



Sustainable Architecture and Urban Development

Volume I

Suliman M. Fortea
Jamal Al-Qawasmi

The Hashemite Kingdome of Jordan
The Deposit Number at the National Library (2009/10/4432)

720

CSAAR (6 : 2009 : Amman)

Responsibilities and Opportunities in Architectural Conservation:
Theory, Education, and Practice \ Edited by Suliman M. Fortea,
Jamal Al-Qawasmi. -Amman: The Center for the Study of
Architecture in Arab Region, 2009.

(418)P.

Deposit No.: (2009/10/4432)

Descriptors: \ Urban Planning\\Sustainability\

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Sustainable Architecture and Urban Development

Volume I

Editors
Suliman M. Fortea
Jamal Al-Qawasmi

SAUD 2009
The Sixth International Conference of the
Center for the Study of Architecture in the Arab Region



Proceedings of SAUD 2009 Conference
Held at Department of Architecture and Urban Planning, Al-Fateh
University, Libya, 3- 5, November, 2009

ISBN: 978-9957-8602-8-8

Published by CSAAR Press,
The Center for the Study of Architecture in the Arab Region

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1. Sustainable Architecture
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Preface

The increasing urbanization of many parts of the world coupled with other globally critical issues such as environmental pollution, energy consumption, and resources shortage are resulting in major urban crises in many parts of the world. In an effort to explore and map the challenges and opportunities of sustainable development, Department of Architecture and Urban Planning at Al-Fateh University and the Center for the Study of Architecture in the Arab Region (CSAAR) have joined together to organize SAUD 2009 international conference on sustainable architecture and urban development.

There is global interest in reducing the adverse environmental impact of buildings including resource and energy consumption, waste and environmental pollution. The achievement of these goals will require substantial improvements in the methods used to design, construct, operate and manage the build environment. New sets of regulatory practices, indicators, measurements, and priorities are being introduced to enhance practices of sustainable development. The conference aimed to address these issue and other issues related to best practices of sustainability in urban design, planning and development in the Arab region and elsewhere. Of particular interest for the conference is sustainability in the Arab cities. These cities undergo one of the fastest rates of developments in the world. This rapid, often erratic, growth has not occurred without unwanted consequences in the built environment.

To engage meaningfully in the sustainable development debate, the conference organizers challenged architectural practitioners, educators, and researchers and their counterparts in the environmental design fields to develop a paper in a number of thematic tracks that would encompass not only the spatial and physical aspects of the built environment, but also the social, economic, legislative, and ecological contexts and consequences.

More than three hundred fifty authors from a diverse community of researchers responded with abstracts, and more than two hundred twenty of those submitted papers for blind peer review. The forty-seven papers that were selected for the conference come from a variety of architecture and urban development fields and have the potential for enhancing the interdisciplinary knowledge and practice of sustainable development. The critical nature of the subject has attracted authorship from around the world and therefore the content of the publication provides a global perspective on the subject. This two-volume publication has been organized into eleven chapters that correspond to the conference sessions: Sustainability in Developing Countries; Sustainability and Contextual Architecture; Sustainability Theory; Eco-Design and Sustainability in Architectural

Education; Cultural Heritage, Conservation and Sustainability; Reflections on Sustainability; Socio-Economic Issues; Sustainability and Community Participation; Eco-Tourism; Sustainability and Environmental Management; Green Open Spaces.

Ideas expressed by authors range from empirical investigations to conjectures about various issues related to sustainability of the built environment. The two volumes provide no definitive answers and, as a result of the rapid change in the field, some of the claims made may seem quaint and outdated almost immediately after publication. Papers suggest that the only constant may be change and the future of the built environment may depend on our ability to keep up.

The Editors,
Tripoli, 2009

Planning in Areas of Political Conflict: The Eradication of Collective Memory

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Abstract

As part of a Research Doctorate in Architectural Composition, this paper discusses the problem of sustainable development where conflict is latent among peoples of different ethnos, traditions, cultures, where architecture - used for realizing political aims - assumes a fundamental role in operating a direct influence on social behaviour, on living conditions in inhabited areas, changing them by imposing spatial limits and policies of social exclusion. Subject of the research lies in the reasons for an architectural project in extreme conditions, where architecture must *live* within the conflict itself. For this purpose I am concentrating on that between Israel and occupied Palestine where the state of war has become a daily reality in which urban projects are often involved; in a context such as this, an attempt to equate civil architecture with military strategy is the very negation of sustainability, nullifying any notion of the city as democratically-run community. The concept of sustainability, concerns a sphere of investigation identifiable with a variety of themes. My purpose is to enquire into the concept of social sustainability, posing the question: can we really talk of "sustainable development" in cases where conflict has become a part of daily life and where deeply rifts generate constant opposition among peoples sharing a common territory? In such cases it is perhaps the concept of sustainability itself that is in question, requiring a new definition in the light of further investigation. A study has been made of conditions caused by conflict in some case-studies, chosen as providing themes applicable to situations other than those prevailing within the Israeli-Palestinian conflict; such as the ones specified in the keywords. Situations such as these are often considered as remote, as belonging to places far removed from our daily lives. But the essence of these phenomena is clearly not confined to areas of open conflict. I shall therefore conclude by describing others from different parts of the world to show that, seen in a wider context, the basic features of these situations are much more closely reflected in our nearer

surroundings than is generally recognised, even if not so clearly discernable.

Keywords: social and spatial exclusion, uprooting and exile versus localised identity, destruction of collective memory and shared places, significance of 'ruin', architecture military strategy, historical-political-spatial exploitation.

1 Israel and the West Bank: Areas of open Conflict

1.1 Legal code and organization of space in occupied Palestine



Figure 1: Har Homa, Israeli village. Photo by IMEMC.



Figure 2: Dheishah, Palestinian village. Photo by E. Bartolomei.

A permanent feature prevailing in these areas is one of simultaneous conflict and reconstruction, characterized by 'periods of emergency' when, in the process of building sustainable social development -the state of balance between an area and the communities that have settled there- a crisis situation arises causing serious ruptures in urban and social structures. Exploiting these situations as opportunities for establishing legitimacy, the temporary structures set up during the emergency become permanent. Investigation on the degree of social sustainability in such environments therefore means facing the dynamic problem of change and inclusion of social groups involved in processes of rapid change in areas of conflict. Examples of this are clearly seen in Israel's urban plans for the West Bank; these aim at prevention of expansion of Palestinian towns and villages; ensuring availability of free areas, first declared as open spaces but then used for new Israeli colonies. This creates artificial 'islands' of occupation, controlled by rigid planning rules and governed independently of the

surrounding area (Fig. 1). The nearby Palestinian villages, under pressure from population growth, are forced to resort to unlawful expansion which, however, has to be of a 'temporary' nature if the inhabitants are to maintain their status of refugees, so necessary for a return to their former homes (Fig. 2). Further, the constant presence of Israeli soldiery and of commercial enterprises interested in development, adds to the temporary and unsettled nature of the area, definitively preventing any possibility of sustainable growth at social, economic and environmental levels within the Palestinian villages. The concept of sustainability is in fact closely linked to socio-economic and demographic questions: the growing Palestinian population forcibly restricted within increasingly smaller areas, adversely affects any possibility of a balanced distribution of population vis-à-vis territorial resources, leading to overcrowding, over-exploitation of land, lack of primary facilities and services, with negative effects on urban conditions and on the daily life of the community, essential requisites for achieving sustainable development; a situation clearly expressed in a report on Palestine dated 29.06.06 issued by the *Regional Centre for Planning and Cooperation (CRIC)*, an NGO founded in 1983 at Reggio Calabria) which states that the greatest obstacle to creation of sustainable social life in the area is represented by Israeli military occupation around the settlements involving many forms of encroachment -roads for use by settlers only, buildings to protect the settlements, fruit trees cut down and olive groves destroyed to create "areas of security" around them- in addition to the presence of the high wall that occupies fertile ground and which divides and isolates entire communities.

Before discussing specific cases, four maps will show how the State boundaries were progressively changed from 1947 onwards (fig. 3).

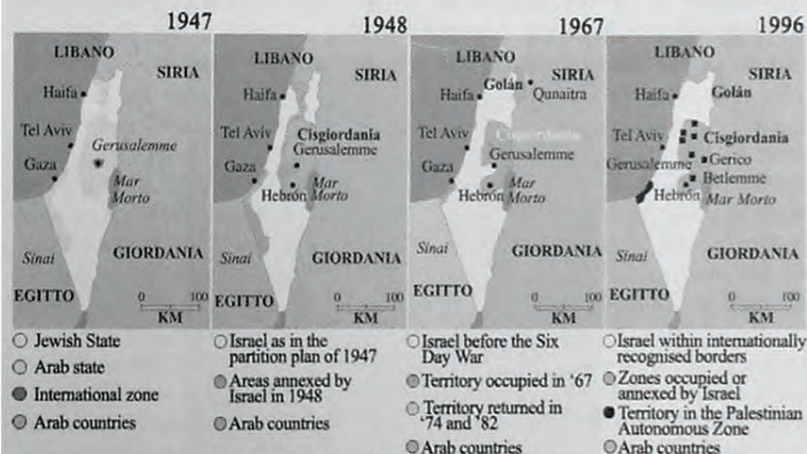


Figure 3: Changes of the State boundaries from 1947 onwards. Maps by Millan, S., Herran, A., Rubio, E. in *Storia del processo di pace*.

1.1.1 Social exclusion and control: Har Homa

The colony of Har Homa (prior to 1967, Abu Ghneim in Arab), lying between Jerusalem and Bethlehem, is a case typical of many other Israeli settlements in the West Bank (Fig. 4). From the legal standpoint, a brief review of the main events that led to its establishment is sufficient to outline the chief strategies used by the Israeli government to further a policy of continually increasing the number of its settlements. According to a reconstruction of the various stages of development, described by Alessandro Petti in his book *Arcipelaghi e enclave*, in 1940 this hilly terrain was purchased by a group of Jews and planted with pine trees by the National Jewish Fund (Fig. 5). During the Arab-Israeli war of 1948 it passed under the control of Jordan until 1967 (the Six-Day War) when Israel included it within the municipal boundaries of Jerusalem. Under the terms of the Town Plan for East Jerusalem it was designated as an open space, therefore not for building, but in 1980 new housing plans came into effect. In 1991 it was expropriated for “public purposes”, this being followed in 1997 by plans for building which included confiscation from the previous Israeli and Palestinian owners and establishment of a new Israeli settlement (Fig. 6). Till then, the hill of Abu Ghneim had been considered as one of the largest forests in Palestine. The Arab residents took action before the High Court on the grounds of discrimination and expropriation, as only the Israelis benefited from a measure taken in the ‘public interest’, but their case was rejected. The Palestinians, supported by the European Union and the United Nations, declare that the settlement is illegal as violating the Oslo Agreement since it partly lies south-east of the Green Line agreed between Jordan and Israel at the end of the 1948 war. In spite of this, expansion at Har Homa still proceeds apace (Fig. 7); in 2008 tenders were placed for 130 new housing units, while a further 500 houses were already being built, destined for the most part for young families seeking accommodation in Jerusalem at accessible prices.



Figure 4: Har Homa, Lifta, Sheikh Jarrah, Silwan. Adaptation of a Google map. A. Terenzi.



Figure 5: Har Homa 1997. Photo by ARIJ, Applied Research Institute-Jerusalem.



Figure 6: Har Homa 2005. Photo by ARIJ.



Figure 7: Har Homa, stages of expansion: 2000-2004-2005. Photo by ARIJ.

As confirmed by investigations conducted by the Israeli architect Eyal Weizman and published in journals and interviews in *La Repubblica* (Brandolini) and in *Corriere della Sera* (Bucci), Har Homa also provides an example of how space becomes used for colonies in the occupied areas. Groups of houses on hilltops, with or without fencing, but conveying the idea of a fortress adapted to civil purposes (Fig. 6), are laid out in radial form for defence and visual control; roads are built ringwise to facilitate a series of small private housing units, often prefabricated and carried up by plane. Public buildings occupy the innermost ring. From above it is clearly seen how the layout of these villages adheres to the shape of the land, roads that seem to follow each single contour at the different levels, an overall design in which the urban and the natural coincide. “Artificial islands” that reduce the surrounding country to fragments, brightly lit up at night contrasting with the gloom of the Palestinian villages in the valleys (Fig. 8). Like Har Homa, the other settlements at East Jerusalem were also built on land occupied by Israel after the war of 1967. According to an article by Mel Frykberg published on 28.08.08 by *Inter Press Service IPS* (a no-profit cooperative founded in 1964 in Italy), in the West Bank 430,000 Israelis live illegally, while 135 colonies (including East Jerusalem) have secured recognition by the Ministry for Internal Affairs.

Policies of integration and social justice, of cultural interdependence and cohesion among the communities occupying an area should represent the essential principles for sustainable development and social life. In a territory split up by boundary walls and national border lines dividing two separate worlds, the only chance for socially sustainable development would lie in the creation of shared areas for social integration and in the achievement of territorial and urban balance on both sides of the boundaries. In actual fact, however, the physical break-up of the territory created by military policies of control and exclusion produces a diametrically opposite effect, reinforcing the belief in both peoples of inevitable alienation and of hostility one towards the other.



Figure 8: Contrast between Israeli village (above) and Palestinian village

1.2 The value of collective memory

Establishment of the State of Israel, or Nakba (catastrophe) in Arab, has meant the destruction of hundreds of Arab villages: the aims of Zionism, summed up in the words “*a land without people for a landless people*”, have turned out to be a false hope, as proved by the existence of the refugee camps in Lebanon, Jordan and the West Bank. But what did these buildings represent, and what did their destruction mean?

In his book, *L'architettura della città*, Aldo Rossi, in recalling the position taken by Maurice Halbwachs in *La Memoire Collective*, identifies buildings and monuments as keepers of a community's collective memory, their destruction therefore representing an attack on that memory. According to Micha de Haas report about a conference held in Amsterdam on the 14-05-06, titled “*Reconstruction of Memory*”, once destroyed, such an object is lost for ever; the message behind the deed is categorical, just as it would be to build a church in the Alhambra, convert the Byzantine church of Hagia Sphia into a mosque, or build a cathedral in the Cordova mosque; beyond the mere change in function, such acts would convey a message.

The birth of the State of Israel, and departure of many communities that lived there, saw much destruction of villages and buildings. The violence of destruction was followed by similarly violent reconstruction justified in the name of the collective memory of a people, but in fact serving political and economic interests: interests that were to decide what, where and how rebuilding was to be done, perpetuating an unending sequence of destruction and reconstruction.

While on this subject and considering the case of Jerusalem and its surroundings, some of the most interesting observers can be identified for an understanding of the conflict. Jerusalem is strategic from many points of view, claimed as their own by two peoples, and by each of three religions: the extremist Moslems denounce the claims of the Jews as fraudulent, the nationalist Jews want it to be the undivided capital of Israel, the fundamentalist Christians proclaim the forthcoming “*Second Advent*” when the entire land will finally accept the Christian faith. Against this complex and contradictory background, examples of three towns – Lifta, Sheikh Jarrah and Silwan - will be considered (Fig. 4). Discussion of these cases will show how affirmation of the concept of collective memory - directly linked to cultural identity and local landscape of a community, to the environmental values and historical continuity of some particular group - is of fundamental importance in realizing sustainable development, as so well expressed by Serge Latouche: “*only through collective memory, through a synthesis of accumulated knowledge, of differing abilities and experiences, can a society responsible for a sustainable future be imagined*”.

Collective memory is in fact the principle underlying a common culture, a possibility of becoming a community, a feeling of belonging - by tradition and customs - to a community. In this lies the importance of its heritage of buildings in keeping the various cultural identities alive, as affirmed by Professor Carlo Socco (lecturer in urban planning at Turin Polytechnic) when he states that “*Collective memory consists in a fresh interpretation of how a life has been lived, which never happens in a vacuum, but in the materiality of places that have been its theatre. Collective memory must therefore have its own imaginary landscape without which we cannot know where we are or where we want to go. (...) Our landscape represents us, it tells of our past and forecasts our future*”. The destruction of villages means the loss of the collective memory of a people; that sense of eradication, of estrangement, of exile which it produces, denies any possibility of pursuing a policy of sustainable social development based on a concept of stability.

1.2.1 Sheikh Jarrah: its strategic importance



Figure 9: Map of Sheikh Jarrah.



Figure 10: Israeli flags on arab houses.

Occupied by Israel in 1967, Sheikh Jarrah is a small urban district inhabited by 250,000 Palestinians, situated north-east of Jerusalem close to what was the boundary line separating the Arab and Jewish quarters of the city prior to that date. As documented by an article of 10.11.2008 in “*America Oggi*” (A daily newspaper published in Italian in the United States), its misfortune lies partly in

the strategic value of its position, close to a main north-south road through the city, and partly to the presence of the tomb of rabbi Saint Shimon visited by many Jews (Fig. 9; adaptation of a Google map. A. Terenzi). Nir Barkat, Mayor of Jerusalem, aims to demolish the “illegal” Arab houses to make way for a new Israeli colony on the outskirts of the Palestinian part of the city. Having lived for years in fear of being obliged to leave their homes, the inhabitants have presented numerous appeals to the High Court. But even before the State of Israel was founded, and in view of the many disputes that had arisen, the Court had decided to assign the land to a Jewish religious association and had authorised clearance of a number of houses to make it available for building. The first Israeli families took possession in 2002 (Fig. 10, photo by *Land Research Center*). Sheikh Jarrah is only one example of how the Palestinian sector of Jerusalem has been subjected to invasion by Israeli colonies.

1.2.2 Silwan: ancient Jerusalem and a distorted use of history



Figure 11: Map of Silwan, 1865 (photo by *Public Archaeology*) and today (Adaptation of a Google map. A. Terenzi).



Figure 12: Silwan in days past (photo by *ImageEnvision.com*) and today

An important objective of the Israeli political right-wing parties is to “regain” Silwan, at the foot of the old city under the Wailing Wall and near the Al Aqsa Mosque (Fig. 11), with its stone and carbon-ash brick houses, sloping southward in a valley inhabited by 40,000 Palestinians (Fig. 12). According to biblical

tradition this was the home of King David, clearly an area of great historical, archaeological and religious value.

It is just this historical value which is a misfortune for the majority of Silwan’s inhabitants. Entry to Silwan coincides with that to the Archaeological Park of King David visited in 2007 by 350,000 tourists. According to an investigation by Michele Giorgio, published on 21.11.08 in *Il Manifesto*, the project was financed by *Elad*, a building company that manages the park and since 1980, has made ceaseless attempts to gain ownership of as many houses as it can in the area.

The building of colonies for the settlers, who claimed a biblical right to the land, began in the ‘90s, and involved taking over Palestinian houses around the site. The area of main excavations was then assigned to settlers and new houses were built inside the park. The progressive extension of the Archaeological Park with the continuous discovery of new sites, ate up more and more ground, with excavations even under the Palestinian houses creating a risk of damaging their foundations. Armed Israeli guards do their rounds day and night, television cameras are installed at many points, public areas have become prohibited for the Palestinian population.

The Jerusalem Municipal Authority has approved a plan presented by Elad for a new housing complex (with a synagogue, nursery school, library and parking facilities for a hundred cars) in preparation for which demolition was begun in 2008 of 88 Palestinian houses considered illegal.

Many Israeli archaeologists have started protest movements against this exploitation of biblical archaeology for the purpose of approving government policy and justifying expulsion of Palestinians. They declare that the site contains twenty or thirty historical strata dating from 5000 BC to the present day, and that there is no proof that King David ever lived at Silwan. In this connection, Raphael Greenberg, professor of archaeology at Tel Aviv University wrote as follows in the journal *Public Archaeology*: “Their incorporation of this site into the Jewish-Israeli narrative is multifaceted, mixing religious nationalism with park tourism theme. The past is a palpable presence used both to shore up the new Jewish settlers’ claim for primacy and to attract Bible-oriented tourism. As a result, conflict with local Palestinians occurs at the very basis of existence, where the past is used to disenfranchise and displace people in the present. The volatile mix of history, religion and politics in the City of David/Silwan threatens any future reconciliation in Jerusalem, which must be based on the empowerment of local people and the adoption of a proactive inclusive archaeological stance in which the many voices of the past are considered.”

Elad, however, using archaeology as a political weapon for claiming a right to the land, refers solely to the Jewish period exhibiting only those findings that will support its theory.

In an attempt to publicise little known facts, a group of these Israeli archaeologists arranged an alternative tour called “*From Siloe* (Jewish name) to

Silwan”, which unfortunately has only attracted a dozen or so visitors at a time, compared with the 350,000 tourists who annually take part in the tours arranged by Elad. The situation is further worsened because budget limitations are such that the Authority for Antiquities (which employs the Israeli archaeologists) needs the funds provided by Elad.

I will conclude by reporting a question raised by Yonathan Mizrahi, former Israeli archaeologist, employed by the Authority for Antiquities: “Whenever a Christian archaeological site is discovered in Israel, should it perhaps be assigned to the Vatican and the Israelis driven out of their houses?”

1.2.3 Lifta: the ‘picturesque’ ruins of destruction



Figure 13: Abandoned Palestinian village of Lifta. (Photo by Google Earth).

Lifta is one of the many villages that the Arabs were forced to abandon in 1948, but unlike nearly all the other cases, the ruins of their house are still there 57 years later (Fig. 13). Historical photographs show white buildings on the hilltop against a background of an abandoned Arab village: after 1948 the Israeli inhabitants built their houses near the ruins of the Arab villages which, after a time losing all significance, become merely part of the landscape (Fig. 14, photo by Micha de Haas report). Some of these abandoned houses have been occupied by Israeli artists and intellectuals, but most of them are still left empty.

A plan to save Lifta, worked out in the 1980s, was recently revived and is now part of an ambitious design for entry to Jerusalem (which includes the Calatrava bridge). The plan proposes to transform the ancient Palestinian village into an exclusive complex for Americans. Some of the old houses are to be renovated, intended as a picturesque element of the landscape; there will be a museum of old agricultural machinery from the Arab villages, but presented as part of biblical history. As explained in an article by Dafna Golan-Agnon, a sociologist who teaches in the Faculty of Law at the Hebrew University, published on 02.02.05 by the Israeli daily newspaper *Haaretz*, many initiatives have been undertaken to stop this plan, some Israeli and some international. The houses of Lifta should be protected partly to recall the environment as it was before establishment of the State of Israel, and partly to preserve the collective

memory of their people; but these houses are in fact a tangible reminder of a disturbing reality: that of the Palestinian refugees who still live in the many camps set up in the West Bank, at Gaza, in Lebanon, Syria and Jordan.

Lifta may be considered as a case representing two highly complex aspects of this conflict: the ruins of the village to be preserved, but also – were they to become a monument to Nakba – confirmation of the idea that Lifta’s Arab houses commemorate part of an irretrievable past. It may well be that the only possibility is a legal solution of the right to return but, prior to 1948, there were only a few thousand Arabs at Lifta; three generations later there are nearly 30,000 and fitting them all into this small town would be problematical.

Agnon concludes his article with an appeal for hope: “It is possible and proper to develop Lifta as a village that preserves the historical Palestinian memory of the place. Repairing its buildings and turning it into a place of study of the past could be a focal point for reconciliation between Jewish and Arab citizens, forming a basis for dialogue about a common future and offering an experience that help to lead to a solution of peace with our neighbours.”



Figure 14: Israeli constructions in 1950 with the abandoned arab village on the back ground (left side) and view of an abandoned arab house, today (right side)

1.3 The unseen aspect of eradication

The descendents of the 700,000 Palestinians who fled from their villages in 1948 now number over three and a half million. *Zochrot*, an Israeli NGO, carries on a battle for recognition of their right to return, identifying the places where over 500 of their villages were destroyed and attempting to discover some architectural testimony of what once existed. Many of these areas have been left bare and perhaps some of them could be rebuilt.

In response to an invitation from *Zochrot*, documented by Giorgio Bernadelli in an article published on 01.08.05 in the on-line edition of the journal *MissionLine*, a group of residents from the Baram kibbutz, at the border with Lebanon, agreed to meet some Palestinians from the Arab village of Bir`rem on whose land the kibbutz was built after 1948 (Fig.15,16; adaptation of a Google map. A. Terenzi). As a result the kibbutz people agreed to rebuild Bir`rem next to Baram where, as the present map shows, there is ample space. Cases of this kind do already exist, dozens of small Palestinian settlements all over Israel having grown up spontaneously close to the original villages. Such settlements are of

course considered illegal by the Israeli government which denies them any official recognition. Living conditions for their inhabitants are very similar to those prevailing in the nearby refugee camps.

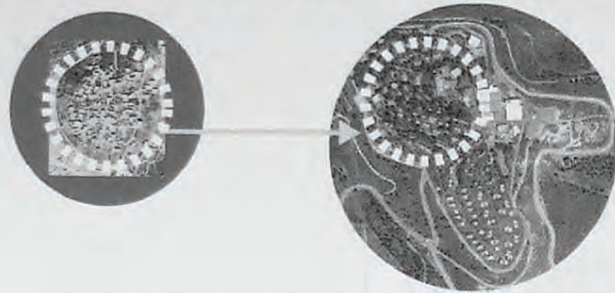


Figure 15: Bir'em, arab village in 1946 Figure 16: Baram, actual Israeli village

1.3.1 Ein Hud: its fight to regain identity

This last case to be dealt with shows more explicitly how impossible it is – apart from any denial of the concept of social sustainability – to promote some form of independent and sustainable economic development within a community. Near Haifa there is a “double” village (Fig. 17; adaptation of a Google map, A.Terenzi); the ancient part – the Arab village of Ein Hud abandoned by the Palestinians in 1948 – did not however suffer the same destruction as hundreds of other Palestinian villages. The following news item is taken from a number of publications and from exhibitions organized by the *Foundation for Achieving Seamless Territory (FAST)*, an association of Israeli architects and planners, dedicated to exposing the global abuses of ideological planning, as found in Israel’s unrecognised villages, like Ein Hud, and in offering alternative solutions. Used in 1951-52 for training the Israeli army in house-to-house fighting, it was saved from further destruction by a Rumanian Dadaist of Jewish origin who had emigrated to Israel a few years earlier and who persuaded the government to turn Ein Hud into a village for artists professing Dadaism. The village was rebuilt (including conversion of the mosque into a restaurant and bar) and given the Jewish name of Ein Hod (Fig.18, photo by flickr.com). A community of Jewish artists now lives there.

Meanwhile, about two km away the original inhabitants continued their lives in makeshift dwellings lacking water and electricity but forming the new village of Ein Hud Al-Jadidah (New Ein Hud; Fig. 19, photo by FAST); today it is inhabited by a small Palestinian community and, although a real village, it is also a “ghost” village not shown on any official maps.

Between 1992 and 1996 the Israeli government (Rabin and Peres) decided to give recognition to the village. Water and electricity were to be provided, possibly a school and an asphalted road in place of the hilly footpath which only the more powerful cars could use. The Netanyahu government came into power in 1996 and all progress ended. For years the Arab inhabitants of Ein Hud Al-

Jadidah, Israeli citizens, have been fighting to improve their living conditions, asking for a minimum of roadway connections and the services guaranteed for any inhabited village. They have also acted on their own initiative, including the building of a school, but many services, such as a health service, are lacking so that even a minor accident may be dangerous. In 2004 the government proposed a master plan: a military area to occupy the centre of the village and demolition of a large number of houses and shops, which meant crowding the population into a smaller space with even more restrictions on their already reduced freedom of movement. This plan was opposed by FAST which announced an international competition to design a new master plan for Ein Hud in opposition to that of the government. The idea was to produce a sustainable plan based on the community’s possibility of development linked to local resources, promotion and sale of local agricultural produce, and tourism.

Ancient Ein Hud reposes on its history: looking to the future, the inhabitants of new Ein Hud strive to make the village a symbol of the battle for recognition common to all the over forty villages (Arab and Bedouin) still ignored by the Israeli government.



Figure 17: Israeli village of Ein Hod near to the Palestinian village of Ein Hud



Figure 18: View of Ein Hod.

Figure 19: View of Ein Hud.



Figure 20: Gated Community. Figure 21: Panopticon. Figure 22: La Martella.

2 Conclusions

This paper proposes to bring out the fact that, although the situation of conflict exists between Israel and Palestine is so evident, such situations are far more widespread than is often thought. In many towns and cities throughout the world policies of security are being adopted as a defence against real or imaginary threats. The troubled state that has emerged in the Israeli-Palestine context may help towards an understanding of other situations more closely linked to our own lives, and may lead to an appreciation of the role that architecture can play in influencing aspects of social behaviour, and directly affecting the use of space and how this can be transformed.

Episodes of spatial and social exclusion are present, as we know, and according to the analysis by architect Petti in his book *Arcipelaghi e enclave*, in European countries as well: they may arise in attempts to prevent urban decay, to limit the freedom of “dangerous” social elements, at times even to provide exclusive luxury environments. Urban forms of this kind are created to satisfy requirements of protection and control.

From among many examples, mention may be made of the American Gated Communities (Fig. 20, photo by Dean Terry) building complexes set up against crime and for the protection of property where, instead of the State, the building contractor decides allocation of space to build fortified housing blocks for rich owners who want to be secluded from the general situation of social and urban decay: something similar happens with the featureless housing blocks in the outskirts of many Italian towns, as is happening in Milan, including the Santa Giulia complex designed by Norman Foster. To these cases of ‘voluntary segregation’ others of forced segregation may be added, for example the Centres for Reception and Temporary Stay (CPTA) for immigrants, particularly widespread in Italy, a new form of exclusion and control similar to the ancient lazar houses, the Jewish ghettos or the Panopticon model (Fig. 21, from Jeremy Bentham’s book: *Panopticon ovvero la casa d’ispezione*), described by Foucault as a model of power in contemporary society, an instrument of social organization. Based on principles of continuity, visibility and clarity of intention, this type of organization may serve many purposes not only as a prison, but also as a hospital, factory or school creating the paradoxical duplicity of a structure in which imprisonment, treatment and reception coincide.

Even without actual military conquest and by imposing an equivalent foreign means of control, we know that it is economic domination and the power of money that destroy the roots of a community together with any identity of its birthplace. The sense of total uprooting and abandonment so created is expressed in a variety of ways: one example from among many is provided by the 16th century Jewish cemetery in Thessaloniki, destroyed after deportation of the Jewish community in 1943 and quickly replaced by the new university, leaving no trace behind it and using many gravestones to pave paths and swimming pools for the SS; or the historic village of “La Martella”, part of the small town of Matera in south Italy, and of UNESCO’s World Heritage program, on account of its historic “Sassi” (stones) – a form of cave dwelling – (Fig. 22, from Sassiweb.com), one of the most important and widely recognised remains of a peasant community ever built in Italy as part of an emergency housing measure after the Second World War and aimed at perpetuating a local traditional model. For years now the historical centre of the village has been subject to decay, its inhabitants living in a situation of acute discomfort, and daily risking accidents on unstable and dangerous roads and paths; the ancient stone cottages on the outskirts of the village, bearing witness to a former tradition, are today little more than piles of rubble destined to disappear together with the last traces of a collective memory.

This short list of cases describe only a few examples of what might be a much wider panorama that certainly deserves further investigation and study.

In conclusion, and returning now to the concept of sustainability raised at the beginning of this paper, I would say that, to talk of “sustainable development” in a situation of conflict, whether evident or latent, is extremely difficult, or even out of place, misleading: a project defined as “sustainable” might be considered as such within a given context, but might be its very opposite if an attempt at legitimization were made in a different context. In a situation characterized by a chronic state of conflict among social groups, it might be more appropriate to focus attention on another concept, that of welfare and common utility, in the sense of satisfying shared needs, the only means by which conditions of fairly distributed human wellbeing can be ensured. This concept is explained in a publications for a doctorate by Mustafa Al Hawari who believes that that the primary aim consists in “pursuing a policy of territorial integration, seen as a mutual knowledge of the area concerned and of its common needs (in addition to those of each side in the contest), identifying the areas and fields of common interest to develop towards a bilateral type of cooperation”. This would mean putting into effect collaboration between the various communities, that identifies shared social languages aimed at satisfying individual aspirations of cultural expression and identity, but converging on substantial values.

I would like to close with a thought from Braudel: “for any social reality, space is the first necessity”; architects need to study the kind of dramatic situations I have described, which put to the test the fundamental reasons of their role in society, and indicate the positive results which their profession can achieve for humanity.

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