

Wendy Pullan

Life story compiled by Alex Reid.

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Contents

1. Introduction
2. Curriculum Vitae
3. Conflict in Cities
4. Jerusalem
5. 2019 Symposium

1. Introduction

The life stories at the Lives Retold website take many forms. This one shows the professional life of a research academic (Wendy Pullen) through her own work and through the work of the international community of scholars whom she has mentored and influenced. It is largely based on the programme of a symposium held in honour of Professor Wendy Pullen at the University of Cambridge Department of Architecture on 2nd November 2019.

It is supplemented by the curriculum vitae of Wendy Pullen, and by material describing a major research project which she led - Conflict in Cities and the Contested State.

2. Curriculum Vitae



Education

PhD. University of Cambridge, 1995.

B. Arch. University of British Columbia, Vancouver, Canada, 1978.

BA (Hons)., in Art and Architectural History, University of Toronto, Canada; 1972

Academic and Professional History

2002- University Senior Lecturer in Architecture, University of Cambridge

1999- Fellow and Director of Studies in Architecture, Clare College Cambridge

1998-2002 University Lecturer in Architecture, University of Cambridge

1998-99 Acting Director of Studies in Architecture, Jesus College, Cambridge

1995-98 Visiting Lecturer, Department of Architecture, University of Cambridge

1994-95 Acting Deputy Dean (tutorial), Darwin College, Cambridge

1993-97 Research Fellow, Darwin College, Cambridge

1993 Visiting Lecturer in Architectural History, Birkbeck College

1988 Visiting Lecturer, School of Architecture, University of British Columbia

1987, 89 Visiting Lecturer, Jerusalem Programme, Wellesley College

1987-90 Part-time Lecturer, Hebrew University, Jerusalem, Rothberg School for Overseas Students

1986, 88 Visiting Lecturer, Jerusalem Programme, University of Montreal

1978-89 Lecturer, Bezalel Academy of Art and Design, Jerusalem, Department of Architecture and Environmental Design

1978-79 Architectural practice and consultancy, Jerusalem

1975-76 Architectural practice, Vancouver

1972-73 Historic Buildings Survey, Toronto Historical Board

3. Conflict in Cities

This section describes Conflict in Cities and the Contested State - a major research project at the University of Cambridge, funded by the Economic and Social Research Council and led by Wendy Pullan.

Everyday life and the possibilities for transformation in Belfast, Jerusalem and other divided cities

‘Conflict in Cities and the Contested State’ focused on divided cities as key sites in territorial conflicts over state and national identities, cultures and borders. The research objectives were to analyse how divided cities in Europe and the Middle East have been shaped by ethnic, religious and national conflicts, and conversely, how such cities can absorb, resist and potentially play a role in transforming the territorial conflicts, which pervade and surround them.

The project sought to understand divided cities as arenas of intensified ethno-national conflicts, particularly with respect to the role that architecture and the urban fabric play as a setting and background for everyday activities and events. Phenomena related to creating, maintaining, crossing, transcending, and possibly ignoring ethnic and territorial borders, both physical and symbolic, were central to the study. The main research sites were Belfast and Jerusalem, two very distinctive cities - one firmly embedded in the West and one central to the Middle East - and both at different stages of national conflict and peace building.

A team of researchers from three UK universities, Cambridge, Exeter and Queen’s Belfast, lead the multi-disciplinary initiative that includes: architecture, urban studies, politics, geography and sociology. Teams reflecting the divisions researched carried out work in situ in Belfast and Jerusalem. Seven PhD students were attached to the programme since September 2008 and, in conjunction with an international network of academics and practitioners, worked on the divided cities of Brussels, Berlin, Mostar, Nicosia, Berlin, Beirut, Tripoli and Kirkuk.

Objectives

Ethnic, religious and national struggles rage in many urban settings, apparently fed by and central to larger state systems and affiliations. Cities may be targeted, yet, as complex, diverse and dense entities, they also generate conflict. We might ask to what extent conflict is part of the urban condition. For if we understand cities as centres of human culture that, at one and the same time, embody some form of structured unity and varying aspects of diversity, conflict would appear to be inherent. It is unclear why in some cities these conflicts erupt, sometimes beyond control, often for extended periods of time. And while it would be naïve to attribute such phenomena only to the larger struggles of the contested state, cities divided by national, religious or ethnic conflicts are regularly determined in some way by the state(s) in which they are located.

We hope to better understand the ways these heavily contested and divided places may be viable as cities for all inhabitants, how urban structures and institutions may

bolster cities to withstand state struggles, how their negative aspects may be better recognised and their positive qualities enhanced, and, ultimately, to what extent they may be transformed to be more effective and equitable sites for human settlement. Thus, the aim of our research is not so much to identify ways in which conflict is removed or resolved as to more realistically to identify ways in which it is confronted and absorbed.

Conflict in Cities and the Contested State' has two main reciprocal aims:

1. To further our understandings of the nature and dynamics of conflicts over state identity and territoriality insofar as they are manifested in divided cities; and, conversely:
2. To understand how cities and everyday urban life are used (and abused) in the regulation or containment of these wider national conflicts, and to explore their potential uses for achieving the self-sustaining moderation, constructive channelling or resolution of conflict.

These aims can be stated as four broad objectives expressed through the following research questions involving the inter-relations between divided cities and contested states:

1. How does ethnic and national conflict (including civil violence and war) shape the socio-spatial structures and physical environment of urban praxis?
2. What reciprocity is there in the socio-spatial structures and physical environment that influences the ethno-national conflict; how can it aid 'conflict objectives', whether these are to one-sidedly prosecute the conflict, to manage it 'from the outside', or, more optimistically, to moderate and perhaps resolve it through the self-activity of citizens themselves?
3. How does the conflict affect the everyday life of citizens, and how do they as active agents continue to cope or resist? To what extent are cities robust in such extreme situations? And can civic structures help to ensure the viability of the city, even within the context of national and state struggles?
4. How have aspects of everyday city life been used by conflict protagonists and managers, and how might the resilience of everyday city life be harnessed to the goals of conflict moderation/resolution, noting that cities are inherently the sites of constructive or agonistic conflicts as well as antagonistic, destructive ones? Focusing on citizens as active agents who can change the structures and circumstances in which they find themselves, returns us full circle to question 1.

The project will bring together a multi-disciplinary research team to explore separate but related urban and national conflict research concerns. The core research programme will focus on Belfast and Jerusalem, two very different cities - one firmly embedded in the 'West' and one central to the Middle East - but both at different stages of national conflicts, so-called 'peace processes' and attempts by states to 'manage' conflicts. There is a supplementary enquiry into other divided cities, such as Nicosia, Mostar, Berlin, Beirut and Kirkuk, to extend the range of contested cities and instances of progress (or lack of progress) toward resolving

them. It is expected that the outcomes will make innovative contributions and bring new directions to the contributing disciplinary fields (architecture, political sciences, human geography and sociology), and to correspondingly diverse user groups. In taking a range of cities spanning Western Europe, the Balkans and the Middle East, there are the wider objectives of understanding how culture and way of life impact both on the nature of ethno-national conflicts and on their management, moderation or resolution.

4. Jerusalem



Wall dividing Jerusalem from the Palestinian town of Abu Dis in the West Bank.

The ‘uniqueness’ of the city

Stepped in antiquity, contested, conquered and imagined throughout centuries, Jerusalem exists as a uniquely *Holy City* to the world’s three major monotheistic faiths – Judaism, Christianity and Islam. Its sacred symbolic power derives not only from the fact that it contains the greatest concentration of holy places and sites but that it remains the loci of religious fervour, seasonal pilgrimage and eschatological visions for worshippers around the world. The al-Aqsa Mosque, the site of Muhammad’s legendary night journey to Heaven and the Western (Wailing) Wall, the only visible remainder of the second Jewish Temple, form part of the sacred Temple Mount / Noble Sanctuary compound. This revered site is the scene of continuing confrontation and communal friction between Palestinian Muslims and Israeli Jews, mirroring the wider national dispute over territorial rights, religious freedoms and political sovereignty.

The special status of Jerusalem has been officially recognised and affirmed by successive Ottoman, British, Jordanian and Israeli powers, impacting the city’s taxation, security arrangements, civil legislation and administrative control.

Origins as an *ethno/nationally/religious divided city* in its imperialist/nationalist contexts

From the origins of the developing conflict between Zionism and Arab-Palestinian nationalism in the 1880s, Jerusalem has simultaneously presented an inspiration and obstacle for peace.

The conflict between Jewish and Palestinian state formation, in which Jerusalem's strategic and symbolic role as the desired capital of both national communities would steadily gain in significance, was fuelled by a long history of Western imperial intervention in the city, predating the establishment of the British Mandate (lasting until 1948) after the collapse of the Ottoman Empire at the end of World War One.

The defeat of the Palestinian national movement first by the British during the 'Great Palestinian Rebellion' of 1936-39, and later by the nascent Jewish state in the war of 1948, invited the increased influence in the Palestinian cause of neighbouring Arab and Islamic states.

A complex constellation of intrusive international interests both by state, para- and non-state actors, based in part on the presence of the holy places and the related formation of quasi-autonomous religious enclaves in the city, has remained a permanent feature of the politics of Jerusalem.

Deep-seated ethno-national divisions in Jerusalem today remain unresolved despite the asymmetry in state formation in favour of Jewish Israelis on the one hand and, on the other, recurrent negotiations of the 'peace process' beginning with the Oslo Accords of 1993 and varying efforts of international mediation.

Internal structuring of the city itself.

Ottoman Jerusalem up to 1917

The last decades of Ottoman rule over Jerusalem witnessed Jerusalem's rise as a modernising provincial capital of distinctive administrative status within the Empire. While the neighbourhoods of the Old city, nominally divided along confessional lines, continued to witness a significant intermingling of ethnic and religious groups, the growth of the city beyond the sixteenth-century walls was clearly segregated along national lines.

Two distinctive forms of urbanisation emerged at the turn of the century. On the one hand, the Palestinian city grew along established patterns on the extensive lands of the clan-based villages of Jerusalem's hinterland that had long entertained close ties to the Old City. On the other hand, Christian and Jewish urban enclaves were established in the West. In this period the Jewish population grew dramatically, mainly through immigration from Central and Eastern Europe, but the Palestinian Arabs (both Muslim and Christian) remained a majority in the city despite contested representations of the demography.

British Mandate, 1922-48

Under the British Mandate Jerusalem underwent dramatic changes, functioning for the first time as a capital of the newly defined territory of Palestine, with its population soaring from 62,700 to 164,400 between 1922 and 1946 (according to British censuses). The Jewish and Palestinian populations had reached near-parity within the metropolitan area of the city by the end of the Mandate.

The Balfour Declaration of 1917, outlining in vague and contradictory terms Britain's support for 'the establishment in Palestine of a national home for the

Jewish people' whilst respecting the 'civil and religious rights of existing non-Jewish communities', led to the increasing polarisation of the two communities in the city. Successive episodes of escalating violence throughout Palestine in 1920, 1921, 1929 and in 1936, led to the first partition proposal of the 'Peel commission' in 1937, unwanted by both sides, but more decidedly rejected by the Palestinians. Leaving a corridor of land including Jerusalem to the British, the plan anticipated the international community's preference of the settlement of the conflict through an internationalisation of Jerusalem and a territorial partition of Palestine as the basis for a 'two-state solution', enshrined in what became known as UN Partition Plan of 1947, to which the Palestinians were implacably opposed.

Divided City, 1948-67

As the British Mandate neared its end, hostilities broke out between Palestinian and Jewish militias in November 1947 leading to the pan-Arab invasion in May 1948 shortly after David Ben Gurion's declaration of the Israeli state.

The defeat of the Arab states resulted in the armistice agreement of 1949 and the division of Jerusalem between the newly founded state of Israel and the Hashemite Kingdom of Jordan. 60,000 Arabs were forced to flee Israeli-controlled West Jerusalem, their Jewish counterparts from the Eastern part of the city numbering 2,000. Neither state received international recognition for their control of territory designated as the Jerusalem *corpus separatum* under the UN plan. East Jerusalem (which included the Old City) stagnated in the nineteen years of division, as the Jordanians were primarily concerned with integrating the West Bank into the Kingdom, developing Amman as the unifying capital of the Jordanian nation-state. From the beginning Israeli state building envisaged a central role for Jerusalem. The parliament declared the city as the official capital of Israel in 1950; the first ministries had been transferred as early as 1949.

Jerusalem after 1967

After the 1967 war, Israel annexed Jordanian East Jerusalem (6km²) along with 64 km² of territory from the surrounding West Bank, unilaterally claiming this area as part of the expanded Jerusalem municipality (now totalling 108km²). The annexation has not been recognised by any other state or international body. Despite the attempts to unify the city under Israeli hegemony, two contested political realities – Israeli and Palestinian – emerged. The majority of Palestinians continue to view East Jerusalem as the capital of a future Palestinian state.

Through the 1967 annexation, about 66,000 Palestinians were drawn into the newly expanded municipal boundaries and granted residency permits. Today approximately 253,000 Palestinians are officially permanent residents in East Jerusalem, constituting about one third of the city's total population. East Jerusalem is also home to nearly 200,000 Israelis living in areas built-up since 1967, known to Israelis as 'new neighbourhoods', and to Palestinians as colonial settlements, which do not distinguish them from their counterparts in the West Bank.

This situation has been exacerbated by the recent building of a 168km long barrier (consisting of concrete and fenced sections), which when completed will separate and effectively seal East Jerusalem from the West Bank. The Israeli government

states that the purpose of this barrier is to protect Israeli citizens from terrorist attacks. Palestinians denounce the separation barrier as apartheid and a mechanism of land-grabbing, control and oppression.



Israeli troops during the three week 'waiting period' prior to the 1967 Six Day War.

Recent/contemporary nature and stage of the ethno-national conflict.

Jerusalem remains central to the Arab-Israeli conflict, acting both as an icon of the political and religious aspirations of Israelis and Palestinians and as a microcosm of the ebb and flow of relations between them. Although the Oslo Accords (1993) finally placed Jerusalem on the negotiating table, and the Taba Summit (2001) explored proposals for shared sovereignty, the subsequent demise of the peace process has stifled any substantial progress.

Instead, there has been a radicalisation of both sides, demonstrated with the outbreak of the Palestinian 'Al-Aqsa' Intifada (2000) and the resurgence in popularity of the Islamist group Hamas; and also confirmed through Israel's expansion of Jewish settlements in Arab neighbourhoods, their support for right-wing settler groups such as Elad and Gush Eminent and the bolstering of a military and security presence throughout the city.

Under Ariel Sharon's Likud government (2001-2006) Israel dismantled the vestiges of PA political authority in Jerusalem with the closure of 'Orient House' and continued to restrict the growth of Palestinian communities. During this period, 512 Palestinian homes were demolished in East Jerusalem for not having legal building permits; 1,888 Jerusalem ID cards were revoked and 55,000 Palestinians living within the Jerusalem municipal boundaries were physically excluded from the city by the Separation barrier (B'Tselem, 2008).

Despite such deliberate attempts to forcibly secure the Jewish majority in Jerusalem this has in fact contributed to an acceleration in Palestinian migration back into Jerusalem, with the Old City suffering under the strains of overcrowding and social deprivation. Political dislocation, due to Israeli intransigence and Palestinian infighting (Hamas and Fatah), has further served to mobilise religious extremists, exacerbating communal tensions and resulting in spontaneous car attacks and targeted sectarian violence. Amidst this political vacuum and upsurge in social confrontation new spheres of public contestation are becoming increasingly significant, such as archaeological sites, religious places, and public spaces.

The question of Jerusalem continues to involve a multiplicity of external actors and international attempts at mediation. The UN and EU position has been clear, consistent but rather ineffectual, affirming their commitment to a *Corpus Separatum* (UNGA 181) and the illegality of the Israeli occupation of East Jerusalem. The US approach remains conveniently ambiguous, publicly supporting the concept of a 'unified city' determined by final status negotiations, but largely ignoring Israeli expansion through settlements and the trajectory of the separation wall. The creation of the 'Quartet on the Middle East' (US, Russia, EU and UN) in 2002 and their subsequent 'Road Map' (2003-2005) which proposed fixing borders, Palestinian political reform, freezing Jewish settlements and negotiating Jerusalem, also appears to have run aground on the obstacles of Israeli non-compliance and Hamas' violent resistance.

Similarly, the 'Arab Peace Initiative' (2002) proposed by Crown Prince King Abdullah of Saudi Arabia, offering a comprehensive Arab-Israeli peace in return for the creation of an independent and sovereign Palestine with East Jerusalem as its capital, remains a distant unfulfilled dream. While the future of the city of Jerusalem is invariably tied to a broader political settlement, it must also address and reconcile the everyday tensions and divisions that continue to permeate society.

Prospects/expectations/scenarios for the future

Various formulae for the sharing or division of the city have been presented in both official and unofficial discussions between Israelis and Palestinians. A common theme is the creation of a 'Coordination Committee' appointed by the municipalities to oversee the economic development of the city as a whole and a special regime for the Old City with Israeli sovereignty over the cemetery on the Mount of Olives and the Western (Wailing) Wall. Yet on the central issue concerning respective sovereignty, particularly Palestinian sovereignty over the Haram al-Sharif, the negotiations usually break down.

At the time of writing no significant discussions for a negotiated settlement are in the offing. Indeed, on one level prospects for a negotiated solution appear to be receding with an Israeli policy of ongoing unilateral action such as the completion of the Separation Wall which will act as border around the eastern part of the city and detach the Palestinian areas from their hinterland. No legitimate Palestinian leadership will accept this outcome as a permanent solution for Jerusalem; and therefore given this context, no credible solution is in sight. However, it is also possible to take a longer view and recognise that there have been significant shifts over the past fifteen years.

Taken altogether, the various Track II discussions, the Oslo Accords, the Camp David summit and the Taba talks reveal a gradual movement away from the maximalist positions of both sides prior to the peace process and towards positions based upon UNSC Resolution 242 but including land exchanges. We can see this in the form proposals for an Israeli withdrawal and Palestinian sovereignty over large areas of East Jerusalem, and a tacit parallel acquiescence on the part of Palestinians to the new realities in Jerusalem.

The fact that this movement is limited and incremental cannot disguise the fact that for the Israelis, the issue of Jerusalem has shifted from being non-negotiable in the eighties (pre-Oslo), to becoming negotiable-at-some-deferred-stage in the nineties (Oslo), to negotiable-in-detail, including land exchanges, in the 21st century (post Camp David and Taba). The current alteration to the landscape and physical use of the city by the separation Wall and the unilateralist policies of the current Israeli government does not, for the time being, alter this trend.

5. 2019 Symposium

On November 2nd 2019 a symposium was held at the University of Cambridge Department of Architecture in honour of Professor Wendy Pullan. Presentations were given by former students of the department who had been supervised in their research by Wendy Pullan. Their biographies and abstracts of their presentations are set out below, with the kind permission of Dr Max Sternberg, who organised the symposium. The speakers expressed their gratitude to Wendy Pullan for the help and guidance which she had given them while at Cambridge, and for the way in which she had over the years created a collaborative international community of like-minded scholars. That community, exemplified by the international roster of names below, is truly impressive.

Eve Avdoulos

Eve Avdoulos completed her PhD at the Department of Architecture at the University of Cambridge in September 2018 where her dissertation explored the dynamics and complexities of urban decline in Detroit, Michigan. Following her PhD, Eve created and now serves as the Director of ARC, an independent research firm, specialising in understanding how research can better improve the urban environment.

Alternative narratives of urban decline: The Grandmont Rosedale Neighbourhood of Detroit

Often discussed with reference to its deteriorated landscape, rapid population loss, the decentralization of the automotive industry and tense race relations, the city of Detroit, Michigan has embodied many of the phenomena associated with the notion of urban decline. Pervasive images of the city's ruins have been widely circulated by the media and scholars alike constructing a narrative of a city which has undergone total, uniform collapse. Yet, in the midst of this city defined by decline, is the community of Grandmont Rosedale.

This cluster of five small neighbourhoods is comprised of a sound housing stock and well-maintained physical fabric, has a lower poverty rate and a smaller proportion of low-income households when compared to the city overall, and has a higher rate of home ownership. Grandmont Rosedale has not only maintained relative stability over time, but it very much contrasts with many widely proliferated narratives of decline in Detroit.

This talk will explore the ways in which Grandmont Rosedale has been affected by, and responded to, processes of urban decline and will discuss the mechanisms the community has devised in order to address the challenges in their neighbourhoods. Through the study of Grandmont Rosedale, one begins to see the ways in which process of urban decline transform the city—dismantling and disassembling existing spatial and social networks and infrastructures—while simultaneously creating new ones.

The existence of the Grandmont Rosedale neighbourhood, and those similar, not only challenge existing perceptions of decline in Detroit, but they force us to

reconsider the various ways in which processes of urban decline affect the city, inviting one to consider the individual situations and circumstances found throughout Detroit more carefully.

Gruia Badescu

Gruia Badescu is an Alexander von Humboldt postdoctoral fellow at the University of Konstanz, where he is part of the Balzan-Prize ‘Reconstructing Memory in the City’ research group led by Jan and Aleida Assmann.

His research has examined how interventions in urban space relate to societal and political processes of dealing with a difficult past, including war and political violence. He completed his PhD on post-war urban reconstruction at the Centre for Urban Conflicts Research, University of Cambridge. In 2015, Gruia joined the University of Oxford as a Departmental Lecturer in Human Geography, and worked in 2016-2018 as a research associate with an AHRC-Labex-Les Passés dans le Présent grant on the memorialization of sites of political violence of former dictatorships in Latin America and Central and Eastern Europe. He is one of the conveners of the Critical Memory and Human Rights working group of the Memory Studies Association. Gruia is currently finalizing a book on the relationship between post-war architectural reconstruction and dealing with the past.

Towards syncretic place-making: Architectural responses to diversity and conflict in Sarajevo and beyond

This paper explores the relationship between architectural reconfigurations and conflict transformation by examining practices of syncretic place-making, shaped by initiatives and movements from below to include different voices in the negotiation and representation of the past. I define as syncretic place-making the process of drawing from multiple traditions in a diverse place to create a contemporary architecture celebrating diversity in memory and identity.

It echoes the contemporary anthropological understanding of syncretism by Charles Stewart, referring to mixture and diversity expressed through practices of proximity and convergence. The presentation highlights examples from rebuilding Sarajevo after the 1990s wars, while problematizing the possibility of engaging with diversity and multiplicity of voices in architectural post-war reconstruction, as well as general practice. While post-war Bosnia and Herzegovina is usually associated with divisive memory practices and an architecture mobilizing distinctive, competitive identities, this presentation highlights a set of alternative practices.

The practice of architecture offices like Amir Vuk Zec and Studio Non-Stop in Sarajevo bridge place-making with memory-work and aim to bring communities together. Their syncretic place-making reconstruction drawing from century-old diversity and mixture becomes a celebration of urban cosmopolitanism and openness. Nevertheless, it opens other forms of exclusions and conflict, as it also sustains the imaginary of the city under attack from the margins.

All in all, this presentation highlights both the potential and the challenges of syncretic place-making when dealing with both older and newer forms of difference, musing on larger debates on diversity, conflict and place-making.

Britt Baillie

Britt Baillie is the Research Lead at FuturePart, an Honorary Research Fellow at the Wits City Institute (University of the Witwatersrand), a founding member of the Centre for Urban Conflict Research (University of Cambridge) and co-editor of the Palgrave Studies in Heritage and Conflict series. She co-edited *Locating Urban Conflicts: Ethnicity, Nationalism and the Everyday* (Palgrave Macmillan) with Wendy Pullan in 2013. The paper presented at this symposium is co-authored by the following FuturePart contributors: Margeaux Adams, Britt Baillie, Julia Carew, Mikara Naidoo and Mark Kiarie. FuturePart is a collective agency for rigorous research and experimental design thinking in Africa.

The Possibilities of Corporate Privately Managed Public Spaces in Johannesburg and Nairobi

In a climate of urban insecurity, Privately Managed Public Spaces (PMPS) in African financial centres reside at the threshold where the ‘fortress city’ and the ‘survival city’ meet. Colonialism (and apartheid) denied both common rights and rights to the commons.

Public life was confined to spaces which could be controlled and policed on the state’s terms. Yet, few urbanists have questioned the assumption that public space serves to engender social cohesion, inclusivity, and civic culture. In the post-colonial/apartheid African city, crime, dilapidation and appropriation of public space by the ‘survival city’ means that few spaces are truly public.

Those with means have withdrawn into the interiority of the private realm whilst public space is increasingly abandoned, left in a state of anomie, or subjected to non-state forms of securitisation or governance. Proponents suggests that PMPS can become well-used amenities for the city, enhance the quality of the workspace for employees, act as foyers for surrounding property owners, add value to real estate, and/or be central to sustainable urban regeneration efforts.

Critics accuse PMPS of producing neoliberal exclusive elitist spaces which exacerbate urban fragmentation and marginalise the shifting urban other. However, research suggests that PMPS have not displaced the inquisitiveness, enchantment and regard for others nostalgically reserved for public space. Studies on PMPS in urban Africa have focused on five types: the gated community, the shopping mall, the casino, CIDS, and the ‘new urbanist mixed-use’ enclave.

Corporates are involved in a variety of scales of PMPS, which as a collective, have yet to receive due critical attention. To address this gap, this paper will present qualitative research undertaken at case-study sites in Johannesburg and Nairobi, to explore if and how corporate PMPS encourage positive encounter and foster a sense of shared space or if they merely reify existing urban divisions.

Anita Bakshi

Anita Bakshi teaches in the Department of Landscape Architecture at Rutgers University, where she is also associate graduate faculty for the Cultural Heritage and Preservation Studies (CHAPS) Program. She is a co-convenor of the Society&Design Lab Working Group based in the Center for Cultural Analysis. Her book, *Topographies of Memories: A New Poetics of Commemoration* was published by Palgrave Macmillan (2017) in the Palgrave Series in Cultural Heritage and Conflict. Following several years in architectural practice in Chicago, California and Istanbul, she received her PhD in the History and Theory of Architecture from Cambridge University with the Conflict in Cities Research Programme.

Community Narratives of Contamination and Survival: Our Land, Our Stories

Contamination of landscapes and environmental degradation impacts cultural heritage sites and practices. Even the most severely compromised Superfund sites are composed of more than contaminants and strategies used for remediation. This talk describes a project funded by the New Jersey Council for the Humanities at the Ringwood Mines Superfund Site in New Jersey, home to a Native American community, the Turtle Clan of the Ramapough Lunappe.

The project resulted in a book, *Our Land: Our Stories*, which documents the multiple ways in which environmental contamination has impacted this community. The book and accompanying exhibition for the Humanities Action Lab aim to communicate these deeper connections to the landscape by illustrating traditions, cultural meanings, and emotions.

The materials are aesthetically pleasing and visually engaging – in contrast to the manner in which much scientific data is currently presented to audiences - in order to enhance understandings of environmental justice issues and unevenly dispersed impacts. This project leans heavily on the environmental humanities for thinking through new forms and mechanisms for presenting information and raising awareness.

Hanna Baumann

Hanna Baumann is a Leverhulme Early Career Fellow at The Bartlett's Institute for Global Prosperity, University College London. She completed her PhD on the infrastructures of im/mobility in East Jerusalem at the Cambridge Department of Architecture in 2017.

Her academic background is in History of the Middle East and Refugee Studies and she has worked on urban and human rights issues in the Middle East and South Asia. Her current work examines the role of infrastructures in processes of urban exclusion / inclusion of refugee residents in Beirut and Berlin: How do public services influence urban politics on embodied, affective, and symbolic registers? How are collective claims made around the common goods distributed by urban networks?

Toxicity, Vitality, and Value: urban ‘regeneration’ and slow violence on Lebanon’s coast

In the southern Lebanese coastal city of Saida, a mountain of rubbish, including medical waste, human and animal body parts, and often on fire, piled up on the beach for decades, reaching close to 60 metres in height and extending into the sea. In 2016, the rubbish mountain was cleansed, ordered, and turned into a green space, transforming abject, toxic matter into a site of vitality. Similar plans have been on the table for other waste dump sites along the Lebanese coast, including for the Metn-Nord landfill just outside Beirut. Here, waste is dumped into the sea for ‘land reclamation’ purposes – with the newly-gained landmass planned to contain park, as well as lucrative sea-front real estate. Taking as its starting point a range of artistic engagements and investigations dealing with Lebanon’s environmental ‘crisis’, the paper argues that toxification is not an aberration but in fact sustains the status quo. These artistic responses show how toxicity reverberates across socio-spatial scales, from the intimate to the geopolitical, as well as across timescales: The waste crisis and its negative health effects have been described as a cause of slow death. At the same time, Lebanese landscapes have lasting damage from foreign toxic waste during the civil war. Like Beirut’s coastline which is littered with the rubble from the Lebanese civil war and the ensuing urban ‘reconstruction’, Saida’s rubbish mountain began as rubble from buildings destroyed in the Israeli invasion. The amalgamation of these two types of waste (rubble and rubbish) reveals how littoral land reclamation, regeneration and revitalisation reverberates with ‘slow violence’ – not only of environmental destruction but of foundational violence. Ultimately, the paper poses the question whether thinking toxicity as part of the urban order might allow us to view creative destruction of abject spaces in new ways.

Jorge Fernandez-Santos

Jorge Fernández-Santos currently teaches at the Universidad Rey Juan Carlos (Madrid) whose faculty he joined in 2017. Educated at Cornell University and the University of Cambridge, he has researched on cultural exchange between Spain and Italy in the early modern period and published a monograph on Juan Caramuel Lobkowitz, a Madrid-born Cistercian polymath who eventually settled in Italy (*Juan Caramuel y la probable arquitectura*, CEEH, 2014).

His work on Spain’s early modern fascination with Solomon’s temple delves into its late mediaeval roots. Published articles cover Habsburg ceremonial display in Spain and Italy. His current research focusses on late mediaeval Castile. He is a member of the recently constituted research group ITEM Identidad y Territorio en la Edad Media.

León in the Tenth Century: Lessons from Sánchez-Albornoz’s Pioneering Investigation of the High Mediaeval “Everyday”

A thirty-two-year-old Claudio Sánchez-Albornoz y Menduïña (b. 1893, d. 1984) joined Spain’s Real Academia de la Historia on the 28 February 1926 delivering a reception speech published for the first time that same year. The scarcity of textual sources, Sánchez-Albornoz contended, allowed for the recreation of everyday life in but two very different tenth-century Iberian cities: Umayyad Córdoba, capital of the

Al-Andalus Caliphate, and the comparatively very small León, royal city of the Christian kings of León, Asturias and Galicia. The renowned philologist Ramón Menéndez Pidal contributed a very short introduction on the language of the period, ranging from a more or less cultured ecclesiastical Latin to the various styles of the romance speech (Leonese, Castilian and Galician) in use at the time.

The paper will address Sánchez-Albornoz's methodology and goals within the context of Spain's intellectual and artistic 'Silver Age'. In fact, soon after his speech on tenth-century León, Sánchez-Albornoz began a seminar series on mediaeval institutions at the Centro de Estudios Históricos (CEH, founded in 1910). Thanks to Sánchez-Albornoz's initiative the CEH spawned in 1932 a specific section devoted to mediaeval studies: the Instituto de Estudios Medievales whose major task was to be the compilation of the *Monumenta Hispaniae Historica* (modelled after the *Monumenta Germaniae Historica*).

Why did the then young Spanish mediaevalist rely on a narrative to 'introduce' his reader into the quotidian activities of a city distant a millennium from his own time? What were his goals in trying to bring back to life the everyday existence of a mediaeval city? How did it sit with the parallel renewal of Spanish scholarship on Muslim Iberia? Although Sánchez-Albornoz's personal investment in the reinvigoration of Mediaeval Studies in Spain was cut short by the Spanish Civil War (1936–39) and his exile to Argentina, his work continued to be read and admired in his home country.

Yet this paper will not be primarily concerned with matters of critical reception as much as it will broach the relevance of the *Estampas de la vida de León* to new research on the mediaeval city.

Nilly R. Harag

Nilly R. Harag is a Senior Lecturer at the Architecture Department at Bezalel Academy of Arts and Design and a practicing architect at Arctic Architects in Jerusalem. Her research and practice focus on contested areas characterized by social and political conflicts. She holds an MArch from the University of Pennsylvania and a BDes from Bezalel Academy. She has received grants from TU WIEN Faculty of Architecture and Planning and the Freud Institute (1995-6); the Oslo School of Architecture (1987-8); the Erasmus Mundus-Staff Mobility Program Granada University (2015); as well as The National Technical University Athens NTUA (2018-19).

She has been a Visiting Professor at the Azrieli school of Architecture, the Carleton University, Braunschweig University, Ecole Nationale Supérieure d'architecture de Paris Malaquais, Coburg University of Applied Sciences and Architecture Dep. University of Nicosia.

The Southern Israeli City of Ashdod— The Backyard of Ethnicity

Absorbing immigration waves since its establishment along the southern Mediterranean coastline, Ashdod, the modern Israeli nation-city, demonstrates a geography in crisis. While the city architecture reflects the vision of 'immigrant cities' according to the Sharon Plan—designed to provide homes for the new

immigrants—the planning methods reflect the international architectural styles in vogue at the time. Constructed out of the dunes in three stages of development—according to the Zionist paradigm (TIP) — as port, "electrical" city, entrepreneur city— Ashdod has become a melting pot for its variegated ethnic communities from 1959 onward. Initially comprising twenty-two North-African families, the population has grown to 250,000 inhabitants from ninety-nine countries.

In the wake of the immigration waves, a unique cultural and ethnic encounter may be observed; to sustain its diversity alongside its rational architectural identity, a new artistic representation of the Andalusian Orchestra project was culturally re-born. If immigration entails a physical journey and a search for spiritual significance, the transformation of Andalusian music from Cordoba through the Maghreb countries to the new State represents the wandering of an abstract art form along the Mediterranean.

For centuries, Jews and Muslims have written their own texts to identical melodies, but in Hebrew and Arabic respectively. Over the years, poems have become the glorious liturgical tradition of North-African Jewry. The main role of the Andalusian Orchestra lies in the preservation and dissemination of the musical heritage from its Golden Age and its encounter with globalization, to reestablish the lost cultural connection between Judaism and Islam.

I aim to examine the “exhausted geographies” in the southern Israeli coastal line, as well as the conflict between the rational urban architectural environment and the authentic cultural assets of the local cultures.

The refusal to provide planning tools to grapple with the geopolitical conflict has bred a subversive culture that provides a common ground since Ashdod's foundation. The concrete planning mechanism must engage the diverse existing and vanished coastline migrant cultures.

Andrew Hoolachan

Andrew Hoolachan is University Lecturer in Planning and Urban Studies at the University of Glasgow. He has a PhD from the Martin Centre for Architectural and Urban Studies, University of Cambridge, an RTPI accredited MSc in International Planning from UCL and an MA (Hons) in Geography from the University of St Andrews.

Andrew has worked between academia and policy, conducting research at Future Cities Catapult, LSE Cities and the New Local Government Network as well as at the University of Manchester and St Andrews.

His main research interests are in urban governance, scale, sustainability, urban heritage and epistemological questions around how we produce knowledge to solve complex urban problems. His PhD research was a mixed-method site-based and policy analysis in East London, unpacking the strategic tensions and competing visions for a ‘sustainable’ future of the city within the parameters of the Localism Act (2011) in the shadow of the Olympic Legacy plan.

From the ‘Royal Arch’ to the ‘People’s Tower’: Dealing with the past and planning the future in Scotland’s ‘independence city’.

Scotland’s role in 19th century imperialism and industrialisation and its possible independent future, present a trade-off in how urban regeneration projects seek to reconcile industrial and imperial heritage with a new vision of Scotland in the built environment. This paper examines this trade-off in Dundee, Scotland’s most pro-independence city and home to the new Victoria and Albert museum as part of a £1bn waterfront redevelopment.

Here, community groups angered by 20th century planning’s destruction of architectural heritage, wished to re-build a Victorian Romanesque dockside arch, demolished in 1964, which was symbolic of Dundee’s imperial identity. In 2016, over a two-day performance, the Arch was built to-scale and in cardboard by the community and rebranded as “The People’s Tower”.



Cardboard replica of Peoples' Tower, Dundee.

Using photography and social media content, this paper contends that rather than being at odds with the spirit of independence in Dundee, the revival of the Arch reflects a new meaning and has become a populist symbol against a local planning elite who destroyed many other parts of Dundee in the 1960s. As such the Arch has become a grassroots focal point for memories of wider urban destruction but also future possibilities for remaking the city.

Irit Katz

Irit Katz is a University Lecturer in Architecture and Urban Studies at the Sheffield School of Architecture. Her research focuses on spaces undergoing radical changes, particularly those reshaped by mobility, displacement, conflicts, and extreme inequalities, covering a range of historical and contemporary contexts. She held

fellowships at UPenn and the Paul Mellon Centre, teaching positions at Cambridge and the LSE Cities Programme, and her work has received recognition through numerous awards including the SAH/Mellon Author Award and the RIBA President's Award for Research. She has recently published the co-edited book *Camps Revisited* (2018).

Departure Cities: On Dynamic Urban Landscapes of Irregular Migration

Cities have long been recognised as places of human mobility, not only within urban landscapes but also to and through them. Urban areas create spaces of arrival (Saunders 2011), of waiting (Simone 2008), and of departure, when cities are used as jumping-off points on broader migratory trajectories (Virilio 1977).

For irregular migrants, who confront today's tightening fortification and securitization of borders and use certain cities as preferred departure points as part of their increasingly fractured journeys, certain urban areas are used as resources of temporary hospitality while often being turned into battlegrounds of increasing hostility.

This paper illustrates the spatial practises and politics of today's 'departure cities.' I will reflect on different spaces forming these urban landscapes of departure, looking at the city as both a life-sustaining node connected to global infrastructures of movement and as a supervised border point which regulates and often hinders human mobility. Departure cities, the paper will argue, form hyper-temporary urban landscapes existing on the continuum between gestures of solidarity and violent acts of antagonism, between institutional spaces of control and care and informal environments of support and abandonment, and between suspended movements concealed for the sake of their successful continuation and urban spectacles created by both exclusionary scenes of border regimes (De Genova 2013) and performative actions (Butler 2015) aiming to resist them.

Konstantin Kastrissianakis

Konstantin Kastrissianakis is an Associate Researcher at the Institut Français du Proche-Orient in Beirut where he is conducting research on ecological controversies in Lebanon. His work looks at public space, political ecology and the construction of citizenship in contested cities, with a focus on Beirut. Alongside his research, he is a consultant in urban strategic planning in the Middle East.

After completing a PhD in Cambridge in the context of the Conflict in Cities research project, he joined Durham University and Queens University Belfast as a postdoctoral research associate.

His work has been published in English, French and Greek journals, including in *Environment and Planning A*, *Geopolitics* (forthcoming) and *Rives méditerranéennes*. Konstantin holds a BA in Social Anthropology from SOAS, an MA from Sciences-po Paris, and an MA in Housing and Urbanism from the Architectural Association in London. He has worked for international organisations and NGOs in Europe, the Middle-East and Africa, as well as for KCAP Architects & Planners on a new masterplan for the city of Perm in Russia.

Contested cities, ecology and the room to breathe

Recent publications describe the everyday strategies the Lebanese deploy “to get by” (Arsan, 2018) in a system always on the brink of collapse and how they stabilise their environments as they navigate uncertainty. Sami Hermez speaks of life going on despite the constant anticipation of violence, while Hiba bou Akar (2018) argues that this anticipation actually re-arranges Beirut’s socio-political geography to real effect. This presentation seeks to examine these dynamics in light of ongoing environmental issues that force a re-positioning of state and non-state actors through a pragmatist sociology of ecological controversies. Taking the garbage crisis of 2015 as a turning point, I will argue that questions of garbage management, water pollution, the erosion of arable land, the construction of dams and the multiplication of quarries bring about a different articulation of conflicts that may actually require us to “re-think Lebanon”.

Gil P. Klein

Gil P. Klein is Associate Professor of Theological Studies at Bellarmine College of Liberal Arts. He received his undergraduate degree from the Bezalel Academy of Art and Design in Jerusalem, and his M.Phil. and Ph.D. from the University of Cambridge. He has been awarded research fellowships at the Getty Research Institute, the Frankel Institute for Advanced Judaic Studies at the University of Michigan, Ann Arbor, and the Center for Jewish Studies at Harvard University.

His work, which explores the urban setting of Jews in Roman and Byzantine Palestine and the rabbinic spatial culture, has been published in a variety of academic journals and collected volumes. He is currently completing a book manuscript on rabbinic spatial politics in the late antique city.

Street and Strife: Spatial Politics in Rabbinic Articulations of the Roman City

The Greco-Roman notion of *agon*, conflict or competition, was most commonly used to refer to athletic games, races, or other ritualized theatrical contests. However, the place of *agon* in the city extended far beyond the arenas. Especially in the late Roman and early Byzantine city, the political divisions of the urban community were enacted and represented through the processions of the games (the *pompa circensis*), the allocated seats for the various groups (classes, factions, neighborhoods, and associations), the subversive slogans and demands chanted during the competitions, as well as the riots that erupted in the streets once the crowds left the circuses. This paper, which focuses on the Roman provinces of Syria and Palestine, with the unique Jewish and Christian evidence they provide, examines the architectural, epigraphic, and literary traces of these relationships between the late antique cities and their games. In doing so, it attempts to think broadly about the role of *agon* in urban history.

Samantha L. Martin-McAuliffe

Samantha L. Martin-McAuliffe is a tenured assistant professor in the School of Architecture, Planning and Environmental Policy at University College Dublin. Her main research and teaching interests lie in antiquity and the intersections of

food and architecture. She is the editor of *Food and Architecture: At the Table* (Bloomsbury, 2016), and co-editor of *New Research Directions in the Study of Ancient Urban Planning in the Mediterranean* (Routledge, 2017). She has worked on several archaeological projects, in particular the Athenian Agora Excavations and the Lofkënd Archaeological Project in Albania. Most recently, she has served as the architectural historian on the Methone Archaeological Project in northern Greece. Samantha is leading the global architecture initiative at UCD, and in this role she is developing a learning laboratory in the Samburu, Kenya. This project is using traditional vernacular architecture to posit questions about climate change as well as migration and cultural sustainability.

In addition, Samantha has worked closely with the Irish Architecture Foundation (IAF) on exhibitions and experimental curatorial projects, both in Ireland and abroad. These include the Irish Exhibition at the 2008 Venice Architecture Biennale, and *The Fourth Wall* (2011), Ireland's first architecture and film festival. Her research has been supported by a number of awards and grants including a Fulbright Scholarship and the Historical Research Prize from the Royal Institute of British Architects (RIBA).

Martin-McAuliffe completed her PhD in Architecture from the University of Cambridge in 2007. Before that she received an MPhil in the History and Philosophy of Architecture, also from Cambridge (2003). She is a graduate of Smith College.

A Faraway House: Living with Climate Change in the Samburu, Kenya

This project started with a clear, direct question: What can a house in rural Kenya teach us about climate change? In 2018, the government of Samburu County, Kenya, invited us to collaborate on a house-building project in a wildlife conservancy.

This was not envisioned as a charity project to provide housing. Rather, it was conceived as an active-learning initiative for architecture and engineering postgraduates. The idea was to create an outdoor laboratory where members of the Samburu tribe would lead us through the process, step-by-step, of constructing a vernacular house. Traditionally built with saplings, branches, clay and cow dung, Samburan dwellings are typically clustered together to create a manyatta – a compound. Participants in our project would identify, collect and prepare building materials in addition to participating in the construction process.

Although the setting of our laboratory was artificial insofar as it was located within a campground, our house would quite literally open doors to larger questions. In effect, it would be a vehicle for familiarising students with pastoralist architecture while simultaneously engaging them in a hands-on way with a number of topics in design education: passive ventilation, water and energy strategies, the use of sustainable materials and the history of traditional settlements. Our hope was that this initiative would enable them to reappraise and hone their perspectives on the relationship between architecture and climate change.

Yet, what began as an experiment in design pedagogy has inevitably raised other deep-seated questions and complexities. Located in the Great Rift Valley region of

north-central Kenya, the Samburu is an area of stunning beauty that is also on the precipice of rapid change. Drought and environmental degradation have led to poor food security, which in turn triggers inter-tribal conflict and migration. Moreover, in Samburu culture, women are the builders and thus our house project brings us face-to-face with questions of gender equality. Looking forward, our aim is to develop with our students and collaborators a transdisciplinary design pedagogy which places sustainable development at its core.

Heba Mostafa

Heba Mostafa is Assistant Professor of Islamic Art and Architecture at the Department of Art History at the University of Toronto. She received her doctorate from Cambridge University's Department of Architecture in 2012 and holds degrees in architecture and the history of Islamic architecture from Cairo University and the American University in Cairo. She has held positions at the University of California, Berkeley, the University of Kansas and the Kunsthistorisches Institute in Florence.

Her research explores the formation of Islamic architecture through the lens of early Islamic sectarianism and governance, addressing the mediation of political conflict and confessional division through architecture at the intersection of politics and the sacred. A focus of her research is Islam's interface with late antiquity, Christianity and Judaism through commemorative architecture, pilgrimage and ritual practice, with a particular focus on early Islam, Jerusalem and Cairo. Her two current projects explore Davidic commemoration in Jerusalem throughout the Islamic Medieval period and the spatial repertoires of Nile veneration in Medieval Cairo.

Site, Sanctity and the End of Days in Islamic Jerusalem

As one of the tenets of Islam, the Quran persistently reminds believers of the imperative of belief in the inevitability of the End of Days. Second only to calls for the absolute unity of God, the centrality of these narratives to Islamic thought is demonstrated by their sheer ubiquity in early Islamic culture.

Destabilized by decades of devastating civil wars during the second half of the seventh century, seen by many as a sign of the End of Days, early Muslims adopted an apocalyptic mindset which echoed and responded to the very real existential threats of internecine conflict, the tenor of the Quran and circulating late antique eschatology. Early Muslims responded intellectually and culturally to this anxiety through ritual practice focused primarily upon Jerusalem.

In this talk I will consider Islamic reconciliation of apocalyptic anxiety through an evolving sacral identity that probed the spatial, symbolic and temporal ambiguities of sacred space in Jerusalem.

Yael Padan

Yael Padan is a researcher working in the interface of architecture, planning, cultural studies and sociology. She holds a PhD in sociology from Ben Gurion University, Israel, an MSc in architectural history from the Bartlett School of Architecture, UCL, and a professional qualification as an architect from the Bezalel

Academy of Art and Design, Israel. She is author of *Modelscapes of Nationalism: Collective Memories and Future Visions* (Amsterdam University Press, 2017). Yael is currently a Research Fellow at the Bartlett School of Architecture, University College London, working at the KNOW – Knowledge in Action for Urban Equality project, which aims to deliver transformative research and capacity-building for innovation in policy and planning to promote urban equality, focusing on 9 cities in Africa, Latin America and Southeast Asia.

Seeing is Believing: Miniature and Gigantic Architectural Models of Second Temple

Architectural models can be defined as cultural and material objects, that present specific versions and interpretations of the exterior world. This paper aims to discuss both the relation between model and source-object, and between different models of the same source-object. I explore how models produce meaning using several basic features: The scale relations between buildings and visitors; the bodily experience of movement between and around models; the sequence in which the models are revealed, and the context in which they are located.



The Holyland Model of Jerusalem at the Israel Museum. Previously located at the Holyland Hotel.

I will focus on four miniature and gigantic models of a single building: the Jewish Second Temple. Although these models are located in places as diverse as Jerusalem, Orlando and Sao Paolo, I will argue that they are all replications and interpretations of the Holyland Model, built in 1965 at the Jerusalem Holyland Hotel.

I will follow fifty years of transformation of the Temple image, from a commercial and secular artefact, to a Jewish religious-national statement, to a Christian Evangelical themed environment and Megachurch. I will argue that the large-scale models/buildings in fact replicate the miniature model, inverting both sign relation and scale relation between original and copy.

The use and manipulation of the miniature model as an image of its source-building were essential devices for the production of meaning and affect, moving from specialised or commercial establishments, to an everyday experience of the urban built environment.

Yair Wallach

Yair Wallach is a Senior Lecturer in Israeli Studies in the School of Languages, Cultures and Linguistics at the School of Oriental and African Studies in London. His field of interest is modernity in Israel/Palestine, looking at both Arab Palestinian and Jewish-Israeli society, focussing on urban space, as well as visual and material culture. He holds a PhD from Birkbeck University and worked as a Research Associate on the the project 'Conflit and Cities and the Contested State' at the Department of Architecture in Cambridge University. He is author of *A City of Fragments* (Stanford University Press, forthcoming). He has published in the journals *Political Geography* and *Nations and Nationalism*.

Jerusalem, inscriptions, textual regimes and political order



Illustration from cover of Yair Wallach's book *A City in Fragments*.

In this paper I will think through the manner in which the meaning of the city is written in signage and inscriptions, and how different textual regime correspond to the political order. I will focus on the "disappearance" of Islamic and Jewish

inscriptions as a privileged medium of writing in Jerusalem, and their respective replacement with modern forms of writing. With modernity, nationalism and colonialism claimed the right to write the city, and that involved also new meaning for the written word - from sacred script that invested architecture with divine protection, to texts that named, defined and territorialised. I will consider the implications of this radical rewriting, at the rupture point where Ottomanism, Zionism, Arab nationalism, and British imperialism loom large over the city.

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