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CITY PORTRAITS: JERUSALEM

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two parallel cities

15 > 16 maggio 2012
Venezia, Palazzo Badoer

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Università Iuav di Venezia

SCUOLA
DI DOTTORATO

con il patrocinio di

CITTA' DI
VENEZIA

Assessorato alle
Politiche Giovanili
e Centro Pace

special thanks
> the photographer **Valerio Musocco**
> the film director **Sahera Derbas**
> the **Muslala artists group**
for providing us with authentic artistic works free of charge

a cura di
Ruba Saleh

**City portraits: Jerusalem
two parallel cities**
15 > 16 maggio 2012
Università Iuav di Venezia
Badoer, aula Tafuri

City portraits: Jerusalem
two parallel cities

9.30 **WELCOME**
AMERIGO RESTUCCI, rector
of Università Iuav di Venezia
ALBERTO FERLENGA, director
of Iuav School of Doctorate studies
GIANFRANCO BETTIN, assessore
alle Politiche giovanili e Centro pace
RUBA SALEH, curator,
phd candidate, Iuav School
of Doctorate studies

10 **MONI OVADIA**
literature readings

10.30 **PANEL 1**
Space Narratives
SAHERA DERBAS
*Stranger in my Home
& Jerusalem Bride,* Video 1 (12')
ALONA NITZAN-SHIFTAN, senior
lecturer, Faculty of Architecture
and Town Planning, Technion-Israel
Instituteo f Technology
*Legalizing the Picturesque:
Modern Landscape Architecture
and the Image of Jerusalem*
SIMONE RICCA, architect, RC Heritage
*The Construction of the Social
Imaginations and Political Orders,
Using the Discipline of Archaeology*
FRANCESCO CHIODELLI, researcher,
Politecnico di Milano
*The Next Jerusalem: Potential
Future of the Urban Fabric*
MARCO ALLEGRA, research fellow,
Centro de investigação e estudos
de cociologia (Cies), Instituto superior
de ciências do trabalho e da empresa
– Instituto universitàrio de Lisboa
(Iscte–Iua)
*Producing (metropolitan)
space in Jerusalem. The suburban
settlement of Ma'ale Adummim*

12.30 **DISCUSSION SESSION**
moderated by
VALENTINA BANDIERAMONTE

LUNCH BREAK

14.30 **PANEL 2**
Space Users and the Consciousness
of the Other
GUY BRILLER, MUSLALA GROUP
No Man's Land, Video 2 (10')
CLAUDIA DE MARTINO, researcher,
Mediterranean Universities Union, Rome
*Community Mapping and Social
Issues in Jerusalem, Demographic
Trends, the Neighborhood Identity
and their Conflicting Narratives*
WENDY PULLAN, director
of the Martin Centre for Research,
University of Cambridge
*At the Boundaries of the Sacred.
The Reinvention of Everyday Life
in Jerusalem's Al-Wad Street*
DANIELA DE LEO, researcher
and assist. prof. "La Sapienza"
University of Rome, affiliated
at the Urvc group of the Dusp-Mit
*Jerusalem Resilient Studio:
Designing the First Planned
Palestinian Neighborhood
in Jerusalem Since 1967.
A Critical Proposal Between
Urban Development, Informal
Housing and Land Occupation
in a Contested Area*

17.30 **DISCUSSION SESSION**
moderated by
GABRIELE SOLAZZI

PHD STUDENTS POSTERS
Jerusalem, sacred city as a place
of encounter, pilgrimage
as a circulation territory
seminar moderated by
FRANCESCO CHIODELLI

9.30 **FIRST SESSION**
SUSANNA PISCIELLA, Iuav reasercher
GeRuSaLeM, Gher.Shalem
ETTORE SORANZO, Technical
Office of the Custody of the Holy
Land–Jerusalem, Giovanni Tortelli,
Roberto Frassoni architetti associate,
*A new museum on the history
of Christianity in Jerusalem:
conserving the past to insure
the future*

REUVEN GAFNI, phd candidate,
The Hebrew University, Jerusalem,
Mobile Populations and Wandering
Synagogues in Jerusalem.
The Mobility of Jewish Sacred Sites
as a Reflection of Social and National
Conflicts in Jerusalem
1900–1967
ABIGAIL WOOD, Soas, Univ. of London
/Univ. of Haifa, Israel
Towards a sounded ethnography
of being here: European and American
Christians in Jerusalem's Old City

11.45   **SECOND SESSION**
ALBERTO OLCESE, Civic City researcher
The trait of the city. Non-branding
identity for Jerusalem"
ENRICO BARTOLOMEI, phd candidate,
University of Macerata,
Judaizing Jerusalem, eradicating
its Palestinian history: the Mamilla
Cemetery case
ABDELRAHMAN HALAWANI, phd
candidate, Palermo University
The Reality and Unreality
of Jerusalem
VALENTINA BANDIERAMONTE,
phd candidate, Iuav
Building the Jerusalem of the pioneers.
The Work of Conrad Schick

LUNCH BREAK

15.30   **DRAFTING AND APPROVAL**
OF THE DOCUMENT:
Jeruslam: a place of encounteʀ

Abstract
first day, 15 may 2012

Sahera Derbas, freelance producer of news and documentary with international TVs
Alona Nitzan-Shiftan, senior lecturer, Faculty of Architecture and Town Planning,
Technion-Israel Institute of Technology
Simone Ricca, Architect, RC Heritage
Francesco Chiodelli, researcher, Politecnico di Milano
Marco Allegra, research fellow, Istituto universitàrio de Lisboa
Muslala Group, nonprofit organization established in 2009
Claudia De Martino, researcher, Mediterranean Universities Union, Rome
Wendy Pullan, Director of the Martin Centre for Research, University of Cambridge
Daniela De Leo, researcher and assistant professor "La Sapienza" University of Rome

SAHERA DERBAS

Stranger in my home – Jerusalem

The Documentary film is based on oral history. It relates the stories of eight Palestinian Jerusalemite families that have been turned into refugees in their own city. After 40 years they recall the events that occurred in the Moghrabi Quarter of Jerusalem during the 1967 war. Each family goes to see its house which was occupied in 1948. The houses are located in the Baqa'a, Talbiyeh, Qatamon and Mosrarah neighbourhoods of what is now west Jerusalem. Some of the families enter their former homes and have a discussion with the Israeli tenants currently occupying their homes. Also includes an interview with the Israeli architect David Kroyanker who wrote books about these houses.

Jerusalem Bride

The film shows the suffering and difficulties of daily life for Palestinian families living in the Old City of Jerusalem. Through visits by social worker Riham, we discover the difficult situation and suffering experienced by four families because of the political, economic and social circumstances in the Old City. Reham faces her own Personal difficulties in her wish to marry Omar. His family opposes the marriage fearing for their own reputation since Riham's brother is a known drug addict. Despite her personal difficulties, Reham continues to visit these families attempting to help them improve their lives. Most of the actors' non-professionals, the film contain also real social situations of families in the Old city

ALONA NITZAN-SHIFTAN
Legalizing the Picturesque: modern landscape architecture and the image of Jerusalem

Jerusalem's dramatic landscapes and oriental beauty are best experienced within the visual basin of the Old City. Jerusalem's mayor, Teddy Kollek, immediately realized the strategic potential of this symbolic form. His consequent focus on the visual and spatial properties of Jerusalem assigned to architects, landscape architects and planners, a pivotal role. We argue that by turning to the architectural community, Kollek entangled his project of beautifying Jerusalem with the contemporary crisis of the modern movement and its urbanism. For architects who led the transition away from high modernist urbanism, Jerusalem proved that the "spirit and character" of a city can be contingent on material and spatial dimensions. They found precedent in the vision of the British Mandate, which assumed custody over Jerusalem as "a visual idea." Kollek believed that if Israelis execute the noble British vision to the benefit of all monotheistic religions, they would culturally, morally and aesthetically legitimize their rule over Jerusalem.

This paper unpacks this British heritage into its constituent aesthetic philosophies--namely, the picturesque, Orientalism and the Arts and Crafts, arguing that their invocation after 1967 as the focal point of imagining Jerusalem allowed the newest trends in landscape architecture and urban design to take hold in Jerusalem. We focus primarily on the environmental revolution in landscape architecture, and the rise of environmental preservation, and question their impact on the statutory plans for the Old City and the national park around its Walls in order to examine how contemporary architectural theory participated in shaping the "spirit and character" of the Holy City under Israeli rule.

SIMONE RICCA
The construction of the social imaginations and political orders, using the discipline of archaeology and architecture

Architecture and archaeology are powerful tools that can substantiate and materialize political theories, and nowhere else this phenomenon is as evident as in the city of Jerusalem. The role of both archaeology and planning in shaping post-1967 Jerusalem has been the object of numerous researches; this paper focuses instead on the actual contribution of architectural conservation to the Israeli transformation of the City. The reconstruction project implemented by Israel in the Old City since the very conquest of the city in June 1967 exemplifies the intimate link between heritage and politics. The analysis of the Jewish Quarter reconstruction, and the detailed presentation of the projects for the Hurva synagogue, point out the "hidden" implications of what is commonly perceived as a purely technical discipline and show how this ongoing process has evolved accompanying the transformations of Israeli society since the 1970s. The conclusion briefly reviews the impact of the inscription of the city on the World Heritage List and the possible implications of the recent admission of Palestine to Unesco.

FRANCESCO CHIODELLI
The next Jerusalem: potential futures of the urban fabric

The speech considers the potential scenarios of the urban development of Jerusalem in the coming decades. In particular, two elements are discussed: I) the contents of the Jerusalem Master Plan; II) urban transformations related to the construction of the wall/barrier. The Jerusalem Master Plan (the first comprehensive plan for Jerusalem since 1967) is a contradictory document which has been modified many times but not yet approved; nonetheless, it paints a plausible picture of the overall urban transformations that the Israeli authorities aim to achieve. Through the analysis of the plan, the speech describes the potential future of the urban fabric

of Jerusalem. It is argued that it seems likely that the public authorities will continue (and will enhance) the dual processes of the "judaisation" (i.e. the promotion of both urban and demographic Jewish expansion, mainly in the eastern part of the city) and the "de-arabisation" (i.e. the containment of Arab expansion) of Jerusalem that were started in 1967. If this is so, in the coming decades the ultimate "unification" of Jerusalem (over the Israeli control) will be achieved: East Jerusalem will also become a prevalently Jewish space, without interruption as regards West Jerusalem. What it is now the Arabs' city will became a series of (poor and degraded) residential "Bantustans" within an alien space. This will be the consequence not only of the urban policies, but also of the urban transformation related to the wall/barrier. In fact, the wall will establish what Jewish settlements alone are unable to achieve: to destroy the idea of an Arab metropolitan centre in East Jerusalem. The construction of the barrier establishes an absolutely relevant and permanent transformation of the city: it physically excludes some Arabs neighbourhoods from Jerusalem; it annexes to the city three large settlements blocks outside the municipal borders in the West Bank; it breaks down the relationship between East Jerusalem and the Palestinian suburbs around the city. In doing so, it passes a death sentence for the Arab city (during four decades of occupation its vitality and survival rested exactly on this relationship between the city and the Palestinian suburbs). The inexorable result appears to be the atrophy of Arab Jerusalem. At the same time, the wall mother a Great Jewish Jerusalem, a 10/15-kilometre radius in a predominantly Jewish metropolitan area.

MARCO ALLEGRA
Producing (metropolitan) space in Jerusalem.
The suburban settlement of Ma'ale Adummim

The presence of Jewish settlements in the West Bank is one of the most controversial issues in the conflict in Israel/Palestine. Still, most of the academic and media discourse on the topic tends to focus (I) on the immediate humanitarian, territorial and legal implications of the establishment of settlements, (II) on the national-religious, hard-line component of the settler world, and (III) on the most visible spots of inter-communal friction – and specifically the settlements located in the heart of urban areas such as the Old City, Silwan and Sheik Jarrah in Jerusalem, or the radical community of settlers in Hebron. On the other side, the role of large suburban settlements – such as Ma'ale Adummim, a community of 40,000 residents located in the eastern periphery of the city – in the transformation of the material and symbolic landscape of the metropolitan area has been consistently overlooked, and the dynamics of single settlements over time largely ignored. The underlying argument of this contribution is that relatively de-politicized communities such as Ma'ale Adummim played a major role in the (re)production of metropolitan space,

and created a new socio-spatial definition of what Jerusalem is – which represents today the most significant reality in the conflict.

SELF-BROADCASTING AUTHORITY AND MUSLALA GROUP
Nomansland: A Journey Trilogy
Creators / Curators: Guy Briller & Yuval Yairi

The Nomansland project consists of three journey chapters, the first two took place in Jerusalem during 2011, and the final chapter began in the Petah Tikva Museum of Art and continued throughout Israel. The 1st chapter: "Measurements and Observation" (Jerusalem, March 2011), Was held in Briller's trailer studio in the parking lot of the Musrara neighborhood, with the participation of performers, visual artists, dancers, architects, musicians, and intellectuals. The 2nd chapter: "Visit Nomansland" (Jerusalem, October-November 2011), challenged the limits of linear time and perception via works and actions which disrupted order and logic, breached boundaries and laws, and shattered ethos and myth. These acts are documented and screened in a control room set up in an underground shelter as well as the project website featuring live broadcast and updates. And the 3rd chapter "Nomansland Council" (Petah Tikva, February 2012), started in Petach Tikva, and extended to additional cities in the course of a week, while being transmitted via an improvised "broadcasting station" set up inside the Petach Tikva Museum. The three journey chapters outline the image of a territory devoid of clear identity, the backyard of the visible and explicit, a no man's land — a term which conceals a double negation: negation of the ownership over the space and negation of man's sovereign status. This twofold detachment articulates the complex nature of this arena in particular and Israeli space in general. In their action Nomansland, the group members adopt the travelogue genre, which enables the introduction of artistic practice into the public sphere on the seam separating art from life. The journey serves as a catalyst for breaking out of the box of traditional perception amounting to movement between the studio and the institutional exhibition space, while expanding the artistic act and its impact on society. This 10 minute long video gives the viewer a taste of the creativity and diversity of the Nomansland project including the surrounding actions and reactions.

CLAUDIA DE MARTINO
Community mapping and social issues in Jerusalem, demographic trends, the neighborhood identity and their conflicting narratives

It is difficult to understand how such a contested space, where different legitimizations and narratives are continuously involved and at odds with each

other, might be rhetorically assumed as a symbol of peace and coexistence. Jerusalem is not a unified city, neither from a population nor from an ethnic point of view: in its urban space Jews and Arabs compete for the same resources, the Holy Sites' administration and the symbolic value attached to them. Besides, Jews and Arabs are themselves no single unity. Among the Jews there are various groups, divided along ethnic – and community – lines as well as according to seniority of immigration. Among the Arabs, the main cleavage runs between Christian and Muslims, but also among residents holding a green card and day-laborer Palestinians, coming from the West Bank localities just beyond the Wall. The analysis of the understanding of the city by its various residents will show the complexity of the open problems and questions still facing the city. It will try to convey the main cleavages of the city which combine practical socio-economic aspects with community, cultural and religious expectations, while at the same time interplaying with broader military and security aspects that go beyond the city and its management to point and reveal their connection to the yet unsolved Arab-Israeli conflict.

WENDY PULLAN
At the boundries of the sacred.
The reinvention of everyday life in Jerusalem's Al-Wad Street

Holy places contested in modern times are often artificially separated from their more mundane settings, both as respect for their sacred character and as an attempt to more easily regulate and control them. Since British Mandate times, conflicts over Jerusalem's holy places have often been addressed in terms of legal procedures in an attempt to produce fair and regulated access. Such an approach may underestimate or neglect important territories peripheral to the holy places, with the nuanced and often rich reciprocity of sacred and everyday life tending to be obscured or denied. Yet, with increasingly harsh and violent relations between Israelis and Palestinians in recent years, the boundary areas of the sacred are becoming significant factors for both political and religious reasons. The close proximity of the Muslim Haram al-Sharif and the Jewish Western Wall has long been recognised as a point of friction. But particularly in the years since the Second Intifada and introduction of Israeli closure policies (the separation of Palestinian Jerusalem from its West Bank hinterland), there have been radical changes in the adjacent urban setting. This has especially focused along the edge of the Haram in al-Wad Street, an area that has been central for radical Jewish settler movements and more recently for Palestinian resistance. Whilst the former has focused upon residential settlement, including yeshivas and synagogues, and attempts to support their legitimacy by archaeological excavations, it has been countered by mobilisation on the Palestinian street by the Israel-based

Islamic Movement and a reorientation of the Palestinian micro-economy through religious tourism. This paper will investigate how these developments have contributed to a reinvention of everyday life to act as a protagonist in the conflict and a repository for religious and political territorialisation. Paradoxically, the political and religious one-upmanship produces an active and vibrant street life. In the tight physical conditions of the Old City co-existence is absent although shared space is unavoidable and precarious. I shall argue that such a topography of religious and political conflict constitute a new form of frontier urbanism which needs to be taken into account in any sort of policy decisions.

DANIELA DE LEO
Jerusalem Resilient Studio: designing the first planned Palestinian neighborhood in Jerusalem since 1967. Notes about urban development, informal housing and land occupation processes in Jerusalem

My intervention try to introduce in the discussion, some notes and thoughts of the urban planning proposal made during the "Jerusalem Resilience Studio", held in Jerusalem between June and August 2011. In the Studio, an international team of architects and urban planners has been involved by an Israel-Palestinian NGO, connected with the local Universities, into the design process of a new neighbourhood in East Jerusalem based on an approved Master plan. Structure of the intervention:

1. Planning and designing in the conflict: During the design process it has been clear, one time more, that planning is a cultural and political matters; and as it has been proved it, planning processes in this Country are even much more important than in other contexts (Khamaisi 2009, Yiftachel 2009). Moreover, East Jerusalem is of central importance to the Palestinians. Several inter-linked Israeli policies are reducing the possibility of reaching a final status agreement on Jerusalem, and demonstrate a clear Israeli intention to turn the annexation of East Jerusalem into a concrete fact

2. (Cooperation and) International urban planning processes: The enormous amount of energy for thes international projects is often without results. This amplifies the condition of uncertainty of people and, especially, local planners and their difficulty of imagining and shaping the future in their "own space". With relevant effects in terms of disempowerment of local communities and local practitioners

3. Conclusions: Perspectives and guidelines for: urban research theories and practices; and cooperation through urban planning projects aimed at involving and strengthening local institutions.

Abstract
second day, 13 may 2012

Susanna Pisciella, Iuav reasercher
Ettore Soranzo, Technical Office of the Custody of the Holy Land –Jerusalem, Giovanni Tortelli
Roberto Frassoni architetti associate
Reuven Gafn, phd candidate, The Hebrew University, Jerusalem
Abigail Wood, SOAS, University of London/University of Haifa, IsraelAlberto Olcese,
Civic City researcher
Enrico Bartolomei, phd candidate, University of Macerata
Abdelrahman Halawani, PhD Candidate, Department of Urban & Regional Planning,
Palermo University
Valentina Bandieramonte, PhD candidate, Iuav

SUSANNA PISCIELLA
GeRuSaLeM, Gher.Shalem

In the Hebraic name Jerusalem, besides the word Shalem – peaceis possible to recognize the root Gher – stranger. Gher sounds a tricky word to Western tradition because when used as noun it means stranger, but when used as verb it means to dwell and it may sound unfit to Jerusalem inhabitants too becau se the couple stranger and peace are really not in agreement with eachother nowadays. It was deeply different in the old Hebraic culture, where the name Jerusalem originated. Infact in the Old Testament, the 'eReTs and the land in general, can't be owned by anybody, so that nobody can build anything stable anywhere. Land can just be yield in use and has to be returned to God every Jubilee – every 50 years. In any case it can never be possessed. So that the Hebraic man, the 'Adam, who is called to cultivate the 'Adamah, i.e. the knowledge, moves constantly. He builds his own home not by stone somewhere on earth like all the other peoples, but he builds it by God's name inside his own soul. His real home is God's name, which is as sacred as unpronounceable, that's why Hebrews could keep such a strong connection to common origins even if living spread all over the world. Exile is an election-condition which physically reflects the metaphysical path of the Adam, who never stops. In this sense, the idea of the necessity of land is maybe much more a Western tradition idea than a Hebraic one.

ETTORE SORANZO
A new museum on the history of Christianity in Jerusalem:
conserving the past to insurethe future

The contribution is focused on the establishment of a new cultural center which testifies the beginnings and the history of the Christianity in Jerusalem. In line with its traditional role of being a peaceful presence serving the pilgrims and the local community, and in constant dialogue with all, the Franciscan Custody intends to offer to the visitors its own heritage of knowledge and art works, accumulated during eight centuries of presence in these territories. Designed by Tortelli and Frassoni Associated Architects, the museum is articulated in two different sites: the archeological section and information-multimedia center in the Cloister of the Flagellation and another section, dedicated to the history of the Franciscan Custody in Holy Land, in the San Savior Monastery. This is the first unit of a more ambitious project: the numerous sanctuaries of the Franci-scans, scattered in the Holy Land, shall be submitted to a long and systematic activity of valorization and they shall become part of a new museum network. Characterized by a great quantity and variety of cultural testimonies (archeo-

logical finds, illuminated manuscripts, paintings, sculptures, goldsmith works, etc.), the educational pathway is developed through interactive technology systems and digital supports. The exhibition project intends to help the visitors to live with more awareness the experience of being in the Holy Land. By this effort the Custody wants to help the pilgrims and visitors to understand the importance of Jerusalem for all the rest of the world throughout the centuries but also to offer new opportunities for employment to the local community: this project can well explain how the future of the city is strongly linked to its history and to the permanent testimony of its religious meaning for everybody.

REUVEN GAFNI
Mobile Populations and Wandering Synagogues in Jerusalem.
The Mobility of Jewish Sacred Sites as a Reflection of Social and National Conflicts in Jerusalem 1900–1967

Thousands of sites holy to the three monotheistic faiths are scattered throughout Jerusalem. Innumerable religious, social, and political events occur around these sites, which reflect – each in its own manner – the social and national conflicts in Jerusalem and its environs. In addition to the major holy sites, concentrated for the most part around the Old City and the "Holy Basin", there are thousands of secondary sites, much smaller in size, that are focal points of the local religious and spiritual life of hundreds of communities – Jewish, Christian, and Muslim. These places of worship, including mosques, churches, and synagogues, also reflect diverse geopolitical and social happenings in Jerusalem, but in a manner different than do the larger, better known sites. Whereas the more significant sites are always in the public eye, whether local or international, the activity taking place round the thousands of other places of worship reflects local occurrences in their immediate surroundings, and is also indicative of the people who live near them and pray in them. careful analysis of the geographic distribution of all places of worship – big and small alike – in Jerusalem and its vicinity, including their wanderings over the years from one site to another, provides a unique and surprising viewpoint on many social and historical phenomena relating to Jerusalem: demographic and geographic transformations in the structure of the city; the movement of various groups of population from place to place; the ongoing evolvement of the geographic distribution of neighborhoods; and the various factors that caused such mobility over the years. In this presentation I shall focus on the ongoing movement of synagogues in Jerusalem from the late nineteenth century to 1967, their continuous uprooting from eastern Jerusalem and their relocation in the Jewish sections in western Jerusalem. The movement of synagogues, in a number of successive waves, reflects the continuous national conflict between Jews and

Arabs in Jerusalem. In effect, it attests to some of the peaks of the conflict: the first instances prior to World War I; more widespread conflicts during the British Mandate period; and the overall comprehensive conflict during the 1948 war. tracing the movement of synagogues and their worshipers reveals the continuous national and social transformation of Jerusalem and the shaping of its human composition, which does not stop for a second.

ABIGAIL WOOD
Towards a sounded ethnography of being here: European and American Christians in Jerusalem's Old City

In this paper, I explore the auditory practices of European and American Catholic and Protestant pilgrims in Jerusalem's Old City, probing how the sonic environment of the city – performed, heard and experienced – helps to constitute the experience of the experience of "being there" described by Father Ignatius above. Based on extended ethnographic fieldwork, I focus on the negotiation of aesthetics, narrative and pilgrimage experience in three physical spaces in the Old City: St Anne's church, the streets of the Via Dolorosa, and the Holy Sepulchre Church. The history and theology of Christian pilgrimage in the Holy Land has been discussed at length by anthropologists. Analysis of different practices is usually rooted in historical and theological differences (Bowman, 1991, Coleman and Elsner 1995 and others). Nevertheless, following Davide Panagia's critique of "narratocracy" (2009), here I turn to embodied, sensory practices of sounding and listening in order to explore the nonverbal aesthetics of pilgrimage experience. As they move through Old City spaces, pilgrims must parse a competitive and hectic soundscape inhabited by numerous others, where the political, the religious, the everyday collide and are entangled. The sensory environment is often felt through embodied experiences of disgust, focus or wonder, and reconfigured through unspoken practices of piety or through the heavy hand of force. Standing alongside formal theological narratives, such experiences present a compelling case for the simultaneous existence of alternative aesthetics, poetics and politics of "being there" in Jerusalem.

ALBERTO OLCESE
The trait of the city. Non-branding identity for Jerusalem

The complexity of social dynamics around the idea of city, makes difficult to create a synthetic portrait. Express the trait needs an inclusive process, that analyses the peculiarities of the territory and the people who inhabit it. It seems to be vanish the desire to immerse ourselves in a place, understanding

the essentials features through the dialogue with the people who lives this daily reality. In this context, have rich soil, phenomena as city branding, that often use the iconic element universally well known (statue, monument, new building...) purporting to sell the city. Jerusalem is the case study. A complex city to define, both from geographical, socio-political and ideological point of view. Jews city, Arab city and Christian city; assembly place and collision place, east and west; holy city and damned city; city built and city destroyed, city of future and enslaved of its past. History and memory meet and collide each other at every city corners. Could a graphic sign resume all the micro daily dynamics and the historical and socio-political background of this city? Risking to offer a virtual scenario in order to promote tourist and commercial activities? And using which kind of criteria? Connect the image of Jerusalem with a static and immutable iconic symbol, for this unstable reality? Voluntarily using, as a linguistic starting point, the term "trait" instead of "identity", it has been taken a precise position. Considering identity in its negative meaning as limit for judging, who is allowed, or not, to be part of a context or society, instead of bringing together local peculiarities and values.

The choice of Jerusalem, as borderline case, to highlight and show the impossibility to visually summarize the heterogeneous core that the city embodies. An analysis starting from a collection of information, easily accessible from all the countries; that continues as an historical research of the reasons behind the use of one image, instead of another one, to advertise the city; and later a period of dialogue and critical comparison with the territory, aiming to bring out the peculiarities and issues omitted from the official communication.

An atlas of visuals suggestions, a box of pictures and stories, who doesn't have any aim to get a conclusive or exhaustive format, conscious of the changeability of the topic.

ENORICO BARTOLOMEI
Judaizing Jerusalem, eradicating its Palestinian history: the Mamilla Cemetery case

Jerusalem is at the heart of the Israeli-Palestinian conflict. For Palestinians, it is the natural capital and symbol of their struggle for self-determination and independence. However, successive Israeli governments have sought to strengthen its Jewish character and its claim to exclusive sovereignty, while simultaneously pursuing a policy of "de-Palestinization", which includes the obliteration of reminders of Palestinian culture and history. Accordingly, much of current city's urban space has been shaped by the conflict: tourist sites and archeological confiscations are being used to promote an exclusively Jewish narrative of the city's history. This paper will focus on the ongoing desecration of Mamilla cemetery as

a prime example of Israel's attempt to erase all traces of Palestinian history from the city's urban space. Located in present-day West Jerusalem, a large section of this ancient Muslim burial ground has been already bulldozed to clear the land for a "Museum of Tolerance", to be built by the Israeli government and the US-based Simon Wiesenthal Centre. The Mamilla Cemetery is one of the latest targets of Israel's Judaization campaign, a politically concerted program whose stages are being carefully implemented. The objective of this paper is to illustrate how important it is for Israel to eradicate every possible trace of Palestinian life from the history of the city in order to establish new images that legitimize its unification efforts and secure its control over the city.

ABDELRAHMAN HALAWANI
The Reality and Unreality of Jerusalem

Urban Planning emerged out to achieve welfare and progress of human being. Many theorists wrote about the utopian and the good city. Planners has been working hard to create suitable and workable cities. However, there are situations in which planning is used to strengthen a dominant group upon marginalized groups. Jerusalem is one of those cases in which planning is used as a control tool upon other groups. The occupation of Jerusalem from the Israeli side and the injustice in the city, has forced many theorists to think about the future of Jerusalem. Since the beginning of the struggle between Palestinians and Israelis more several solutions have been proposed for the context of Jerusalem (Khamaisi, 2002). One of these proposals is a bi-national capital that proposed by Yiftachel and Yacobi (2002). They proposed a united capital under sovereignty of Palestinians and Israelis, proposing a new description for Jerusalem to be a capital region. While the old city of Jerusalem with its surrounding reaching an area about three square kilometers – according to their point of view – this area should be managed by international religious committee named by "Holy City Council". This presentation investigates the Israeli practice of planning in Jerusalem which aims to control Palestinians by land confiscations, building Israeli settlements, and limiting their natural expansion. In addition to that it discusses bi-national proposal mentioned above in relation with the reality. The analysis and discussion bases on analysis of the existing situation of Jerusalem and theory developed by Friedman which connects planning with ideology and politics. Friedman points out that "modern planning practice is a political process" and "Planning was regarded as an alternative to politics" (Friedman, 1987), arguing planning is a primarily ideological activity, and emphasizes that "Planning is done by individuals whose fundamental motivations derive in part from an ideological interpretation of the function of planning in society. This influences the choice of problems, method of work and proposed solutions" (Simmie, 1974).

VALENTINA BANDIERAMONTE
Building the Jerusalem of the pioneers. The Work of Conrad Schick

The work of Conrad Schick (1822-1901) for Jerusalem is clearly representative of the modern encounter (or juxtaposition or even clash, this is what this presentation wants to discuss) between Europe and Palestine. German architect, archeologist and protestant missionary, his researches and his works show the intellectual attitude and the scientific and planning method through which european knowledges and powers have set foot on Palestine, yet under the Ottoman domain. Therefore, choice and order of the works here quoted and analyzed, are as highly significant as the value and the relevance of each works: first, the three maps of Jerusalem that he designed based on his geographical and archeological researches; then, the preliminar study and project of the Jaffa-Jerusalem Railway; his detailed research on Jerusalem water supply; lastly, the project and building of Mea Shearim, one of the first Jewish settlement outside the wall which later has became – radically modified in its original structure – the Jerusalem neighborhood of the Ultra-Orthodox.

Bibliographies

Moni Ovadia

Ovadia was born in Plovdiv, Bulgaria, in 1946 to a Jewish family who moved to Milan in Ovadia's early childhood. After being graduated in political science he commenced his artistic career as a researcher, singer and performer of folk and ethnic music of various countries. In 1984 he began his path toward the theater, first in collaboration with international artists, like Bolek Polivka, Tadeusz Kantor, Franco Parenti, and then gradually proposing himself as creator, director, actor and manager of a "music theater" absolutely unique, in which previous experiences are grafted to his vein of extraordinary entertainer, speaker and humorist. The underlying theme of his shows and books and his vast discography is diverse and multifaceted tradition, the "cultural and real homelessness " characteristic of the Jewish people, of which he feels himself as son and representative, his continues dive into different languages and sounds inherited from a culture that dictatorships and totalitarian ideologies of the twentieth century would have wanted to cancel, which he tries to commemorate for the future.

Sahera Dirbas

Born and grew up in Haifa, currently she is a resident of Jerusalem. After graduation, she specialized in oral history. She has published three studies on separate Arab villages destroyed in 1948 and produced a documentary about her home town. She worked from 1995-2011 as freelance producer of news and documentary with international TVs. And since 2006 she is a full-time independent film-maker. As of today she directed and produced 4 documentaries and 1 Docodrama.

Alona Nitzan-Shiftan

Alona Nitzan-Shiftan teaches the history, theory and criticism of architecture in cross cultural contexts with a focus on post-W.W.II architectural culture. Her research focuses on the city of Jerusalem and on Israeli modernism, as well as on questions pertaining to nationalism, post-colonialism, historiography, cultural heritage and globalization. Her work was sponsored by Mit, Casva, the Getty/Ucla program, the Israel Science Foundation, and the Frankel Institute at the University of Michigan. Her research on Erich Mendelsohn, I.M. Pei, "United Jerusalem", "Whitened Tel Aviv", historiography and heritage was published in journals such as Theory and Criticism, Alpayim, Architectural History, Persepecta, Tdsr and numerous edited volumes. Nitzan-Shiftan serves as a member in the boards of directors of the Society of Architectural Historians (Sah), the European Architectural History Network (Eahn), and the Association for the Study of Traditional Environments (IasteE). She lectures worldwide and participates in scientific committees of central conferences such as Docomomo and Eahn, as well as in collaborations with United Architects and architectural schools in Israel. Her forthcoming book is tentatively titled Seizing Jerusalem: Architecture as Cultural Politics 1967-1977

Simone Ricca

Simone Ricca is a conservation architect and a researcher. Graduated in architecture from the Polytechnic of Turin, he holds a Master's Degree in Conservation from the Catholic University of Leuven (Belgium) and a PhD. in Middle Eastern Politics from the University of Exeter (UK). Ricca is the author of Reinventing Jerusalem, Israel's reconstruction of the Jewish Quarter after 1967 (IB Tauris, London, 2007) and of several articles. He has been living and working in the Middle East for many years and regularly collaborates with national Antiquity Departments, NGOs, Unesco and other International Organizations active in the field of heritage. Since 2008, Ricca directs RC Heritage, a Consulting firm based in Paris specialized in heritage conservation, preservation and development.

Francesco Chiodelli

PhD in Urban Projects and Policies, is Lecturer in Analysis of the city at the Faculty of Architecture of the Politecnico di Milano. His research focuses mainly on themes of planning theory and urban conflicts (in particular with regards to the spatial dimension of the Israeli-Palestinian conflict and to questions of liberty, pluralism and tolerance in public spaces). He also works on urban poverty and contractual communities.

Marco Allegra

Marco Allegra (Near and Middle Easter Studies – Soas, London; PhD, Political Science – University of Torino) is Research Fellow at the Centro de Investigação e Estudos de Sociologia (Cies), Instituto Superior de Ciências do Trabalho e da Empresa – Instituto Universitàrio de Lisboa (Iscte-Iul). His main research interests include urban studies and political geography, Middle East politics and the Israeli-Palestinian conflict, comparative and transnational studies. His articles appeared, among others, on the journals Historia Magistra, Storia Urbana, Citizenship Studies and Mediterranean Politics. He is the author of the book Palestinesi. Storia e identità di un popolo (Carocci, 2010).

Self-Broadcasting Authority

Is a broadcasting body located in a trailer studio, initiated by Guy Briller, one of the group's leaders. The Authority makes journeys and holds meetings with cultural figures and random audiences, which are documented and broadcast in real time, without the mediation of the artistic establishment. TheBProject.org

Muslala group

Brings artists and social activists together, most of them residents of Jerusalem's Musrara neighborhood and the adjacent "border line" area at the foot of the Old City, which was a "no man's land" between 1949 and 1967. This tense

area was also the habitat where the Israeli Black Panther movement emerged, and it serves as a microcosm for the multiple layers of this intricate city: the Old City walls; secular, ultra-Orthodox, and Arab residential neighborhoods, poor and affluent; the light rail tracks and the highway crossing Jerusalem from south to north. The members of the group strive to introduce social change through diverse modes of expression—some publicized, others as acts of a "commando guerilla" or a coded intervention in the social sphere. The group organizes ritual acts, performances, and guided tours, installs art on the city streets, and has even planted a communal garden and set up a workshop for neighborhood residents. www.muslala.org

Claudia De Martino
PhD in Mediterranean Social History, she is also a research fellow at the Studies and Research Department of Unimed, Mediterranean Universities Union. and she has been a teaching assistant since 2008 at Roma Tre University. Ms. De Martino has graduated in 2004 cum laude in History of Europe and the Mediterranean (BA) at the University "Roma Tre".In 2007 she graduated cum laude in Contemporary History (MA) at the University of Rome "La Sapienza". In 2007 she worked in Brussels at The Centre for European Policy Studies (Ceps) in the Research Area "Justice and Home Affairs"and in 2008 she spent a year at the Hebrew University of Jerusalem, with a European research scholarship (Emu 2) co-offered by the European Union and the Vrije Universiteit of Brussels, thus showing her eligible attention to Middle East Contemporary History. She is fluent in Hebrew and has a fair knowledge of Arabic. She has published several articles and essays.

Wendy Pullan
Wendy Pullan is Director of the Martin Centre for Research and Senior Lecturer in the History and Philosophy of Architecture at the University of Cambridge. She is Principal Investigator for "Conflict in Cities and the Contested State", an international and multidisciplinary research project based in the UK and funded by the ESRC's Large Grants Programme. In 2006, she received the Royal Institute of British Architects' inaugural President's Award for University Led Research for work on Conflict in Cities. Wendy Pullan has published widely on Mediterranean and Middle Eastern architecture and cities, especially Jerusalem, and has advised on issues to do with urban uncertainty and security. She is a Fellow of Clare College, Cambridge.

Daniela De Leo
University researcher and assistant professor in Urban Planning since December 2010. She has been research fellow (2008-2010) at the Department of Urban Studies of the University of Roma3, and CNR's fellows (2006-07). Graduated in Architecture in 1999, she was awarded a phd in "Rationality and operational

planning in the environmental field" in 2003 and a Master in "Planning for local development" in 2004 at the Faculty of Architecture of Naples. Here, since 2003, she has been contract teacher at university at different degree programs of the Faculty of Architecture, also performing the role of co-rapporteur on numerous thesis in urban planning matters. Since 2008, she has been also teacher as expert of the matter under "Urban and territorial policies" at the University of Roma Tre, and has lectured to Cornell's students during their Italian semester, in addition to having taught in many training courses and Masters. Moreover, she conducted research abroad at the Dusp, Dept. of Urban Studies and Planning at Mit, Massachusetts Institute of Technolgy, Uot, University of Toronto and University of British Columbia as well as the Université Libre de Bruxelles. She led and coordinated project activities in Italy and aborad. Her research work focuses on the problems and challenges of metropolitan areas, with particular attention to the cities of Southern Italy and the criticality of the development model supported by the urban policies. She has published over 50 articles including essays and monographs in Italian, English and French.

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