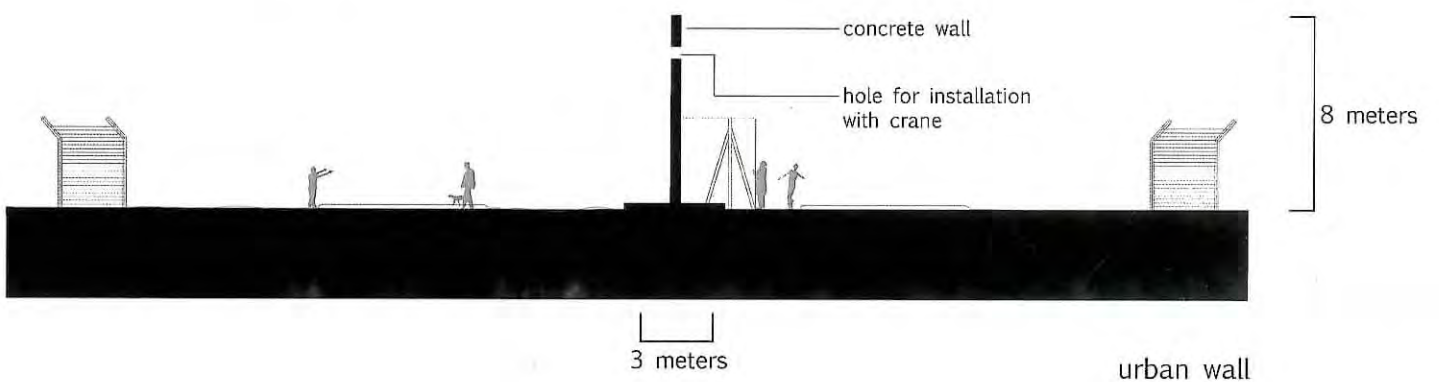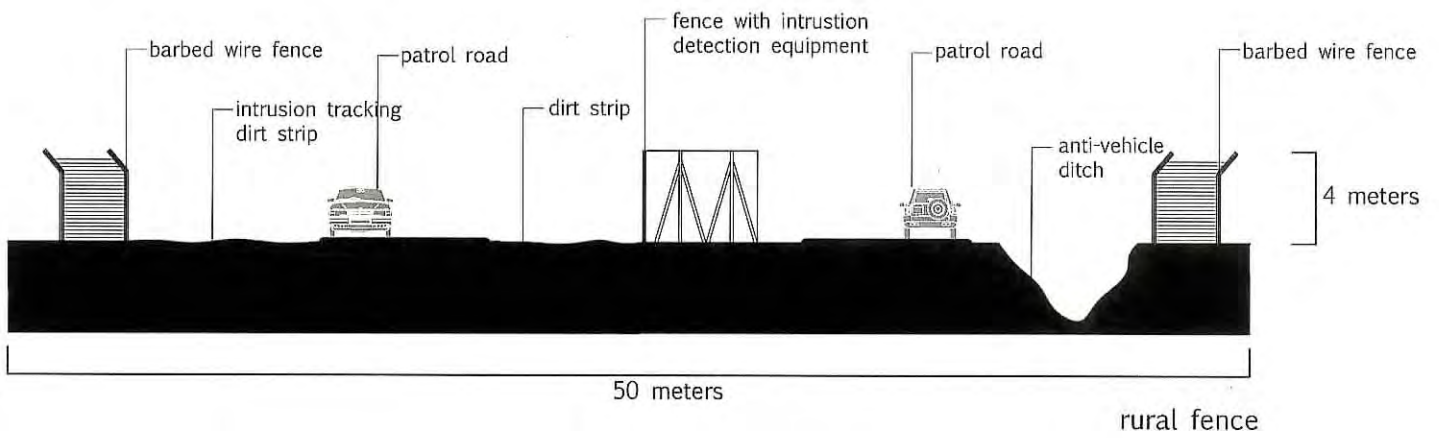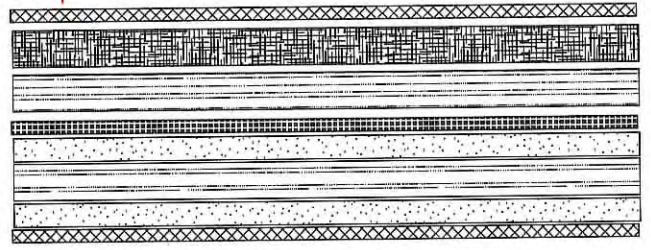

image 7

image 8

apartheid wall

Surveillance and stockade have ultimately collapsed into one entity culminating in the separation barrier installed by the Israeli government. While in dense urban areas a system of contemporary, concrete wall and tower are utilized, the less dense areas host a technology-laden detection fence that employs multiple layers of patrol and surveillance that span up to 50 meters. Despite the 8m high concrete walls found in some areas which would suggest otherwise, this wall continues to exist for purposes of surveillance, glaring threateningly at anyone who dare challenge it with ladder or shovel.[20]

barbed wire fence — patrol road — fence with intrustion detection equipment — patrol road — barbed wire fence

intrusion tracking dirt strip — dirt strip — anti-vehicle ditch

4 meters

50 meters

rural fence

concrete wall

hole for installation with crane

8 meters

3 meters

urban wall

RS-422 Power & Communication Cable

Control Room

SPRU

TCP to RS-422 Converters

Cross corners

52 wall

Lightning Suppression Box

Lead-in cable

image 14

image 15

Anchor post　　　　**Sensor post**　　　　**Spirals**

Force

Wire moves

Sensor

image 16

fence technology

Compared to the stoicism of the 8 meter high tongue-and-groove concrete slabs that slice through city fabric, the non-concrete portions of the fence seem short, transparent, and permeable. These wiry portions, however, have built in sensors incorporating the very latest in perimeter protection technology. This intrusion detection technology was developed by an Israeli firm that, in addition to supplying technology for Israel's own separation barrier, has exported its services to various other countries, including the United States, and boasts a serious résumé of perimeters maintained.[26]

Magal S³ (Security, Safety, Site Management) sums up their taut wire system as, "an array of detectors each connected to a pair of barbed wires with multiple sensors per zone, making it a very redundant system with practically no single point of failure."[27]

Twisted barbed wires stretch between anchor posts typically 50 meters apart, supported and spaced by spirals that keep them separated vertically. Sensors are located on sensor posts

halfway between each pair of anchor posts. Each sensor is clamped to two wires, such that a deflection or cutting of one of the wires sets off the alarm. The wire spacing does not allow for the system to be penetrated without setting off an alarm. Up to six separate alarm groups exist to allow for isolation of the compromised area. Analysis of this condition allows for understanding as to whether there is a climbing situation or some other type of penetration, and also allows the sensors to distinguish small animals from intruders, eliminating false alarms and nuisance alarms.[28]

Sensitivity is not affected by changes in climactic conditions, and the sensors have a self-adjusting mechanism so that they can adjust to soil movement and temperature changes. Magal claims the system is "Unaffected by wind, temperature changes, rain, hail, snow, dust, UV radiation. Trouble and maintenance-free in desert conditions, severe storms, tropical climates and sub-zero snow covered areas."[29]

The electronic equipment does

complicate construction, however. An Israeli engineer explained that, "The break in each segment must be uniform so that the vertical changes in the slope along the entire route will be coordinated with the breaking point of each horizontal concrete beam."[30]

Another Israeli company, Ortek Ltd., is responsible for surveillance along the 25 kilometers of wall that wind through Jerusalem. Due to the intense topography of the area and the dense urban fabric, the sight-lines necessary for substantial surveillance are compromised. As a result, Ortek has employed thermal imaging technology to surveil the areas bordering Jerusalem.[31]

------------------ under approval

—————— approved

------------------ under construction

—————— built

O checkpoint
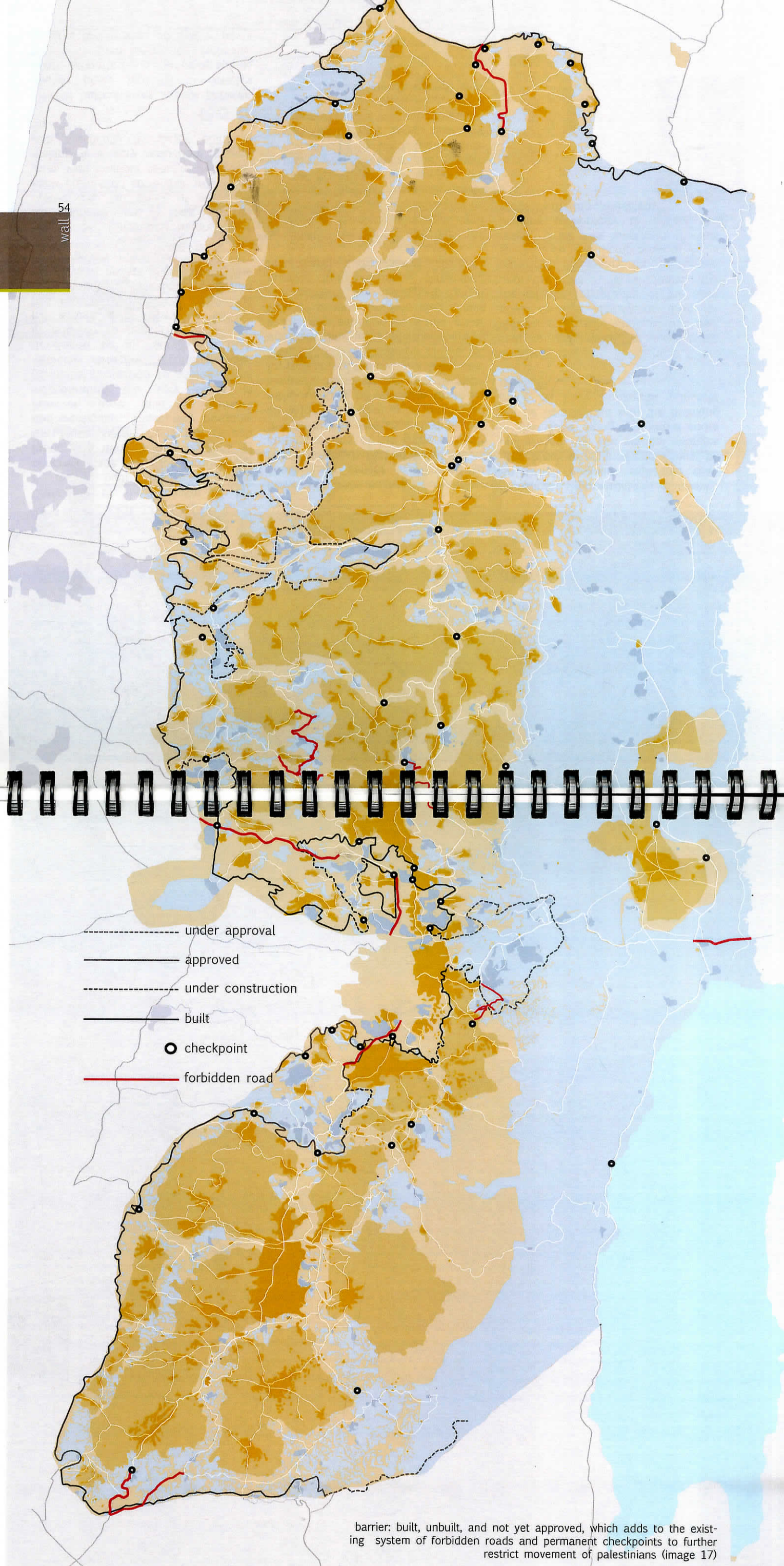
—————— forbidden road

barrier: built, unbuilt, and not yet approved, which adds to the exist-
ing system of forbidden roads and permanent checkpoints to further
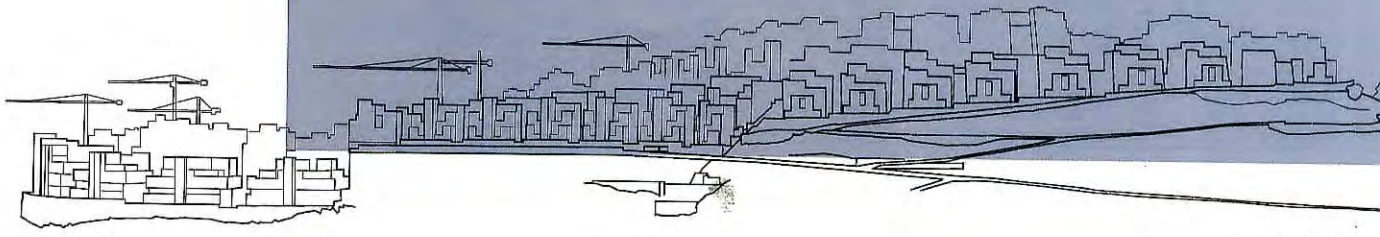restrict movement of palestinians (image 17)
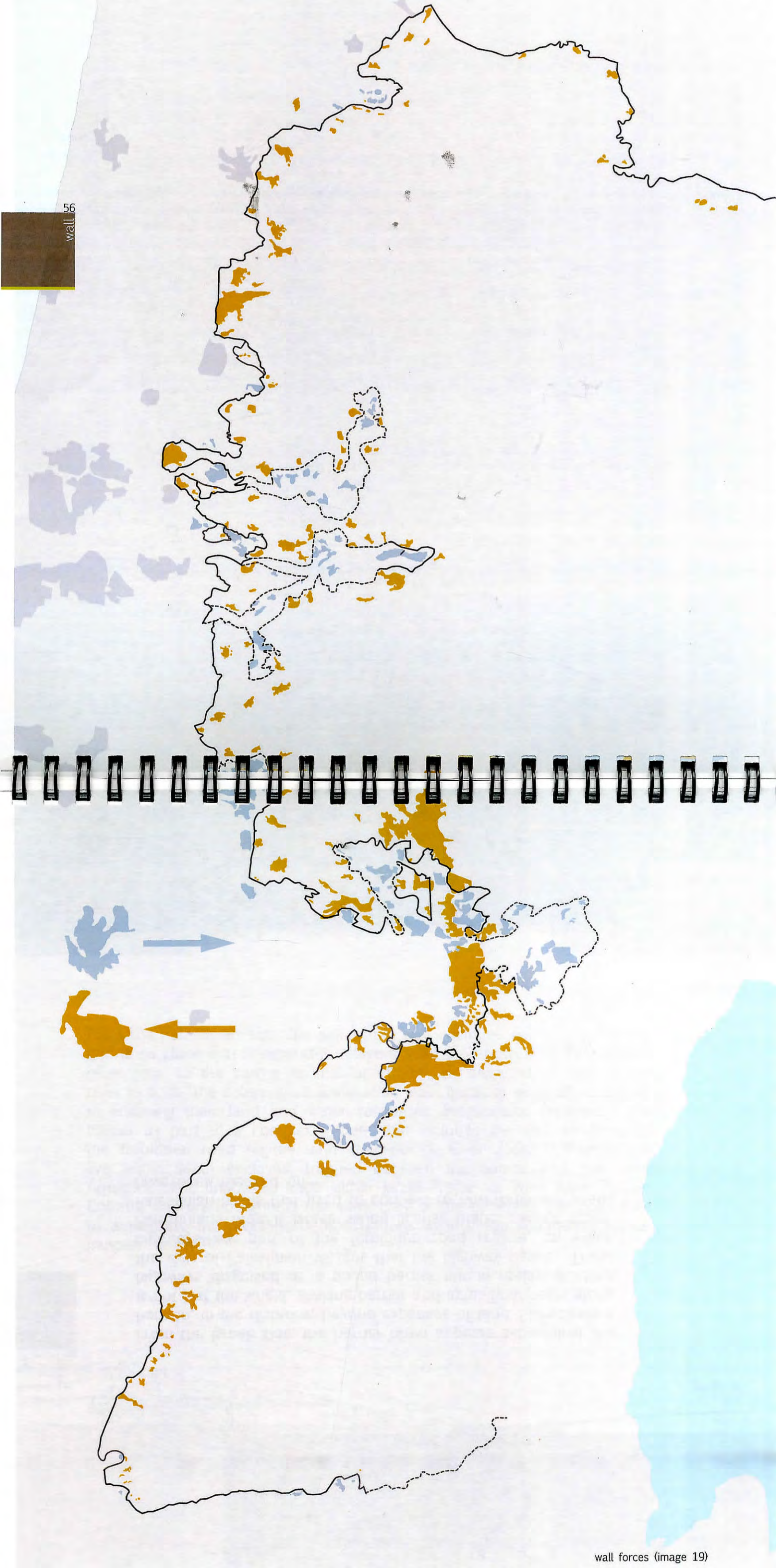
image 20

From the Israeli side, the barrier often appears set against the horizon, in the distance, beyond expanses of land. Sometimes it is not just the single, snaking barrier and actually appears along highways disguised as a sound barrier but in reality blocking the view of Palestinian villages that the highway passes. These highways are part of the forbidden road regime, on which Palestinians without Israeli-issued license plates cannot travel. Palestinian roads that used to connect to now-forbidden roads have been blocked off.[32]

image 21

From the Palestinian side, the separation wall encircles dense city centers, and is so close that it separates villagers from their farm land. Palestinians often refer to the barrier as the "apartheid" or "segregation" wall. Some refer to it as "the colonization annexation wall" because of its effectiveness in annexing their land and water resources. Palestinians experience the barrier as part of a complex system that includes the wall, settlements, the forbidden road regime, and checkpoints. Over 250,000 Palestinians live within seam enclaves, trapped between the barrier and the 1949 Armistice Line, unable to enter either Israel Proper or West Bank Proper. Colorful wall graffiti lightens the stark gray of the concrete, but does little to ameliorate the problem. Demonstrations against the separation barrier happen weekly.[33]
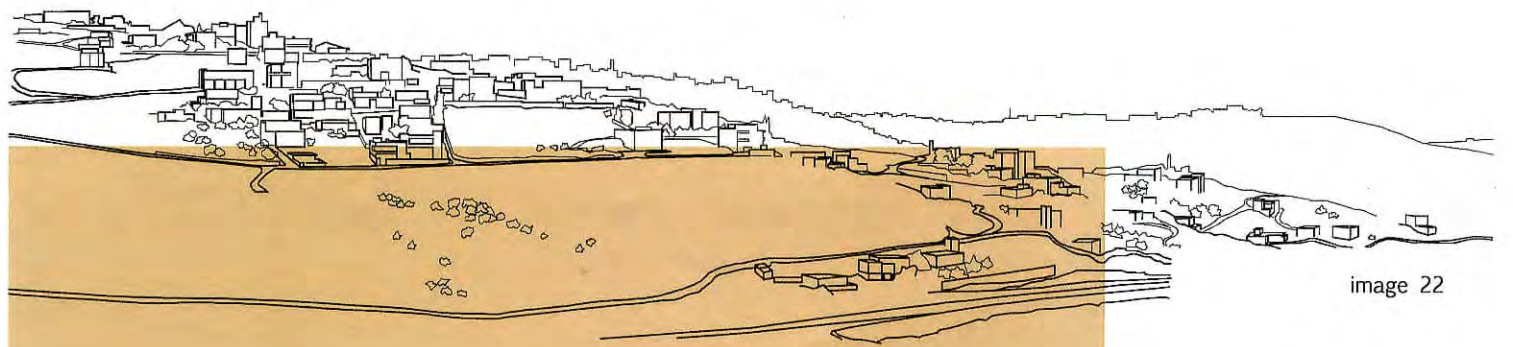
image 22

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17 Ibid.
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30 Ibid.
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14-16 Magal S3 (Security, Safety, Site Management). DTR Specifications Sheet. www.magal-s3.com.
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23 Kremer, Shai. Infected Landscape: Israel: Broken Promised Land. Stockport: Dewi Lewis Publishing, 2008.

image 22

site (case studies)
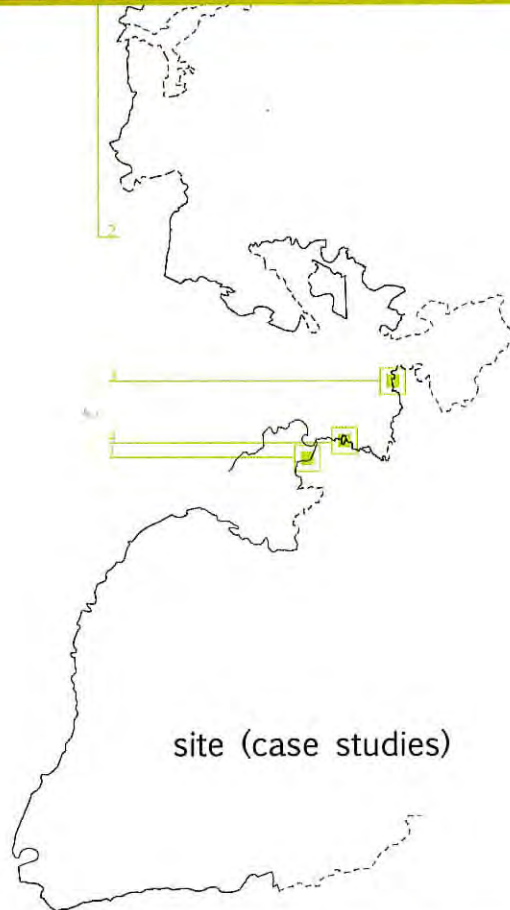
A number of sites exemplify how the barrier has exacerbated the existing conflict. One is the moment where the Tunnels Road dives underneath a Palestinian-owned hill adjacent to the Israeli settlement of Har Gilo. Because the Tunnels Road is in the air, it literally crosses over the barrier, carrying Israeli sovereignty from the "Palestinian" side to the "Israeli" side, right before it goes underground below a Palestinian hill, which has been left stranded on the Israeli side.

Another is where the "hollow land" condition occurs between the Palestinian towns of Qalqilyah and Habla, where the wall has looped between them to connect Israeli settlement Alfe Menashe to the Israeli side. As a result, two layers of wall now divide these villages that are less than a kilometer away from each other. To aid their plight, Israel has constructed a road between the two villages that burrows under the wall, under the Israeli bypass road between them, under the second layer of wall, and up into the other village. Thus, in an attempt to separate, the wall has made a moment of interlocking sovereignties.

A third is at the wall between Palestinian East Jerusalem and Abu Dis. At this site specifically, the barrier cuts between Palestinian East Jerusalem and Palestinian Abu Dis, and thus the social issue at this boundary is that the wall is separating Palestinians from Palestinians rather than succeeding in any way as a security barrier between Palestinians and Israelis. This site used to be on the main road to Jericho, but the wall has now truncated that road. As a result, a very resourceful entrepreneur has set up a new bus line for passengers traveling between East Jerusalem and the nearby checkpoint to access Abu Dis and the rest of the road to Jericho. This site serves as the informal and impromptu bus depot for that line, without any actual infrastructure for a bus stop.

The final site is where the wall has cordoned off an area of Palestinian Bethlehem so as to reattach the holy site of Rachel's Tomb to Greater Jerusalem. As a result, the area attracts a population of religious Jews and Christians as well as tourists on one side, and Palestinian Muslims and Christians on the other, inside Bethlehem. While Rachel's tomb is not specifically holy in the religion of Islam, the site itself has been claimed by Muslims to be sacred for other reasons, but is now inaccessible due to the barrier. The barrier here also crosses over the main road from Bethlehem to Jerusalem, as a result most of the urban life has retreated into the center of Bethlehem. Construction on new buildings has halted, businesses have left, and so the people who actually live in this area used to be a part of a growing city are now basically strangled by the presence of this wall. And in a place where it's nearly impossible to afford a car, that means these people are now walking over a mile to food and basic services that used to be next door.
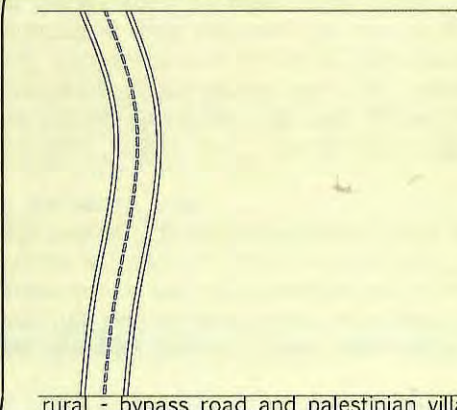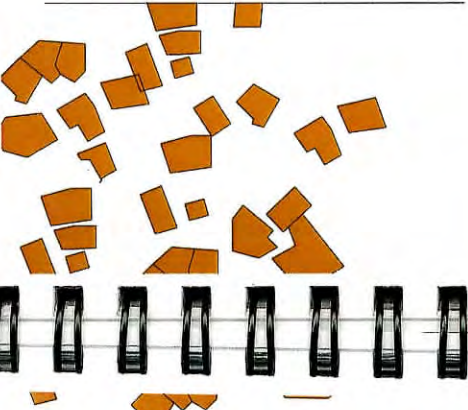
site density

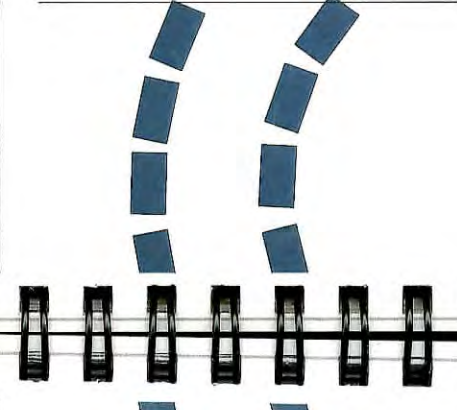**case 1** — uninhabited area

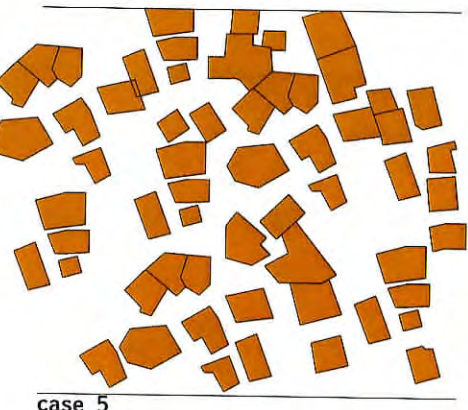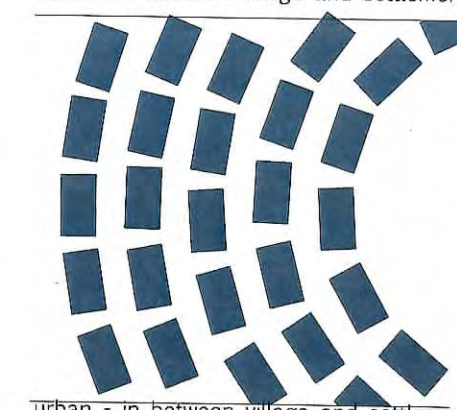**case 2** — rural - bypass road

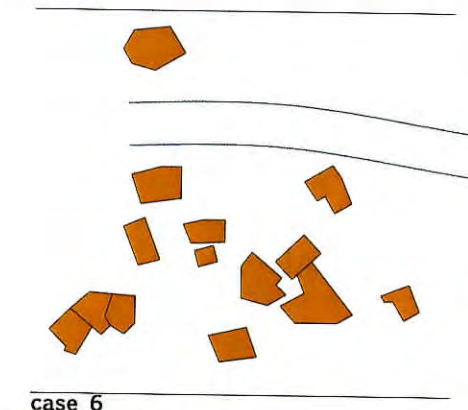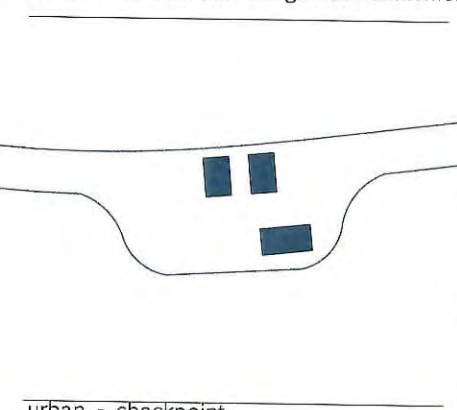**case 3** — rural - bypass road and palestinian village

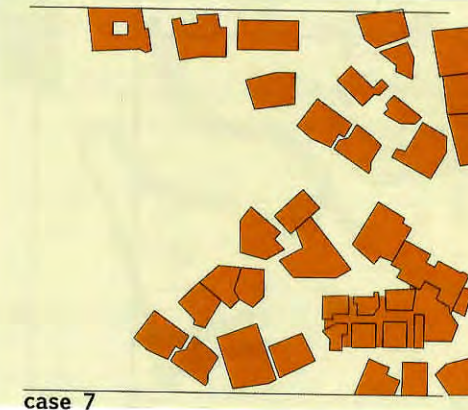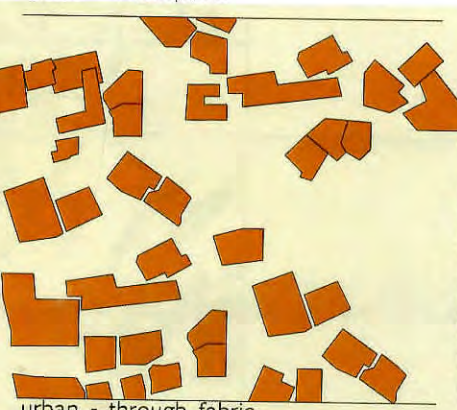**case 4** — rural - in between village and settlement

case 5 — urban - in between village and settlement
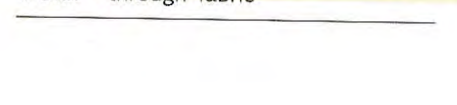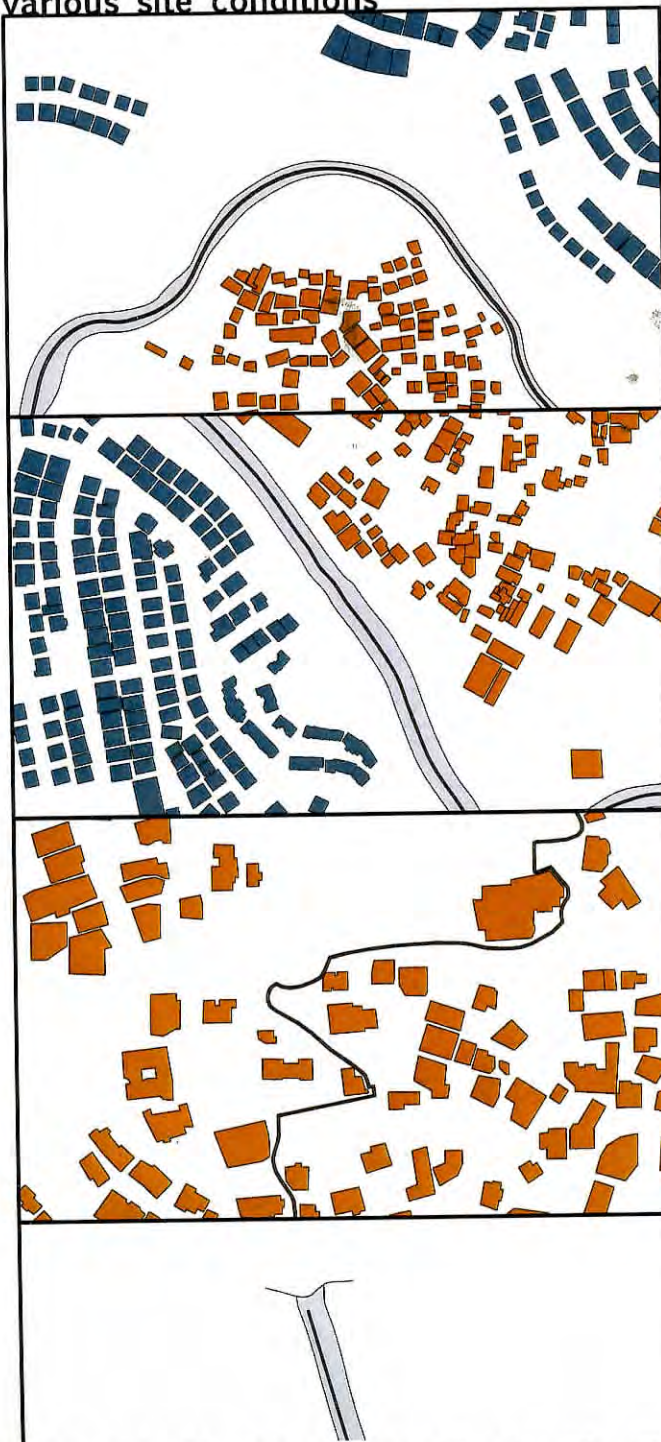
case 6 — urban - checkpoint

case 7 — urban - through fabric

various site conditions

built-up areas lock into each other

wall runs on green line
between territories and israel proper

wall runs through palestinian city fabric

fence ends and picks up in a new location

fence creates overlapping roads condition

reaffirms space of separation
between settlements and villages

weaves through space creating
interlocking fingers of land
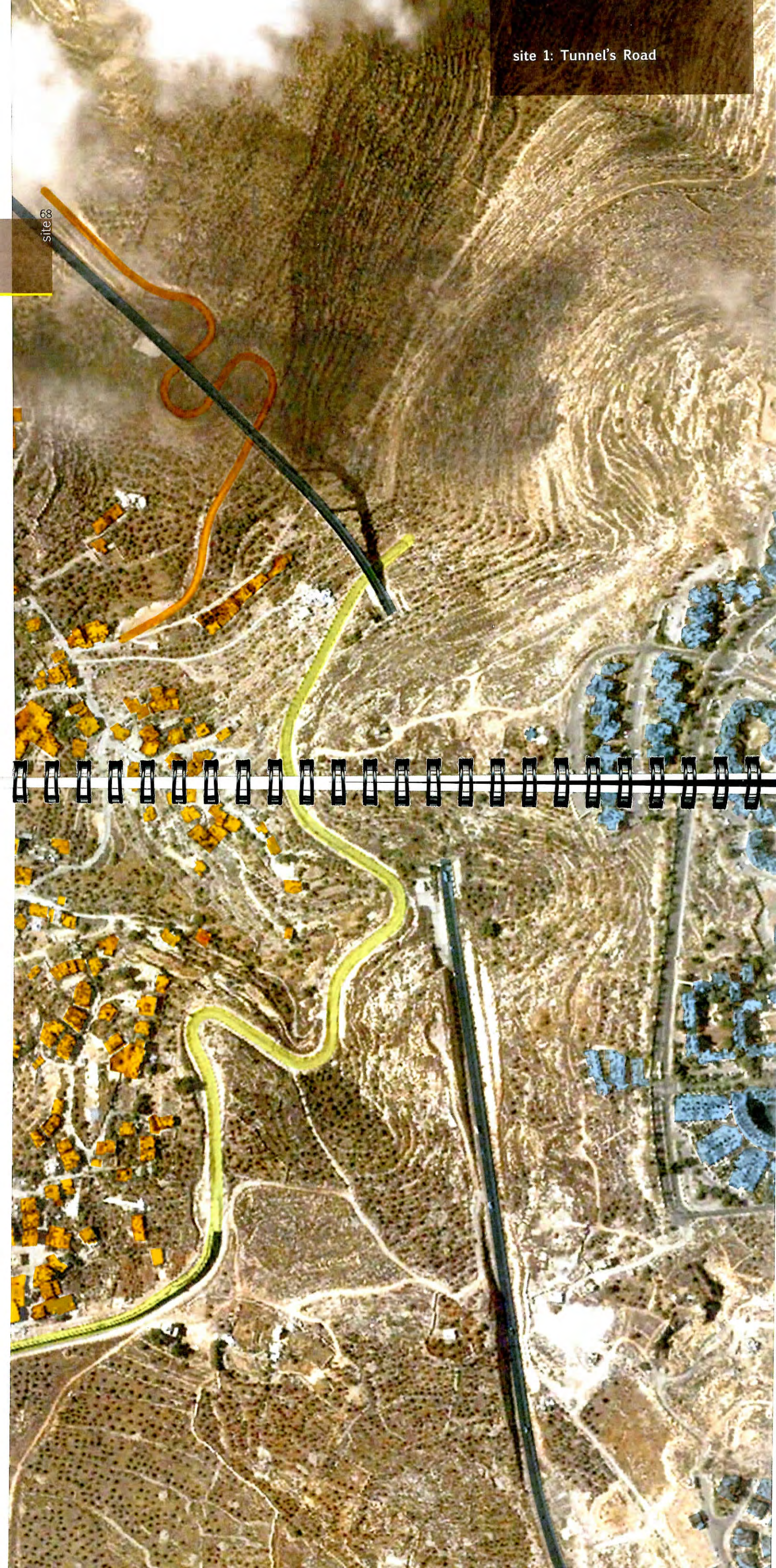
system of fences and
patrol roads

Israeli access road to
Tel Aviv

Israeli
Alfe Menashe

Palestinian Qaliqilyah

Palestinian Habla

Palestinian farmland no
longer accessible from
the village

no graffiti but fence used as prime
location for Palestinian waste
disposal

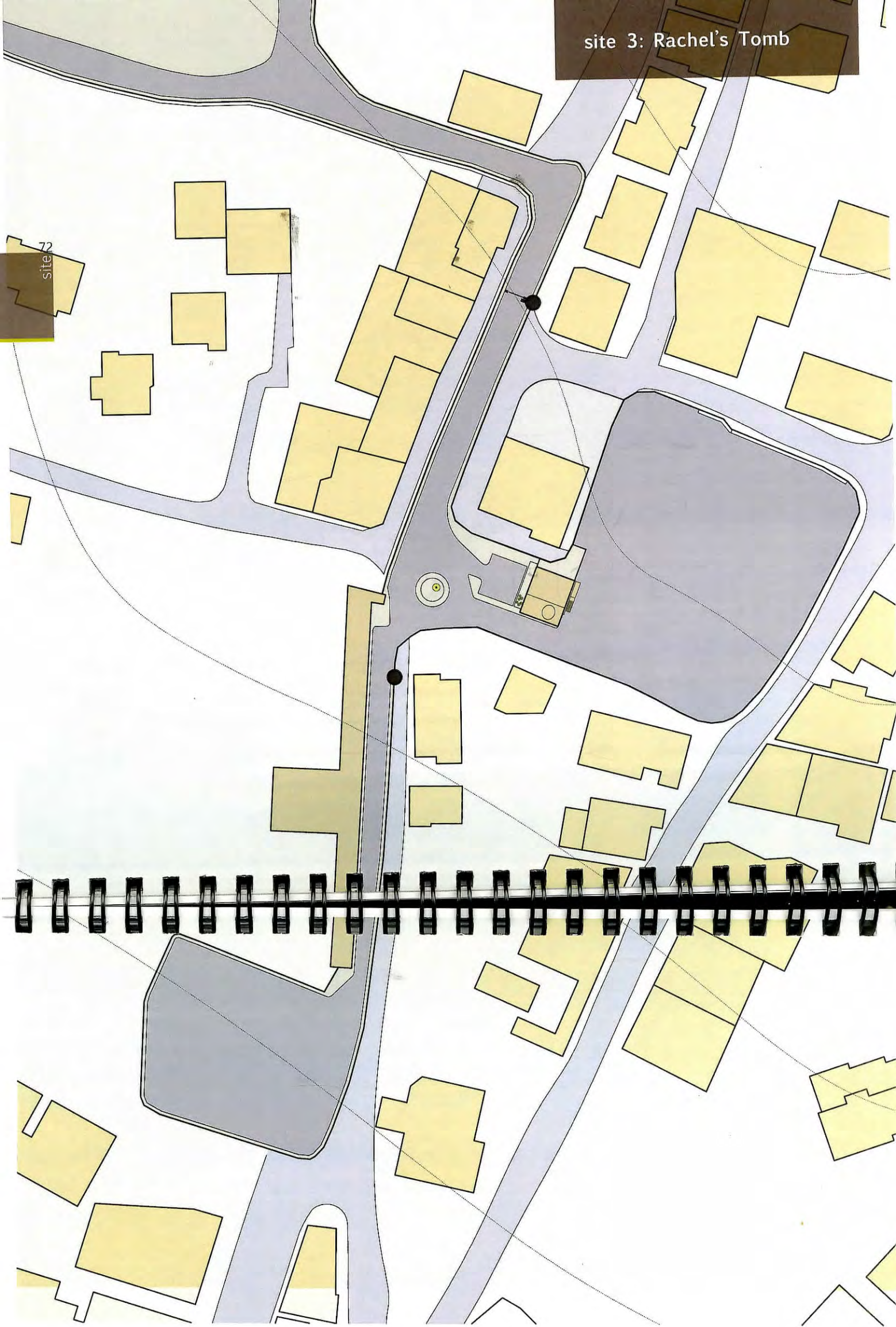Palestinian tunnel road from
Qalqilyah to Habla

qalqilya
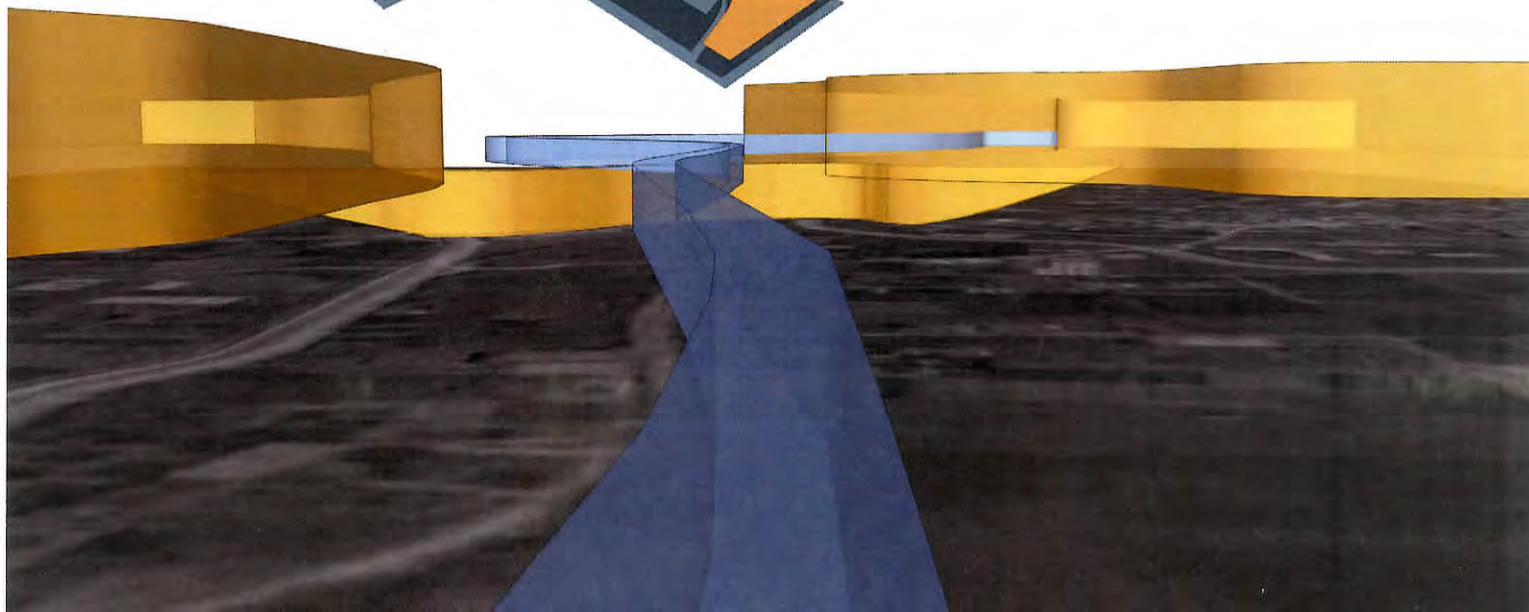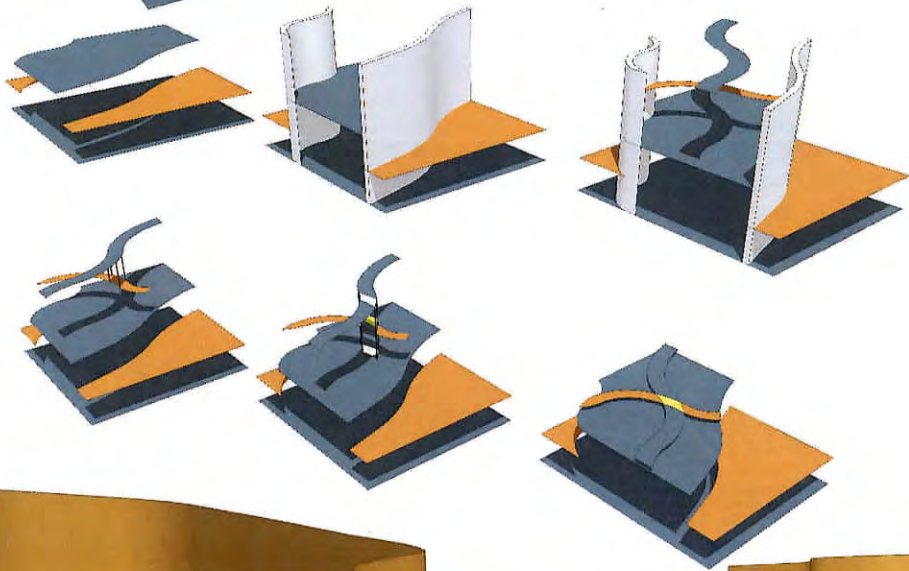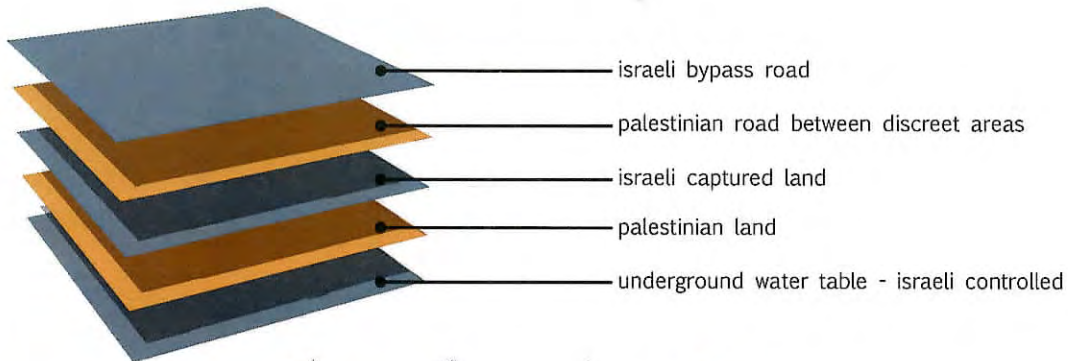
- israeli bypass road
- palestinian road between discreet areas
- israeli captured land
- palestinian land
- underground water table - israeli controlled

site 72

East Jerusalem   Abu Dis

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      Palestine." Arab Education Institute. June 2007. Web Slideshow.

table 1 "West Bank Closures - Jerusalem." United Nations Office for the Coordination of
      Humanitarian Affaris. April 2007.

proposal

The implications of building in this area of conflict require an investigation into a new type of building that exists in the political realm and yet addresses the civilian populations in a state of perpetuating coexistence and need for mutual understanding. The proposal is to address the Israeli and Palestinian civilian populations in this state of coexistence through claiming and redefining the space of the separation barrier, such that it could become a space of interaction and cooperation between the two peoples. The intent is to thereby undermine the inherent function of the divisive qualities of the structure to emphasize the importance of "seeing the other" over the importance of "surveillance."

In generating interventions for the barrier, it became important to consider that, while at certain points this barrier looks to be almost sacred in its impermeability, there are in fact numerous and frequent occasions where the concrete condition disintegrates into materials much more permeable. Thus it became a justifiable move to co-opt these more permeable conditions for the purposes of intervention, to further disintegrate the continuous concrete line, confuse the hierarchy of power, and encourage visual, auditory, and tactile permeability between the two sides of the barrier.

The five prototypical interventions respond to the found wall conditions through the way they operate and the scale at which they operate, and the way that the concrete devolves into a more permeable situation. They can be organized and combined to address specific issues at any site that meets the specifications of being divided by the existing separation barrier. These prototypes include a seating-and-sunshading system, a parking area, a community garden space, market stalls, and the surveillance tower redesigned and redefined in order to serve either side of the barrier through various programs.

The first intervention idea, the sunshading system, doesn't make the wall literally more permeable, but instead uses the structure of the concrete as a foundation on which to hang. The point is that it makes the zone on either side of the wall a more useable space than the adjacent, un-shaded road, which can reach well past 100 degrees and is in almost constant direct sunlight. From May to August it's typically sunny every single day, with no rainfall, so having shading is a major improvement to just about any site. The shading system would also be moveable such that it

responds to activity that is occurring underneath and on the opposite side of the wall. In its standalone state, each shading panel would be connected via a track over the wall segment to a bench on the other side, such that when someone is sitting on the bench, the shading panel on the other side would pivot up a notch, thereby registering the activity that can't be seen. The sunshade can also retract and extend in accordance with activities such as market doors opening, cars pulling in, or in the standalone case, the sun coming out.

The parking piece employs a strategy of actually removing wall segments and replacing them with a perforated metal panel instead, such that there's a certain amount of permeability through the barrier. The program addresses most specifically the idea of using a wall location as infrastructure for a bus depot, but also could accommodate the main means of transportation for either side at any site. On the Israeli side, buses have always been the main transportation system, while on the Palestinian side, taxis are the most prevalent. The back-and-forth panel system can accommodate a parking area for both types of vehicles, and also creates intertwining moments in order to increase a visual connection between the two sides, thus both sides are using a zone of space at the barrier in the same while, even at the same time that they remain separated.

The community garden piece also employs the strategy of creating a zone of space where people on both sides can do the same activity. The idea of having a garden area is important for three reasons. The first is that it provides the opportunity for the wall material to turn into a wire fence that allows for the growth of vine plants and ivy, so that the presence of the barrier is physically and literally masked and disguised by the greenery. The second issue is about water. The Israeli government has always claimed ownership of ALL water in its territory, which as of 1967 has included the West Bank. That means it has 100% control of Lake Kinneret, ALL rain water, and ALL of the water in the underground aquifer which largely resides under the West Bank. The aquifer is a main reason that Israel is unwilling to end the occupation. Meanwhile, water that is under Palestinian land is being sucked up and used for Israeli agriculture. The premise that the barrier zone is an area where both populations have access to a single area of land such that when one side is watered, the other side will also get water is worth pursuing in the interest of a gesture of solidarity. Finally, these community garden spaces provide an area within the urban environment that Palestinians, many of whom have been cut off from their family's land by the barrier, have an opportunity to grow food for themselves, or to sell at a market.

The market stalls respond to the way that the barrier has entered areas of rich urban development and just stopped everything in its tracks. Since the wall is going around Jerusalem, it's going through areas that once connected Jerusalem, Bethlehem, and Ramallah, so that these areas which were very important to the fabric of greater Jerusalem now cannot support businesses in nearly the same way. However, the Palestinians that live in these areas can't just move, because building permits are all but impossible to secure and most need to stay where they are to maintain their status as a Jerusalem resident. So once the urban life around their home dies out and moves toward city centers, these residents are left stranded with just themselves

and the wall, forcing them to walk miles for services that were once next door. Thus, inserting infrastructure for informal retail space is one way to ameliorate this plight. Using the wall space also creates this new opportunity for interaction between the two sides of the wall. By using the woven wire mesh material that is already found in some locations along the barrier, and distorting it to create big enough openings through which to buy and sell, the market program makes it possible to take what is already there and use it to instigate interaction.

The last piece uses the concept of the surveillance towers which are found every so often along the wall in order to create a new location for program with the wall as the site. The goal was to preserve the general concept of the tower form while redesigning it to accommodate civilian occupants and transform it to serve the purpose of visual connectivity. And while it makes sense that these towers would be able to function well in conjunction with the ground-level interventions, as a standalone concept they create their own network at a city-wide scale, where someone in one tower can see others using other towers. While it wouldn't be practical to make each tower accessible from both sides, there can be two towers that have the same program with one tower for each side, and it doesn't have to be directly obvious from a view up in the tower exactly which side has access to the other towers in view. So programs that I've speculated that these towers could contain range from the practical such as internet cafes, public restrooms, and tourist information, all the way over to completely recreational, such as bars, dance clubs, bird watching towers, and ball pits. Each tower uses the ledge of the concrete base to project lights up so that the glass half of the tower becomes illuminated at night and each structure becomes a beacon of life and occupation on the wall that otherwise symbolizes the death of urban development. The prevalence of these towers creates potential to make connections across entire regions, at a very different scale than the other interventions through co-opting the language of the existing architectural strategies.

These five pieces work in conunction with each other to generate combinations that create even more opportunity for different kinds of interaction. For example, tour bus parking on the Israeli side combined with market stalls on the Palestinian side create a new opportunity for both groups of people to interact. Combining shading with these various combinations also makes each intervention that much more useful, and also acts as a registration of activity for these other pieces. Two case studies, at the Abu Dis bus stop and Rachel's tomb, explain the applicability of these pieces.

While these interventions largely help to ameliorate the plight of the Palestinian people more than they pose an obvious incentive to the state of Israel, the media and NGO attention that the West Bank territory and its barrier have received make clear a certain international opinion of Israel's actions in addressing the conflict with the Palestinians. This system is an opportunity for Israel to make a gesture of solidarity and understanding without actually lowering any standard of security.

As the concrete line is repeatedly broken, the impasse that it represents becomes affected by architecture in an entirely new way.
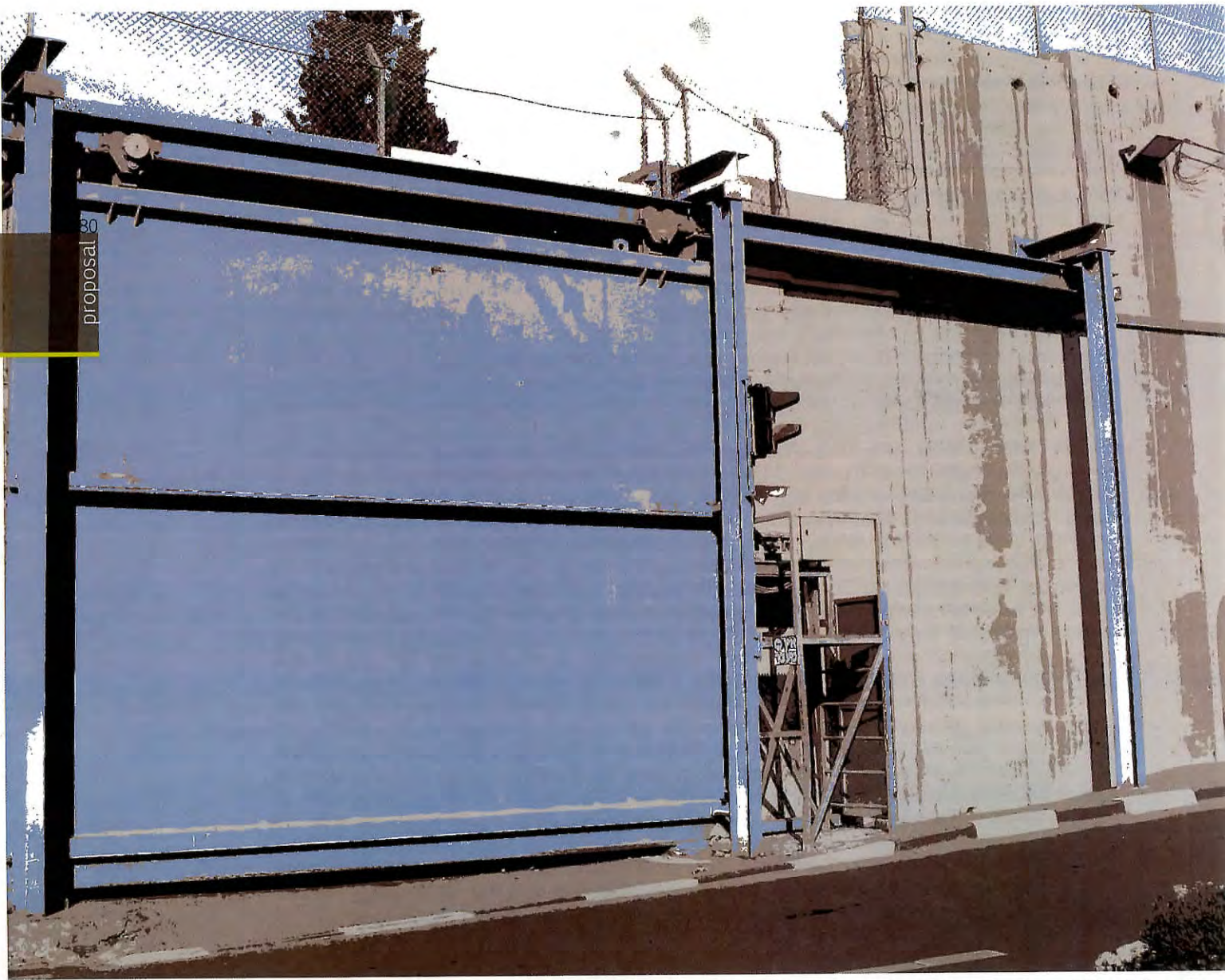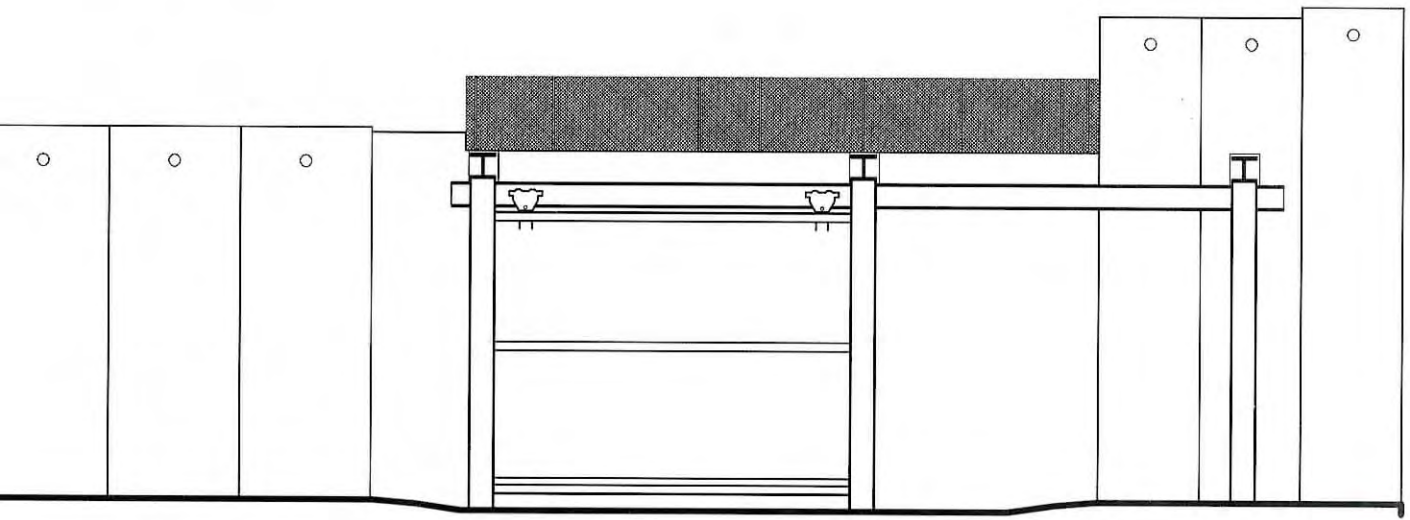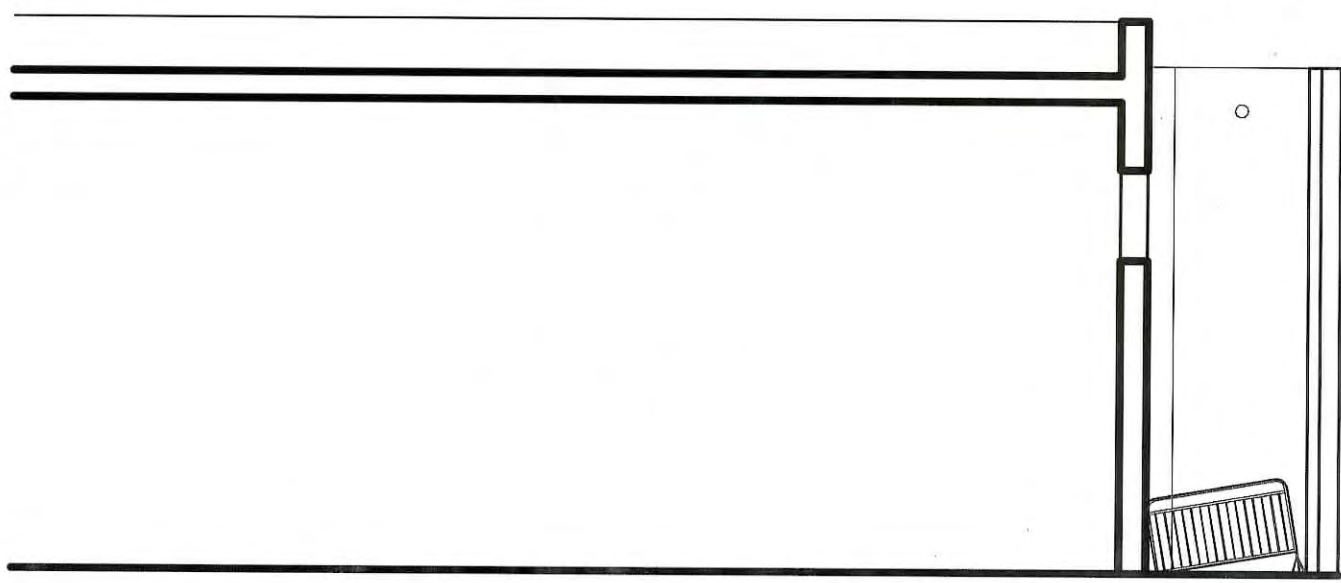
the gate

scale   car   features   gate

interaction

POLICE ✶ משטרה

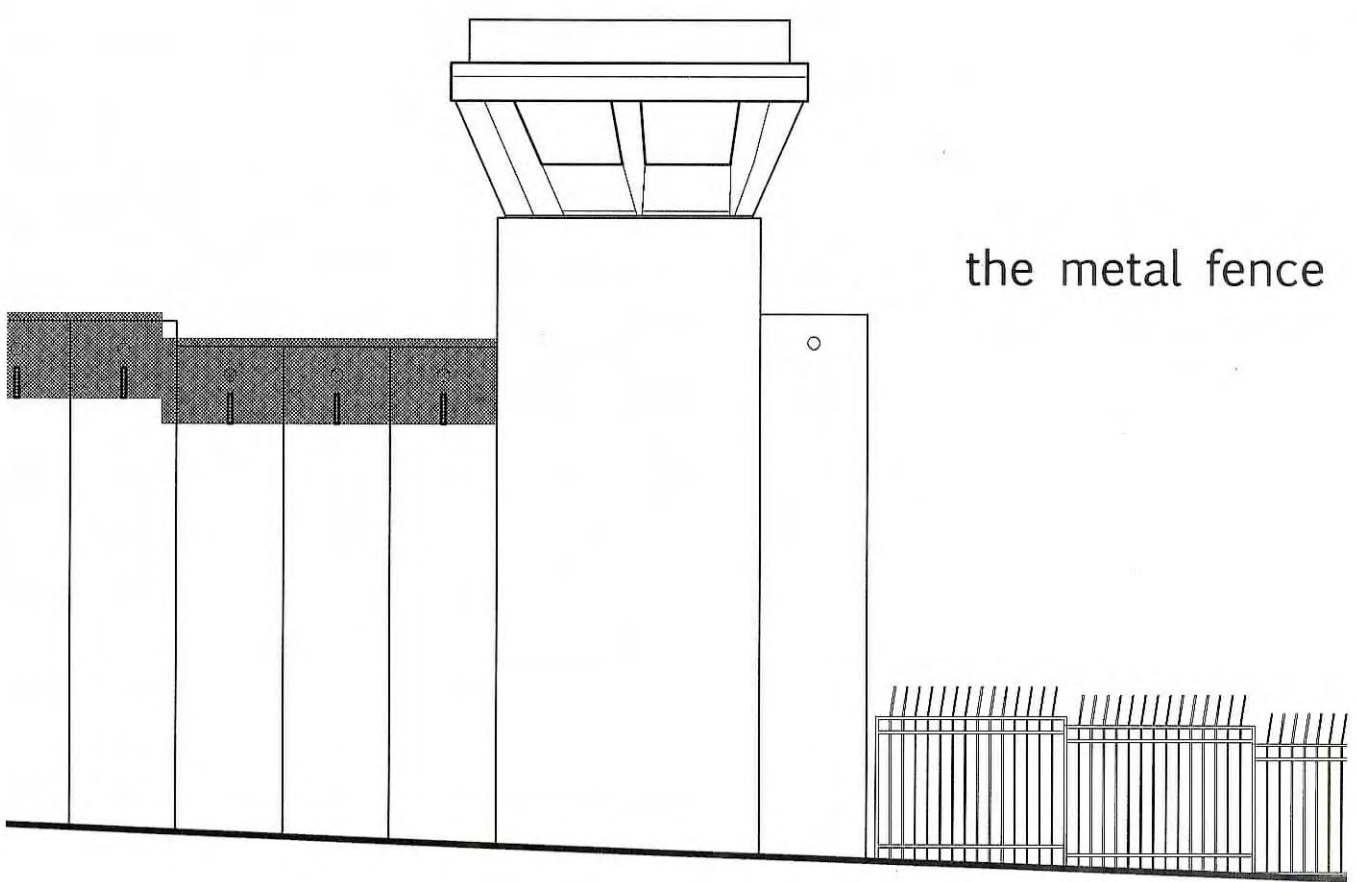the gap

scale TT building   features HHH material

In decrease in scale
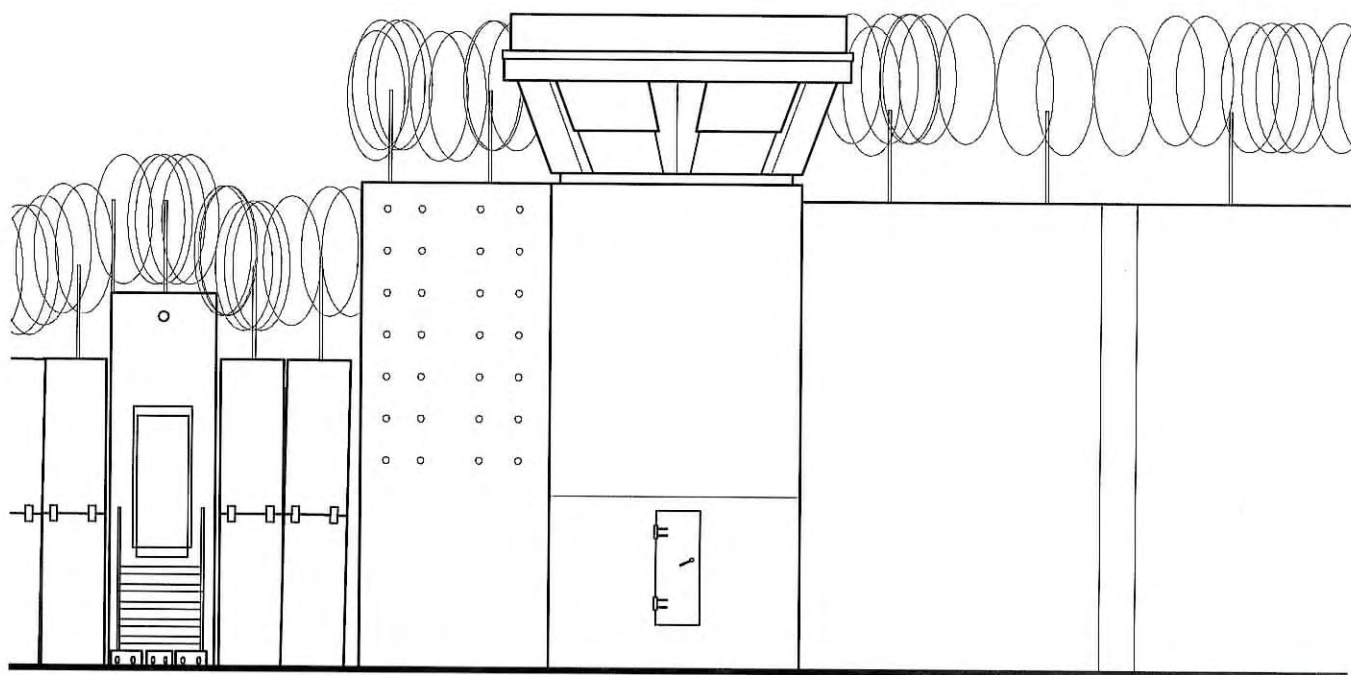
the metal fence

scale ▇ tower

features ▇ decrease in scale

▇ gathering

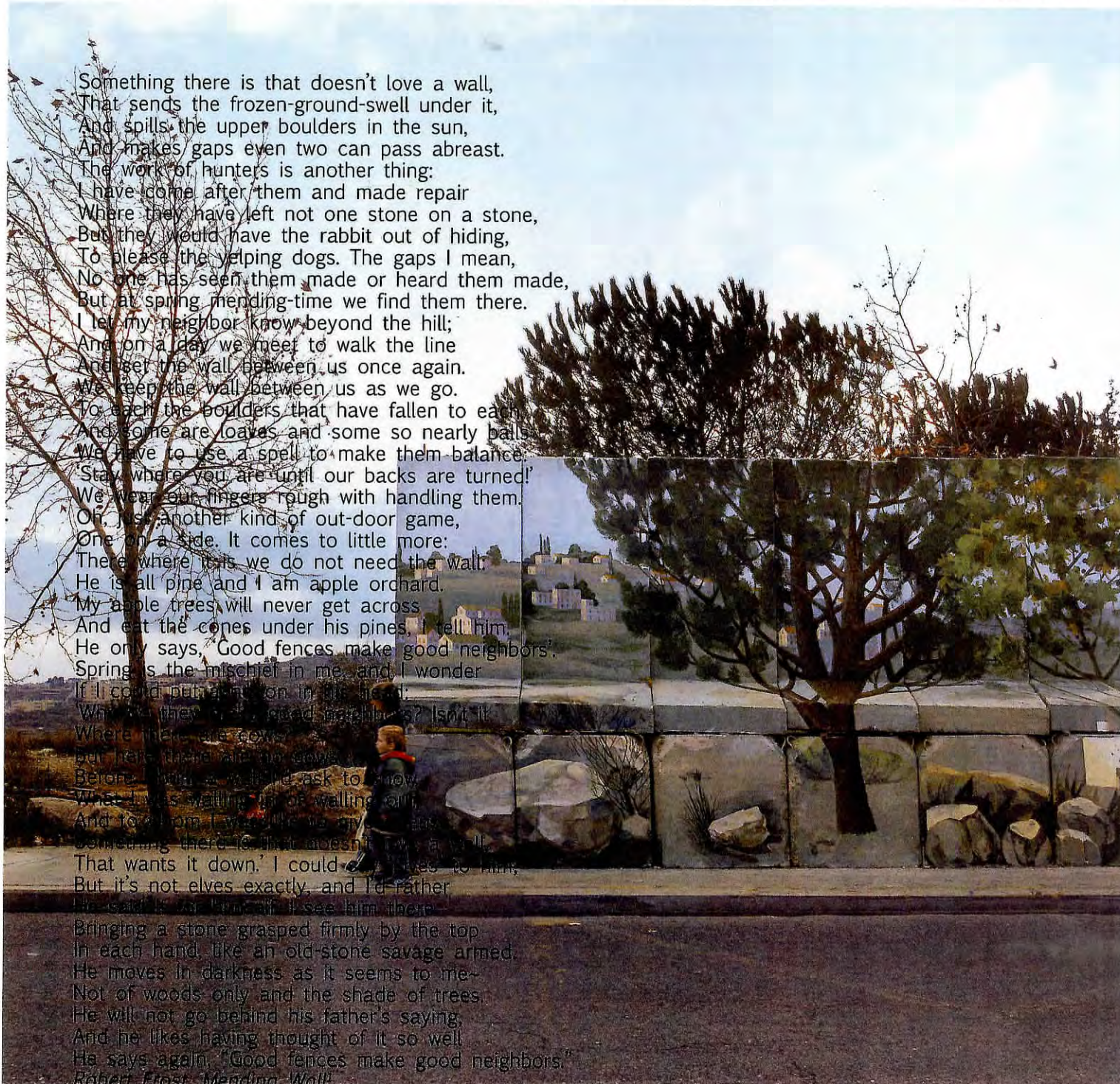## the makeshift checkpoint

scale   person   features   tower

decrease in scale

gate

precedent

Something there is that doesn't love a wall,
That sends the frozen-ground-swell under it,
And spills the upper boulders in the sun,
And makes gaps even two can pass abreast.
The work of hunters is another thing:
I have come after them and made repair
Where they have left not one stone on a stone,
But they would have the rabbit out of hiding,
To please the yelping dogs. The gaps I mean,
No one has seen them made or heard them made,
But at spring mending-time we find them there.
I let my neighbor know beyond the hill;
And on a day we meet to walk the line
And set the wall between us once again.
We keep the wall between us as we go.
To each the boulders that have fallen to each.
And some are loaves and some so nearly balls
We have to use a spell to make them balance:
'Stay where you are until our backs are turned!'
We wear our fingers rough with handling them.
Oh, just another kind of out-door game,
One on a side. It comes to little more:
There where it is we do not need the wall:
He is all pine and I am apple orchard.
My apple trees will never get across
And eat the cones under his pines, I tell him.
He only says, 'Good fences make good neighbors'.
Spring is the mischief in me, and I wonder
If I could put a notion in his head:
'Why do they make good neighbors? Isn't it
Where there are cows?
But here there are no cows.
Before I built a wall I'd ask to know
What I was walling in or walling out,
And to whom I was like to give offense.
Something there is that doesn't love a wall,
That wants it down.' I could say 'Elves' to him,
But it's not elves exactly, and I'd rather
He said it for himself. I see him there
Bringing a stone grasped firmly by the top
In each hand, like an old-stone savage armed.
He moves in darkness as it seems to me,
Not of woods only and the shade of trees.
He will not go behind his father's saying,
And he likes having thought of it so well
He says again, 'Good fences make good neighbors.'
Robert Frost, Mending Wall

image 1

twenty years of walls: 1990 | baghdad wall: civil pacification | belfast peace lines: civil pacification | botswana-zimbabwe: anti-immigration | brunei-limbang: anti-immigration | ceuta border fence: anti-immigration | china-hong kong: internal barrier | china-macau: internal barrier | china-north korea: anti-immigration | malaysia-thailand border: anti-terror | melilla border fence: anti-immigration | indo-bangladeshi barrier – anti-immigration | indo-burma barrier: anti-drug smuggling/anti-terror | indian-kashmir barrier: anti-terror/disputed territory | iran-pakistan barrier: anti-drug smuggling | israeli west bank barrier: anti-terror/disputed territory | kazakh-uzbekistan barrier: anti-drug smuggling | korean wall: conflict zone | kruger national park: anti-immigration | kuwait-iraq barrier: conflict zone | pakistan-afghanistan: anti-terror | russia-chechnya: anti-terror/disputed territory | saudi-yemen barrier: anti-immigration | sharm el-sheikh: anti-terror | turkmen-uzbekistan barrier: anti-immigration | united arab emirates-oman barrier: anti-immigration | un buffer zone in cyprus – conflict zone | us-mexico barrier: anti-immigration/drug smuggling | uzbek-kyrgystan barrier: conflict zone | via anelli wall: internal barrier | western sahara: conflict zone/disputed territories | 2009₂

FACE 2 FACE

פנים אל פנים

وجه لوجه

_utilized vertical space of the wall as opportunity for display

_determined a single strategy to work on both sides of the wall

_collected willing participants from both sides for project

_encouraged an element of play that corresponded with choice of media (photography)

_difference: encouraged participation, but not interaction

Edou, Jerusalem - Nour, Dehelshe - Kids
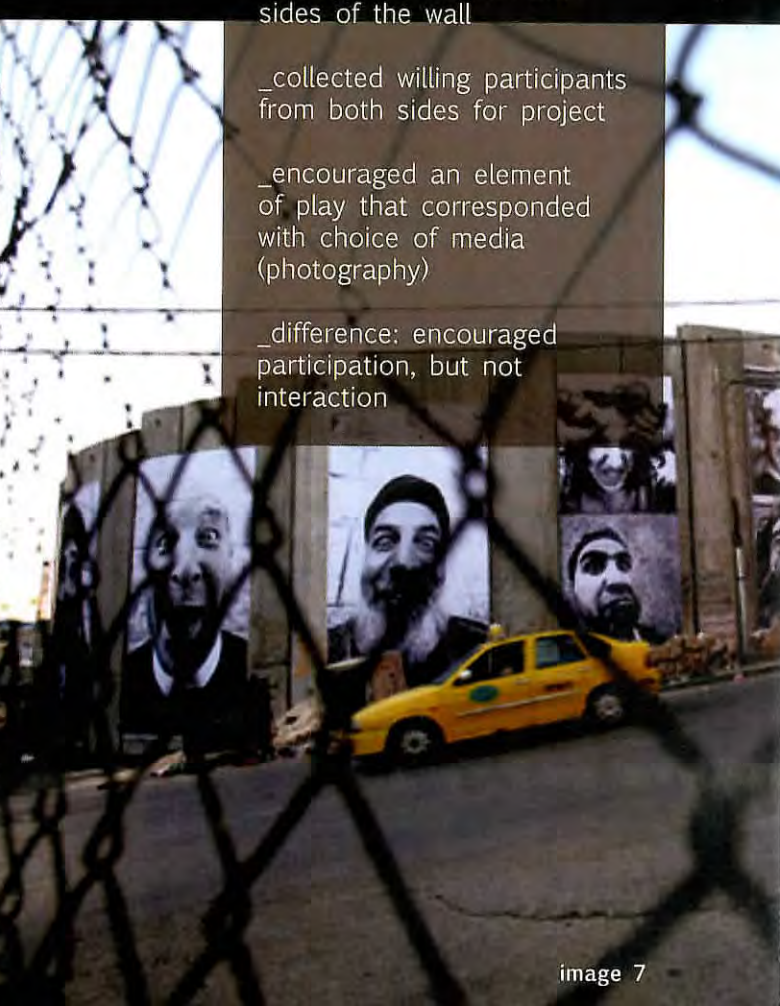
Ishtar, Ramallah - Gaza, Tel aviv - ONG

image 7

image 8

image 9

image 10

image 11

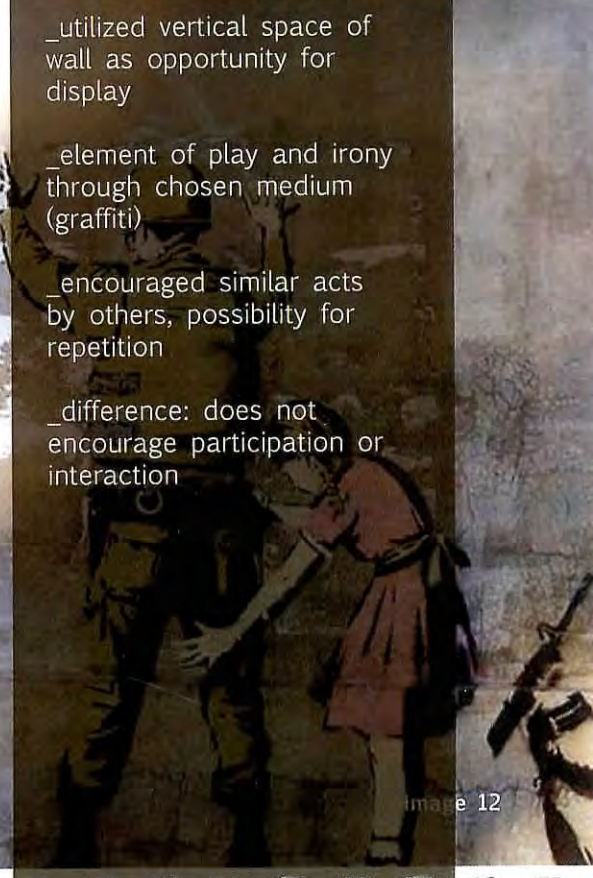
image 12

_utilized vertical space of wall as opportunity for display

_element of play and irony through chosen medium (graffiti)

_encouraged similar acts by others, possibility for repetition

_difference: does not encourage participation or interaction

wall game (lebbeus woods)

Lebbeus Woods, experimental architect and theorist, proposes a "wall game," for the moments after Israel acknowledges the atrocities of the separation barrier, and the moments before its removal.

the site: some sections of wall used as a two-sided playing field - palestinians control one side, israelis the other

the players: each side assembles its team of builders, architects, artists, performers

the moves: each side makes a construction on their side of the wall, using the wall as the sole support of the structure (i.e. new construction cannot rest on the ground). thus, the cantilever on one side must be balanced by that on the other (or the wall will fall to one side and the game will be over)

the goal: achieve one of three levels of winning

level 1: keep the game going
level 2: one side wins over the other, in that its construction converts the other side's construction's "system of order - that is, its basic system of spatial reference" to its own
level 3: both constructions are converted concurrently to create a new system of order, not originally engaged by either side. "At this level, both sides win, because they transcend, together, their former states of opposition and enter a more complex, multivalent state." this new hybrid system of order

is created by both sides and thus both must work to maintain it and continue to evolve it.

Woods also suggests spin-offs, involving computer-based monitoring technologies to oversee stresses in the wall and judge successes of a conversion attempt.

He stresses the importance of games as a method of approach, quoting historian Johan Huizinga as saying, "Play is a uniquely adaptive act, not subordinate to some other adaptive act, but with a special function of its own in human experience."[17]

_encourages participation on both sides

_effective collaboration and participation creates tangible results

_involves element of play

_employs wall as foundation for a project with opposite goals as the wall has

_culminates in physical transformation of wall

_called a "game" which evokes feelings of competition, but provides opportunity for both sides to "win."

_difference: no physical or aesthetic manifestation, infers unanimous acknowledgement that wall should come down
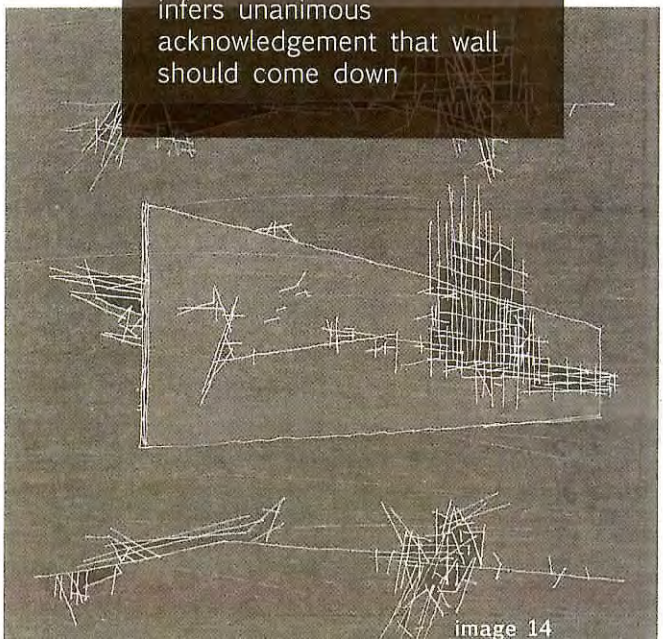
image 13

image 14

to die in jerusalem (film)

The story starts several months after an 18-year old Palestinian girl (Ayat) enters a Jerusalem supermarket on a suicide mission, and in her wake kills one person: a 17-year old Israeli (Rachel).

Abigail Levy, Rachel's mother, begins a 4 year long quest to meet the mother of Ayat, involving locating her, contacting her through journalists, agreeing to meet and trying to arrange the meeting. Ayat's mother cannot cross into Jerusalem, and when Abigail goes to the Deheishah refugee camp to meet her, the film crew is stopped in Bethlehem for questioning, and they never complete the journey.[18]

precedents

This lack of mobility eventually sparks the arrangement of a satellite tv meeting, and suddenly the mothers have a direct connection to each other. Sadly the conversation proves to be only marginally productive, with the situation made worse by the time constraints of the arrangement. The film shows the mothers trying to send final messages to each other quickly as the crew dismantles the set around them.

Both women, who willingly participated in this documentary, expressed their feelings of connection to each other and the hope that they would someday be able to talk under better circumstances.

physical movement (blocked)
electronic movement (time sensitive)

W. Jerusalem

Deheisha RC
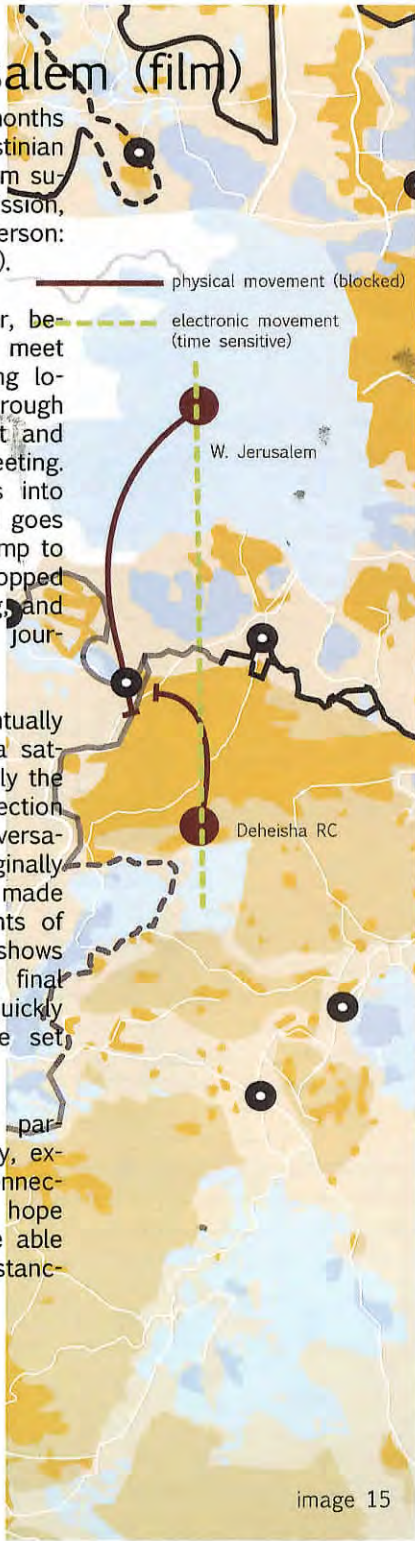
image 15

image 16

_provides opportunity for expression on both sides

_raises awareness about violence, disagreement, occupation and mobility issues

image 17
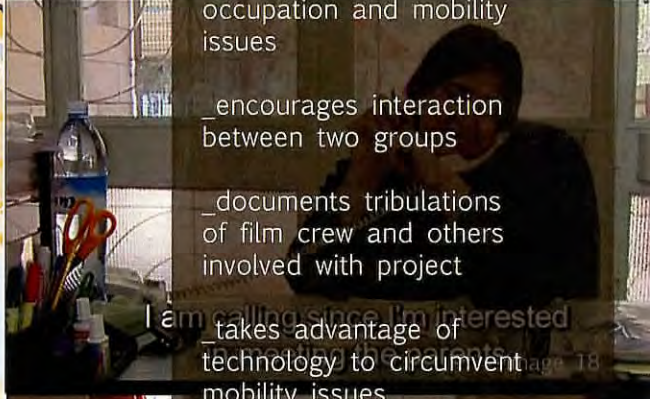
_encourages interaction between two groups

_documents tribulations of film crew and others involved with project

_takes advantage of technology to circumvent mobility issues

image 18

_difference: fails to incorporate element of play despite medium of entertainment, technology set up for limited time frame and thus fails to accommodate full communication, no tangible effect from interaction

image 19

taking the streets
Skips. Dumpsters.
Recetas Urbanas

Santiago Cirugeda of Seville, Spain uses a reinterpretation of his city's laws and regulations to provide public space in unexpected places. Since the permit to place a dumpster on the street is easier to obtain that other permits, the adaptation of public space programs to the dumpster habitat provides the public with a new outlet for recreation.[19]

These projects are successful in part because of the way they take limiting rules and turn them into accomplishments. This aspect of the work takes on an idea of "playing" with what is there, and making fun from what would otherwise be considered restrictive.

_encourages participation

_involves element of play by turning

_uses existing rules as a means to subvert their own intended purpose

_culminates in physical transformation of a space

facsimile

arbores laetae
image 21

mural

travelogues
image 22

does the punishment fit the crime?
image 24

image 20

precedents 98

The installations done by Diller, Scofidio + Renfro between 1980 and the present offer a plethora of precedent in the form of in-situ installations. While many of their installation projects do in fact use the sterile, cleared, or composed environment of the exhibition space, a number successfully take on the chaotic scene of the real world and interface successfully with the unsuspecting passers-by who fall prey to their ironic displays with camouflaged meanings.

DS+R repeatedly use mechanisms of motion and sequence to capture the attention of in-situ viewers, rather than trust them to stand and look at one nonmoving display long enough to fully absorb the scene. This practice of placing large-scale displays in unexpected places enables the application of virtual transparency that allows them to be ironic about the subjects of their videos who in turn raise questions in the viewer's mind about his own preconceptions of that space. Likewise the use of that space as the site for filming a narrative becomes spliced into the reality of that space and begins to blur the lines between entertainment, voyeurism, and security.

One successful installation that does not include display is the 2008 project "Arbores Laetae," in which a park was planted on top of a brownfield site, with the only indication of instability being a few trees within the tree grid growing out of the ground at an angle, and spinning slowly past each other, emphasizing the dynamism of their offset qualities. This project works well on two levels: first, it uses extremely subtle but effective means of communicating an idea, and second, it synchronously succeeds as a park.

Many non in-situ installations done by DS+R still succeed in being site-specific, and still accomplish the use of virtual (and actual) transparency to change an otherwise sterile space into something different by using display in different orientations and choosing subject matter specifically for a display of a certain orientation. In one project, "Does the Punishment Fit the Crime?" the display panel is oriented toward a corner of the room, and the image on the screen is made to look like the viewer can interactively change what that corner looks like. In "Mural," the subject to view is the actual destruction of the gallery space over time, as two drills on opposite sides of a wall work slowly at building permeability from one side of the wall to the other.
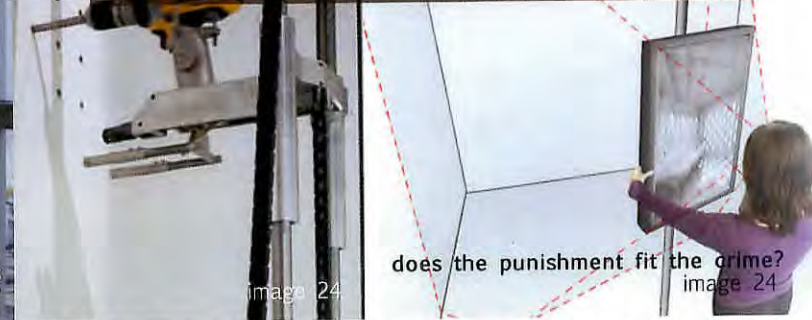
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Aharonovitz, Gilad. "Fences, Walls, and the Development of Cities: The Long-Term Effects of the Israeli-Palestinian Land Obstacle." Journal of Peace Research 43, 1 (2006).
Aharonovitz claims that although the short-term effects of Israel's separation barrier have been devastating, economics proves that prohibiting talented Palestinians from commuting to and working in Israel will eventually encourage or force them to work in Palestinian, contributing to the technological development of the Palestinian people rather than merely bringing home a paycheck from Israel. Thus, future conflicts may result in Israel facing a more developed and skilled enemy.

Allen, Lori. "Getting by the Occupation: How Violence Became Normal During the Second Palestinian Intifada." Cultural Anthropology 23, 3 (2008).
This article is a discussion of Palestinian tolerance of Israeli violence during the 2nd Intifada, and includes a section about the use of martyr posters as a way of creating ubiquitous references to death, flattening time and space into the allegorical meanings inherent in each poster. Allen claims the ubiquity of the posters actually helped to tie the now-fragmented areas of the Palestinian territory together, at the same time flattening religious imagery as well as imagery from the first and second Intifada into a single image. The comparison between this usage of media and the way Israelis depict the Intifada express a stark cultural contrast.

Bayoumi, Moustafa, J.D. Dodds and G. Ahorani. "Displaced People|Meanings|Monuments." In the Next Jerusalem: Sharing the Divided City. ed. Michael Sorkin. Montacelli: 2002. 22-35.
Bayoumi discusses two Manichean relationships of oppressor and oppressed: the anti-Semitism that occurred for centuries in Europe and Russia, and how that has now translated to the Jewish oppressor over the Palestinian victim, arguing that, "No narrative of the Jewish people can be complete without a reckoning of Palestinian suffering. Likewise, the historic pain of the Jewish people is now an essential element of the story of the Palestinians as a people." He stresses the importance of land in this issue over politics, religion, ethnic and all other boundaries, and includes a discussion of the settlers' town to the natives' town, and how those differences reflect their respective situations, but notes that, in reference to Jerusalem, "The competing historical claims over the city simple cannot cancel out the histories of others in its place."

Bevan, Robert. The Destruction of Memory: Architecture at War. London: Reaktion Books. 2004.
In his book, Bevan, like so many others, takes the stand (against Robert Frost's infinite wisdom) that good fences do not, in fact, make good neighbors. His article includes discussions of the most significant wall structures of recent time and their effects on the opposing sides, noting that often hostility increases in respect to the impermeability of the structure.

Broome, Benjamin J. "Reaching Across the Dividing Line: Building a Collective Vision for Peace in Cyprus." Journal of Peace Research 41, 2 (2004).
This is a discussion of a group of Turkish and Greek Cypriots trying to come to a consensus for a road map to peace despite the need for third parties to arrange meeting times and location, and also in spite of inability to work together on most locations due to restrictions of crossing the buffer zone. The findings were remarkable in that both groups, forced to work independently, came to almost identical conclusions about goals for reaching a lasting peace.

Campbell, David. "Construction Site: Architecture and Politics in Israel/Palestine."
    Theory & Event 7(2005).
This essay reviews writing by both Weizman and Monk on the role of architecture in the Israeli Palestinian conflict, arguing that Weizman's politically charged A Civilian Occupation is one-sided in its claims that all settlements serve a political purpose and its settlers endorse this purpose. Campbell accomplishes this through a

thorough discussion about the differences in settlement types and the people who created and occupy them. Through the discussion of these two other writings he asserts that, yes, architecture is relevant to the political scene whether or not it serves as a direct agent to the government or as a foundation of the immediacy of the spatial issue.

Coward, Martin. "Urbicide Reconsidered." Theory & Event 10 (2007).
Coward discusses the several meanings and implications of the term "urbicide," citing the Israeli/Palestinian Conflict as an example of one type of urbicide where military technology is directed at building as a method of land appropriation that segregates space, excludes specific populations and regulated movement in a politics of exclusion. He discusses Ethnic nationalism in the context of destroying buildings to prevent displaced peoples from returning or in the interest of replacing old buildings with those whose external appearance helps to assert the existing power's ownership of the space.

Choi, Rebecca M. "Reconstructing Urban Life." Places 21, 1 (2009).
Choi reviews the project "Infobox" in Potsdamer Platz and its effectiveness for addressing reconstruction in the city. Choi explains architect Lebbeus Wood's idea of the forming of a "scab" before the healing process can begin, even in the case of urban reconstruction.

dillerscofidio.com.
The diller scofidio + renfro website catalogues all major projects and installations done by the firm since their beginnings in a sortable, searchable database complete with descriptions of all work. This site became a significant resource for finding and understanding precedents dealing with contemporary issues and technology in in situ installation pieces.

Efrat, Elisha. The West Bank and Gaza Strip: A geography of occupation and disengagement. London, New York: Routledge, 2007. Print.
This is a very uncharged account of the attempts made by Palestinians in the occupied territories to resume normal life, and Israeli attempts to populate those territories from 1967 to the present. It discusses the movement and occupation of the conflict in geographical terms without offering bias or opinion, but including analysis of the effects of the conflict on both the environment and peoples of the occupied territories. It is an excellent source of facts, statistics, and maps containing various information sets.

Elkins, T.H. with B. Hofmeister. Berlin: The spatial structure of a divided city. London, New York: Methuen, 1988.
Due to his excellent timing, Elkins is able to discuss all effects of the Berlin Wall on its city without any of the hindsight or speculation available to someone writing even one year later. His analysis is thorough, though the most helpful sections involve discussions about development at and around the wall on either side, and the ways that the wall affected urban planning in West Berlin for such a significant half century (encompassing all reconstruction efforts to rebuild a city completely ravaged by WWII).

Face2Face. http://face2faceproject.com. 2007.
The website for this project documents the process and final products of an installation addressing the hostility between Israelis and Palestinians. The use of large-scale portraiture is an example of one way of suggesting a movement toward coexistence despite the face of the spacial atrocity of the separation barrier.

Giersdorf, Jens Richard. Border Crossings and Intra-National Trespasses: East German Bodies in Sasha Waltz's and Jo Fabian's Choreographies. Theatre Journal 55, 3 (2003) pp413.

Border Crossings starts with a discussion of memory and emotion related to the first day when the gates in the berlin wall were opened and passing through was permitted. The flood of East Berliners into West Berlin and the euphoria related to the event was later the topic of several inspired dance pieces, which the author then goes on to review.

Hand in Hand. http://www.handinhandk12.org. 2009.
This organization so far has founded and maintained four schools in Israel Proper dedicated to an equal and bilingual education of a mixture of Palestinian and Israeli students. The website chronicles the obstacles and successes of maintaining these programs and preaches on the importance of education in a successful coexistence. This organization supports Edward Said's claims that understanding is a primary step toward sustainable agreement. Issues that the website discusses are having Israeli children attend school in a Palestinian town, finding an appropriate space for a school in Jerusalem, and overcoming fears from both groups about engaging with the other, all with an air of optimism generally unseen in writing done

Johnson, James. Israeli National Consciousness and the Palestinians. Israeli Committee Against House Demolitions. Presentation. Syracuse, NY. 8.10.2009.
This presentation went over the basics of Palestinian oppression in the face of the occupation, but ended in a long question and answer session where James (Jimmy) responded to questions about the separation barrier, one- and two-state solutions, anti-Semitism and various other points of interest od the audience. The anecdotes he told and comparisons he made to other situations in the world were extremely helpful for capturing some perspective on some hard-to-swallow ideas.

Kremer, Shai. Infected Landscape: Israel: Broken Promised Land. Stockport: Dewi Lewis Publishing, 2008.
A collection of color photographs of the separation barrier, various other defense walls, Chicago training center at Tze'elim training base, and several other subjects.

Kroyanker, David. Jerusalem Architecture. Vendome Press, 2003.
A scholarly survey of the millennia of architecture in the city of Jerusalem including mass housing, public monuments, private dwellings through an array of writings, maps, drawings, and photographs.

Lein, Yehezkel. "Land Grab: Israel's Settlement Policy in the West Bank." B'Tselem. http://www.btselem.org. 2002.
Along with being a basis for Weizman's Hollow Land, this publication outlines the human rights violations occurring toward the Palestinians in the West Bank as a direct result of Israeli civilian settlement there. Its main contribution to this project, however, is the careful breakdown and analysis of the map of the West Bank, its geographical regions and the resulting patterns of settlement and development that occur in each region, with attention also paid to the unique specifics of the Jerusalem Metropolis and the implications that development there has had toward the unending conflict. Also included is an analysis of typical settlements of each type - co-operative, community, urban and rural, and their tendencies of development in the West Bank.

Leuenberger, Christine. "The Impact of the West Bank Barrier." Cornell University Chronicle Online. Slide Show Presentation. 2008.
The presentation anchors the construction of Israel's separation barrier solidly in history as it relates to the Berlin Wall and other barriers built in the last twenty years, while offering anecdotal viewpoints from Israelis and Palestinians on the barrier. Leuenberger also acknowledges the mutual effects, claiming that cooperative efforts between Israelis and Palestinians have decreased due to restrictions of movement.

Liebes, Tamar and Zohar Kampf. "Black and White and Shades of Gray: Palestinians in the Israeli Media During the 2nd Intifada." The International Journal of Press/Politics 14 (2009).
The article maps out the changes in Israeli media between the first and second Intifada and how those changes directly affected the means by which Palestinians were represented in the news during each era. The authors explain these changes in media based on global media trends and the general globalization of media, preventing one nation to report something entirely different than the international community as a whole. They also break down media reporting from each Intifada into several categories of representation to discuss in detail, and comment on the relationship between caption and image in conveying a specific message, especially considering the two opposing groups who will interpret each image independently of one another.

Magal S3 (Security, Safety, Site Management). DTR Specifications Sheet. www.magal-s3.com
Technical specifications for Magal's DTR product for perimeter security, including labeled diagrams, images, explanation, and technical info.

Misselwitz, Philipp and Tim Rieniets. City of Collision: Jerusalem and the Principles of Conflict Urbanism. Basel: Birkhauser. 2006.
This is a look at the present situation of Greater Jerusalem through a collection of various writings as well as a graphic case study of two settlements in East Jerusalem, a Palestinian and an Israeli one, their similarities and differences, and their relationship to each other. While several articles do address the wall, the case study settlements are both on the west side of the wall, and thus are not separated by the barrier. However, their relationship remains useful as one typical of settlements in the West Bank.

Monk, Daniel Bertrand. An Aesthetic Occupation: The Immediacy of Architecture and the Palestine Conflict. Durham and London: Duke University Press. 2002.
Monk's text sets an historical background through scholarly examination of events occurring prior to the events of the Palestinian Intifada of 2000 with a focus on events occurring during the time of the British Mandate. His writing discusses the importance of monuments, particularly in Jerusalem, that are important to various religions and their respective peoples. He argues that, while these peoples cannot agree on what should be built where and who should own what monument, etc, all peoples acknowledge the importance of architecture, as sacred sites for themselves and means of war against others, and thus the role of architecture in the conflict is significant.

Outposts in the West Bank. Map. Jerusalem: Peace Now. 2006.
Highlights location of illegal Israeli outposts in the West Bank in relation to other settlements.

Recetas Urbanas: Urban Prescriptions. http://www.recetasurbanas.net.
This web site catalogues the set of projects done by Santiago Cirugeda in the public realm through reinterpretation of his city's codes and regulations to create new public space and extra housing.

Said, Edward. "Invention, Memory, and Place." Critical Inquiry 26. no2 (Winter 2000). 175-192.
This reading addresses the significance of the land in Israel and the Palestinian territories to the two warring people, and acknowledges the lack of understanding between them. He stresses the importance of the connection between memory and geography, and thus the identity of a place. He argues that memory is socially and politically significant and thus in the case of Israel/Palestine, both memories of the single place must be identified by all.

Sandler, Neil. "Israeli Security Barrier Provides High-Tech Niche." Engineering News Record 252, 22 (2004).
Sandler discusses the role of two Israeli high-tech security firms in constructing the separation barrier, the types of technology that were used and the rising global interest in perimeter security.

Segal, Rafi, David Tartakover, and Eyal Weizman. A Civilian Occupation. London, New York: Verso, 2003. Print.
This book was made to accompany an exhibition that was to be in the World Congress of Architecture in Berlin to discuss the role of architecture in the Israeli-Palestinian conflict. Upon the completion of the book, the exhibition was cancelled and release of the accompanying texts was suppressed. The book is a collection of articles discussing the design strategies Jews have used before and after the creation of the state of Israel for security, defense, and offense tactics. The book also includes several articles that discuss the Palestinian reaction to these building practices.

The Separation Barrier In the West Bank. Map. Jerusalem: B'Tselem. 2008.
A comprehensive map designating areas of Palestinian Authority, IDF Authority, Palestinian built-up area, Israeli built-up area, and land associated with the various Israeli municipalities in the West Bank. Also denotes information on areas of 'the Wall" that are built, under construction, approved, or not yet approved. Clearly shows evidence of Israeli settlements separating Palestinians from major traffic arteries and islanding in what used to be Palestinian land with their municipality claims.

Shapiro, Samantha M. "Can the Muppets Make Friends in Ramallah?" The New York Times Magazine. 04 October 2009.
This article about the tribulations of running a children's show based off the American show "Sesame Street" in the West Bank addresses the occupation on multiple levels. Along with contextualizing the show in the body of Arab satellite television programs, it also discusses the way that Israeli and Palestinian children show writer's interacted, as well as the problems with writing a show based on safety, education an optimism while still relating to children living in an occupied territory. In the context of this investigation it gives an example of using the television set in an attempt to create neutral space for interaction, unfortunately without success.

Sorkin, Michael, ed. Against the Wall: Israel's Barrier to Peace. London, New York: The New Press, 2005.
This book is a collection of writings and diagrams addressing the separation barrier, focusing in some instances on the significance of the wall in context of the conflict, and in other cases documenting the more specific day-to-day effects the wall has had on Palestinian livelihood. Contributors include Michael Sorkin, Ariella Azoulay and Adi Ophir, Dean MacCannell, Stephanie Koury, Tom Kay, Suad Amiry, Mike Davis, Anita Vitullo, Lindsay Bremner, Oren Yiftachel and Haim Yacobi, Sari Hanafi, Stavoj Zizek, Rebecca Solnit, Daniel Bertrand Monk, Ruchama Marton and Dalit Baum, Eyal Weisman, Terry Boullata, and Lebbeus Woods

Sorkin, Michael, ed. The Next Jerusalem: Sharing the Divided City. New York: The Montacelli Press, 2002.
This book is a collection of proposals examining the idea of architectural intervention within the city of Jerusalem (a united Jerusalem consisting of both West and East Jerusalem with all of their respective hinterlands) that address the reunification process within the city. Several proposals offered in-depth analysis of the opposing social structures and the building patterns that accompanied. All proposals were based on the presumption that maintaining a continuous fabric despite ethnic and social difference was intrinsic in the success of any given project.

To Die In Jerusalem. Hilla Medalia. HBO Documentary Films, 2007. DVD, 2009.
A documentary about a young Palestinian woman whose suicide mission kills one young Israeli woman, and the effects this event has on their families and most significantly their mothers. The filmmakers arrange a meeting between the mothers at the Israeli mother's request, and though the discussion goes poorly, the project serves well as a precedent for using technology to circumvent the area's mobility issues in the interest of conversation and an attempt at understanding.

Tsfati, Yariv. "Hostile Media Perceptions, Presumed Media Influence, and Minority Alienation: The Case of Arabs in Israel." Journal of Communication 57 (2007).
Tsfati discusses a survey conducted of a random selection of Arabs living in Israel, their exposure to both Israeli and Arab media, and their perception of hostilities founded in media reporting. Her conclusions include a correlation between exposure to media, perceptions of hostility in the media and thus feelings of alienation among the minority group, though no significant correlation could be found between exposure to Israeli media and hostile media perceptions.

Weizman, Eyal. Hollow Land: Israel's Architecture of Occupation. London, New York: Verso, 2007. Print.
Hollow Land chronicles the history of building in Israel, how the planning and implementation of settlements was affected by the major wars in Israel's short history, and the effects these tactics have on both the civilian citizen and occupied populations. It discusses the conflict in terms of architectural manifestations and also concepts, including ideas of temporariness vs. permanence. It also discusses the spatial implications of previous proposals for a continued peace, suggesting that the previous ideas of a complicated infrastructural system creating two overlapping but separate states is an absurd and unsustainable prospect, yet also criticizes the Israeli strategy of building temporary outposts as a continuation if not exacerbation of the conflict.

Weizman, Eyal. The Politics of Verticality. OpenDemocracy.net. 2002
This series of on-line articles was one of the basis for the book Hollow Land, and emphasizes the importance of the topography of the West Bank to the actions taking place there, as well as the role subterranean discoveries of antiquity play in the settlement war. Here, Weizman introduces the idea of six dimensions in the conflict - three Israeli and three Arab - with so much effort spent avoiding each other that actual usability of the land is limited. The series also includes a discussion of different settlement types, their resulting layout and the over arching effect on the landscape.

prototypes

seating | shading

israel
elevation

plan

west bank
elevation
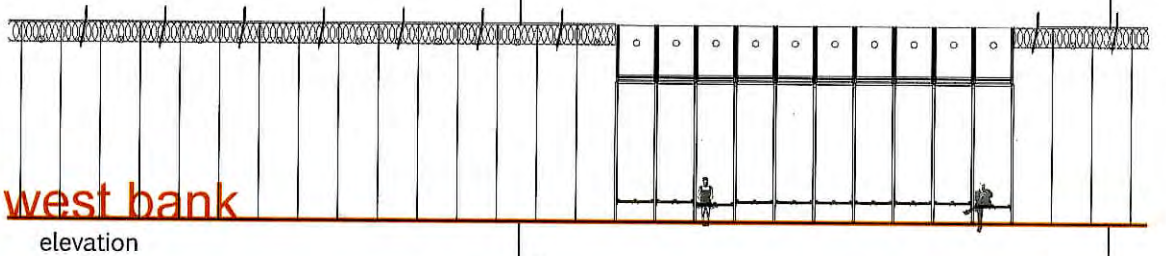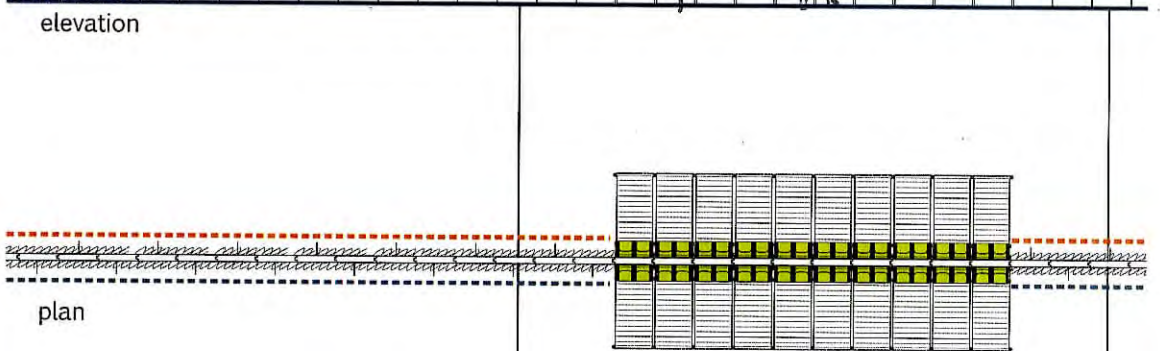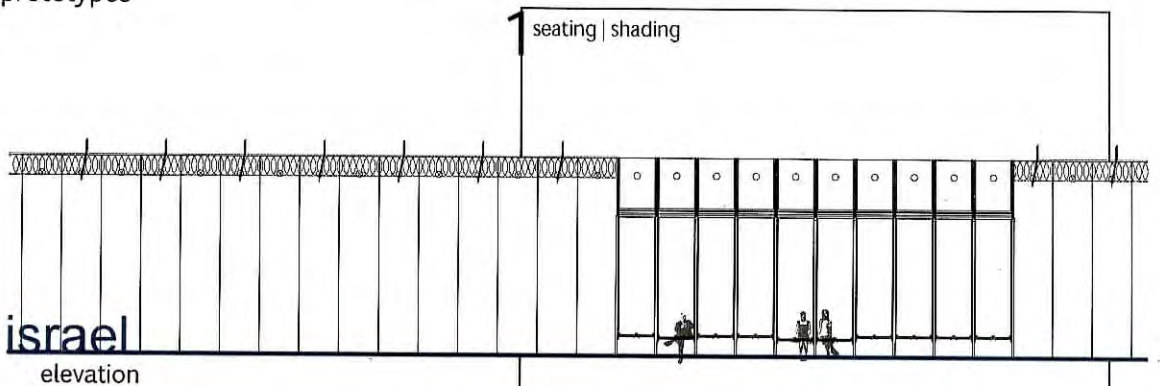
scale ▮ = person

features ▮ = interaction

prototypes
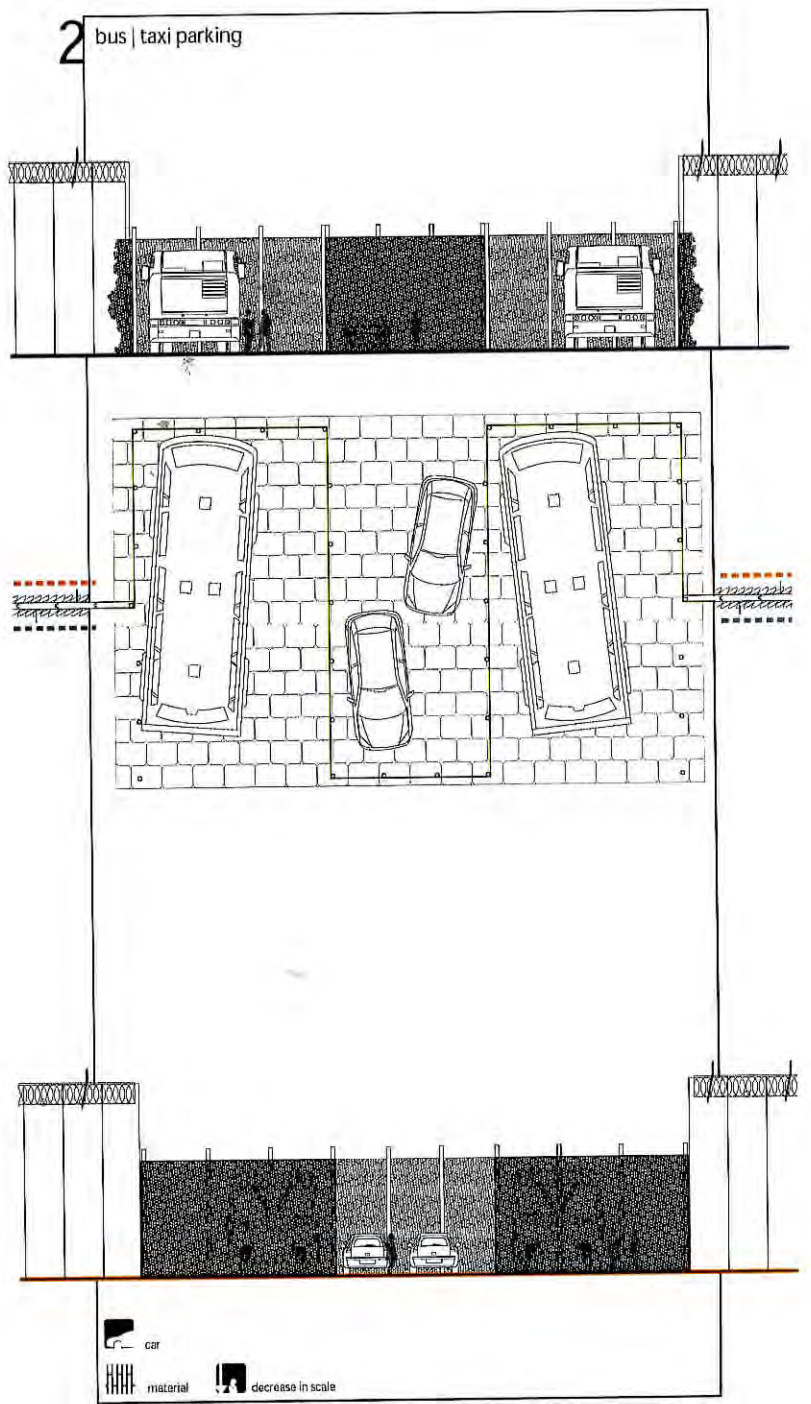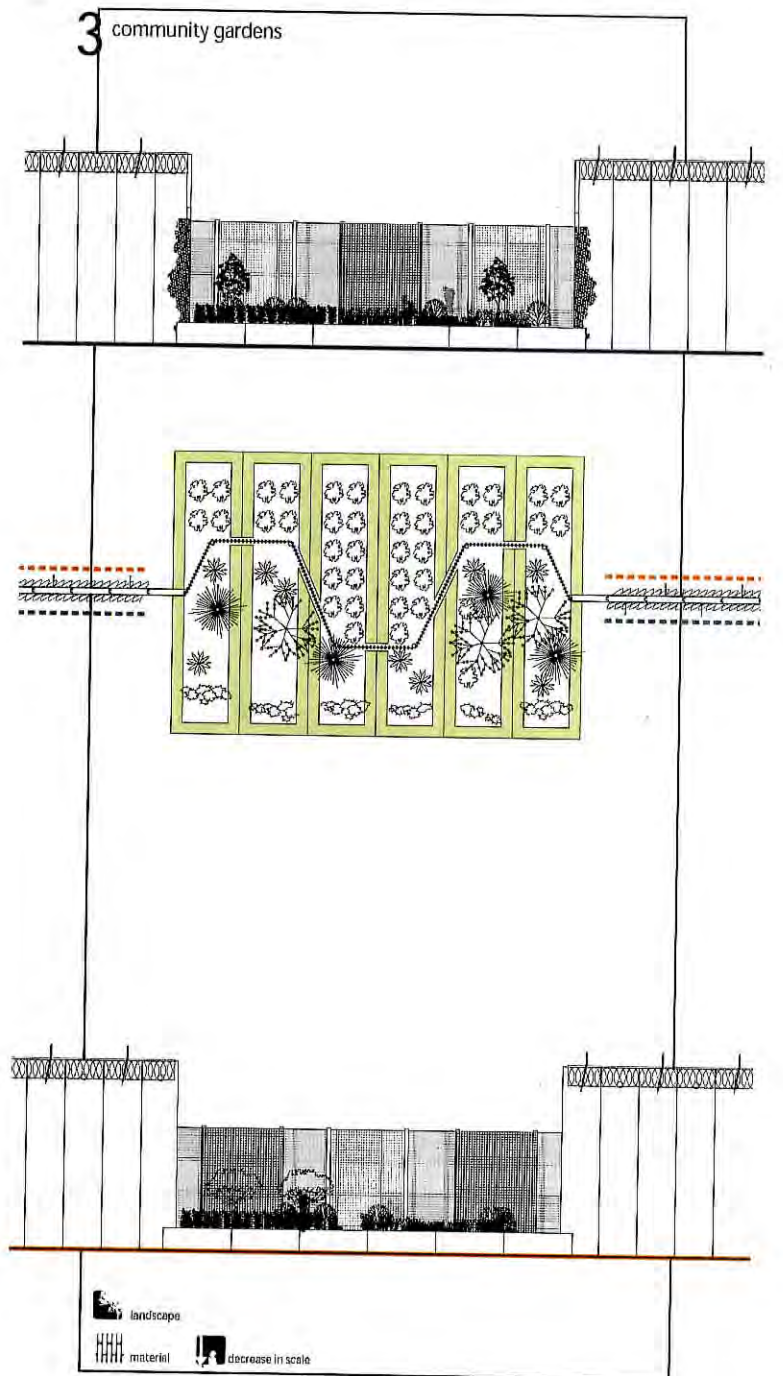
2 | bus | taxi parking

car
material   decrease in scale

prototypes

3 | community gardens

landscape
material   decrease in scale

prototypes

4 market stalls

gathering
gate
interaction

prototypes

5 tower

building
tower

seating | sunshading

permeability through interaction

shading response to sun sensors

shading response to market activity

bus | taxi parking

increased permeability through material change

exposure of activity

perforated metal panel studies

community gardens

water sharing through fence
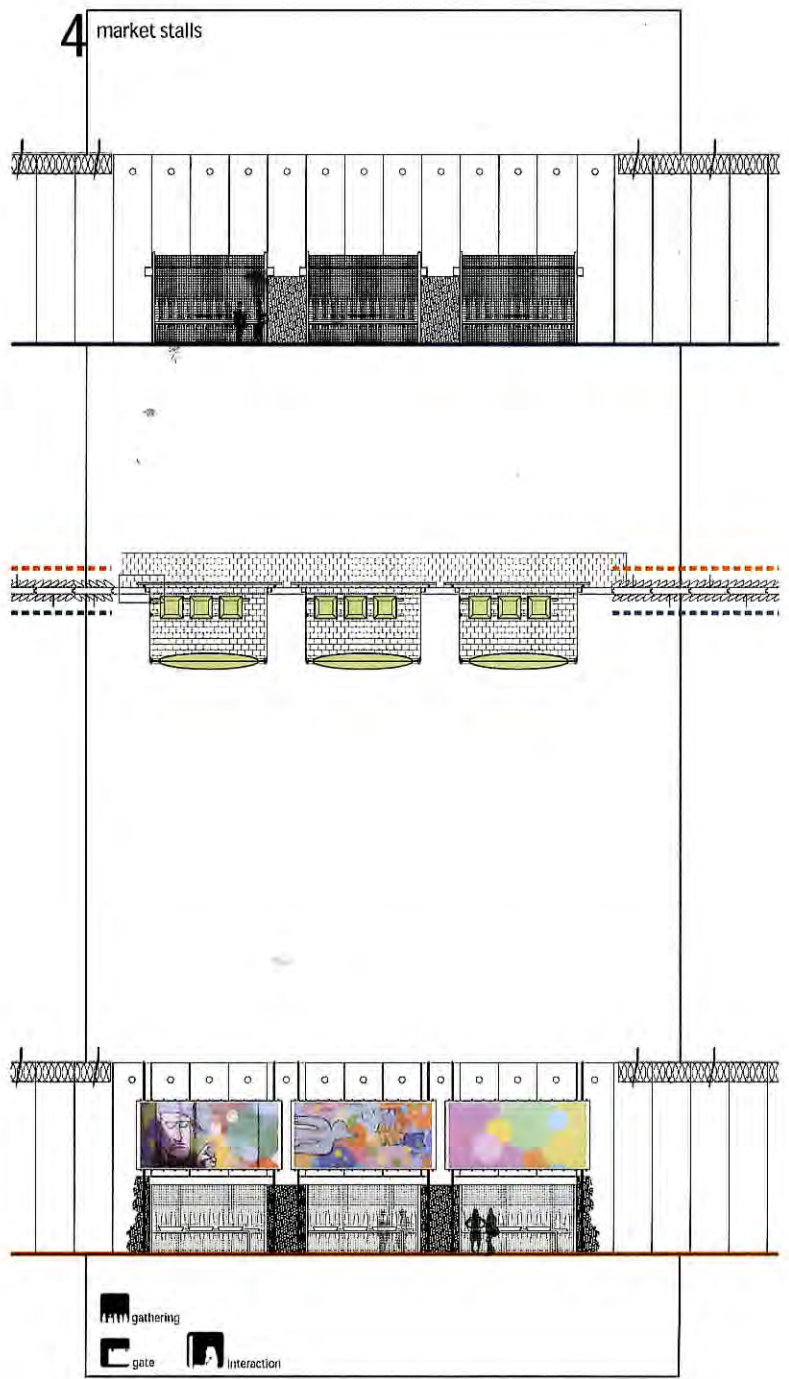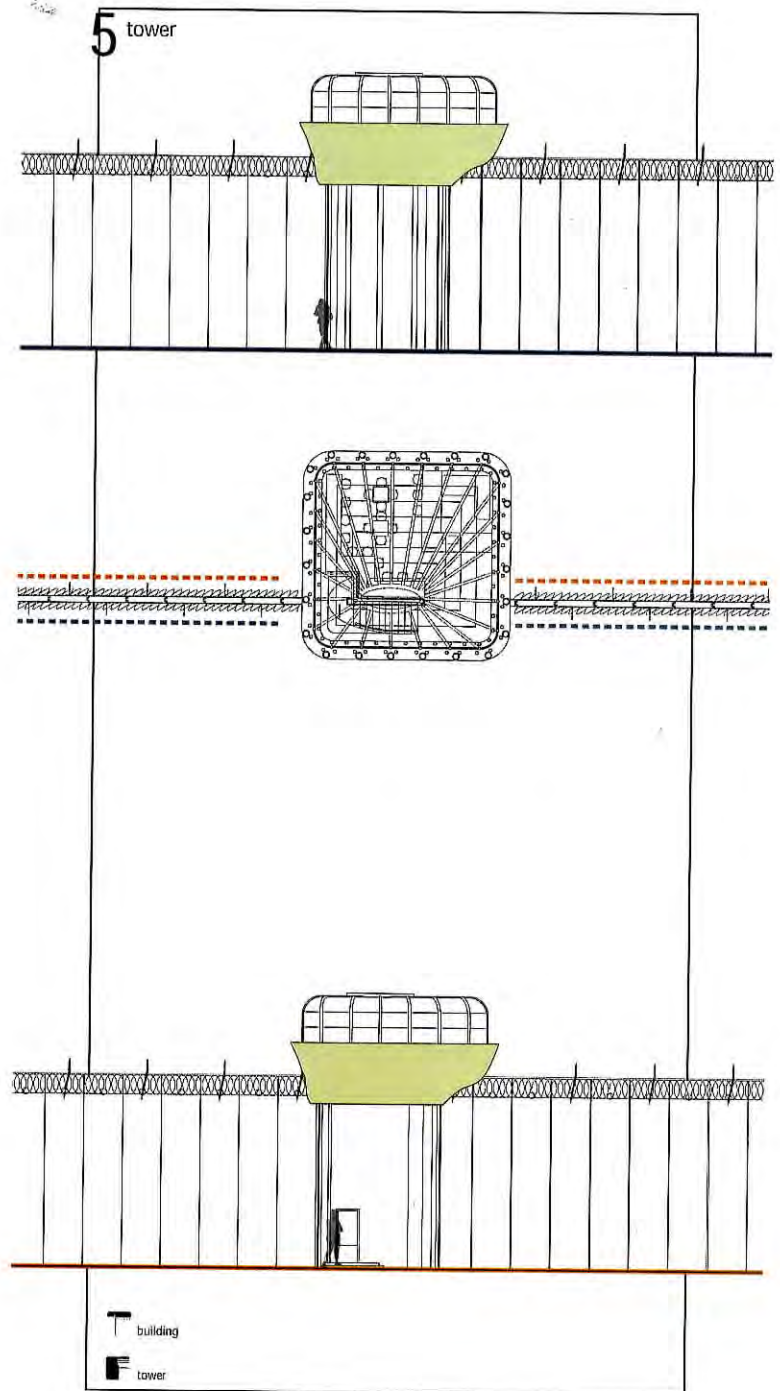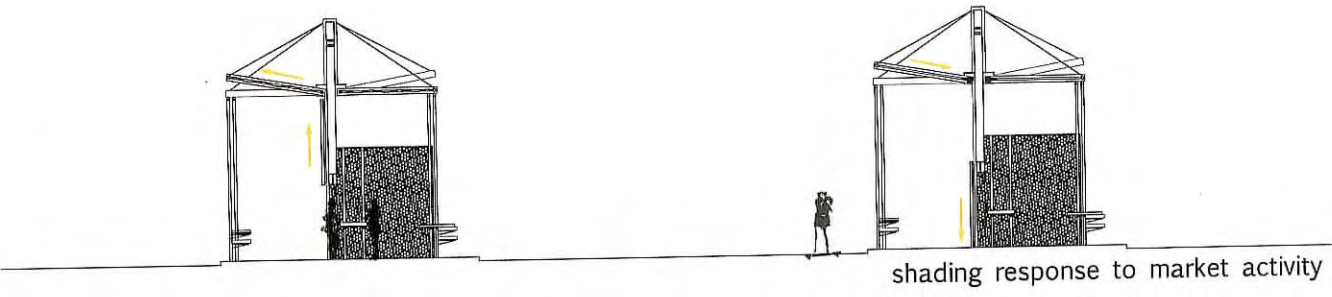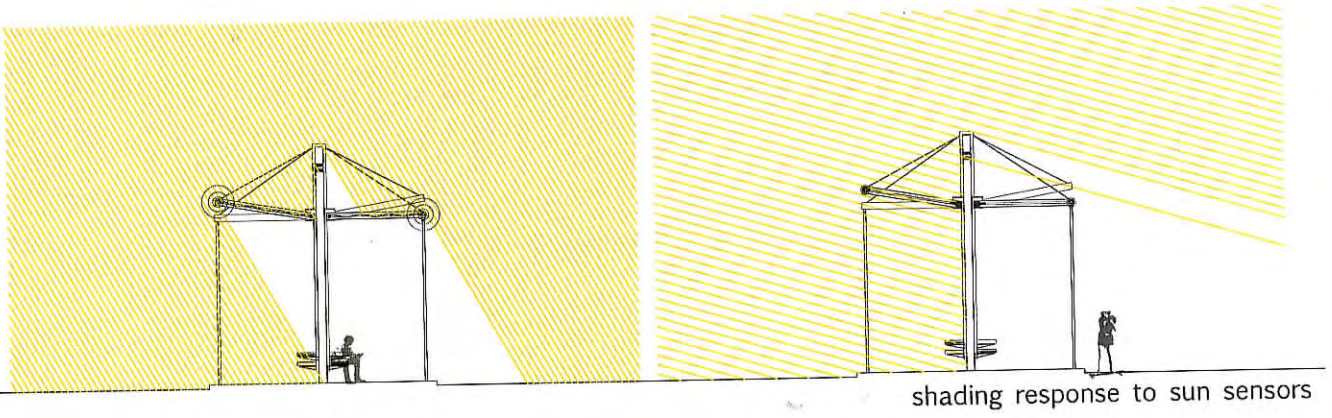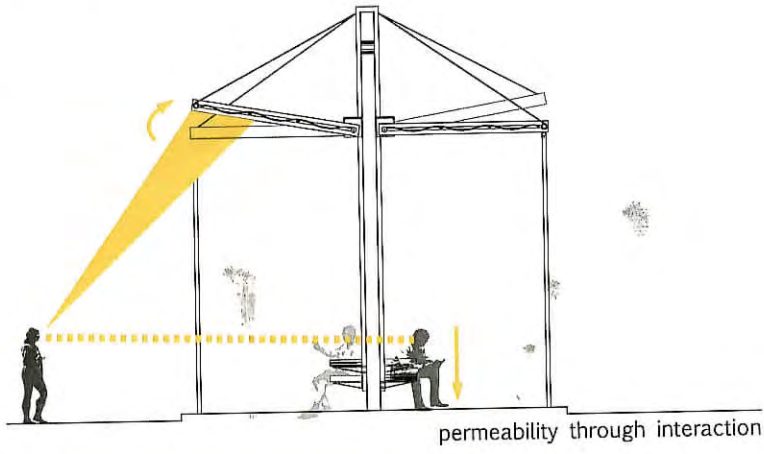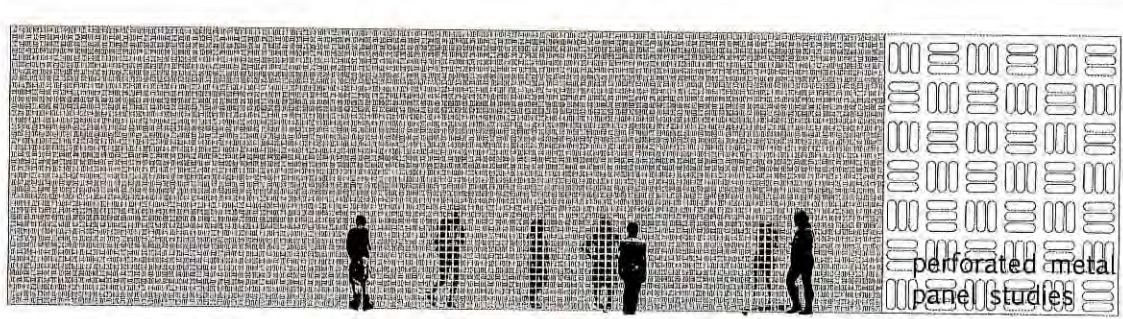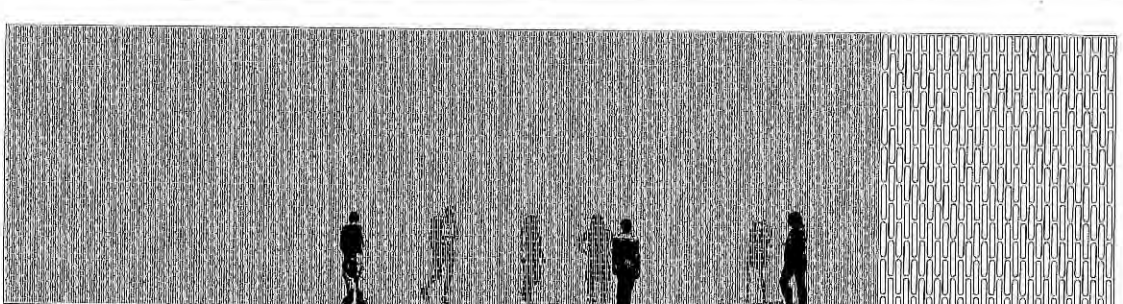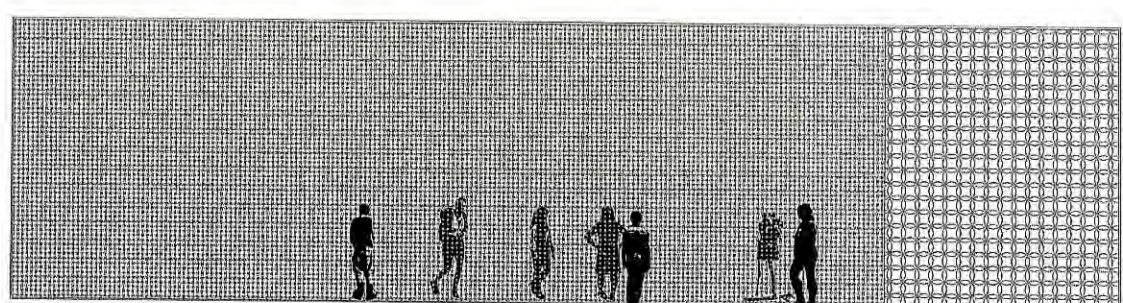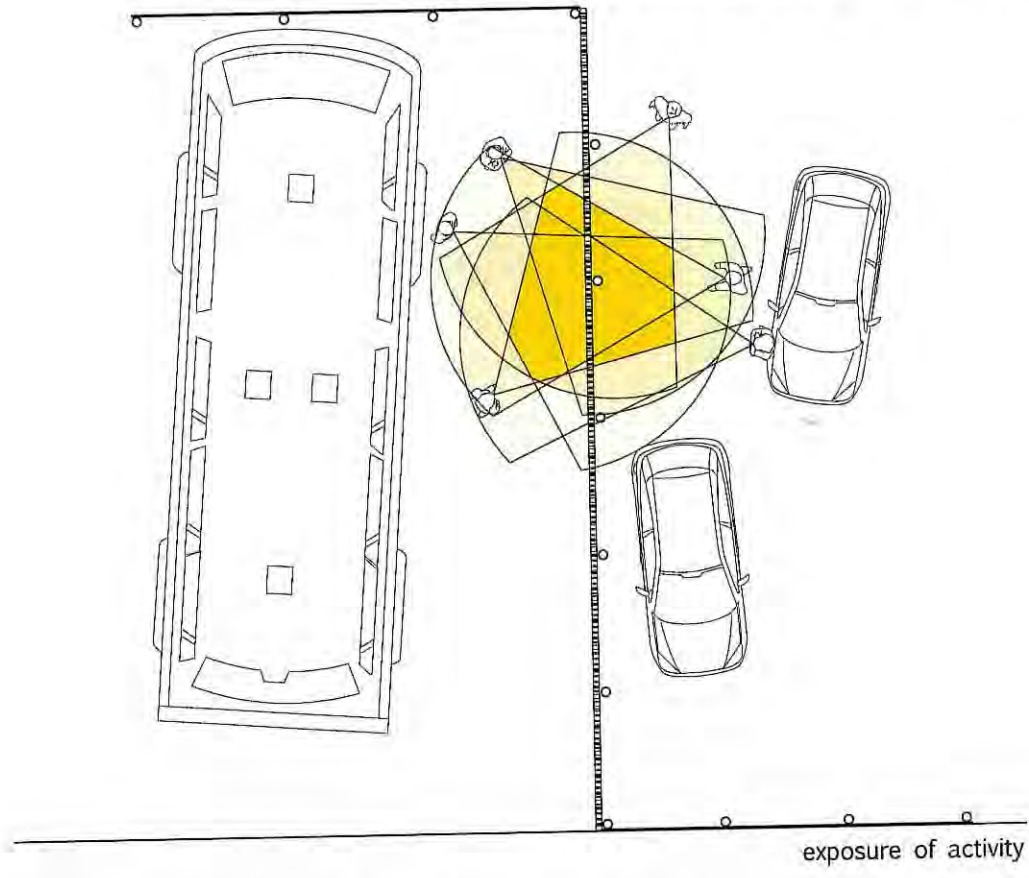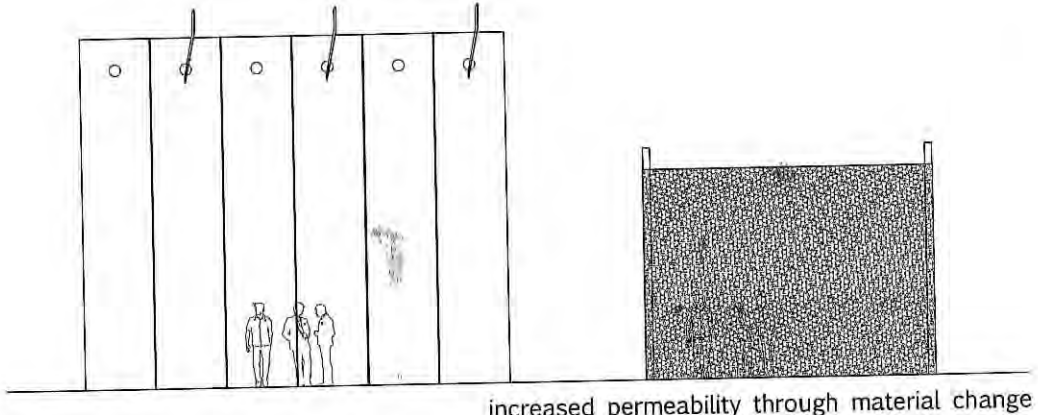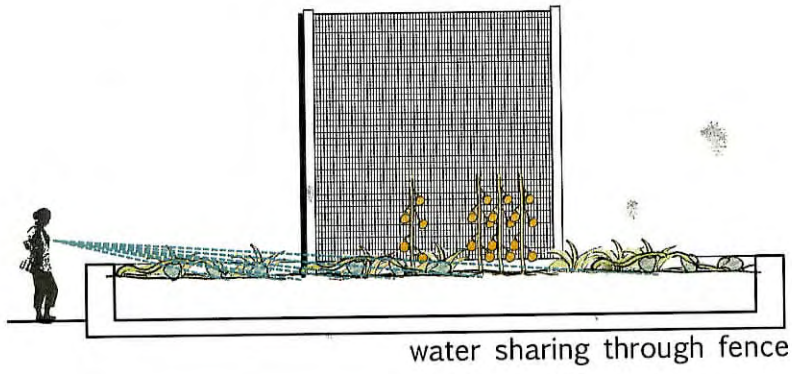
growing ivy masking barrier

marking stalls

market door graffiti masking concrete

market wire fence interface studies
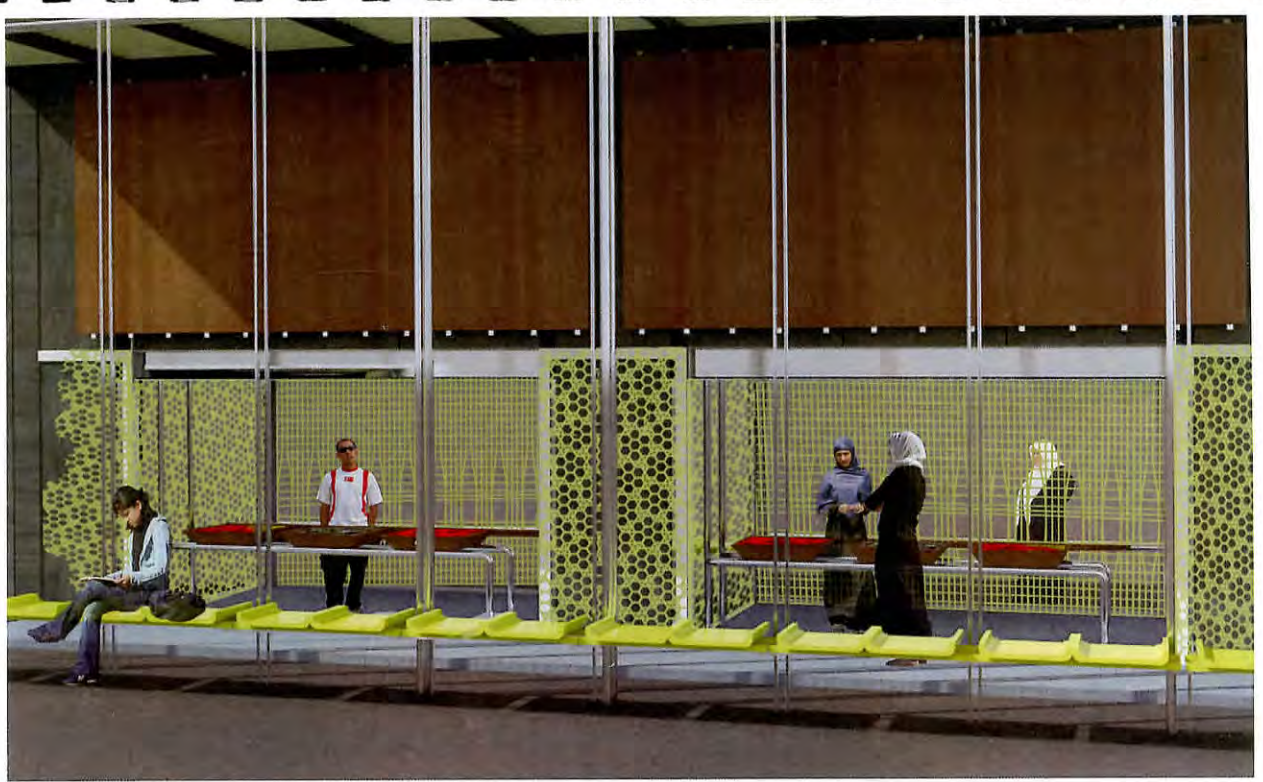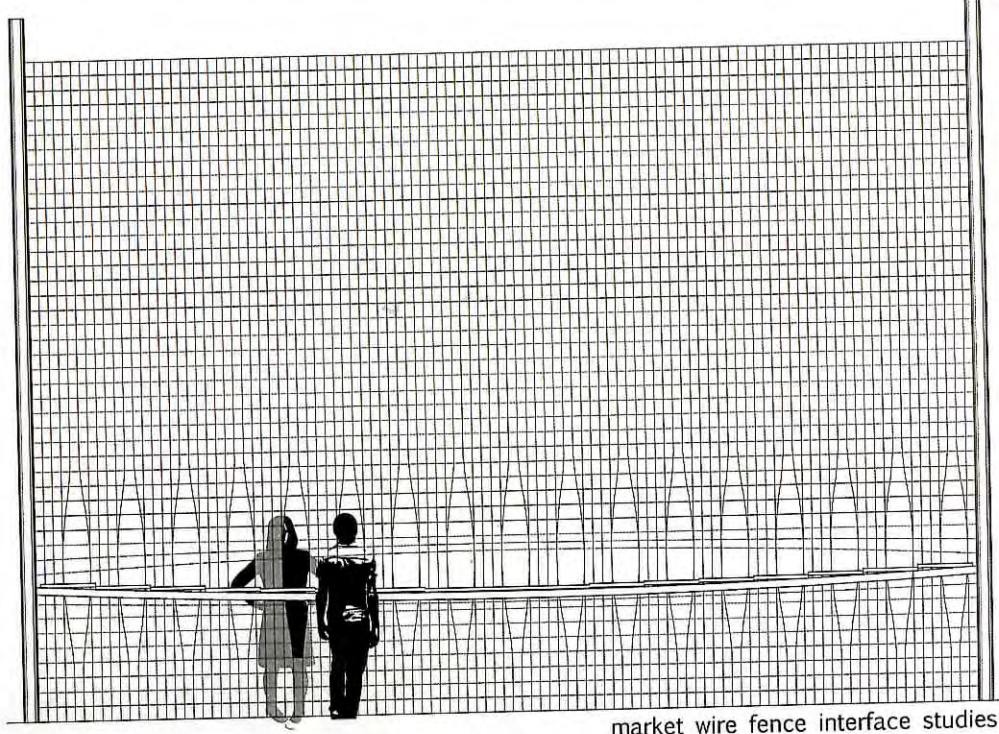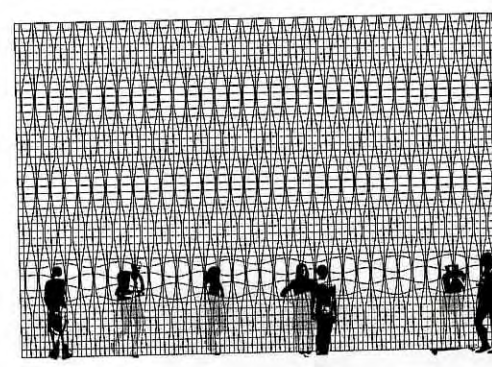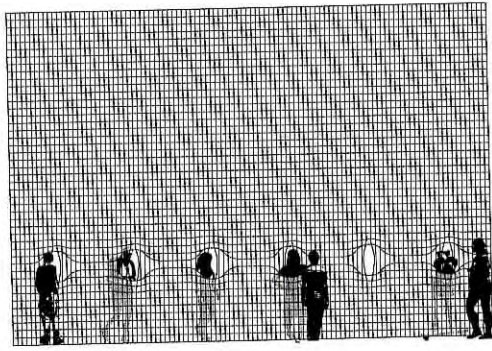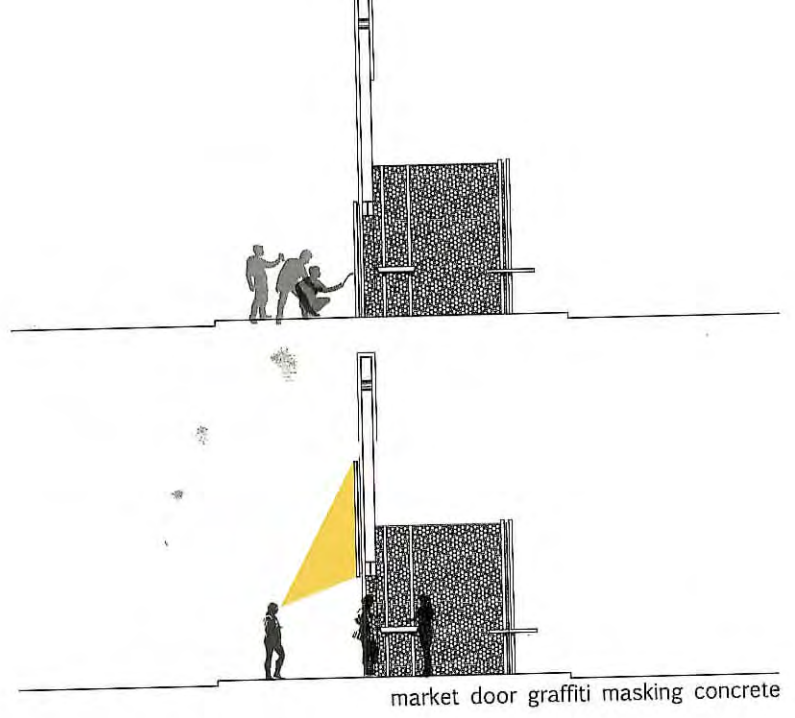
market door and sunshade interaction

towers
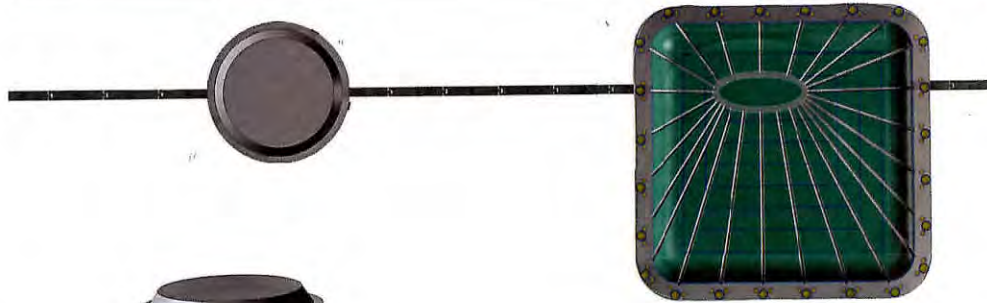
exsting surveillance tower

co-opted tower form
for civilian use

birdhouse

convenience store

book store

news stand
ball pit

bar
dance club
newstand
café
dance club
tourist information
book store
book store
bar
café
prayer space
birdhouse
ball pit
tourist information

public restrooms
news café
info café
public restrooms

convenience store

tower plans
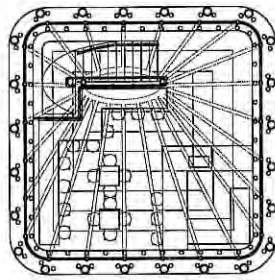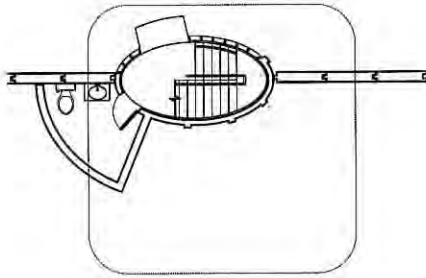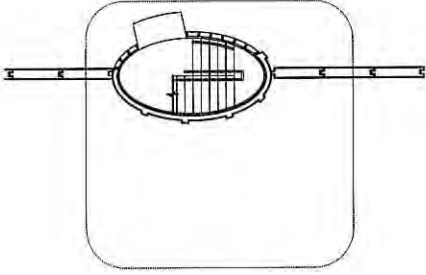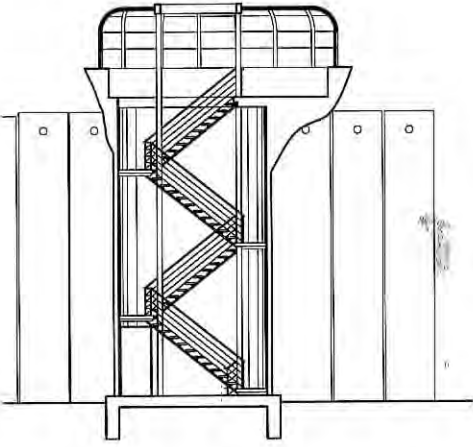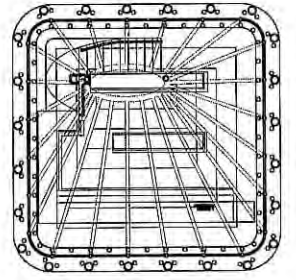
café

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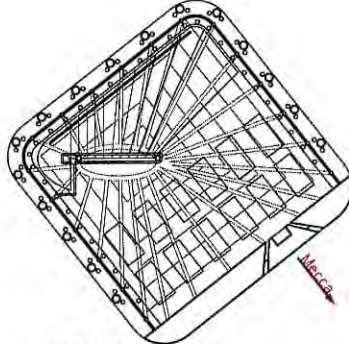
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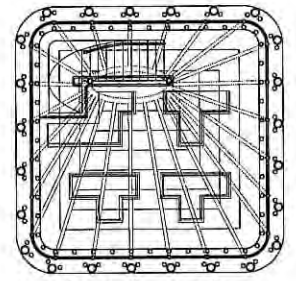
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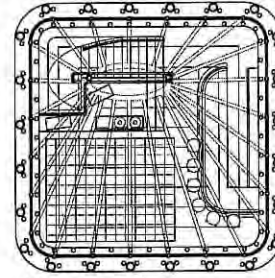
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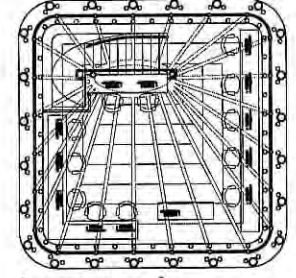
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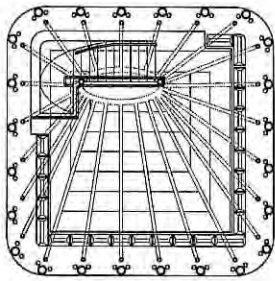
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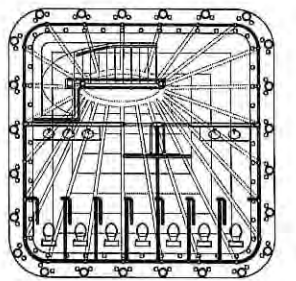
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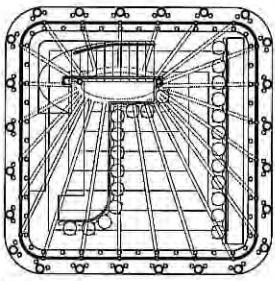
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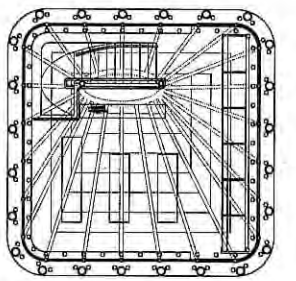
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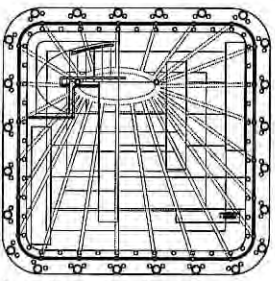
bookstore | video rental
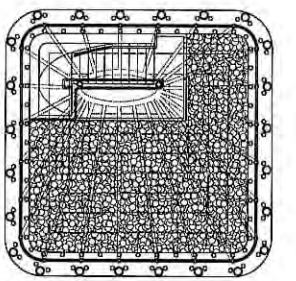
ball pit

tower views

daytime towers create visual connections

night time towers as beacons
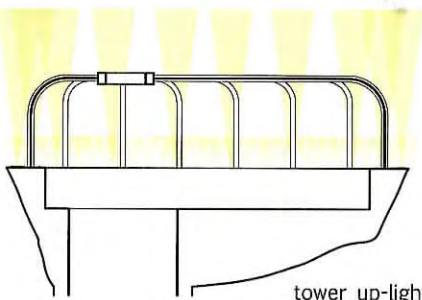
tower up-lighting as beacon of activity
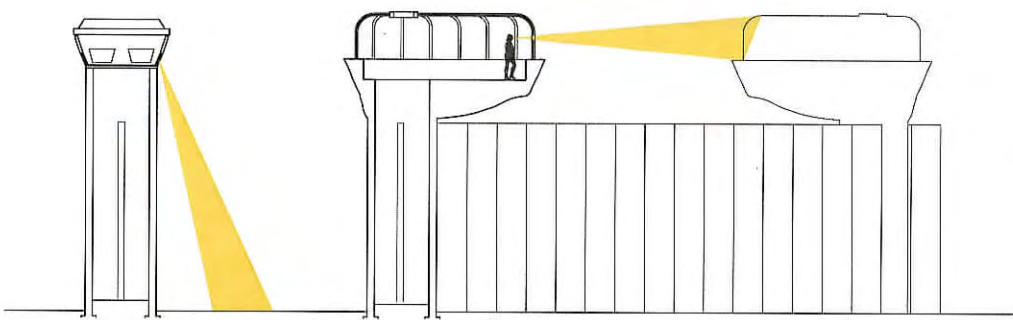
surveillance vs transparency

combinations

parking and shading

combinations

market and shading

combinations

parking and community gardens

combinations

parking and market stalls

combinations

parking and tower

combinations
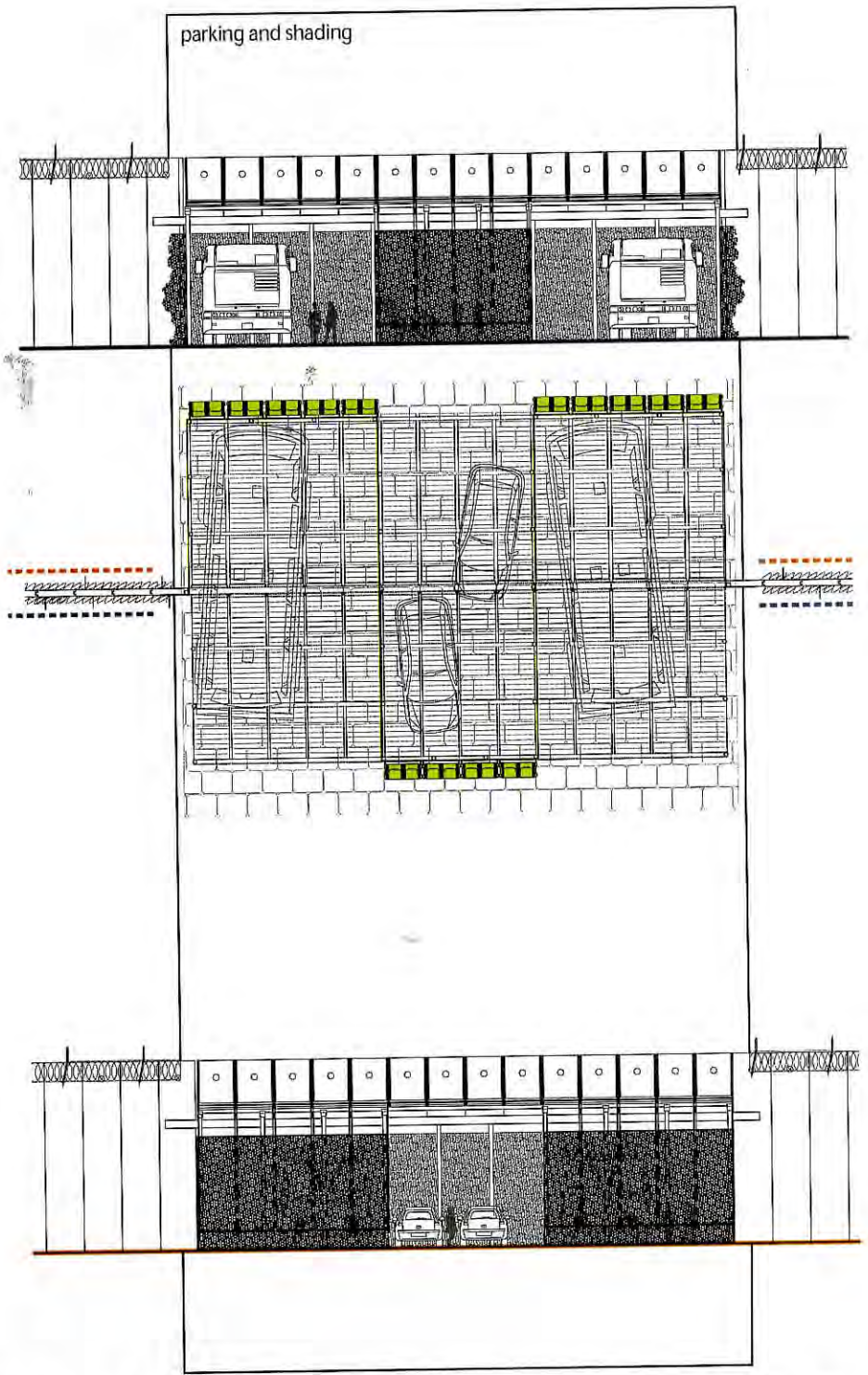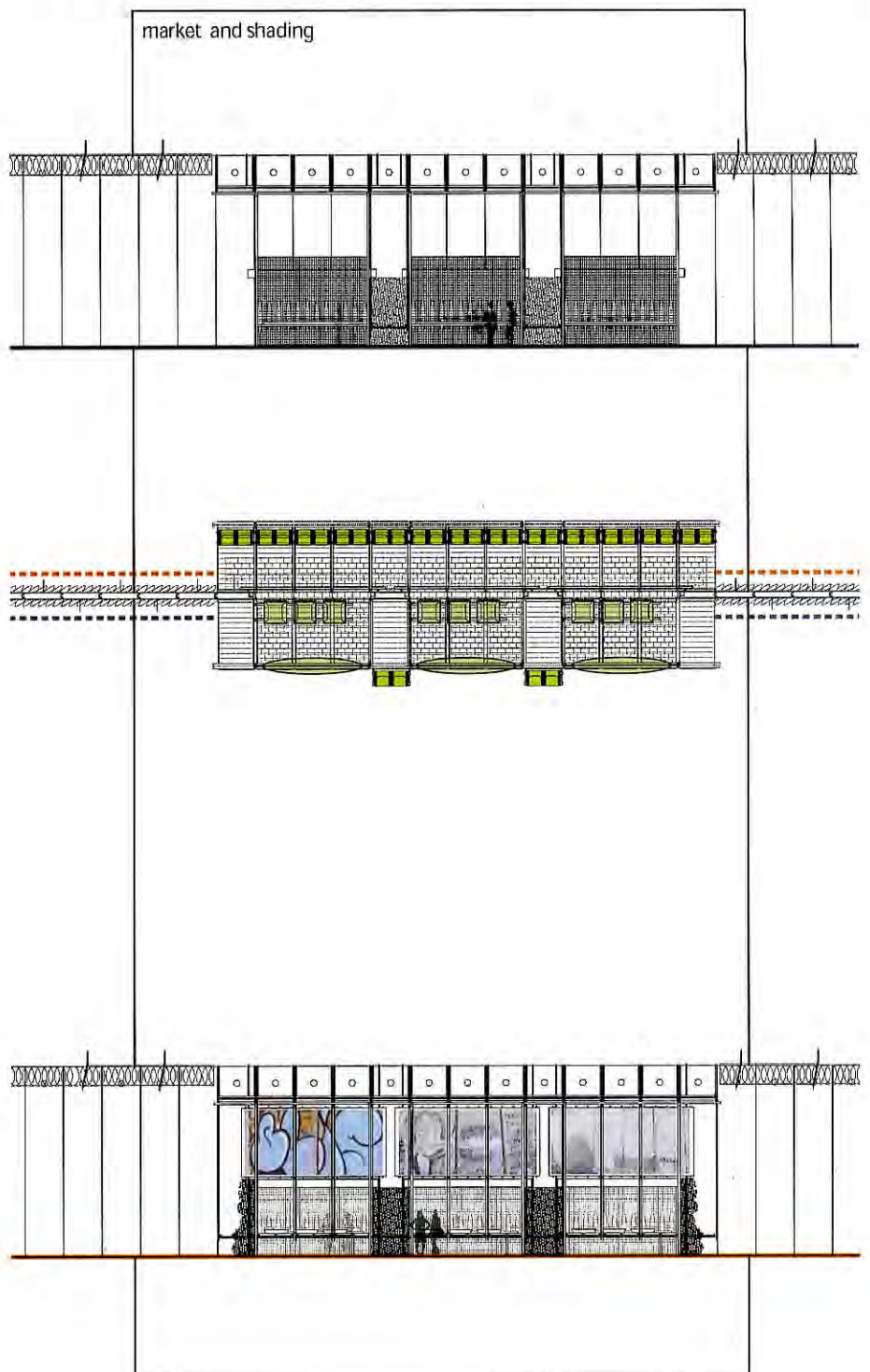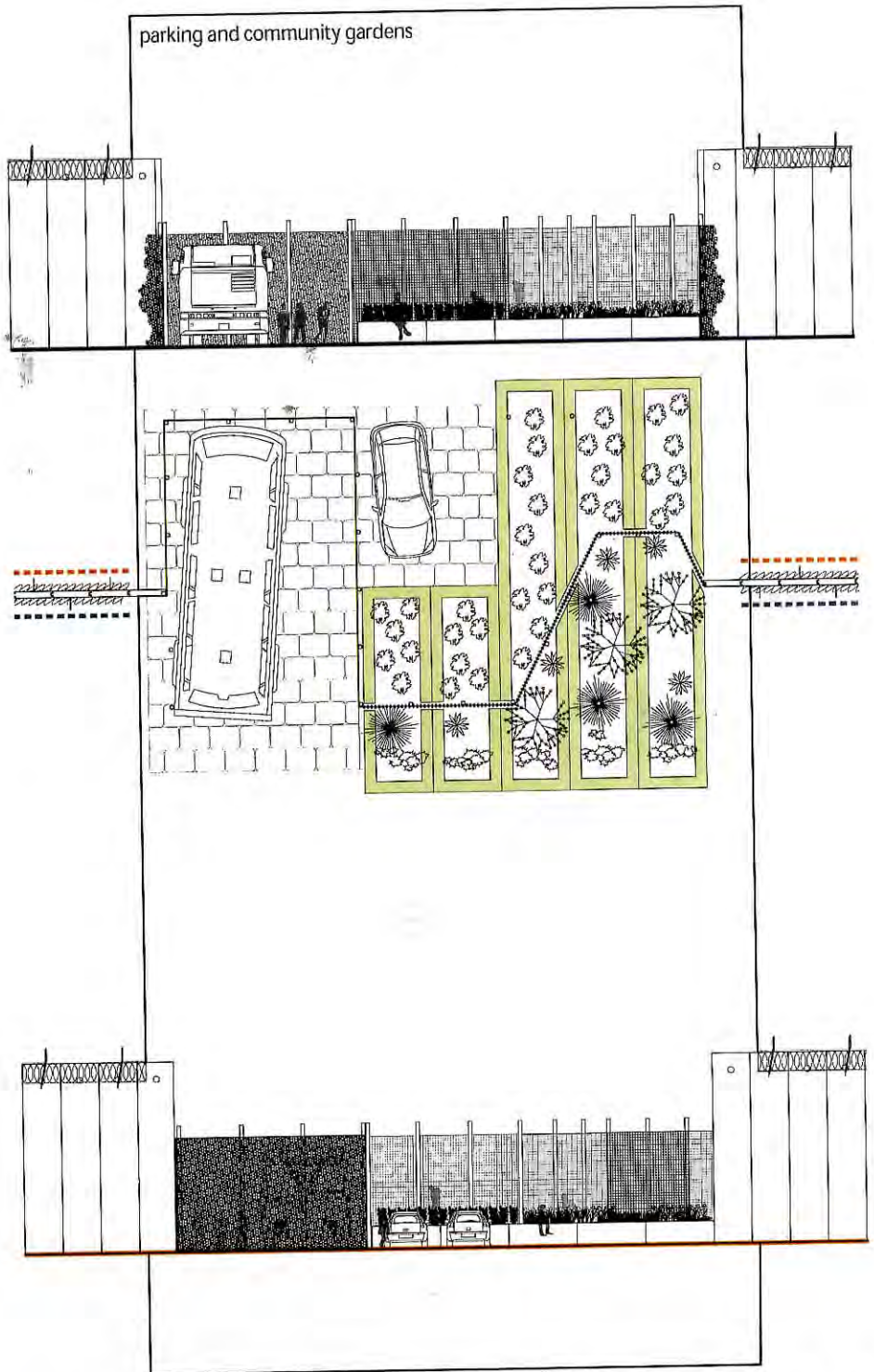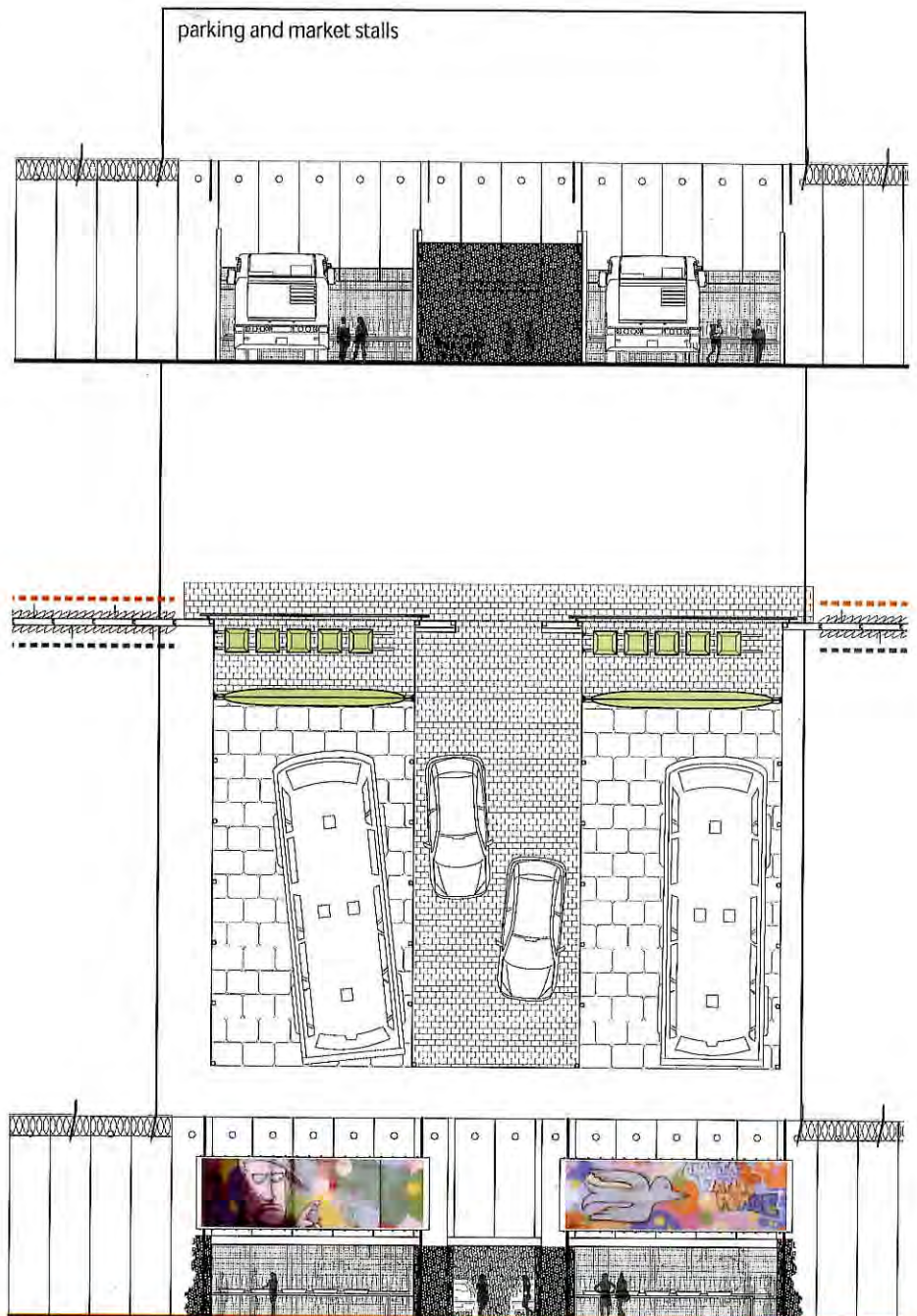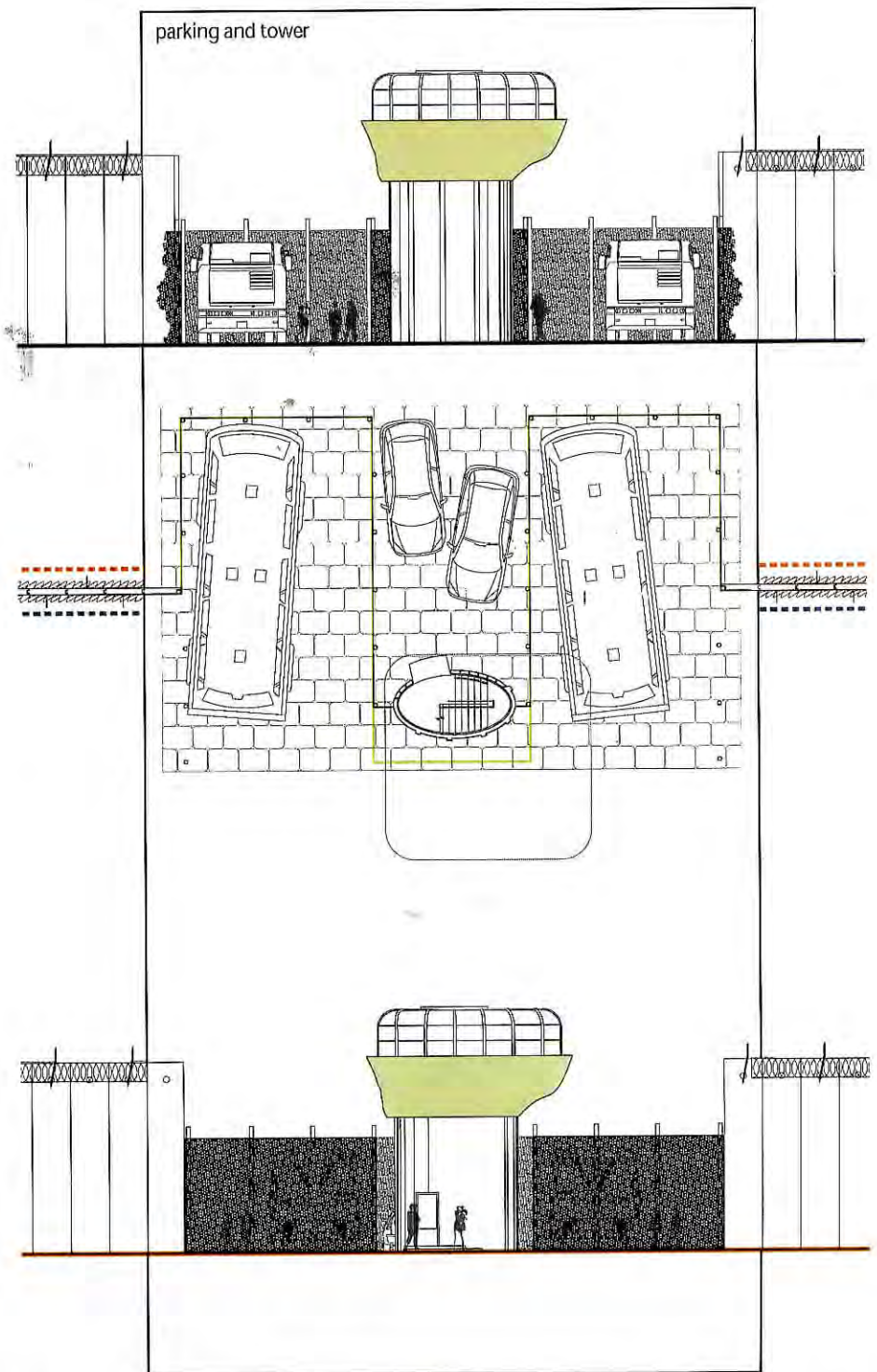
garden and market stalls

combinations

community gardens and tower

combinations

parking, market stalls and shading
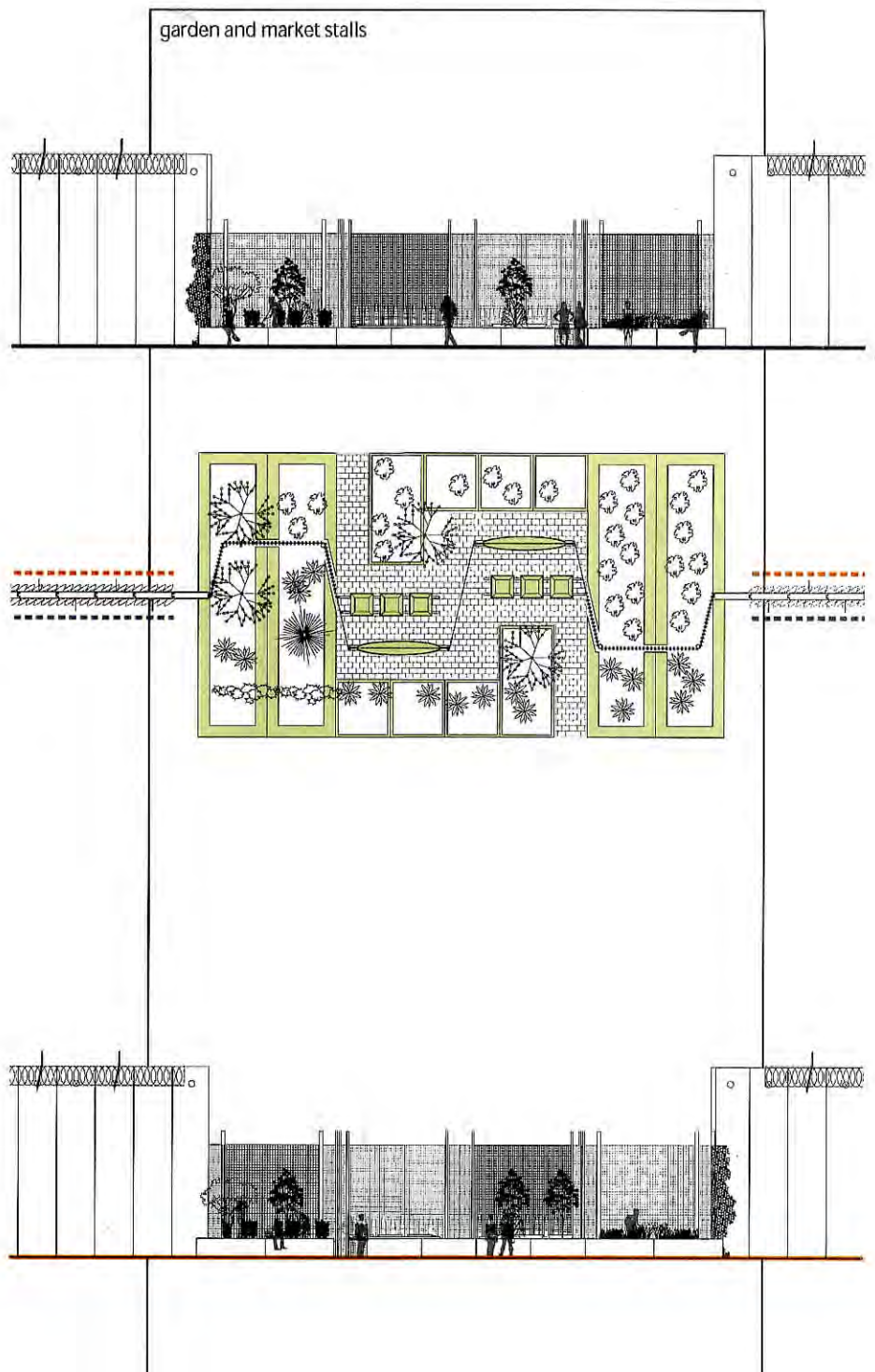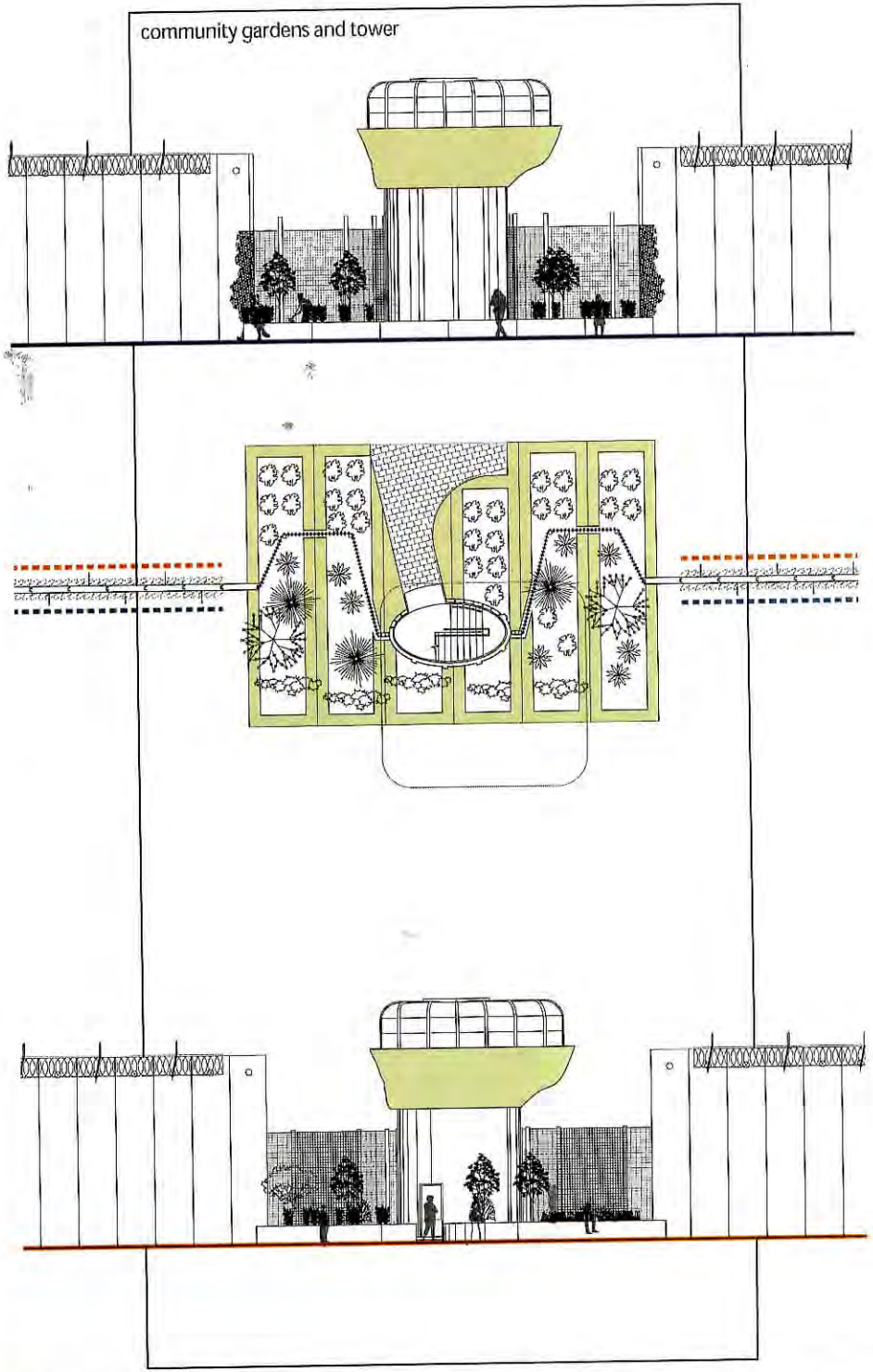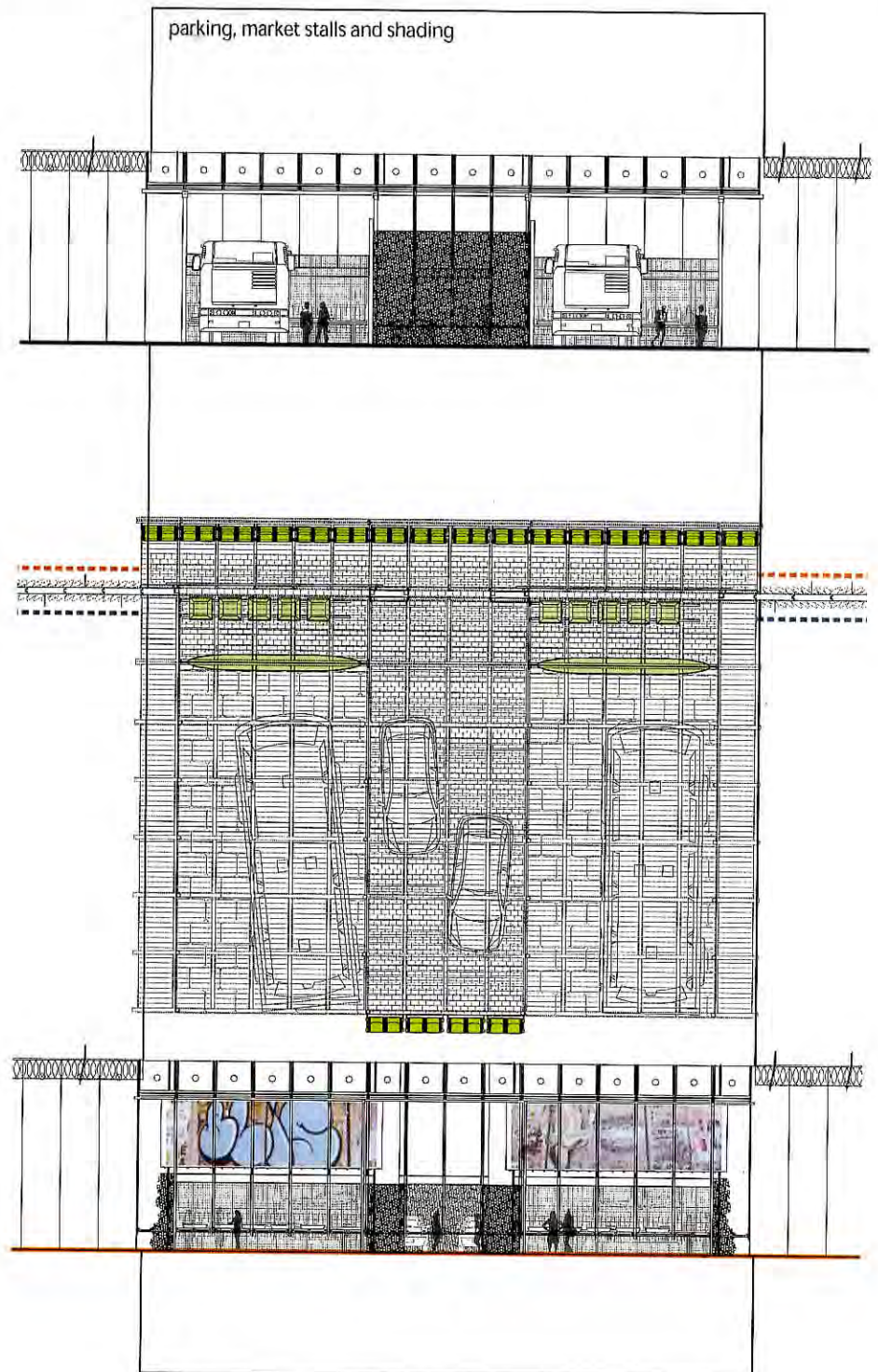
site study 01:
Rachel's tomb

israeli side

israeli side

palestinian side

Abu Dis side