Architecture of Reconciliation
JERUSALEM

Leah Baum
Master of Architecture
University of Detroit Mercy
Advisor: Noah Resnick

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HISTORY
JERUSALEM **R**
HETEROGENEOUS CITY **E**
HOMOGENEOUS COMMUNITIES **L**
CONTRADICTIONS **I**
POLITICS **G**
I
O
N

The thesis is an in-depth study of the Green Line that divided Jerusalem physically between 1948 to 1967. This research is focusing on the architectural intervention of reconciliation and urban fusion in the city, taking the invisible, yet visible, borderline as the area of study and investigation, trying to build bridges between communities in the most challenging areas of the city.

The thesis proposes satellites of urban spaces on/near the Green Line, trying to fusion divided Communities. Three sites were picked, and the thesis suggests a schematic design for one main site, and analysis and theoretical design intervention for the other two sites.

" (...Jerusalem is) An operation that was left open"

(Yehuda Amichai)

THE OLD CITY

AERIAL VIEW OF JERUSALEM
Image Credit: Goolgemaps.com

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DEFINITIONS AND SEMANTICS

In the research, a great deal of effort was done to bring the facts as they are and not from a subjective perspective. However, the author of this research is a Jerusalem born, Israeli. As such, the terminology and naming of events used in this book might refer to the Israeli's terminology. There is no intent to subtract or disrespect the Palestinians' side, but since each side of the conflict names every historical event differently, and since the author is an Israeli, the terminology used in this book would use the Israeli adopted names. In addition, in order to help the reader understand the terms used in this research, definitions of the terms used in the book are presented.

Jerusalem/Al-Quds - Jerusalem is the Jewish, biblical name of the city – the roots of the word in Hebrew is S.L.M meaning complete/ peace. Al-Quds is the Arabic name for Jerusalem – the translation is "The Holy One."

The British Mandate of Palestine - a period between 1923-1947 when the British empire controlled the land amongst other countries and states. In 1947, the United Nations adopted the Partition Plan calling for two independent states for Jewish and Arabs living in Palestine.

The State of Israel - the State of Israel proclaimed its independence in 1948.

The State of Palestine- the State of Palestine proclaimed its independence in 1988.

The War of Independence/ The Nakba/ The 1948 Arab-Israeli War – the war of independence is the Israeli term for the 1948 Arab-Israeli war where seven Arab states formed a military coalition to fight the new state of Israel. The Nakba, meaning "the disaster", is the term Palestinians use to describe the event of the war where approximately 700,000 Palestinians fled or were expelled due to the Arab coalition losing the war (while roughly an equal number of Arab Jews were expelled at the same time from their homes in Arab countries).

The Six-Day-War/ the 1967 war- a war between Israel and Egypt, Jordan, and Syria on June 1967. After winning, Israel applied its law to East Jerusalem, unifying the city (unlike the West Bank). The application of this act- every Jerusalemite, Palestinian or Jordanian, can become

a citizen of Israel.

Note: the United Nation does not recognize East Jerusalem as Israel, and its official stand is to work out the borders in a peace agreement.

Green Line/ pre- 1967 border/ 1949 Armistice Border- The border agreed upon an armistice agreement between Israel and the armies of Egypt, Jordan, Syria, and Lebanon.

Unified Jerusalem- In 1967, Israel applied its law on East Jerusalem, uniting the city.
The application of this act- every Jerusalemite, Palestinian or Jordanian can become a citizen of Israel as well as having residency rights as Jerusalemites including healthcare, education, and other benefits.

East Jerusalem- the urban areas outside the Green Line in the city's municipality.

West Jerusalem- the urban areas inside the Green Lines in the city's municipality.

Arab residents of Jerusalem- the collective identity of different population groups in Jerusalem are a complex academic and political subject (Stern). Most of the Arab residents who live in East Jerusalem identify as Palestinians even if they have Jordanian citizenship, Israeli citizenship, or they are stateless. The term used in this research to describe the Arab population of East Jerusalem would be 'Arab residents of Jerusalem.' By using this term, there is no intention to deny the collective identity of the Arab population but to simplify a complex reality.

Jewish residents of Jerusalem- Israeli-Jews and Jewish residents who live in Jerusalem.

"The air over Jerusalem is saturated with prayers and dreams
like the air over industrial cities
It's hard to breathe
And from time to time a new shipment of history arrives
and the houses and towers are its packing materials."
(Yehuda Amichai)

Jerusalem has a unique element that makes the city like no other city in the world. During significant periods of history, Jerusalem suffered from poverty, wars, destruction, and challenges. Yet, the city resisted it all and survived against all odds. Jerusalem is the only city in the world that established its place in the history of the three monotheistic religions as well as in the history of many other nations (Safdie, 31).

Jerusalem became a capital city by the year 996 B.C. when King David made it the capital of the kingdom. Following that, King Solomon expanded the city by 961 B.C. and built the first temple in Jerusalem, making Jerusalem the holiest city for Judaism, the first monotheistic religion (Safdie, 31). Giving the city such significance still does not promise the city's status and place in history. Th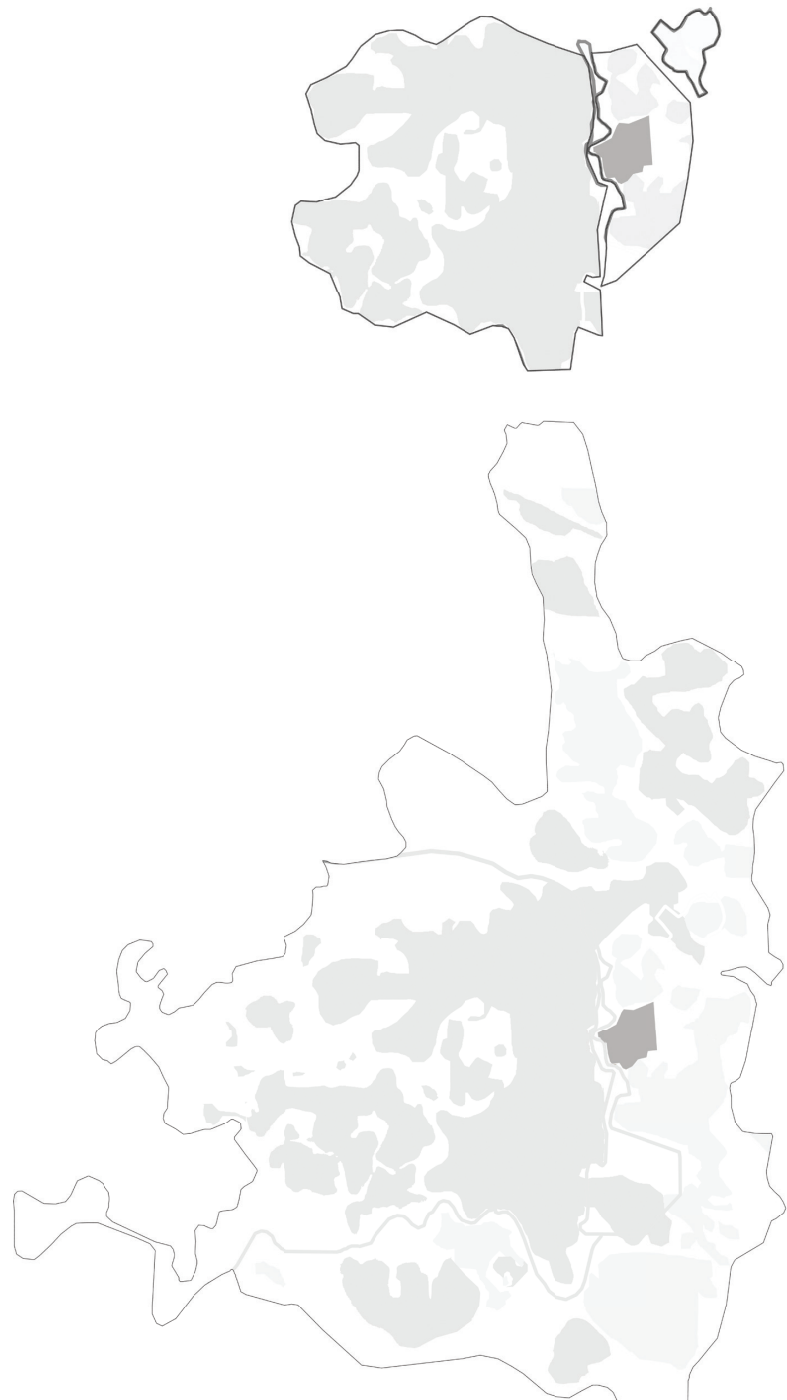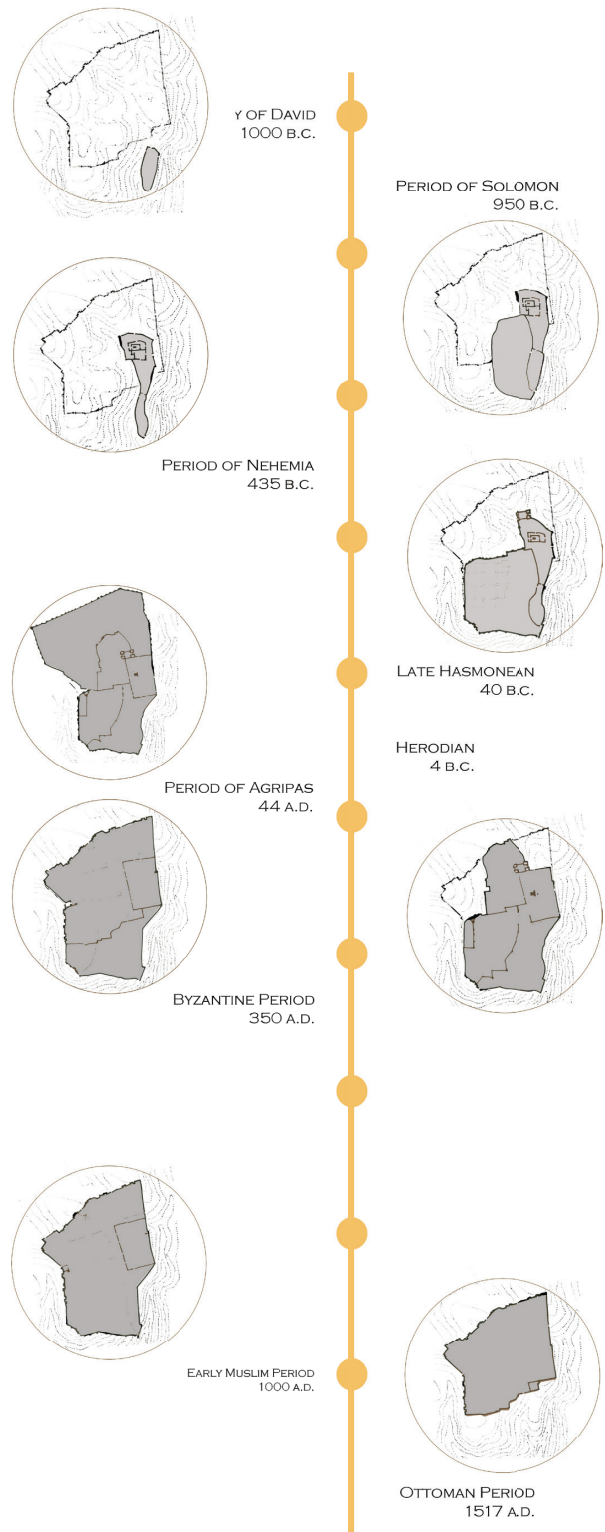ere were many other cities in the Middle East that for a short time were a significant place for an emerging nation or religion only to decline as that particular civilization gave way to another. Unlike many other cities, Jerusalem resisted all challenges to be introduced to the world as the greatest site of physical destruction and renewal known to history (Vale and Campanella, 181). Jerusalem was destroyed and rebuilt, destroyed again and rebuilt once again, and by the first century A.D., it served as a significant place not only to the birth of Judaism and Jews but Christianity as well. After Islam emerged in the sixth century and determined its birth center in the Arabian Peninsula, Islam did not ignore Jerusalem and gave it a unique sacred place as the place where the prophet Mohammad embarked on his Night Journey to heaven (Safdie). The holiness of the city did not stop the destruction of it. For 4,000 years, Jerusalem knew wars, earthquakes, fires, twenty sieges, two periods of total desolation, eighteen reconstructions, and at least eleven transitions from one religious faith to another (Vale and Campanella, 181). "This cycle of trauma has resulted in a variety of outcomes; among them are demolition without reconciliation, repeated renewal, no destruction at all, and the conscious maintenance of ruins" (Vale and Campanella). Also, the religious importance given to the city, the land of Israel- Palestine was located on the crossroads traversed by each of the major civilizations. The land's position between Egypt to the south, Assyria and Persia to the northeast, and Greece and Rome to the Northwest meant that all those civilizations had to go through the land of Israel- Palestine to reach geopolitical objectives. The main armies, conquerors, and colonizers that came upon Jerusalem are the Egyptians, the Hyksos, the Greeks, the Romans, the Byzantines, the early Muslims, Crusaders, the Mamelukes, the Ottomans, and the British. The British conquered the land up until recent time with the Israelis and Jordanians making claims on the city and in current times Israelis and Palestinians (Safdie).

Jerusalem's Borders and Size by Years

Y OF DAVID
1000 B.C.

PERIOD OF SOLOMON
950 B.C.

PERIOD OF NEHEMIA
435 B.C.

LATE HASMONEAN
40 B.C.

HERODIAN
4 B.C.

PERIOD OF AGRIPAS
44 A.D.

BYZANTINE PERIOD
350 A.D.

EARLY MUSLIM PERIOD
1000 A.D.

OTTOMAN PERIOD
1517 A.D.

Extent of Urbanization

Extent of Urbanization
by 1910

Extent of Urbanization
by 1948

Extent of Urbanization
by 1967

Extent of Urbanization
by 1980

POLITICAL AND SOCIAL CONTEXT IN CONTEMPORARY JERUSALEM

Applying sovereignty on East Jerusalem in 1967 by Israel caused not just the unification of the city but also the unification, in many aspects, of the two economic systems. The population from both sides are "crossing" the Green Line to shop, work, and learn in shared spaces. However, in reality, the shared economic system is one-sided, where most of Arabs come to shop, work, and study in the west side of the city while the commercial center of Jewish residence is still the western part as well. The only exception is the Old City, where Jews shop in Arab-owned businesses. This reality is understood, yet needs to change, since the economy on the west side was stronger and more stable before the unification. Also, Israel unified the city, and Arab residents of the city might not accept Jewish residency in some areas on the East side. Research shows a significant increase of

Arabs working and learning in West Jerusalem. This trend indicates the integration of the two groups in the city. However, there is political radicalization on both sides of the city with growing tension between Palestinians and Israelis. Those polarized trends are the background of the daily life of the residents of the city.

According to a research that was done at Jerusalem Institute for Policy and Research by Ahmad Asmar and Marik Shtern Jews and Palestinians in Jerusalem's Employment Market, They conclude that working together in shared spaces, as happens in Jerusalem, is not enough to build meaningful relationships between the two communities. They noticed in their research that many of the workers work well together and develop a friendship in the workplace, but since many of them do not discuss politics, their relationships do not last after they

leave the job. Many of the workers testified that the political gaps are the ones that influence their long-term relationships. In order to be able to work together, and since the political reality is fragile and can change in a moment (after a terrorist attack in the city, for example), many employers and workplaces have a formal policy of depoliticized space, where politics is not allowed to be part of the office environment. While this policy helps in many ways for people to connect with each other and have a pleasant work environment, this daily interaction is not strong enough to change people's perception of one another.
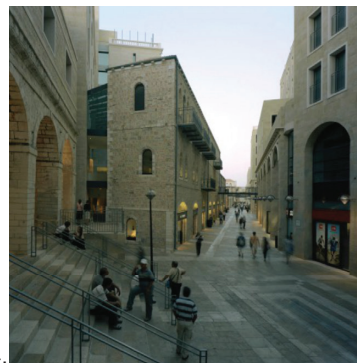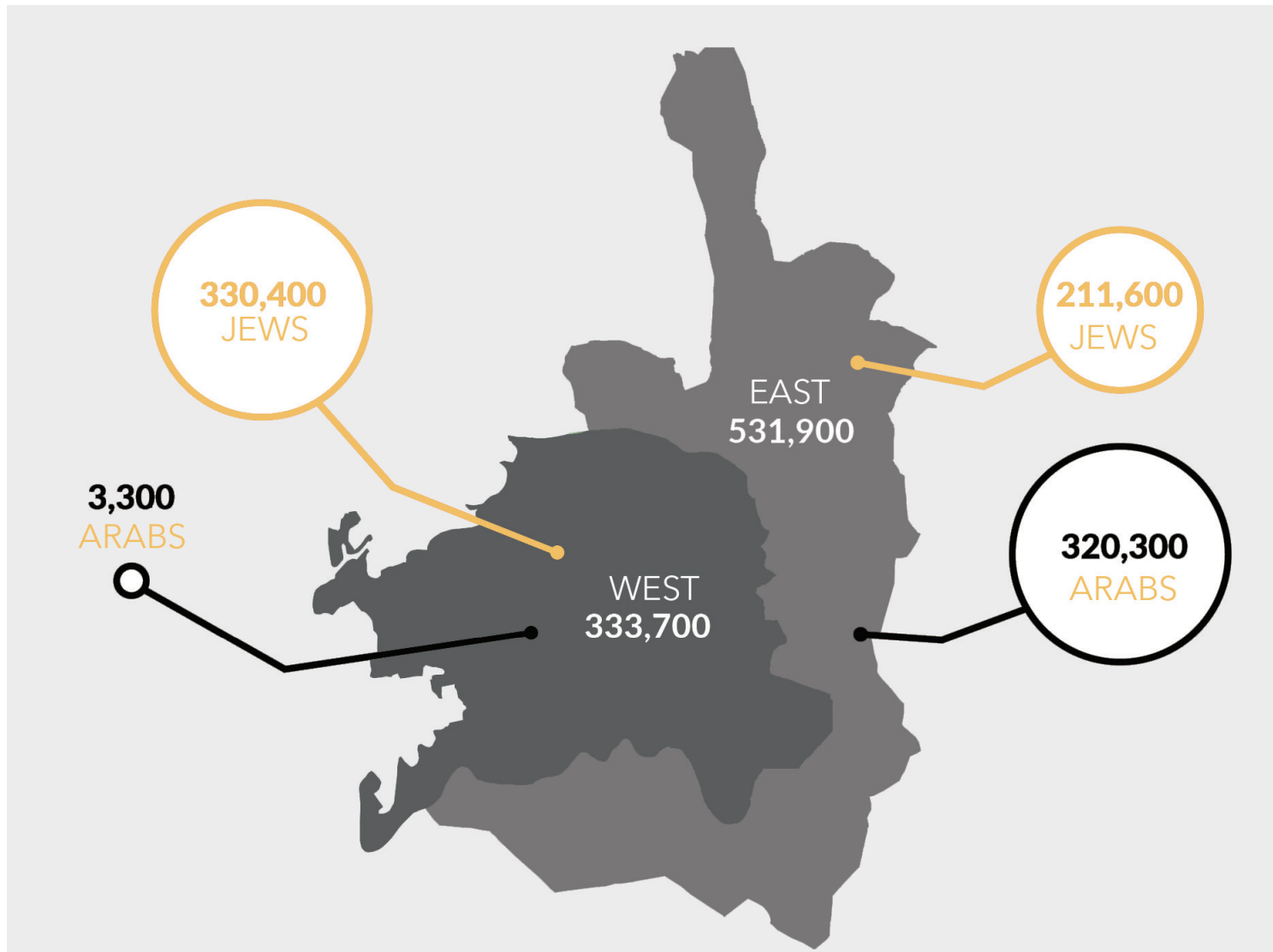

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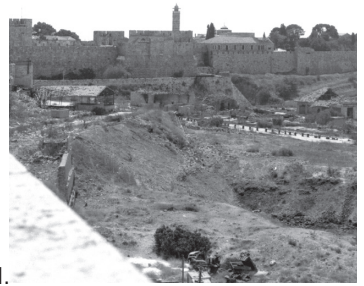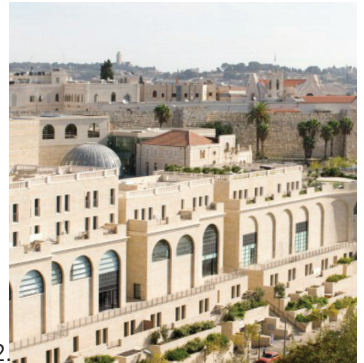
1.View to Mamila- 1950 2. View to Mamila- 2013 3. Mamila Street 1950 4. Mamila Mall- 2013 4.

330,400
JEWS

211,600
JEWS

3,300
ARABS

EAST
531,900

320,300
ARABS

WEST
333,700

JERUSALEM'S DEMOGRAPHICS BY EAST AND WEST

Image and Data Credit: Jerusalem Institute for Policy Research

The psychologist Gordon Allport researched the influence of meetings and contact between inner groups and outer groups (majority and minority groups). He studied the perceptions, and the stereotypes opponent groups have of each other. He postulated that lack of contact between two opponent groups empowers the mutual fears and distrust (Asmar, Shtern, 17). On the other hand, controlled communication may reduce fears, builds trust, and instills prejudice and stereotypes. According to his theory, Contact Hypothesis, five criteria need to be met for successful interaction between opposing groups to happen: intergroup corporation, common goals, equal status, support of authorities, and personal interaction. However, many researchers are opposing Allport 's Contact Hypothesis. Amongst them is Yehuda Amir who argues that Allport's criteria are unrealistic and not conveying the reality of most groups, an especially in an ethical-political conflict. Also, according to Amir, when the requirements are not met, the contact might become negative and imply further stereotypes and distrust. Many Israelis' political psychologists researched the psychological foundation of the Israeli-Palestinian conflict and its narratives (Asmar, Shtern). They found that both sides' narratives are creating a psychological consciousness that erodes the possibilities of future peace. However, research shows that in an ongoing, unsolvable conflict, educational means such as regulation of emotion and reducing hatred can influence and change the negative perceptions and promote reconciliation between groups (Halperin, 2015). According to geographical research that was done by Michael Romann and Alex Weingrod, the Israeli- Palestinians conflict influences every

Aspect of the daily life of the residents in Jerusalem. Israelis and Palestinians maneuver and creates relationships only in places where the nationality component is minor (Asmar, Shtern, 19). As such, the self- segregation of Arabs and Jews is maintained in residence, in education, and in community and culture. However, in urban economics, there is comprehensive interaction where opposing groups are in contact daily in employment centers, trade areas, and consumer complexes (Asmar, Shtern, 19).

This thesis will aim to create a shared space that will respond to the challenges mentioned above. The space should be a "safe space", where everyone is welcome. However, the right balance between a depoliticized space (in a sense that the space does not belong to one side of the conflict or another), and on the other hand, a space that politics is discussed and heard as part of a dialogue amongst other activities that can form relationships between people.

GENERAL DATA AND STATISTICS

Besides the political challenges facing Jerusalem, Jerusalem is a challenging city on all levels- urbanely, socially, and economically.
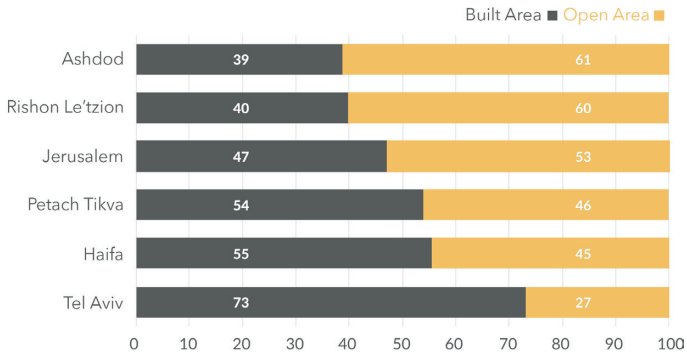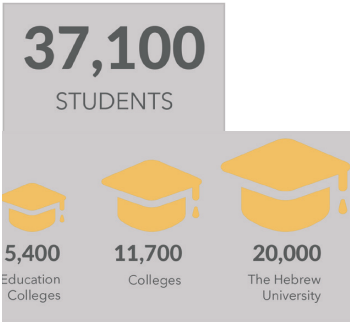

Built Area and Open Area as Percent of Total Municipal Area in Jerusalem and Cities with Population Grater than 200,000

Jerusalem is the largest city in Israel. Its size is 126 sq.k. Majority of Jerusalem's area is an open area (53%) due to its topography and planning policy of not building in valleys. As a result, Jerusalem is characterized by a structure of neighborhoods that are isolated from one another by open spaces.
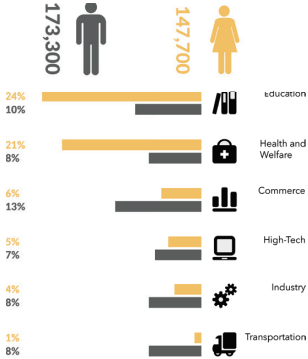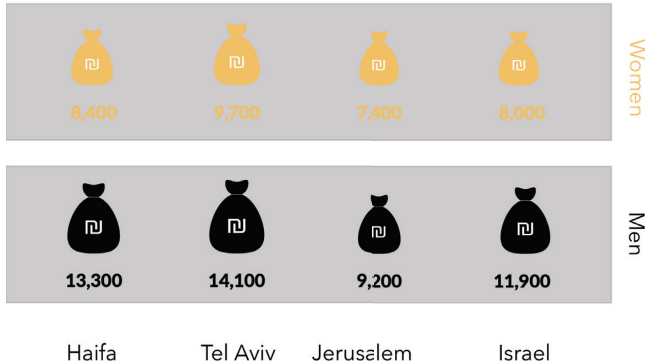

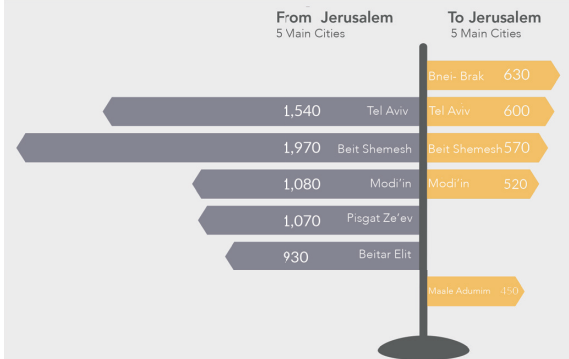**Employed Persons Working in Jerusalem, by Economic Branch and Gender**

The rate of employment in the work force in Jerusalem is below the state average.

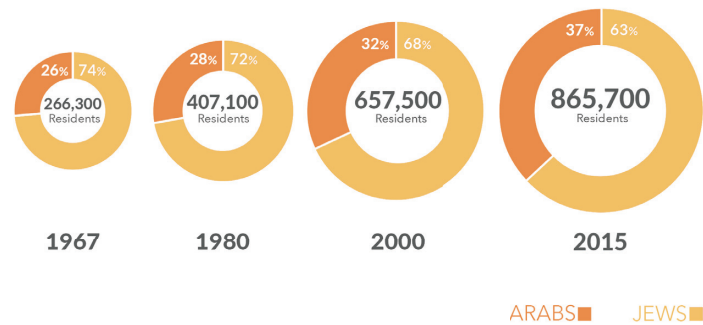**Number of Students in Jerusalem. Higher Education**

Average Monthly Salary in Israel, in Jerusalem, Tel Aviv, and Haifa by Gender
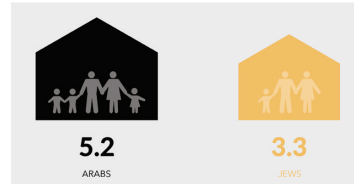

Migration Balance Rate

In 2015, the natural growth of the city was 19,900 people. The number of immigrants in the city totaled 3,100, and the migration balance rate was negative -7,800.

JEWISH-ARAB DATA AND STATISTICS

26% 74%	28% 72%	32% 68%	37% 63%
266,300 Residents	407,100 Residents	657,500 Residents	865,700 Residents
1967	1980	2000	2015

ARABS ◼ JEWS ◼

Built Area and Open Area as Percent of Total Municipal Area in Jerusalem and Cities with Population Grater than 200,000.
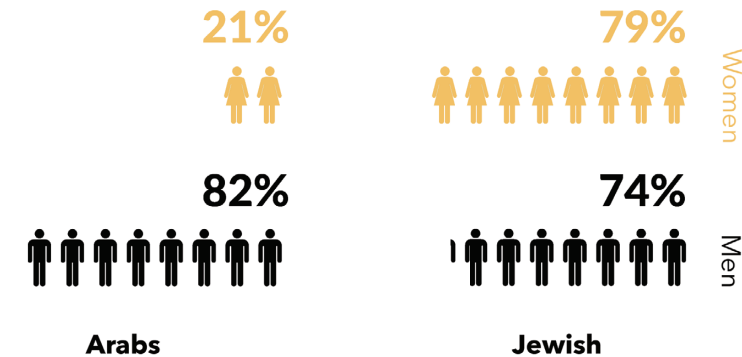
Jerusalem is the largest city in Israel. Its size is 126 sq.k. Majority of Jerusalem's area is an open area (53%) due to its topography and planning policy of not building in valleys. As a result, Jerusalem is characterized by a structure of neighborhoods that are isolated from one another by open spaces.
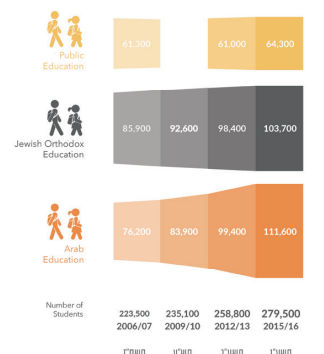

5.2 ARABS   **3.3** JEWS

Average Household Size

Arabs **55%**   Jews **14%** ISRAEL

Arabs **79%**   Jews **27%** JERUSALEM
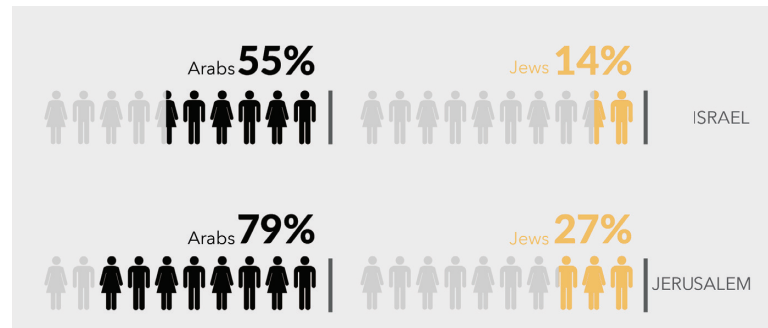
Extent of Poverty in Jerusalem.

21% 79% Women

82% 74% Men

Arabs   **Jewish**

Rate of Participation in Labor Force in Jerusalem, by Population Group and Gender.

	223,500 2006/07	235,100 2009/10	258,800 2012/13	279,500 2015/16

Students in the Education system by Sector

MAPPING THE CITY- THE GREEN LINE

Objective:

The purpose of this maps' study is to understand the urban conditions of the city and the influence of the Green Line determining differences between East to West. In order to study the Green Line, a couple of studies were done. First, collecting Data on critical urban elements of the city and testing them in relation to the Green Line.

The questions asked were: Can the maps tell the story and show gaps/ differences between the two sides of the city? Would the Green Line be determined on a Data convening map? The second study was driving and walking the Green, and experiencing its conditions in different parts of the city.

First Study:

For this study, different data maps were collected. The maps include information on bus routes, sports facilities, population, bike routes, and community centers. Each map was printed on a transparent acrylic board. They were checked layered up one on top the other.
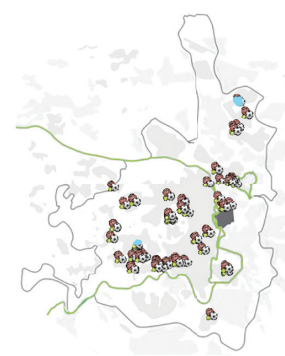
The Conclusion:

Even though there is high inequality in the urban design and facilities' conditions, a significant effort is being made to unite the city, and it is hard to determine where a Jewish neighborhood or Arab neighborhood is looking solely at the layered maps. Areas of difference: Sports facilities and in some areas, community centers.
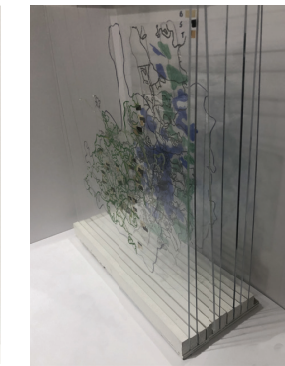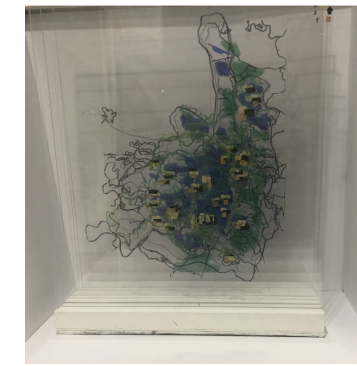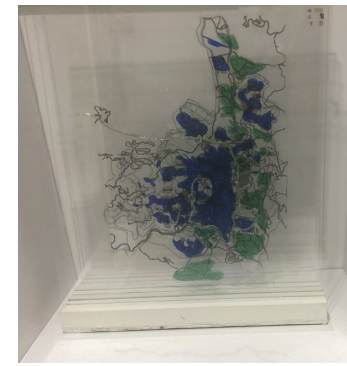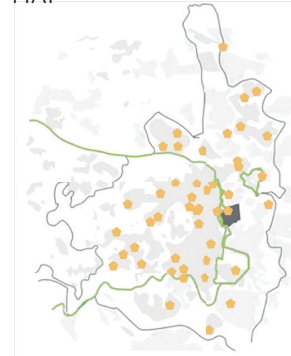
TRANSPORTATION MAP   SPORTS FACILITIES MAP   POPULATION MAP   BIKE ROUTES MAP   COMMUNITY CENTERS MAP
ARABS JEWS

Second Study:

Experiencing the green line. The route of the study was from the North neighborhood, from Ramat Eshkol down to Beit Safafa.

Conclusion: Besides the area surrounding the Old City, where there were and still are vast, inbuilt areas of "no man's land" (space that was between the 1948 Armistice Line), it is impossible for an average person to determine where the Green Line is.
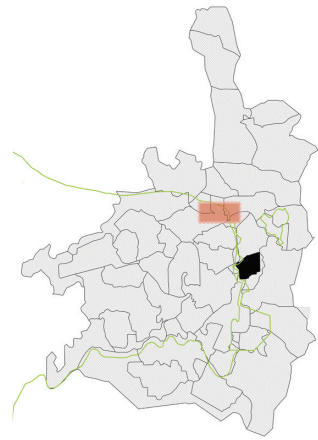
Conditions:

North:

During the 1948 War, Mount Scopus stayed under Israeli control, but the access roads to the mount and all the neighborhoods surrounding it were under Jordanian control. Mount Scopus was an essential area for Israel where Hadassah Mount Scopus Hospital and the Hebrew University were built. Not having free access from and to the site caused the rebuilding of the university and the hospital on the West side of the city. After the 1967

War, the University and Hospital got reoccupied by their owners. In order to prevent the situation of an isolated area being inaccessible in the future, Israel built up the open space corridor from the West site all the way to Mount Scopus. This strategic building outside the Green Line created the northern neighborhoods of Ramat Eshkol, Maalot Dafna, Sanhedryia, and Givat Hamivtar. In those neighborhoods, it is impossible to drive the Green Line. The Line crosses streets and buildings almost randomly. Conclusion: the Green Line is erased in the North.

Center and South:

The condition of the Green line in the center and south of the city is entirely different from the North. Roads frame most of the Green Line, and it is easy to see the Palestinian side and Israeli side transparently.

START OF TRAVEL PATH

MOUNT SCOPUS

OLD CITY

END OF TRAVEL PATH
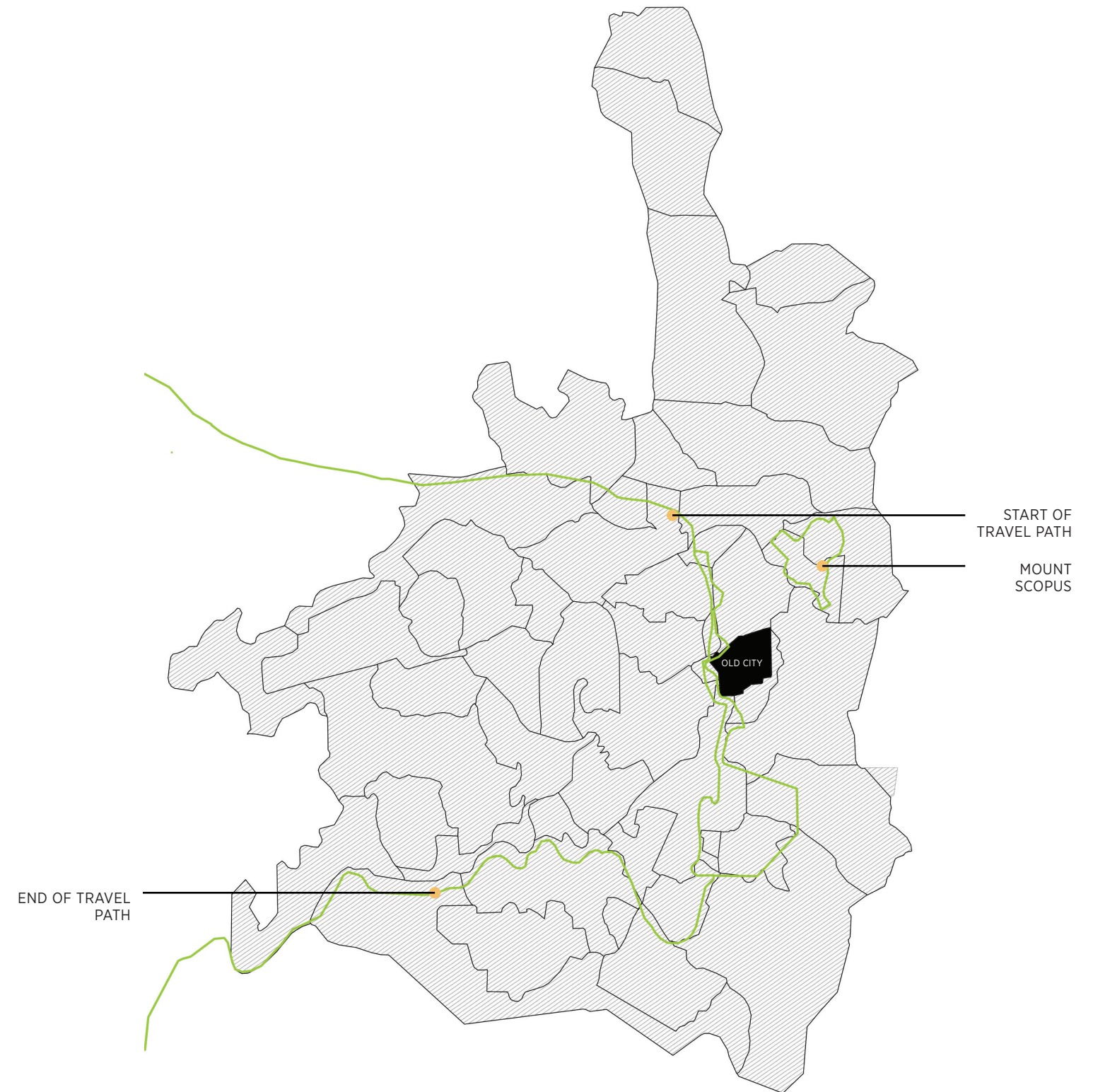
The only area where
the Green Line cannot
be accessed by car

EAST JERUSALEM   THE GREEN LINE   WEST JERUSALEM

EAST JERUSALEM   THE GREEN LINE   WEST JERUSALEM

The Typical Condition of the Green Line: a road is separating the East and West sides of the City.

BRIDGING BETWEEN COMMUNITIES
The Story of The Residents of Jerusalem

"And the fences and the platforms
and the policemen and the flags and the high masts of churches
and mosques and the smokestacks of the synagogues
and the dinghiesof prayer and mountain-waves.
The ram's horn sounds: another
one has set sail. Yom Kippur sailors in white uniforms
climb between ladders and ropes of proven prayers.
And the negotiations and the gates and the golden domes:
Jerusalem is the Venice of God"

(Yehuda Amichai)

In the last ten years, within the complex, sensitive reality, new organizations and community groups have emerged. There are around 100 organizations today in the city whose goal is to create a more tolerant city and to encourage a dialogue between people. Even old organizations such as Peace for Kids are experiencing an apparent increase in participation. It seems that there is two contradicting phenomenon where on one side the radicalization of the groups in the city is evident. However, on the other hand, Jerusalem has never had so much activism and peaceful events like there is today in the city. Most of the organizations are private people, students, and neighbors, but there are also efforts from the academia and research institutes to be part of this change. The Jerusalem Institute for Policy Research has a new series of workshops for developing shared spaces in the city. The participants of the workshops are neighborhood planners of the city.

Good Neighbors Abu Tor/Al-Thuri

The Arab Neighborhood Abu Tor was built in1880 by wealthy Arabs who wanted to leave the Old City and build large houses outside the crowded life of the Old City. In 1887, next to the new Arab community, a Jewish neighborhood was created for the same reason- getting out of the crowded Jewish Quarter in the Old City. After the 1948 war, when the city got divided to East and West, the Green Line crossed the neighborhood and split it into two sides. After the 1967 war, when the city got unified, Jewish and Arab neighbors lived side by side but did not communicate. In Abu Tor, on the same street, the west side has Jewish residents and on the East, Arabs residents. Understanding that they live together now, yet they have cultural, political, economic briers, they decided to learn each other's culture and not be strangers in their shared neighborhood. A few out of their many activities are shared team sports for their kids, classes where they teach each other Hebrew and Arabic, neighborhood picnics, and presenting the neighborhood's needs and priorities to the Jerusalem municipality.

Michal Ben David is the founder of Peace Work. Together with her friends and community, they shared a vision of a shared, supporting space for Palestinians and Israelis. Michal worked for the organization Kids for Peace, a community of 500 families from all three religions who live in Jerusalem and share the same dream for coexistence, nonviolence, and peace.

She and her friends saw the real need for shared spaces not only for the youth but adults as well. Living in a city with political tension, the adults needed a support group as well where most of the times after and during any event (such as terrorist attacks, war, governmental issues) people still need to see each other at work, on the roads, in colleges and other spaces in the city. Michal gave an example during the Gaza war in 2014, where her brother was drafted to the military on one side, and her colleague from Kids for Peace knew someone from his neighborhood who carried out a terrorist attacked on the other hand. Both of them had to show up at work the next day with all the complexity of the situation. Peace Work is supposed to function as an adult support group where business and community relationships will take place. Also, during the year, there are meetings between people from both sides to learn the Torah and Quran together, to discuss current issues and support each other during rough times.

The Story of The Residents of Jerusalem- Summary

Those examples of the two organizations are just two out of the many. Other activites that are currently happening in the city, are being led by residents. Most of those activities do not get government financial support as they are arising spontaneously in areas of mixed communities.

The research for coexistent activities in the city was met with an overwhelming amount of creating relationships and goodwill from many communities. As of today, there is on organization "Tolerance Jerusalem" that aims to gather all the information about tolerance- promoting activities in the city. However, There is a desperate need for permanent spaces whose program and design would meet the needs of those communities.

Photos Credit: Peacework Jerusalem Facebook Page

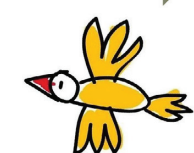A Partial List of Organizations and Their Locations in the City

Ambela

Praying Together in Jerusalem

Kids4Peace

Muslala

Hand in Hand Community

Hand in Hand

Jerusalem Tolerance

Adam

Double Yerushalmi

Meeting Place

Kids4Peace

The Jerusalem Intercultural Center

IPCRI Israel Palestine

Jerusalem Jazz Pesttival

Shaharit

50 Reasons for hope

Mekudeshet

Mahapach- Taghir

HaMiffal

Tag Meir

Yerushalmit Movement

Jerusalem Art

Ir Amim

Jerusalem Urban Clinic

Teachers' Room

Peace Work

Dialog in Mixed Cities

The Jerusalem YMCA

Safa Yaffa

Between Green and Red

Good Neighbors

Kol Ohavea

Madrasa

Jerusalem Peace Builders

MOTS
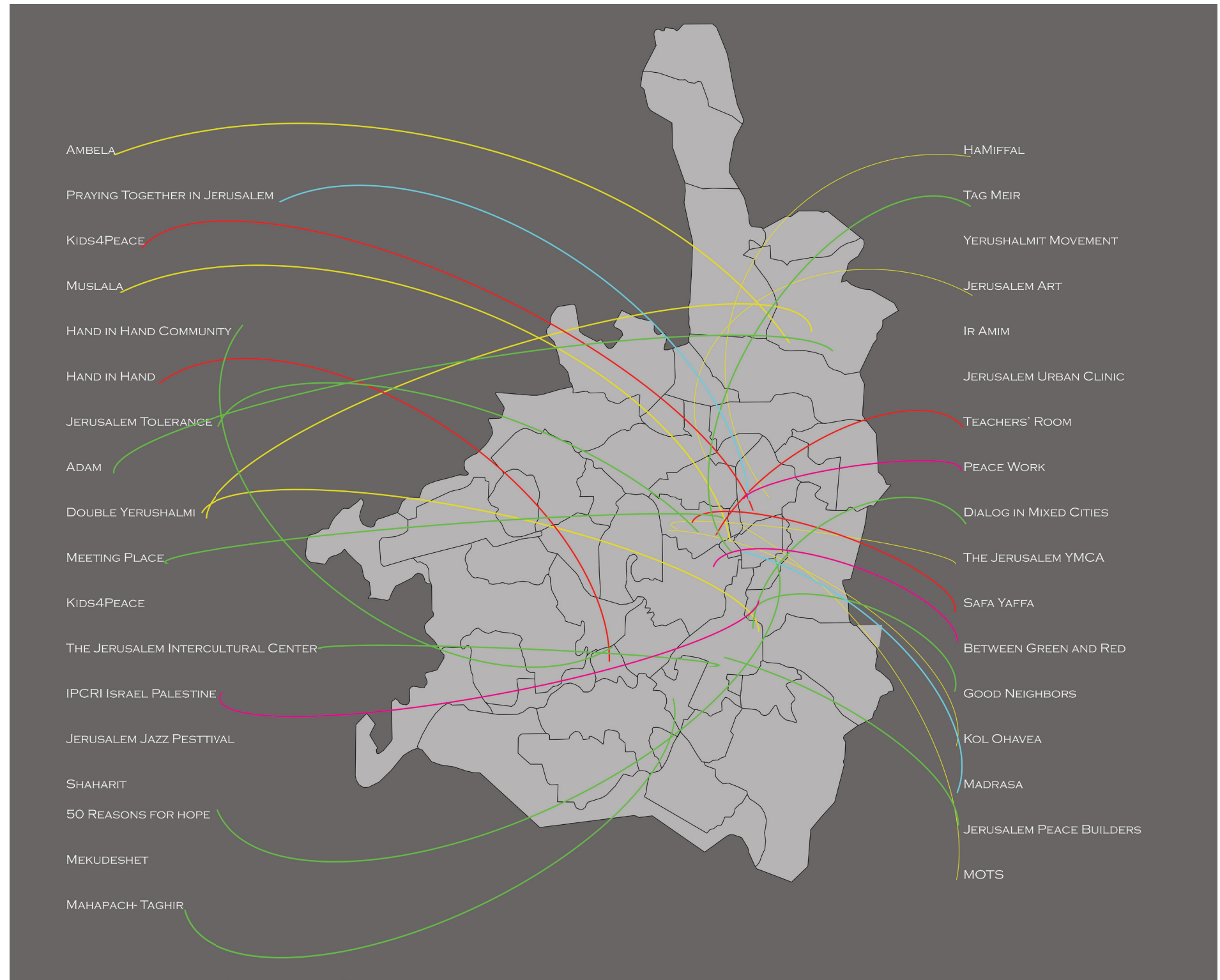
Intervention's Strategy:

This thesis will use the many organizations in the city as its client. The need for shared spaces and facilities by activists was mentioned many times during interviews. The demand for an accessible space (by public transportation or walking) that would be flexible to host different communities and different programs is the base of the program design.

Sites Locations:

The thesis aims to develop a satellite of shared spaces on and near the Green Line. As a start, three strategic neighborhoods were picked. Due to a lack of unlimited access to the city during the course of developing the thesis, finding sites that meet the criteria above was a challenging task. As such, two out of the three sites were picked at this stage.

Design:

Out of the two sites, due to time limitations, one site was conceptually designed and the other- a program and an outline of the footprint and mass of the building for future development is introduced.

Program Development:

The program was developed together with Michal Ner David, the founder of Peace Work Jerusalem. Michal has many years of experience is peace organizations, starting as a child attending peace programs, and today, leading those programs in the city. She was the advisor for the program development of the site interventions.

The Program is flexible and designed in a way that will allow present and future changes in the building and the site around it.

Program:

Offices

Prayer room for each religion

Dialogue room

Co-working spaces

Activity rooms for up to 60 people

Event space

Gym

Meditation room

Community Garden

Coffee shop

Kitchen- Kosher and Halal

Pool

Media room

The program can take place indoor or outdoor. In addition, many of the activities can share the same spaces.
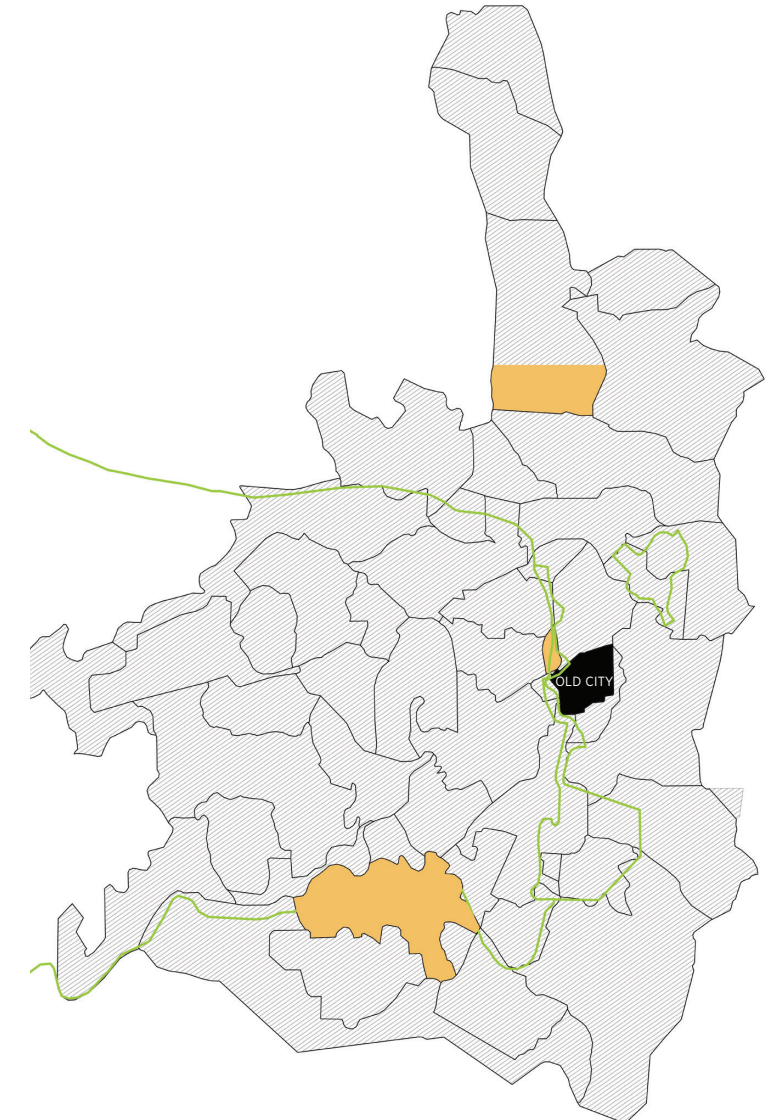
Suggested Neighborhoods for Design Interventions

Museum On The Seam
Suggestion of Program and Building's Mass
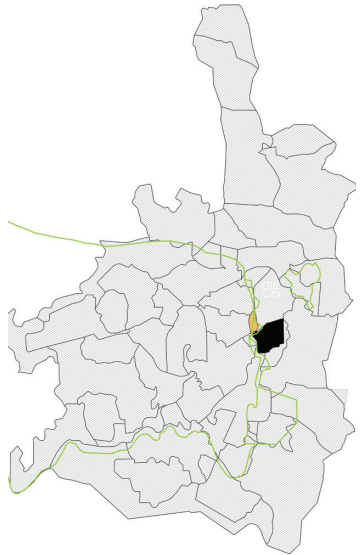
The location of the first site is the Museum on the Seam. The museum is located on the Green Line, close to the Old City and near downtown.

The museum was the house of a Palestinian family before the 1948 war. Then, being located on the Green Line, the building was used as a military base until 1967. Today, it is used as a museum, which aims to promote tolerance. The Museum Mission: "The Museum on the Seam is a socio-political contemporary art museum located in Jerusalem. The Museum in its unique way, presents art as a language with no boundaries in order to raise controversial social issues for public discussion. At the center of the changing exhibitions in the Museum stand the national, ethnic and economic" Seam lines in their local and universal contexts. The Museum is committed to examining the social reality within our regional conflict, to advancing dialogue in the face of discord and to encouraging social responsibility that is based on what we all have in common rather than what keeps us apart" (Museum on the Seam Website). The "scars" of the building- the ruin of the facade was left as an evidence of the building's history.

Program: the building will include the following spaces: Offices, a Prayer room for each religion, Dialogue room, Co-working spaces, Activity rooms for up to sixty people, and Event space. The event spaces and the events will be part of the museum program as well.

DESIGN

Access to site: Light rail, bus, car, and walkable

Program: the building will include the following spaces: Offices, a Prayer room for each religion, Dialogue room, Co-working spaces, Activity rooms for up to sixty people, and Event space. The event spaces and the events will be part of the museum program as well.
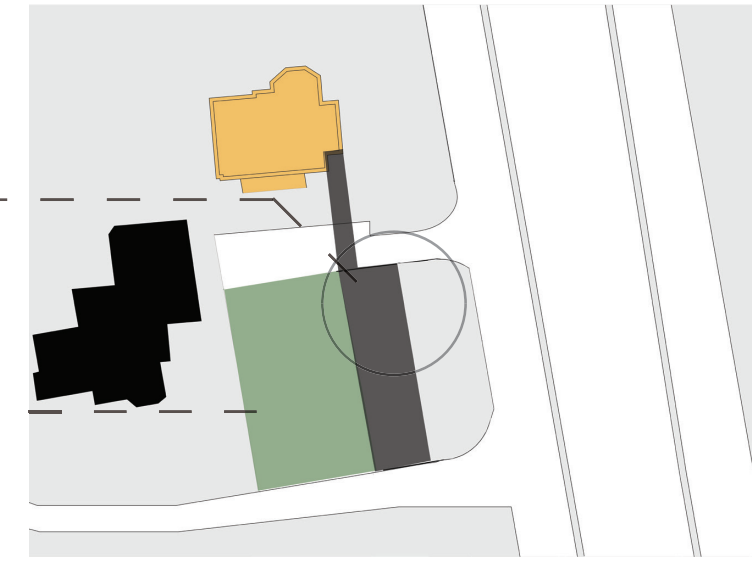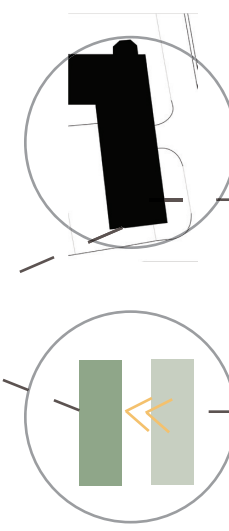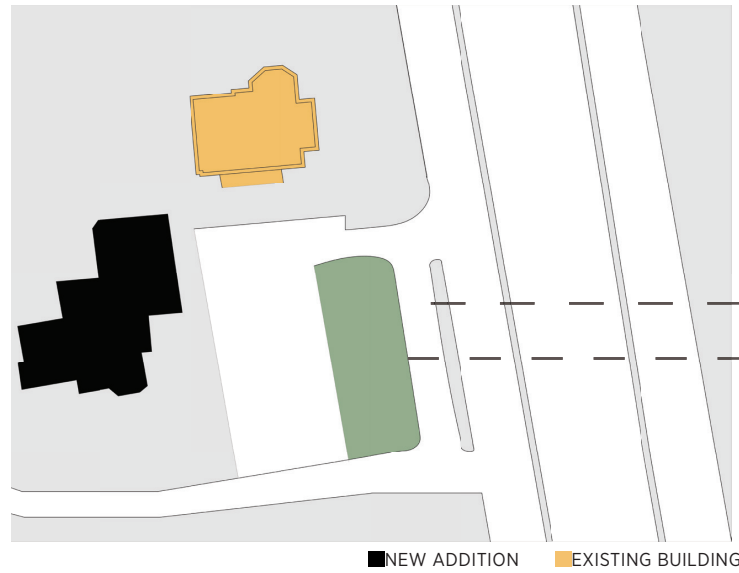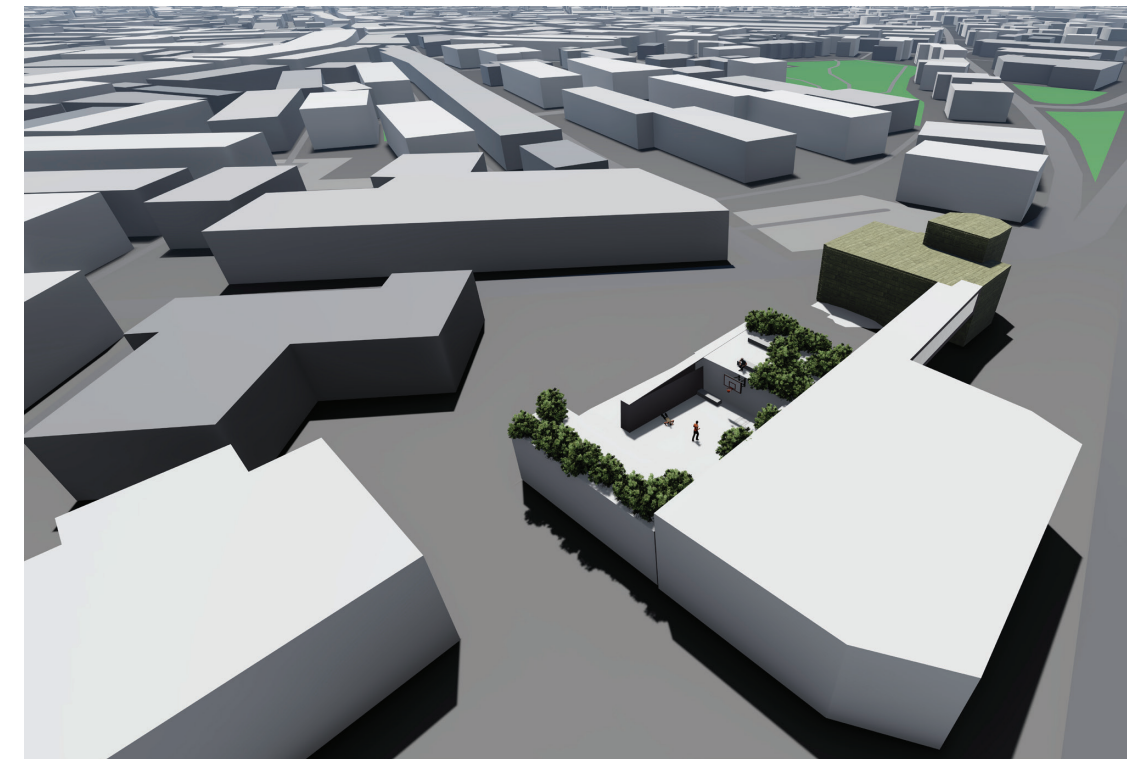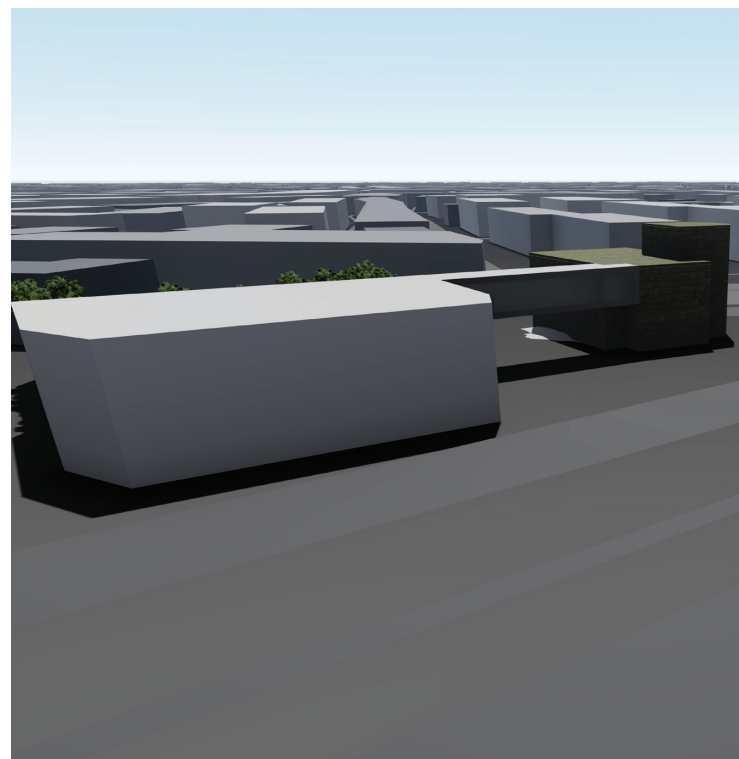
Design:

The New addition to the museum will be on the lot adjacent to the museum. The buildings will connect through a bridge on the second floor. The playground will be relocated to the back of the museum and elevated above a new underground parking lot. This treatment of the lot aims to build an urban streetscape by placing the façade of the building facing the main road and create a safer environment for children who use the playground.

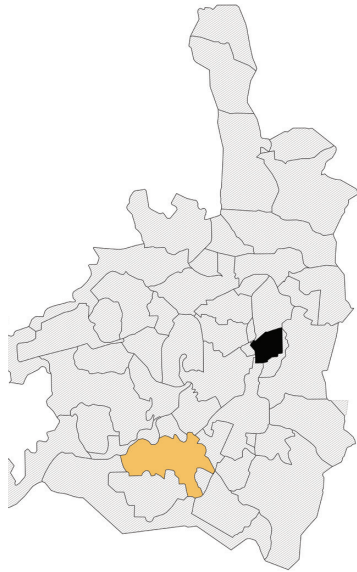■ NEW ADDITION　■ EXISTING BUILDING

Design Concept: Building urban streetscape, creating a safer playground environment

Design Concept: Joining the addition with a bridge, and elevated playground above parking-lot

The location of the site is in Beit Safafa neighborhood, a few meters away from the Green Line. Beit Safafa was an old town near Jerusalem. With the years and the rapid expansion of Jerusalem, Beit Safafa became part of the city. During the war of 1947, the town (today - neighborhood) got divided under both controls- the Israeli and the Jordanian. The Green Line split the north part of the neighborhood from the rest of it. Near the site, there is a high school and a basketball field. In addition, the bilingual school Hand in Hand is located not far from the site, and they are future users of the program on the site as well. Also, the end of the Train Track Park, an old railway that was turned into a green park and connects seven neighborhoods in the city, is at the edge of the site.

Existing Conditions: The site is at the edge of the neighborhood, unoccupied, and not maintained. The site is adjacent to a main road on the north and houses in the west and south of it.

Access to Site: by bus and by car. In addition, in the design, there will be added a new bike path that will connect to the park.

Program: This site will serve as a core branch of all of the organizations. It will include the full program including Offices, Prayer rooms, Dialogue rooms, Co-working spaces, Activity rooms, Event space, Gym, Community Garden, Coffee shop, Kitchen, and a pool. Much of the program will take place outdoors.

Design: The design aims to redefine the edge of the neighborhood by placing the building and park strategically on the site, connecting the Train Track Park to the site and creating an expansion to it, creating a shared outdoor and indoor space that will influence and impact the community positively.

Design Concept: The conceptual design idea is village scenery. The masses of the building have different heights that resemble the landscape of a traditional village. Also, the program is expanded to the park with glass boxes placed in between the outdoor program.

SITE

50

51

First Floor

Second Floor

Proposed Site Design

redefine the edge of the neighborhood, connecting the Train Track Park to the site, and expanding it. creating a shared outdoor and indoor space.

Conceptual Floor Plan Design

First Floor: Kitchen/restaurant and café, transparent office spaces and meeting rooms, pool and a gym.

Second Floor: Event space and media room

Building Conceptual Design
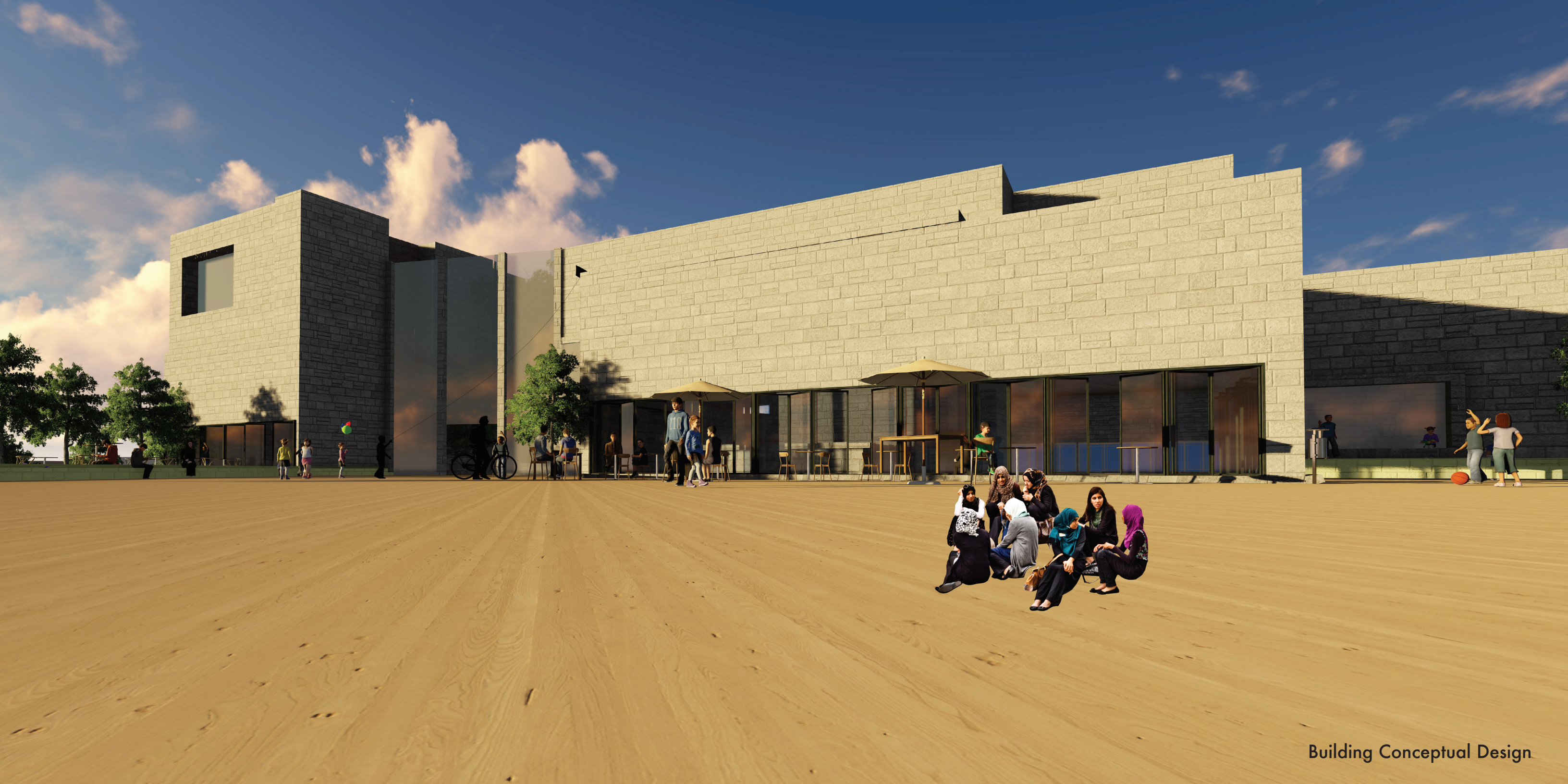
Program is expanded to the outdoor space

Transparnt boxex for outdoor/ indoor program

Starting my thesis, I had mixed feelings about Jerusalem. On one hand, it was my city, where I grew up and where part of my identity is. I am and always was moved at the feeling of walking towards the Old City, where to my left the old -wall and in front of me the Tower of David is revealed. When I lived in Jerusalem, and now, when I visit the city, I walk this route almost every day, and I never get bored of the scenery. It never stops touching me. On the other hand, Jerusalem is carrying on its back many issues from social complexities to religious conflicts, political conflicts, and on top of all, Jerusalem prides itself of being the poorest city in Israel. The city, which attracts all kind of religious groups, went through a phase of twenty years of human flight where secular, liberal, middle-class people and families left the city because of the city's constant growth of ultra-orthodox Jewish communities. It came to a point where it was an insult to live in this "faltering" city as a liberal, secular person. The feeling was that the city was left at the hands of religious extremists and political extremists. The thesis was,

above all, my discovery of new layers of the city I call home. In the last ten years, the city is going under a revolution, and much like Detroit, it seems to happen by the people who live in the city. I met and was introduced to young, educated, passionate people who live in the city and are working day and night to make the city flourish. I met with activists, residents, researchers, and architects who work in the city as part of my research. I talked to Israelis and Palestinians who live in the city, in what is being considered by outsiders a pessimistic time for the city, and can see the optimistic future by creating this future right now, in the present. I also had a chance to enrich my own knowledge on my family, hearing stories about important moments of history like the war of 1967 from my father's experience and the unification of the city as he experienced it as a kid and later on as an adult. Much of my journey, even most of my journey, is not documented in this thesis, and due to a lack of time, the design ideas did not at all reach the point of completeness. This is a very first draft from an exciting year of research, and it may continue

to be developed in the next few years. Finally, as I was told by a few people in Jerusalem: Jerusalem is a laboratory of Israel in general and of the Israeli-Palestine conflict in particular. If the challenges of different communities to engage with each other can be solved, this would cast out and be a prototype of coexistence in other places in the region.

" Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces" (Psalm 122: 6,7).

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