Its Not the Only Palestine

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TABLE OF CONTENTS

ABSTRACT

The project addresses Palestinian liberation through building a new conceptual framework around issues of livelihood, identity ad spatial occupation of the Palestinian people by proposing a new ethos: PalestineX. Px individuals believe in Palestine in terms of action rather than affiliation, thus Px architecture is designed based on viral propagation — a new type of movement that transgresses geopolitical borders limiting the growth Palestine. So, Px architecture is a type of landscape that latches onto existing abandoned buildings to induce the production of mutual aid and self-sustainability by incubating a community of homeless people inside this architecture. It does so to invest in the Palestinian experience of suspended land and suspended belonging, and to extend it as a solution to stakeholders suffering from the same. Abandoned buildings, homeless people and the Palestinian community share an incompatible relationship between them and the geopolitical, neoliberal system of the world. The Px hack allows a new spatial alliance.

My project inspects the issue of Palestinian liberation. Throughout my work, I attempt to explore new conceptual frameworks of identity, spatial occupation and livelihood of the Palestinian people through proposing alternative notions of Palestinian liberation where architecture can play an important and main role.

So what do we need to redefine in order to imagine new futures for Palestine? Throughout this project, I am critical of the strictly land-based resistance used historically, so I attempt to participate in the design of non-land based forces that move to produce another power towards liberation. I argue that land struggle, therefore, is only one of many methods we should explore for liberation.

CAN ARCHITECTURE PLAY A MAIN ROLE IN AN ALTERNATIVE PROCESS OF PALESTINIAN LIBERATION?

CONTEXT

CURRENT SITUATION

CONTEXT

For the sake of setting a historical station point for this study, the late Ottoman rule of the Levant stands as the initilal point of the contemporary situation adressed in this research. Through the four Ottoman centuries from 1518-1918, the contemporary Palestinian territory was part of the totality of much larger 'political' boundaries, through which its multi-ethnic and multi-religious inhabitants maneuvered the natural landscape in its totality bare of the thresholds we perceive today. In Shehade's book[2] , which I was quoting earlier, the main character (Najib) is traversing these territories in a journey that blurs the geo-political boundaries of ownership we stumble upon today, thus rendering the Palestinian historical continuum of the territory contested.

The struggle of the Palestinian existence on this territory is rooted in the idea of land. So, the direct thinking process of liberation or dealing with this struggle is to liberate the land.

This struggle has been going on since the nineteenth century, upon the start of the end of the Ottoman empire and the eve of a new surge of 'national imaginings' [3] of various societies under the empire; one of which are the Jewish believers[4]
.

Amidst large-scale waves of Jewish emigration to the central Mediterranean coastal regions of the Ottoman empire (i.e. contemporary Palestine), Zionist national thought was being crafted under European guidance aided by the World Zionist Organization[5] . A Zionist 'nation-state' is necessary in this part of the world for numerous reasons, one of which is being the extension of the European colonial project of the rich Levantine region as a tool of control and oppression .

[2] Shehade, Raja. A Rift in Time: Travels with my Ottoman Uncle.
[3] Waves of national imaginings in 19th century Ottoman empire.
[4] The Jewish religious though has been, and still is, a fertile grown for a national framework of its believers. The ancient notions of exile and return rendered the religion a possible national manifesto. *(Shlomo Sand, The Invention of the Jewish Peopl)*
[5] **World Zionist Organization (OZW):** 1897 was the first Zionist congress to initiate the organization. Setting itself as collaborative framework between Zionist societies around the word who paid tax to the organization in shekel. The establishment of daughter institutions such as the Jewish Colonial Trust, and the Jewish National Fund facilitated the Zionist lobby as a financial tool and a platform for land acquisition from Ottoman citizens. Major personalities of the OZW Arthur Ruppin, Theodor Hertzl. *(Gideon Shimoni, The Zionist Ideology, p. 97)*

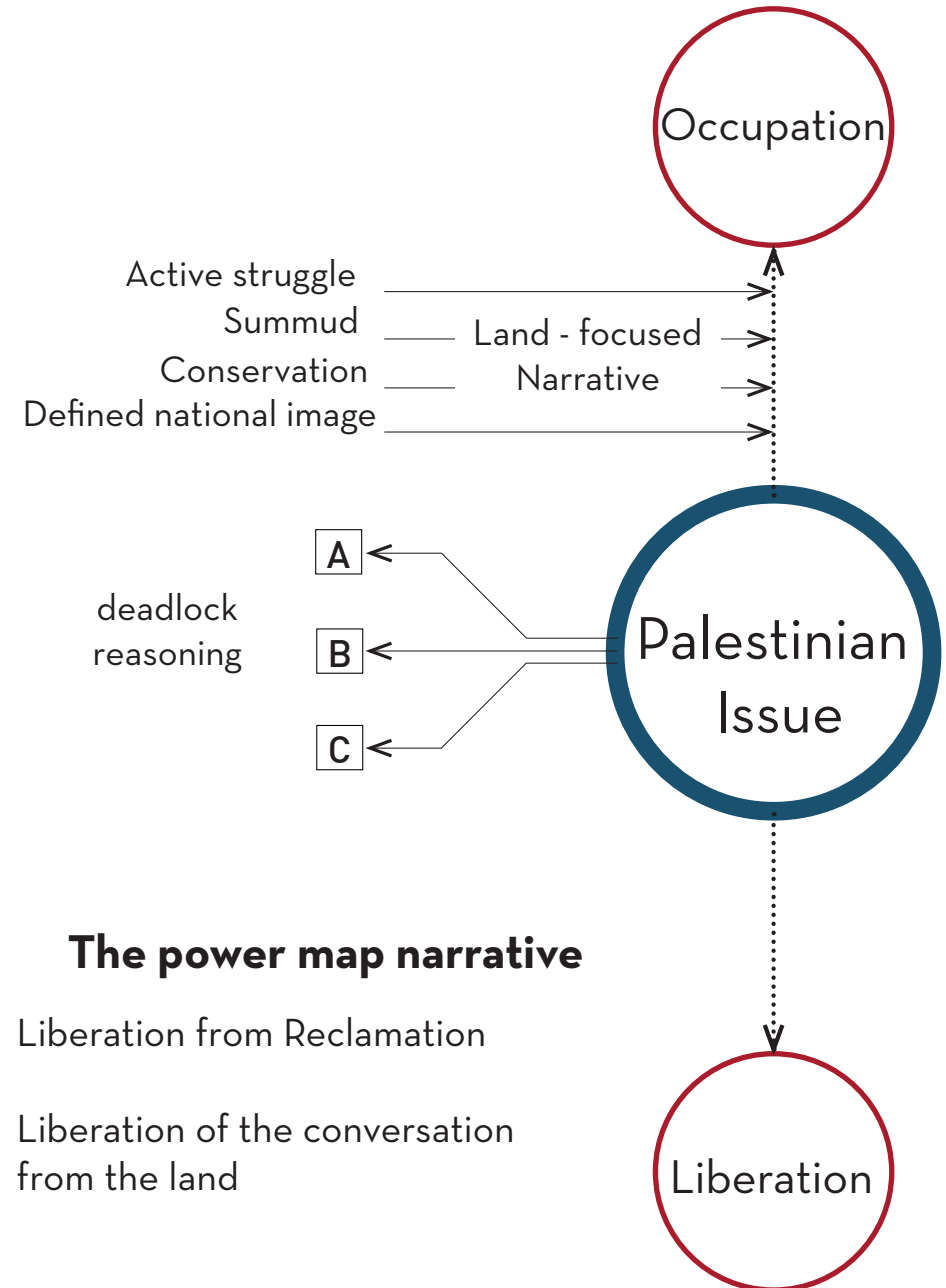Composite: A Sketch of the Countries between Jerusalem and Aleppo

Aaron Arrowsmith, 1815
source: David Rumsey Historical Map Collection

As a result, the state of Israel can be perceived as a Western act of territorialization (i.e. physical manifestation on a territory) of the Zionist national though on the central Mediterranean coastal areas of the Levant (i.e. Palestine)[6]. In other words, the Zionist ideology can be perceived as a 'software' that is 'installed' on Levantine territory.

Coming from that perspective, I'm inspecting the idea of Palestinian land and its liberation, while attempting to look at it from another point of view since I believe that the current narrative of liberation is facing a deadlock and is not given enough force anymore in contemporary conversations (economic, cultural, social, …). This deadlock is the result of several factors and influences that strangle the conversation about this struggle; I mention a few reasons that I'm studying in this research, which are:

A. Tight structure of Zionist Israeli international influence

B. Western extension of control through the Israeli platform

C. Israeli-Palestinian imbalance of power

D. Logistical operations of Israeli systems installed on land

E. Opposing Palestinian-Palestinian vectors

F. Historcial Righteousness: Palestinian vs. Israeli

[6]This colonial project grew in early twentieth century to be conceived as a 'political buffer' between the Mediterranean coast and the in-land territories. Contemporary geopolitical entities of Palestine, Lebanon, and another entity to Lebanon's north, were to be metaphorically a 'wall' between the medditeranian the East (كمال ديب، امبراطورية انترا وحيتان المال في لبنان)

Occupation

Active struggle
Summud ———— Land - focused
Conservation ———— Narrative
Defined national image

A
deadlock reasoning B
C

Palestinian Issue

The power map narrative

Liberation from Reclamation

Liberation of the conversation from the land

Liberation

POWER

The power built up within the Israeli colonial structure as a result of the logistical forces mentioned in the previous pages, strangled the conversation about the liberation of Palestine. Israeli militarized oppression, violence, and physical building of the nation through urban development and social hubs (ex. City of Tel Aviv and the Kibbutzim; tackled later), are mere tools of Israeli existence on the land. Israel positioned itself on the Palestinian land through the territorialization of the previously stated logistical frameworks, using these tools to grow in its defensive and militarized nature. So, before trying to uncover the major difference between the Palestinian and the Israeli mode of 'existence' on this land, we should know that both entities 'want' the land. The Israeli narrative on one hand is built on a network of political influences, power, and logistics ramified throughout the world via a Zionist lobby out of which land is a byproduct. While the Palestinian conversation is rendering the land as a prerequisite, and gives the biggest force to fighting the Zionist colonist out of a geopolitical zone.
It is worth noting at this point, that this land Palestinians are fighting for is a colonial artifact by itself, where the geopolitical boundaries of contemporary Palestine are the product of a political network of influence between the British colonists and Zionist lobby groups to be 'given' to emigrant Jews, and ultimately craft the State of Israel.

So, looking at the Palestinian 'issue' from the geopolitical lens, this aspect should be inspected in order to understand these logistical influences that produced such power.

Through the preliminary questions of this research, I come back to ask again with the historical context provided;

Why is the conversation about Palestine and liberation only about the land?

In a spectrum of factors, why is the Palestinian 'issue' strictly perceived through the lens of land?
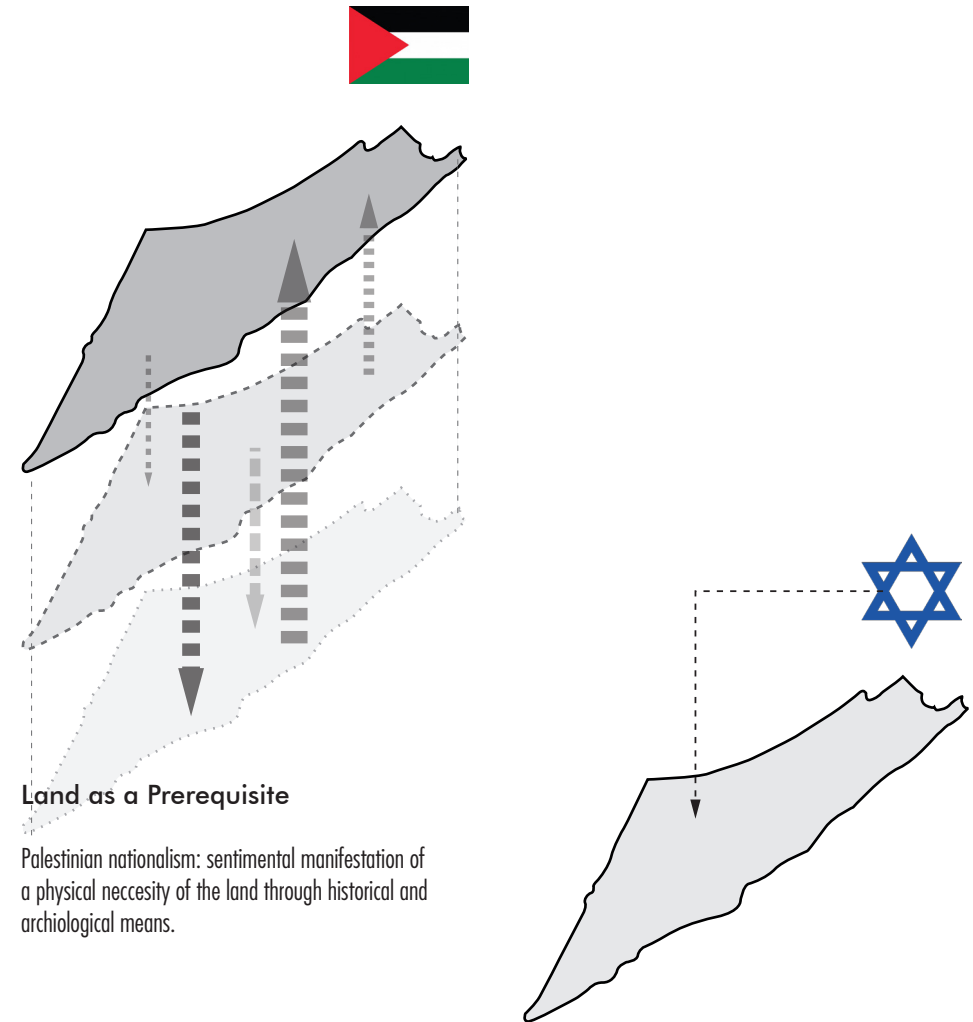
Land as a Prerequisite

Palestinian nationalism: sentimental manifestation of a physical neccesity of the land through historical and archiological means.

Zionist: Territorialization Land as a by-product

Zionist Territorialization an ideology that positions itself on a territory within a specific context.

CURRENT SITUATION

Most of the conversation to reclaim the nation and liberation is exclusively about the land. This manifest itself through objects such as:
- old house key taken after the Palestinians lefts their houses in 1948 but never went back,
- the metaphor of the persistent olive tree that locks its roots to the land
- Palestinian national character\ the Fida'I
- Palestinian koufieyh
- Traditional clothing and life in historical Palestinian villages
- Preservation of historic buildings and old city fabrics as a tool to preserve the Palestinian identity

So, in the conversation about Active struggle\ Summud (page 19); the Palestinian resistance throughout the 68 years of Israeli offence and violence, only lead to increasing Israeli occupation of land (see figure on page 46-47) and further complicats the Palestinian-Palestinian and Israeli-Palestinian political relations within the prevailing land-based discourse.

As a result of that, it is worth acknowledging that fighting for the land from within the land itself, is indeed a romantic conceptualization of the struggle. Countries and states never existed in a vacuum separated from the world around them, and shouldn't at any point be wedged from negotiations of lobbying on international ground to build a strong ideological super-structure that undergoes a process of territorialization on, or outside, the historically conditioned land (example of countries in vaccum: North korea, and Syria before civil war)

Symbols

manifestations and byproducts of Force-Fields (cultural, economic, mobility…) waiting to be endorsed and fortified to build up the power used as a tool to liberate Palestine. From left to right: ollive tree, Late president Yaser Arafat and the famous Koufieyh, Exodus Key, the Fida'i, Old Palestinian woman with traditional embroidery.

such symbols manifest themselfs through the following logistical frameworks, which is a set of institutions, agenst, associations, coalitions and organizations

HISTORICAL OWNERSHIP

Departing from that, I am approaching the discourse of the historical ownership of a territory with a framework that distorts the image of the land as a 'monolithic' ideological entity and accepts different platforms of building a community. I attempt to inspect the 'mainstream' and most importantly the self image of the Palestinians. This mainstream is the umbrella under which numerous levels of a Palestine and the Palestinian seek liberation.

In the context of the contemporary Palestinian narrative concerning liberation, the predominant voice has been, and currently is, land-based. Political movements are going through the endeavor for the physical reclamation of the Palestinian Territories, employing a historical and on-going national discourse to eliminate the Zionist occupation from the land. The conversation taking place between different players on the contested territory contain a multitude of Israeli-Israeli, Palestinian-Israeli and Palestinian-Palestinian vectors that clash at different levels.

This thesis inspects these vectors to propose a narrative of Palestinian liberation through nurturing more expansive and inclusive cross-Palestinian vectors.

At the moment the Palestinian imagining is occupied by the Israeli confrontation, while the question behind the process of building a community to influence the land (i.e. territorialize) is given less force.

For the scope of this research, and one of the most important strands of the conversation about the role of land in the Palestinian liberation, is the discussion of the difference between 'Action' and 'Sumud' (English: steadfastness). Before delving into this dichotomy, its worth noting that at this moment in the research we stand within the primordial dust of the project's nucleus. 'Action' and 'Sumud' present two politically distinct points along the spectrum of the Palestinian experience to liberation. Understood as a defensive position against oppression, individuals believing in 'Sumud' (steadfastness) affiliate themselves with an ideology taking the land as a starting point. On the other hand, 'Action' involves the activity of community-building that act-on-land via the logistics and flows of a complex system that I will be exploring later as a spatial manifestation of my process.

Active Struggle \ Summud (Standing ground)[7]   مقاومة \ صمود

[7] source: https://ejatlas.org/conflict/torching-of-olive-trees-palestine

EXILE | LIVING IN CONTRADICTIONS

One key concept in my research is the understanding, or the many understandings, of Exile. It is very present in the work of Mahmoud Darwish, unraveling itself through a multitude of forces and adjectives such as rumbling, changing, rolling, and others, giving the impression of 'flux' as a contradiction to fixation. Exile is a very important conception in the realm of identity, where it places a person in a position to pose existential questions that shake the ground under the preconceived national 'character' engrained in his\her mind. Through the ideological framework of the land, while by-passing the physical link to the territory, exile links people to each other and to their direct 'current physicality'[8]. To further explore this notion of exile, I inspect a stanza from a poem[9] by Mahmoud Darwish,

"ولا نعرف أيُّنا هو المُهجِّر: نحنُ، أم الوطن"

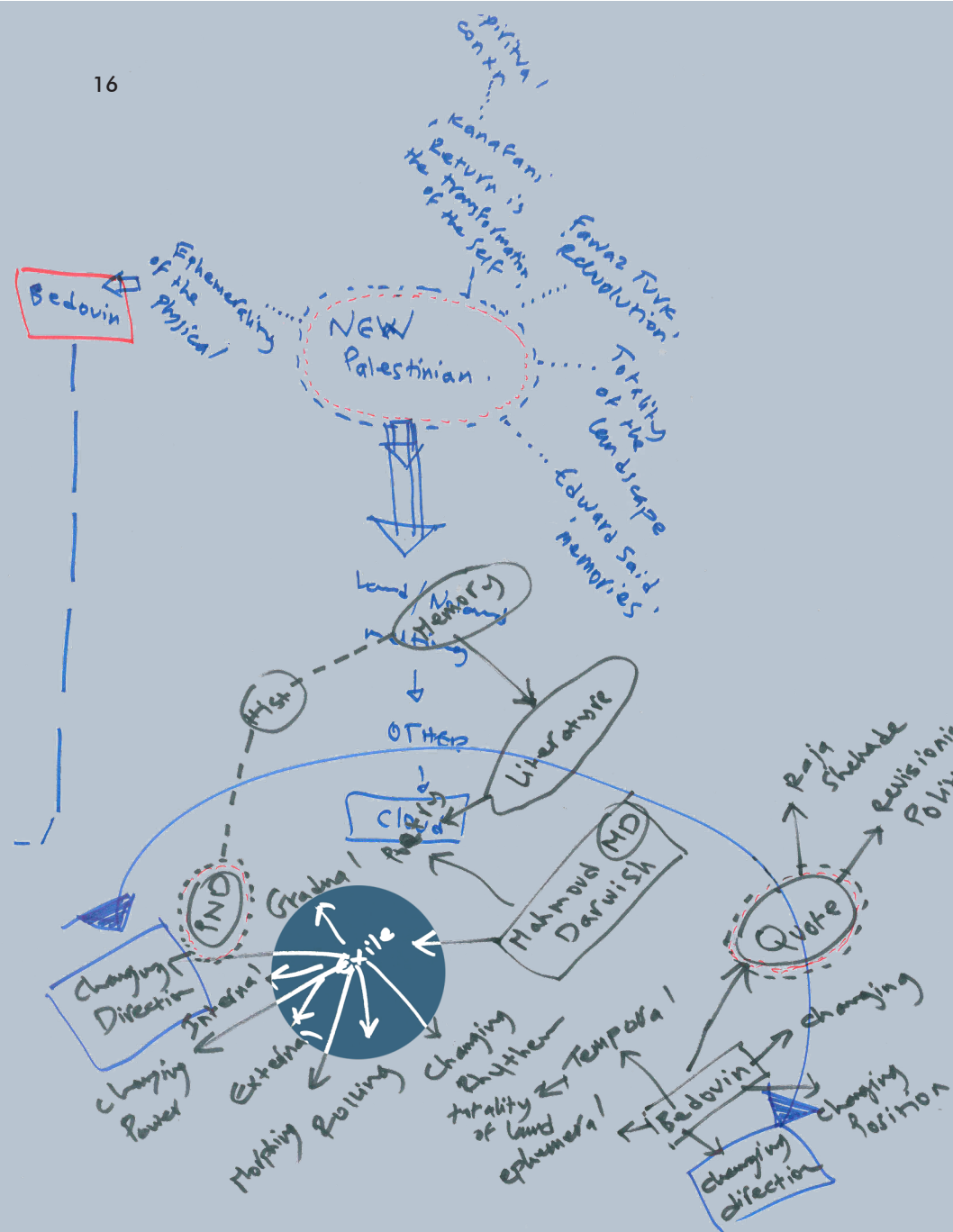Through an experimental reading of this stanza, we can explore Darwish's exile in its multiplicity.

Shall we keep or remove the shadda for example? What is the difference in reading 'مُهجَر' versus reading 'مُهجِر'? While the first clearly reads as 'exiled', the second could mean 'abandoned by' and adds the feel of abandonment [from common and national discourse], leaning towards a voluntary impulse rather than forced, as part of our inspection of exile — to be abandoned from home.

From there, we segue to the work of another writer, Ghassan Kanafani. A refugee in Beirut, an exile himself, Kanafani raised the connection to the land from a mundane to a spiritual one where, among the paradoxes displayed through his literary characters, he asserts that the return is necessarily a change of the self rather than a territorial take over. Kanafani brought these contradictions to the conversation through the 'Pessoptimist' from his book by the same name , a character who embodies the co-existence of contradictions where he is portrayed in many paradoxical yet overlapping and co-existing personalities. He is both stupid and smart, a patriot and a collaborator. This personality might not embody a specific slate of people, but extends on the body of Palestinians in its totality by which there is a 'lack of a coherent history, culture, and experiences'[10] shared by all the 'nation' to be unified. I will be elaborating on the concept of unification and 'acceptance' later on.

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[8] Ill elaborate on the term 'current physicality' by this example; consider Edward Said's resident city New York, it is the exile/ home in which he 'felt most comfortable' among other exiles. No one belonged in New York, which makes all the exiles feel a relative ease,
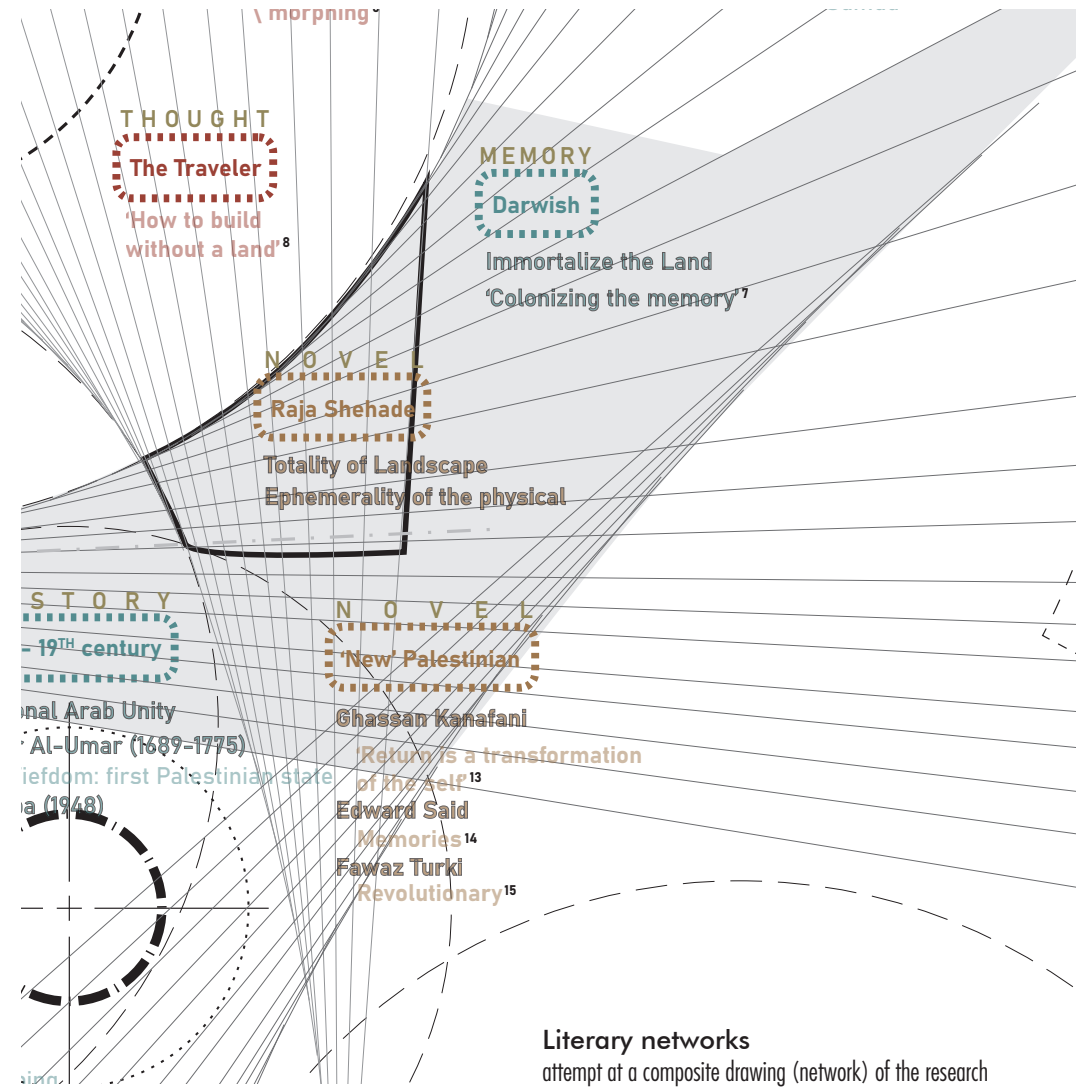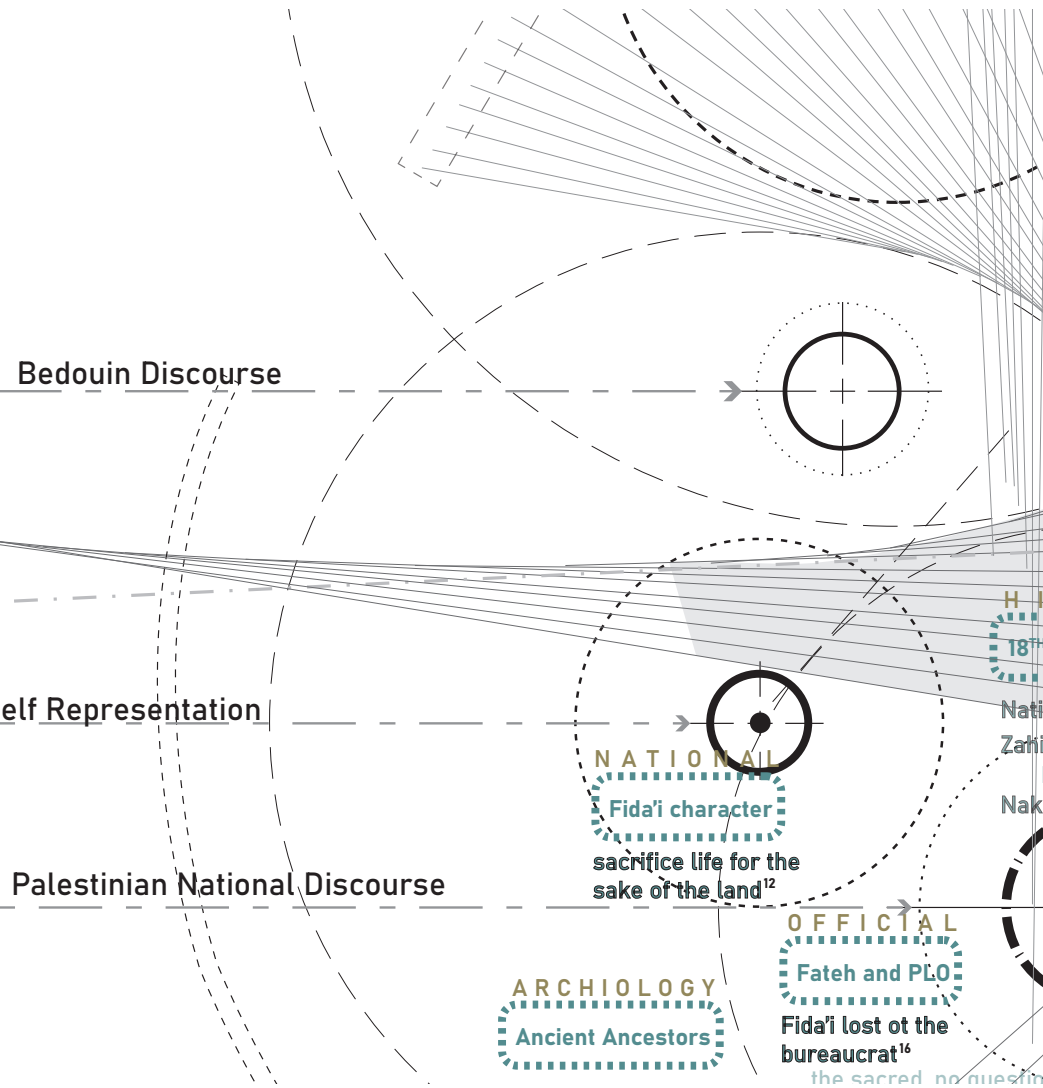[9] *Hayrat al-A'id* p.45-46
[10] Palestinian Dynamics of Self-Representation: Identity and Difference in Palestinian Nationalism. Amal Jamal. p.15

Exile
experimental connections and networks between nodes of literary research and concepts

\ mprpning'

THOUGHT

The Traveler

'How to build
without a land'[8]

MEMORY

Darwish

Immortalize the Land
'Colonizing the memory'[7]

NOVEL

Raja Shehade

Totality of Landscape
Ephemerality of the physical

Bedouin Discourse

elf Representation

H I S T O R Y

18TH — 19TH century

Nati-   onal Arab Unity
Zahi   Al-Umar (1689–1775)
           iefdom: first Palestinian state
Nakl   a (1948)

NOVEL

'New' Palestinian

Ghassan Kanafani
'Return is a transformation
of the self'[13]
Edward Said
Memories[14]
Fawaz Turki
Revolutionary[15]

N A T I O N A L

Fida'i character

sacrifice life for the
sake of the land[12]

Palestinian National Discourse

O F F I C I A L

Fateh and PLO

Fida'i lost ot the
bureaucrat[16]

A R C H I O L O G Y

Ancient Ancestors

the sacred, no questi

Literary networks

attempt at a composite drawing (network) of the research
I had done of the literary concepts and terminologies to
come up with an interesetion that serves the process I'm in.
The intent was that different 'plug-ins' are placed on a
topography of information (the gray lines) that serve as
a map that is beyond the geographical relationships we
usually get exposed to in a map.

SUSPENSION VS. THE STEREOTYPE

I will build on the previous cases of 'thought', by inspecting the concept of suspension from the work of Saba Innab [11] . Suspension has multiple factors woven into its meaning, where it depends on the relationship to the land, surrounding, and the system from which the object/body/element is suspended from. So, suspension is a physical state in which the body experiencing it undergoes a multitude of forces. In an analogy to suspension in the condition of the Palestinian refugees, whether on the Palestinian territory or without it, this physical state applies explicitly to the right of return, where it's the sole legal framework under which the right remains intact. If the Palestinian refugees 'fix' on a territory, their right to return terminates. Ideological fixation of 'monolithic' ideals as hegemonic paradigms, is very much rooted to the contemporary discourse of the Palestinian 'nationalism'. Before elaborating further on the state of suspension, it's worth exhibiting the antagonist of this conversation, which is the fabricated Palestinian national character who grew into a sacred object that doesn't accept, and rather completely block, criticism.

Not only does traditional 'national' institutions (ex. PLO, …) promote and sell a very definite image of the Palestinian, but also a specific slate of the Palestinian population injects a mentality characterized by a 'narrow national agenda' [12] and for-granted historical ownership (to be addressed later) of the territory. This reminds us of the religious communities and the dynastic realms of Benedict Anderson [13] who placed the nation in the rigid framework of religion, which is only accessible to a narrow band of society. I will be touching on the notion of the nation-state as an artifact in the following pages.

a-

b-

F_w

F_N

F_f
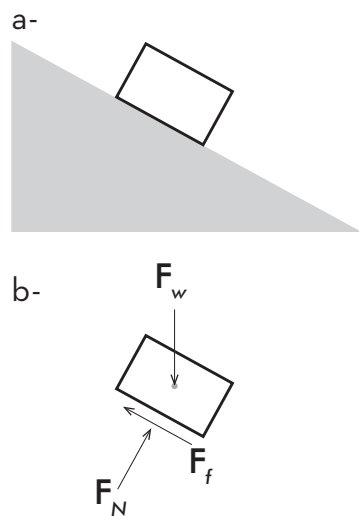
Forces on a body
the conceptualization of the land into a force, present but immaterial
a- body on a ramp | b- free body diagram (forces)

This rather 'stereotypical' image of the national character is a very-well-established notion among the Palestinian population, present as a strong force of hegemony acting ideologically against a flexible outlook. One example of a Palestinian character is the Fida'I.

The Fidayeen (plural: فدائيين)are groups of people under political militarized parties who devote their lives for the liberation of Palestine. They are willing to sacrifice with their lives for the sake of liberating the occupied Palestine from the Israeli Oppressor. Also, part of the 'image' of the Fida'I is the physical appearance in which the kufieyh (كوفية)stands as a key element. This symbol, along with many others, traveled the world as the icon for steadfastness, oppression fighter, and revolution; linked at its core to the Palestinian population.

Such unique characteristics of the Palestinian image are the outcome and result of the history of oppression this population have been living for the last decade. This image definitely stands as a time capsule for the hard-long history of the Palestinians and Palestine. As hard as it can be, we the Palestinians can have a wider look at the broader spectrum of this vibrant international population (6 million Palestinian in diaspora[i]) that render the geopolitical entity of the country, actually <u>not</u> Palestine.

Palestinian freedom fighters [14]
Fidayeen from Fatah political party. Beirut, Lebanon 1979

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[11] Architect, installation artist, sculptor. https://marfaprojects.com/wp-content/up-loads/2016/10/Saba-Innab-The-Traveler.pdf
[12] Raja Shehadeh, A rift in time: Travels with my Ottoman Uncle p.215
[13] *Anderson, Benedict. Imagined communities, p.13*

[14] source: https://en.wikipedia.org/wiki/Palestinian_fedayeen#/media/File:FatehMilitia.jpgtions,_1922_-_5231847.tif

PALESTINIAN IN SUSPENTION

Using the concept of suspension, it's worth elaborating on this 'flexible outlook' potentially applied amidst the international body of Palestinians. Set against the official national character, is the nomadic\Bedouin attitude. Building on the quote from the Bedouin I was referencing in the beginning of the book (page 2) from the story of Najjib Nassar [15], I pose an existential question about 'dwelling' and claiming ownership over a land. The Bedouin loads full responsibility of a settled life, exclusively on the ones who live it. Inspired by this quote, I'm questioning the rigid relationship to the land in the contemporary Palestinian narrative, which spills to concepts of nation, imagining and liberation.

The Bedouin narrative doesn't stop on the philosophy of ephemerality and spatial mobility, but the nomadic account brings to the conversation a new set of dynamic relationships to the land and the people. These looming sets of nomadic relationships, among themselves and their neighbors, could be a source of inspiration and definitely stand as something to learn from, as Palestinians in our struggle. What is typically know about the life of a nomad is mainly describing an individual living in the desert seeking water and grazing fields for their livestock. This fetishized image of the nomad hides behind it a complex set of relationships built within the nomadic societies and the states they live under. The closest example in this context is the Bedouins of the Arabian Gulf under the newly formed Kingdom of Sa'ud. The spatial mobility of these societies, is being used as a political tool and rather a 'mechanism of political adjustment'; thus, mobility is not limited to climatic and ecological adaptation [16]. In the Saudi case, nomadic tribes are being suppressed under the 'nation' of the new Kingdom to which they don't identify. So, as practices of hegemony, the state is undergoing processes of *sedentarization* [17] through sets of political, economic and land reforms that 'fix' these nomads in a specific geo-political boundary . I will be touching on the nomadic 'adaptation' and its relationship to the Palestinian national narrative later.

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[15] **Najjib Nassar:** Born in the village of Ein Enoub in Lebanon (1865), Nassar lived in Haifa after receiving his higher education as a pharmacist in the American University of Beirut. In early 1900s he established his newspaper Al-Karmil¬ in Haifa, and was one of the first journalists and intellectuals to recognize the dire threats of Zionist settlement in Palestine. Nassar identified as an Ottoman, he praised the multiethnicity and strong unity of the Ottoman Empire, and predicted the destructive colonizing British and French force over the region. Alleged claims accused Najjib of collaboration with the British during WWI, so he became on the Ottoman wanted list. In his great-great nephew's, lawyer Raja Shehadeh, book: A Rift in Time; Shehadeh narrates his great-great uncle's story of escape across historic Palestinian Landscape, a narration full of vivid imagery of a territory that I can't imagine today against endless Israeli walls, divisions, and checkpoints.
[16] Nahedh, Monera. The sedentarization of a Bedouin community in Saudi Arabia. 1989. P.28.
[17] **Sedentarization:** processes done by the state to 'box' nomadic societies in defined borders

---

The Bedouin falls within the framework of a suspension system. Suspension can be diagrammed into a conceptualization of the forces in a 'free body diagram' (figure on page 24), in a physical exercise to isolate the object and display the forces affecting it. In an application of this exercise to a Palestinian in suspension, <u>the land becomes a force and is no longer in physical association to the body</u>, it's transformed to a different sort of connection to a different sort of platform.

As a result, I propose that the conceptualization of the land could be a more inclusive framework that moves forward from the exclusivity of the territory as the only framework.

I will be looking into conditions of acceptance, coexistence, and solidarity as vectors of connection among individuals, to be further elaborated on below. The most historically recent example of this 'unification' was under the Ottoman governance where individuals, such as Najib Nassar and Albert Antebi [18] living in the Ottoman district of Jerusalem, identified themselves as Ottoman citizens: accepting their association with people as far away geographically and racially as eastern Europeans under the same Ottoman rule.
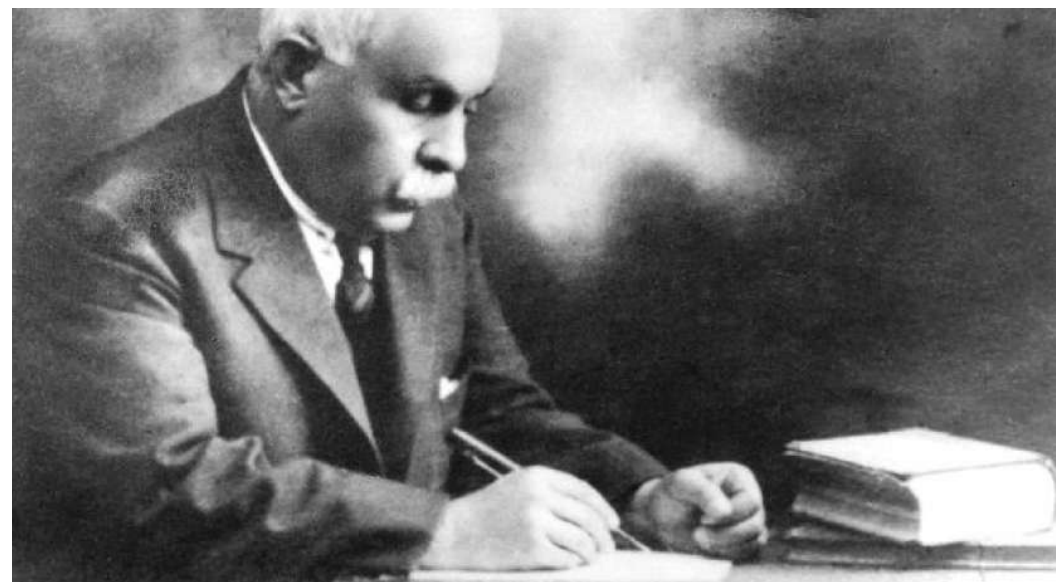
Najib Nassar [19]

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[18] Documentary – 1913: Seeds of Conflict
[19] Najib Nassar image: source: http://www.passia.org/personalities/577

A SOCIAL SYSTEM

NATION STATE: AN ARTIFACT

First, It is worth speaking about the nation-state and it naming as an artifact. In his book *Imagined Communities* [20], Benedict Anderson conceptualizes nation building as an 'imagining'. It is an imagined community because even in the smallest nation-state, not all the members of this community know each other. These communities are to be differentiated by 'the style in which [they are] imagined' [21]. Upon the onset of revolutions (ex. French revolution) and the age of enlightenment (approximately around the 18th century), religious communities and dynastic realms that institutionalized the sacred languages, (i.e. The Bible) accessible only by a narrow slate of the society, were challenged.
As a result of that, the elitist Latin was replaced by vernacular languages to ignite a movement of mass printing and capitalist modernism among the newly established readership [22]. Such economic\social *force-fields* (I will be explaining this term in the following paragraphs) rendered

ancient identities invalid, this shift allowed the people to 'think' the nation and seek a nation-state as "an imagined political community – and imagined as both inherently limited and sovereign"[23]
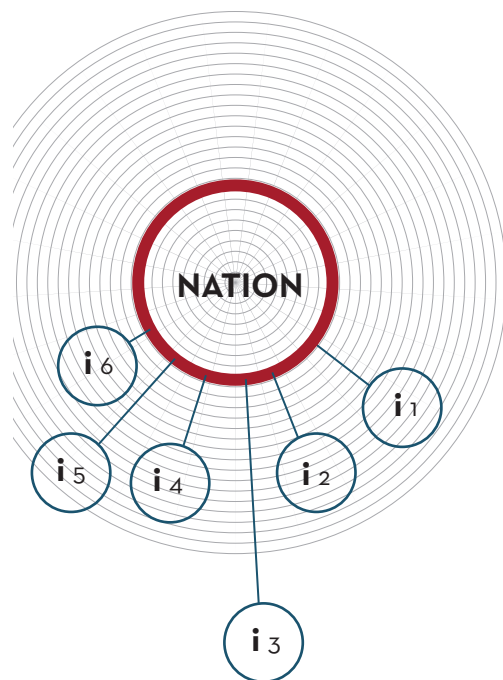

Diagram: Nation

singular node

[20] Anderson, Benedict, Imagined Communities
[21] Ibid, p.10
[22] The rise of the nation state, Wimmer and Feinstein
[23] Anderson, p.11. Anderson proposed this definition of the nation, that is defined by:
- *Imagined*: members of the smallest community won't know all their fellow-members
- *Limited*: the limits of the nation if finite, it's never the dream of a nation to be the constellation of all the human race, which is the case with Christianity for example that aimed for a Christian planet.
- *Sovereign:* at the time of the revolutions' endeavor to break the religious hierarchical dynastic control of the ancient regimes, the nation seeks freedom. This freedom comes in a sovereign state.

THE TRIBAL UNIT

So, the nation is perceived as a cohesive singular entity overarching a body of individuals, whom all are supposed to identify with this 'construct'. The nation as identified in Anderson's work is a system through which social, political, and economic relations take place within the template of capitalism in the modern nation-state. On the other hand, there are other social systems under which individuals operate, one of which is the tribal system. As a significantly more dynamic and fluid construct of relationships, the tribal system is "conceived of as a huge family descended from a common ancestor, from whom the tribe generally takes its name. Hence its segments can be figured as a series of political sections or as genealogical branches of a clan."[24] In anthropological terms, a tribal system is a segmentary lineage system encompassing groups of individuals in sub-tribes that fall under the same head or descend [25].

The tribal framework manifest itself formally among the Bedouin and nomadic societies, where some anthropologist viewpoints assert that a tribe is not only a political unit but a survival economic entity as well, with a complex set of institutionalized set of territorial and defensive relationships [26]. Note here that the term 'territorial' is referring to a verb or an action

done by individuals (in this case the tribal group) to lay control on a geographical spot.

Opposite to the logic through which a nation is conceived with, a tribe of a nomadic or Bedouin community contains a wide multiplicity of cultures, norms, and identities whom are overarched by the dynamic inclusive framework of a tribe [27].

Diagram: Tribe
segmentary lineage system of a tribal unit

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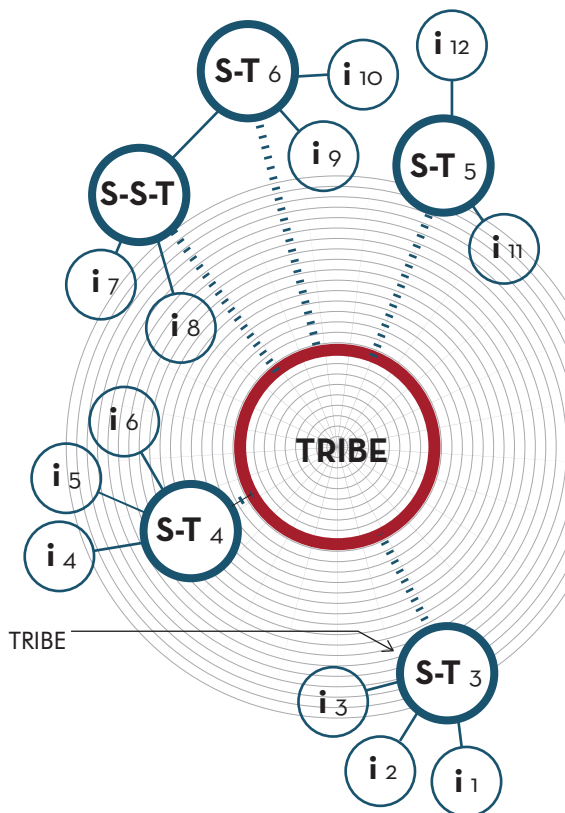
[24] Nahedh, Monera. The sedentarization of a Bedouin community in Saudi Arabia. 1989. p.28
[25] Ibid. p.28
[26] Ibid. p.31
[27] Ibid. p.47

EXAMPLE: NATION-STATE

Zionism is a very relevant example of nation-building and territorializing an ideology as a legitimate political activity. The Zionist Organization and Jewish immigration to Palestine in multiple 'waves', can be diagrammed as forces or vectors on the territory on which they are being applied. These forces gave birth to the 'building blocks' of the Zionist national identity: The kibbutz, and the White City: Tel Aviv. Such urban manifestations of ideology, played key roles prior to the official manifestation of the Israeli state in 1948.

KIBBUTZ

A collective community, initially formed upon the arrival of the second wave of Jewish immigrants to Palestine in early 20th century, the Kibbutz [28] emerged out of Soviet Marxist ideologies of newly arriving Jews who compiled their resources, money, expertise, and labor in shared 'socialist collectives' initially designated for agricultural production [29]. Kibbutzim (plural of Kibbutz) developed into a thematic variety among which are industrial, technological, and touristic. The kibbutz community's role shifted from an incubator of the Jewish nationalists, to nodes of small socialist comminutes in the contemporary atmosphere under the Israeli government. Metaphorically, kibbutzim are 'enzymes' through which a product: Israeli State, is formed. Jewish immigrants and Zionist nationalists, intertwine and bind in the cradle of the Kibbutz, for the birth of the Jewish national imagining.

Nahalal Kibbutz[30]

a Zionist agricultural community in the Jizreel Valley in northern Palestine, established in 1921 on the lands of the Ma'alul Palestinian village (معلول)

[28] **Kibbutz**: A Socialist Jewish settlement, where people share everything, all the need of the people in the community are financed by the kibbutz i.e. healthcare, transportation, collage, house rents, food (for ex. 3-6NIS, 1-3$ for a buffet meal) The example is kibbutz Ramat Yohanan, with around 1000 inhabitants there are 100 cars in which anyone who wants a ride picks up the key and goes where ever, without paying for the gas. (*Source: What Is A Kibbutz? - Apr. 19, 2018 https://www.youtube.com/watch?v=ies2R__4c5*)
[29] Documentary—1913 seeds of conflict
[30] source:https://en.wikipedia.org/wiki/Nahalal

TEL AVIV: THE WHITE CITY

The image of modernization that Israel is selling to the world through ecological, infrastructural, and economic projects (most recently the U.S.- Israeli venture: Deal of the Century) is part of a process to legitimize the Israeli narrative of de-territorization of the Arab city—such as Jaffa in the following example, and ultimately re-territorization of Israeli identity through a multitude of layered influences and vectors. The eventual result of this complex political framework is buttressing Zionist land grab, historically under the guidance of the British Mandate (replaced by the United States in contemporary politics). The Jaffa-Tel Aviv duo, started around the 1930's in the White City campaign of Tel Aviv which adopts the Bauhaus aesthetic. Even though Tel Aviv wasn't part of the scholarly architectural narrative of the early 20th century, but the city celebrated the International Style unique with its White finish [31];to be displayed in the White City exhibition [32] in 1984 by Michael Levin— 'the point zero' [33] of Israeli architectural history.

Definitely this movement of glorification isn't about "Le Corbusier's magnificent play of volumes in light" [34] , but is a politically driven effort for a process of destruction and construction of the Land of Israel as well as most importantly the Israeli Identity.

Levin's White City catalog changes the way Tel Avivians look at their city, how architects produce it, and how they sell it to the foreigners; while clearly delineating its borders from the neighboring Black City of Jaffa rumbling with its rich history. This wave of urbanization and alleged economic prosperity plays in harmony with the kibbutzim movement under the umbrella of the common Jewish dream of the land of milk and honey, to develop and anchor the Israeli identity through *building – producing, the land*.
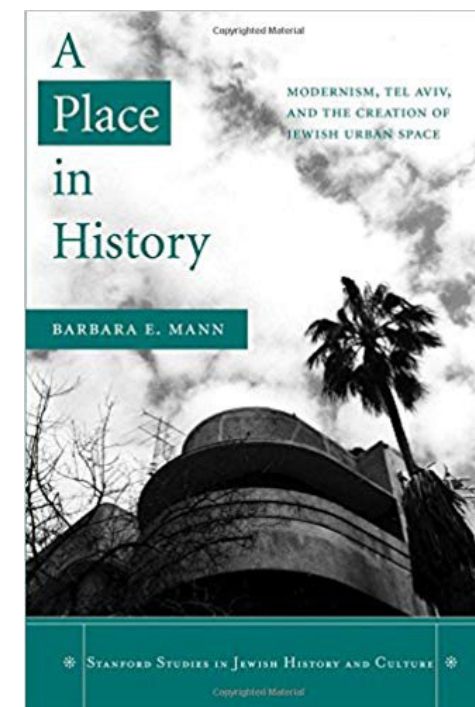
Bauhaus history written by Israelis
source: https://www.amazon.com/Place-History-Modernism-Creation-Stanford/dp/080475019X

[31] Rotbard, White City Black City, p.6
[32] The exhibition took place in the Tel Aviv Museum of Modern Art.
[33] Rotbard, White City Black City, p.6
[34] IBID, p.61

FORCE FEILDS

THE NON-LAND

FORCE - FEILDS |
DEFENITION AND EXAMPLES

Following on what have been said about the waves, forces, and vectors that has been and still acting on Palestinian territories; I will be using the term: <u>force-fields</u> to denote such influences and powers. I am using such terminology as a first step to try to talk about the Palestinian 'issue' outside the predominant land-focused conversation. So,

Force-fields are <u>non-land based</u> vectors that transform and interact to produce power: the power of liberation.

There are multiple examples of force-fields that operate through complex systems and networks; of which are the Economic, literary, cultural, and political force-fields. Under such networks, for example the political, are numerous vectors, such as different voting bodies, that interrelate and interfere to produce a power that will influence the final process of decision making in a specific country. This in turn will have its effect on neighboring countries with policies that will propagate further into the international logistical network such as the transportation and mobility links.

In contemporary politics, powerful nation-states are not anymore about a grandiose physical manifestation of massive building, similar to what we have seen with the brutalist architecture providing fascist regimes with the propaganda of power and fear. It can be said that, in our age nation-states exist on a network of influences and political\economic links, under a managerial framework that produces the power needed for that nation-state to be 'installed' in a specific geography, <u>to produce a land</u>. So, historical righteousness alone , doesn't render this geographical area owned by the party claiming such virtue. This thinking applies to the Palestinian-Israeli conflict where historical righteousness is present in the narratives of both opposing parties but imply drastically different intentions and ramifications.

The narrative of the historical righteousness produces two fictional accounts, adopted by both the Palestinian and the Israeli poles. First, the Palestinian fiction puts forward the notion of Palestinian land that used, and continues, to exist within the Palestinian imagining. Second, the Israeli fiction that claims the territory with a historical framework that 'brands' the territory with the Israeli 'land of milk and honey' that have been rejuvenated by the Zionists upon their arrival. Indeed, the two narratives produced diverging results and consequences concerning the present state of historical continuum.

Policy

Economy

Culture

Literature

Religious

Force-Feilds examples
nodes of the vector (force) interference

Active
Struggle

Contemporary Palestinian Narrative

all the Palestinian 'vectors' are directed soley on the Land as the single force-feild operating in this context

righteousness

POWER

LIBERATION

Summud

National
Character

Literature

Conservation

historical
ownership

LAND

archiology

POLITICAL FORCE-FEILDS OF INFLUENCE

Before delving deeper into the Palestinian-Israeli condition, I will be looking at cases of political force-fields of influence. Super power trade interventions such as the Chinse example with its contemporary Silk Road project stands as a case of territorialization. Connecting China to its European contemporaries, through the Middle East via links of land and maritime infrastructure, such nation-scale ventures have behind them complex layers of influences ranging from economic benefits to geopolitical implications implemented through malicious neo-liberal means. In its most crude form, "the political power and influence through investments

… will constrain the policy choices of receiving countries" [35]. As a reference to the article about Deleuze and Guattari [36] concerning the concept of territorialization (and de-territorization), the Chinese paradigm is a good example of the former.

Territorialization extend into other force-fields of influence which include networks of mobility — the movement of people in and out of rigidly defined square meters of Palestinian land. By means of these connections and ecosystems, Palestinian territorialization may be achieved once a new type of Palestinian movement that tresspasses geopolitical borders, and undermine the opression imposed by the Israeli force feilds, is created.

China's Silk Road Project[38]
Geo-politics: 'sub-national regions andnetworks of global political economy'

[35]Summers, Tim, China's New Silk Road's: Sub-national regions and networks of global poitical economy. P.1
[37] Janz B., Bruce. The Territory is not the map: Place, Deleuze, Guattari, and African Philosophy.

REGIONAL AND INTERNATIONAL CONDITION

So let us look the the enemy now with new eyes. Considering Israel in the maps on the folowing couple of pages, while employing an understanding of force feilds, we can see beyond israel's known role as the enemy.

In the map on page 39, I'm studying the international condition of the major countries at play. We can see that major foreign powers: U.S. and China, are designing and implementing projects for the Middle East. These projects can be understood in the framework of the 'political force feilds of influence' discussed earlier, as a methodology to lay one country's political and economic control on the weak Middle Eastern countries. The two major forces at play at the moment are the Chinese Belt and Road initiative (BRI), and on the other hand the American Deal of the Century.

Both of these projects manifest themselves in the Middles East as a political and economic power that will influence decision making and logistical flows in the area. In the map on page 40, and after reading and analysing the 182-page document titled: Peace to Prosperity, behind the American Deal of the century, I broke-down the project into nodes of engagement in the Middle East. I visualized this strategy with the orange outline. to indicate this new American 'empire' to be designed as an extention of American foreign policy and soft

power deeper into the Middle Eastern political and economic ecosystem. As seen in the map on page 40, the blue nodes are the American interventions in the area.

It is common knowlege that Israel is an American military base in the Middle East, but in this study we can conclude that Israel is letting China — also known as a major U.S enemy, to pass on a different 'check book'. So what does that tell us about Israel?

Also in the diagram on page 40, I am highlighting the Chinese nodes as red circles with the new maritime route that passes through the Red sea (dashed red line). Notice that there are both American as well as Chinese nodes in Israel. So, as a result we can conclude that Israel is a place where major political and economic powers collaborate. Israel can me seen as this 'lubricator' that allows for unusual collaborations that would not have been possible outside this framework. By and large, this framework of collaboration is very much geo-specific; Israel is very much dependent on its geographic location to atcheive this political and economic power.

As a result, we can understand from this analysis that israel as a geo-economic conduit of U.S and Chinese projects in the Middle East.

China:
Stimulator I

With it's Belt and Road Initiative (BRI), China attempts to reconstruct a 21st century Silk road that interacts extensivley with the Middle East and Israel
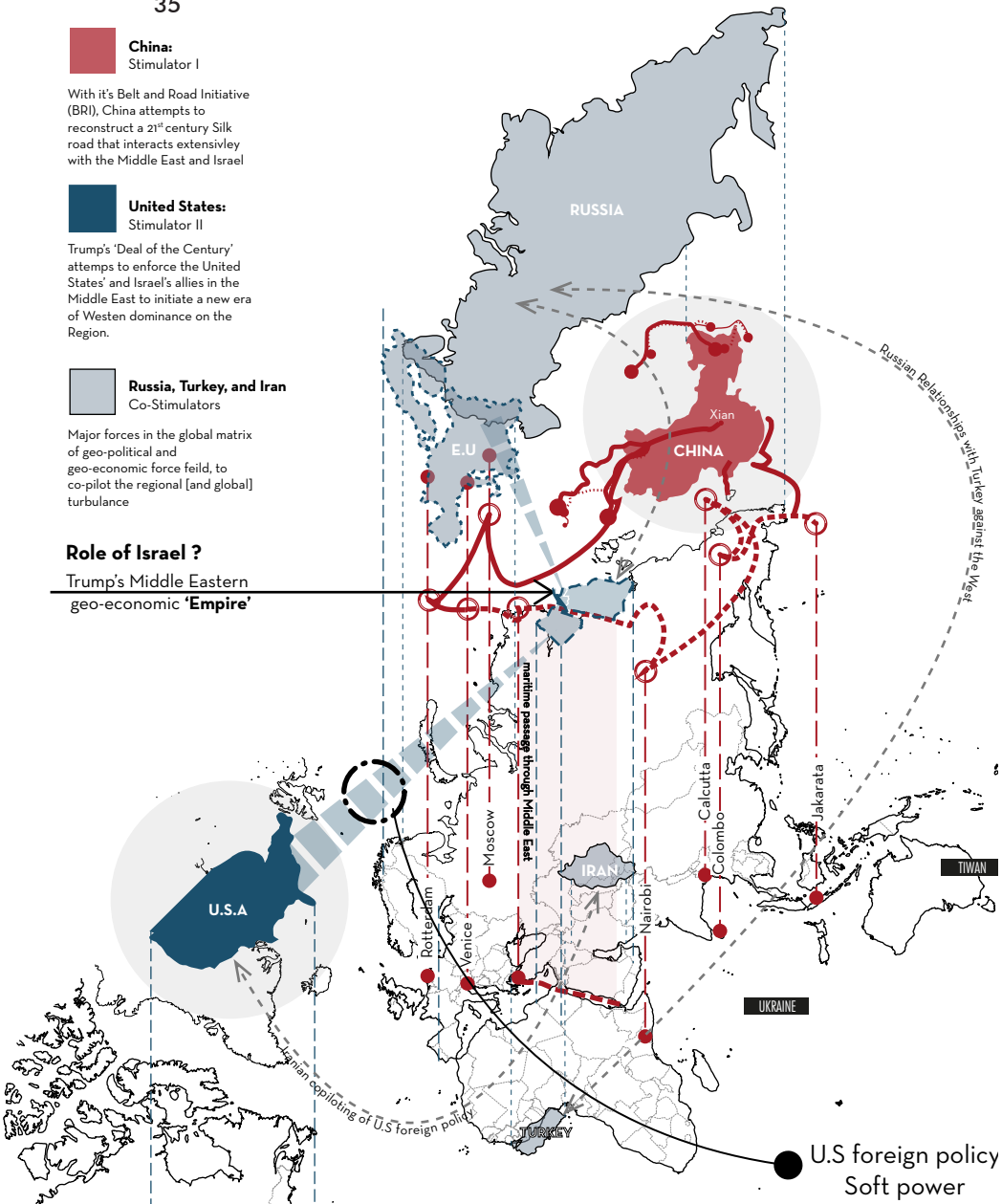
United States:
Stimulator II

Trump's 'Deal of the Century' attemps to enforce the United States' and Israel's allies in the Middle East to initiate a new era of Westen dominance on the Region.

Russia, Turkey, and Iran
Co-Stimulators

Major forces in the global matrix of geo-political and geo-economic force feild, to co-pilot the regional [and global] turbulance

Role of Israel ?
Trump's Middle Eastern geo-economic **'Empire'**

RUSSIA

CHINA

Xian

E.U

Russian Relationships with Turkey against the West

Moscow

Rotterdam

Venice

IRAN

Nairobi

Colombo

Calcutta

Jakarata

TIWAN

UKRAINE

TURKEY

U.S.A

Iranian copiloting of U.S foreign policy

maritime passage through Middle East

U.S foreign policy
Soft power

Major Observations

U.S. hegemony projected by its gro-economic soft power through its allies in the Middle East Vs. Chinese step-by-step econmic take over through a network of nodes

MEDITERRANEAN SEA

TURKEY

A-I
IRAQ

I / II / C

A-C
SYRIA

I
IRAN

3

2

2

4

Ai
JORDAN

1

5

1

6

YANBU

A.Bi
SAUDI ARABIA

RED SEA

JADDAH

choke point

BAHRAIN
Economic meetings

4

3

5

CHINESE ROAD AND BELT IINTIATIVE (BRI)
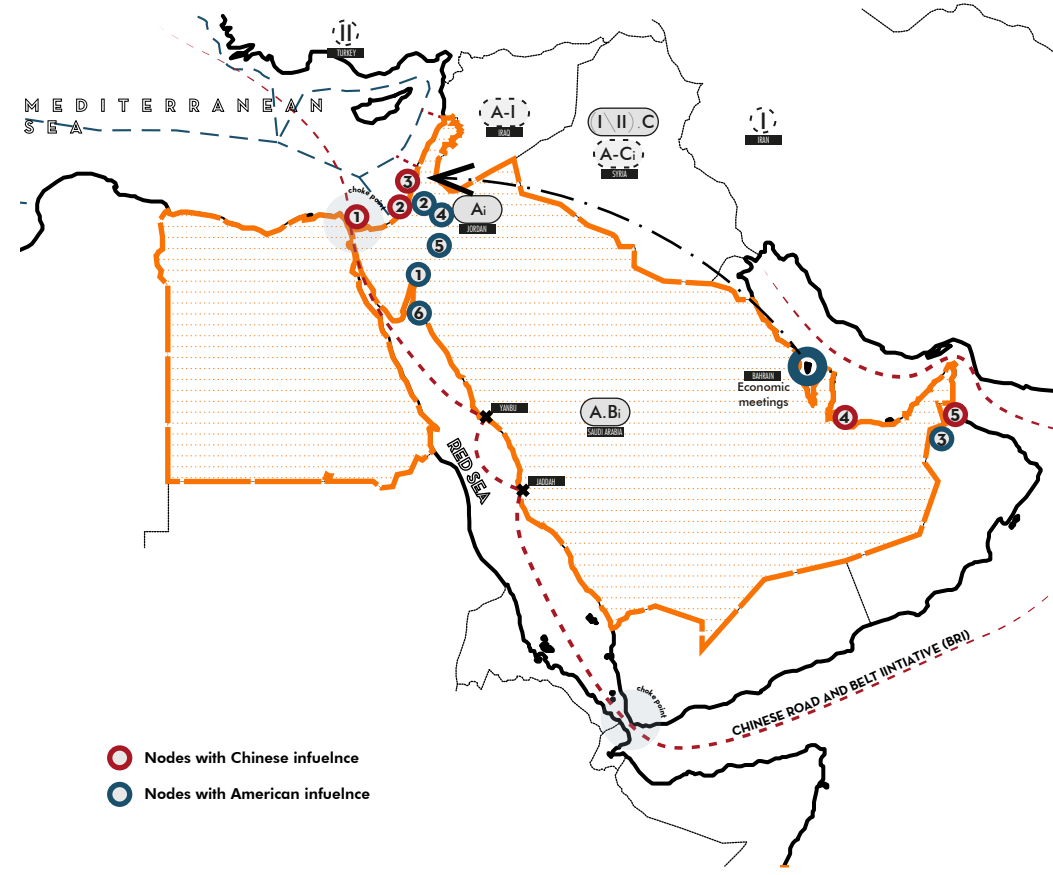
○ **Nodes with Chinese infuelnce**

○ **Nodes with American infuelnce**

LAND \ NO LAND

Folowing on that, and as a Palestinian who lived in Palestine, and have been living in Beirut for the last six years studying architecture, I was inspired by the quote from a Bedouin character in a book I was reading, which says,

'Let those who build houses lament their destruction'[1]

This advice was given by a Bedouin to the protagonist of the book Najib, fleeing authorities in a journey across Ottoman Palestine. Najib Nassar was a prominent Palestinian journalist of the late nineteenth century, the author of the Karmel newspaper in Haifa in the time. During the political, economic, and social turmoil of the Ottoman empire amidst and preceding the events of the first world war, Najib was against the Ottoman war with the allied European forces; while remaining a loyal Ottoman citizen. A propaganda war was waged between Najib and the Ottoman authority by some collaborators leading to enlisting Najib on the Ottoman wanted list. After a prolonged escape journey, Najib had the idea to turn himself in, to finally settle in one place; it was the moment when he received this advice I'm quoting from the Bedouin.

This nomad is placing full responsibility of the implications of a settled life on the people who live it. This statement can mean many things and can lead to many places, from there, and after doing the analysis in the previous couple of pages, I initiated my endeavor to question the Palestinian narrative of liberation from my personal position. Working from that perspective, my inquiry started by the question: why is the conversation of Palestine and its liberation is predominantly about the land? Wether proven or not that this liberation is about something other than the land, then:

What does the post-liberation Palestine look like? And where does the territory stand within this narrative?

Of course, as Palestinians we have been raised to love the land and praise it, fight for it; but what about other frameworks in the spectrum of the discussion about Palestinian liberation?

[1] Shehade, Raja. A Rift in Time: Travels with my Ottoman Uncle. p.220

'LET THOSE WHO BUILD HOUSES LAMENT THEIR DESTRUCTION'

DESIGNING A COLLABORATIVE SYSTEM

Referencing back to pages 24-25, on the 'stereotypical' image of the Palestinian, it can be deduced that there are multiple facets and levels of the international body of Palestinians who dwell in different parts of world. Each on their own, groups of Palestinians around the world occupy spaces within varying traditions and cultures; where for example, some, don't even speak Arabic [39] . Building on this, announcing these groups as part of a single ethos, the Palestinian declaration of Independence can be a mosaic gluing the body of Palestinians both in Palestine and outside it. The declaration acknowledged the occupied territories as an assimilative framework of extremely diverse slates of Palestinians. Announced on 1988, 40 years after the Palestinian exodus of 1948, which sparked large scale Zionist occupation of the land. During those 40 years, Israeli governance crawled over increasing areas of land, before assigning the PLO as the Palestinian authority over the West Bank and the Gaza strip in the Oslo agreement of 1993 [40] .

The 1988 Declaration stands as a manifestation of a paradox between the Palestinian self-determination and the actual territorialization of Palestinian imagining against Israeli force-fields.

The incident of this declaration of independence stands to imply a starting point to 'liberation' that goes beyond the predominant land-based Palestinian narrative concerning emancipation. On a territory that is not yet proven 'liberated', it is definitely worth questioning this condition of liberation —

What would it mean? what will a state of post-liberation of a Palestinian nation look like? What will this new Declaration of Independence bring forward in the current process of Liberation? Where does the territory stand in this declaration? Can it be a liberation independent from the land?

---

[39] Arabic language considered the main and mother language of the majority of Palestinians living in Palestine.
[40] Plutchok, Michael. Mapping Palestinian politics, European council of foreign relations. 21 Aug. 2019

THE SCAFFOLD I

Amidst the complications of nation-building and terrorization, it is important to create a conceptual framework around the 'liberation' of the Palestinian people — to design a scaffold where one of the most important geopolitical complications of contemporary history can be revisited without its historically imposed prerequisite of land. Can we speak about the liberation of the Palestinian people without the declaration of Palestine as a nation state? This liberation I speak about is one that sets a condition of unprejudiced diversity at its core. In this liberation, the main condition is a public acknowledgment that the Palestinian abstraction is an inaccurate fiction, and that in fact being Palestinian contains a multitude of definitions, beliefs, contradictions and affiliations. And to establish in this Palestinian-Palestinian relationship, an acceptance of this diversity as a condition of the people's liberation irrespective of the production of a geographical Palestinian territory.
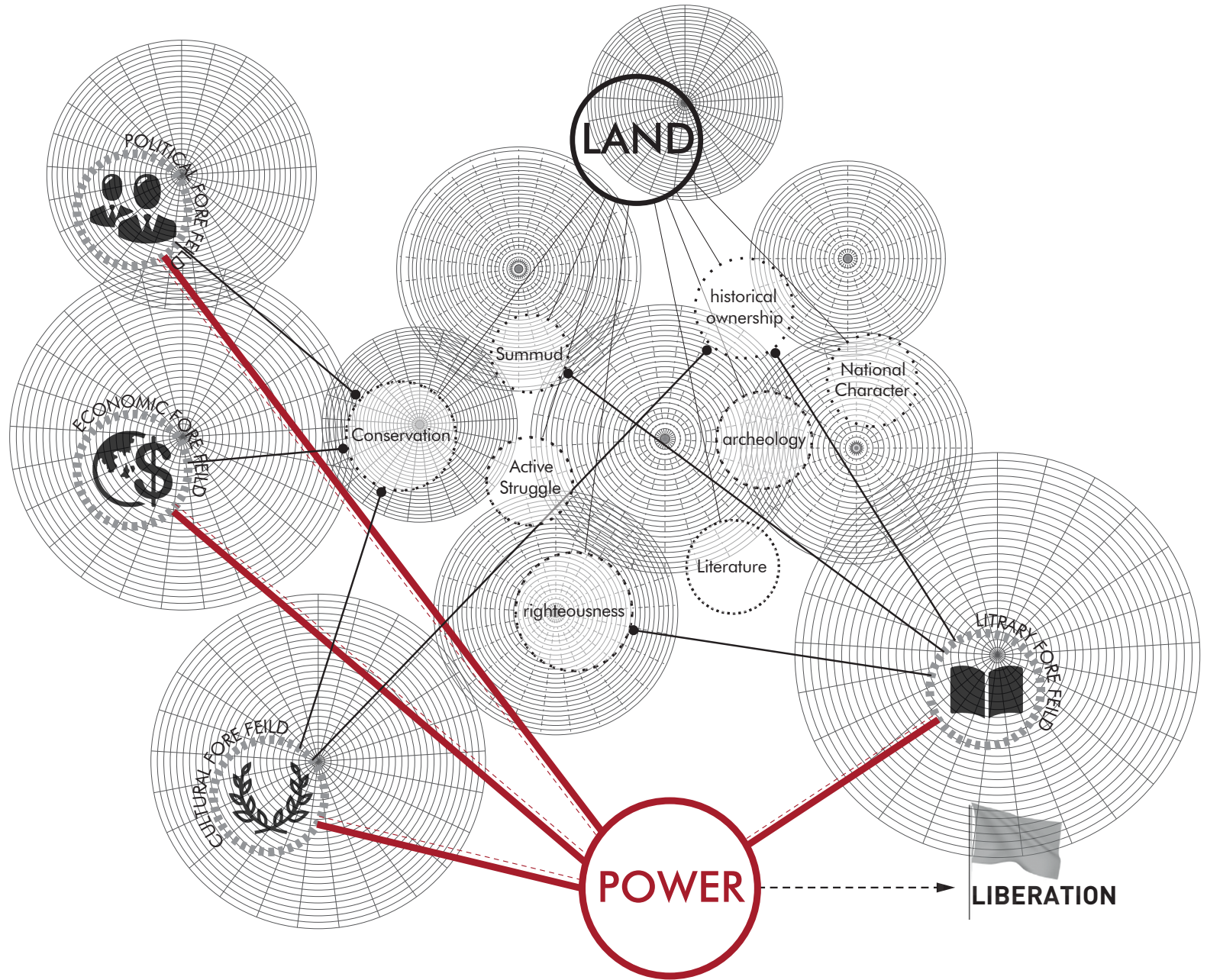
The manifestation of this unprejudiced diversity and acceptance between the Palestinian people can be thought of through an exercise that conceptualizes the force-fields acting on the territories, and effectively quantifying the effects of such vectors directly via land-based units. For example, the first system in my case is literature, here literary work is a transit for Palestinians around the world to identify with a 'cloud' that creates a common denominator under the diasporic and fragmented Palestinian population. One common example is Mahmoud Darwish, a vehicle allowing Palestinians to reclaim their territory through words and metaphors for a at least a brief moment in time. This goes back to page 21 that tackles Darwish's exploration of exile with multiple meanings that places itself in every reader's imagining, wherever he\she existed bodily.

—TO DESIGN A SCAFFOLD WHERE ONE OF THE MOST IMPORTANT GEOPOLITICAL COMPLICATIONS OF CONTEMPORARY HISTORY CAN BE REVISITED WITHOUT ITS HISTORICALLY IMPOSED PREREQUISITE OF LAND.

The Scaffold

The empowerment and fortification of Palestinian force-feilds to grow power and produce land. This diagram is the development of the diagram on page 34-35 after my proposal of designing a scaffol – a network of links

POLITICAL FORE FEILD

ECONOMIC FORE FEILD

LAND

historical ownership

Summud

National Character

Conservation

archeology

Active Struggle

Literature

righteousness

LITRARY FORE FEILD

CULTURAL FORE FEILD

POWER

LIBERATION

EXISTING FORCE FEILDS

LOGISTICAL FRAMEWORKS

EXISTING FORCE FEILDS

Thus, the concept of 'unprejudiced diversity' is one example of a framework that works for the endeavor of seeking eventual liberation. As a result, if we were to give a definition of such a system, it is basically a network of institutions, coalitions, associations, and agents employed outside (or inside) the Palestinian geopolitical borders, but occupying an ideological and material entity of Palestine and the Palestinians. Such a network is assembled in a unit called: agency. An agency is an entity through which power is used, exerted and applied. Through such networks my research looks for logistical loopholes, intersections, and links that can be empowered and fortified as part of the liberation process of Palestine.

If we think about it in such a manner that if we are about to conceptualize, let's say, the Palestinian embassy in Malta, it is 'physically' a piece of Palestinian land outside it's defined geopolitical border. Following on this logic, it can be argued that the 'geopolitical Palestine' is not actually Palestine, seen from the lens of the networks I'm proposing. As an exercise to identify such institutions and linking a clusters under their agencies, I ended up with groups of international institutions (ex. BDS: in the economic agency \

Dar Al-Nimer: in the cultural agency) that serve different means. Through the fortification of such links, I seek to break down the formal 'state' into logistical systems and raise the negotiation above-and-beyond the mere physicality of the land. These force-fields, under which different vectors corelate (festivals, exhibitions, associations, coalitions, unions, institutions, …) exist as Palestinian activity with\without the material component of the territory. Such activities undergo a process of territorialization themselves, I will be giving an example about this process in the following pages.

The logistical frameworks, along with their spatial manifestations, will serve as 'ingredients' of Palestine to exist. The interference of the agencies and force-fields will produce power that will be later used for liberation. An important question to be asked at the moment is, if Palestine established the framework and agency to exist, would it want to reclaim itself (i.e. the geo-political borders) or occupy other territories as well in a parallel scenario?

These maps I'm presenting in the next pages are tools through which I am experimenting with a method of representation that is outside the land. This process of experimentation is seeking a mode of representation that deals with the land outside of the conventional realm of illustration. It can be easily noted that the method I'm using is very close to the cartographic mode of territorial representation that was in itself heavily relied on by the colonial forces [42]. In my defense, the maps

[42] Branch, James. The Cartographic State: Maps, Territory, and the origins of sovereignty. Cambridge University press. 2014

presented of the agencies I'm studying, are in principle about a network of logistical relationships, connections, and operations outside the physicality of the land. As stated previously, these networks operate both inside as well as outside the geopolitical Palestinian territories, but working ultimately to endorse and fortify the Palestinian imagining in its totality through the Palestinian forcefields. In addition to that, and in later stages (page 76) I build up on these agencies in an attempt to reconstitute national geopolitical borders through drawing trade roads and money transfer routs that break the rigidity of the geopolitical borders that limit the conversation about the 'nation'. As a result, in the following logistical maps, I use the cartographic mode of representation as

a 'template' to dilute the existing geopolitical border in an attempt to create new ones.

Its worth noting here that the mere geopolitical borders of Palestine are a colonial project by themselves; similar to the rest of the borders in the region. Stepping out of these borders will constitute a greater imagining of the Palestinians whom are beyond the 'narrow' geopolitical limitations.

Litrary Force-Feilds

early attemps to represent connections and relationships in literature and thought
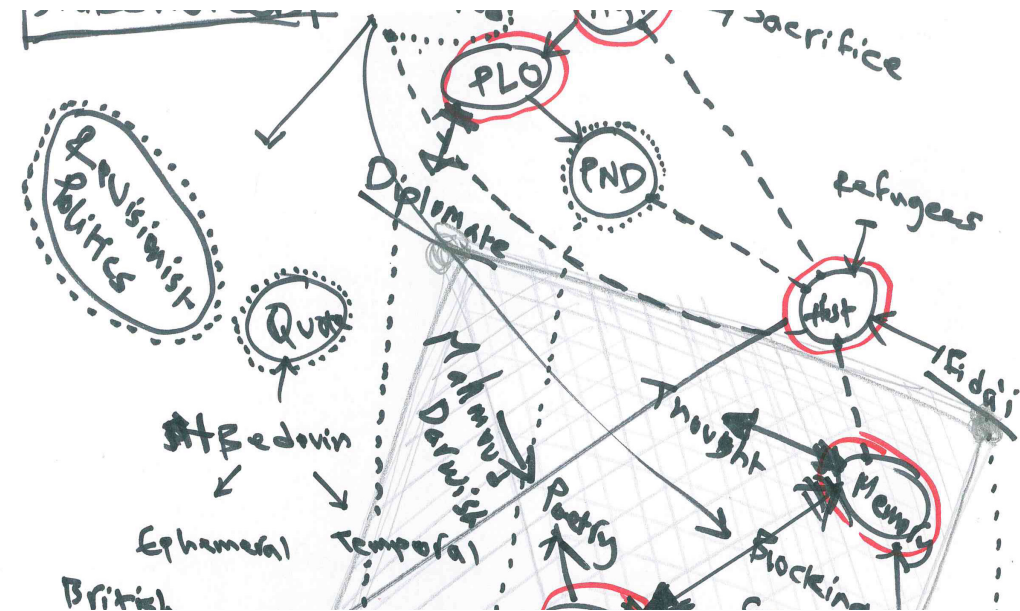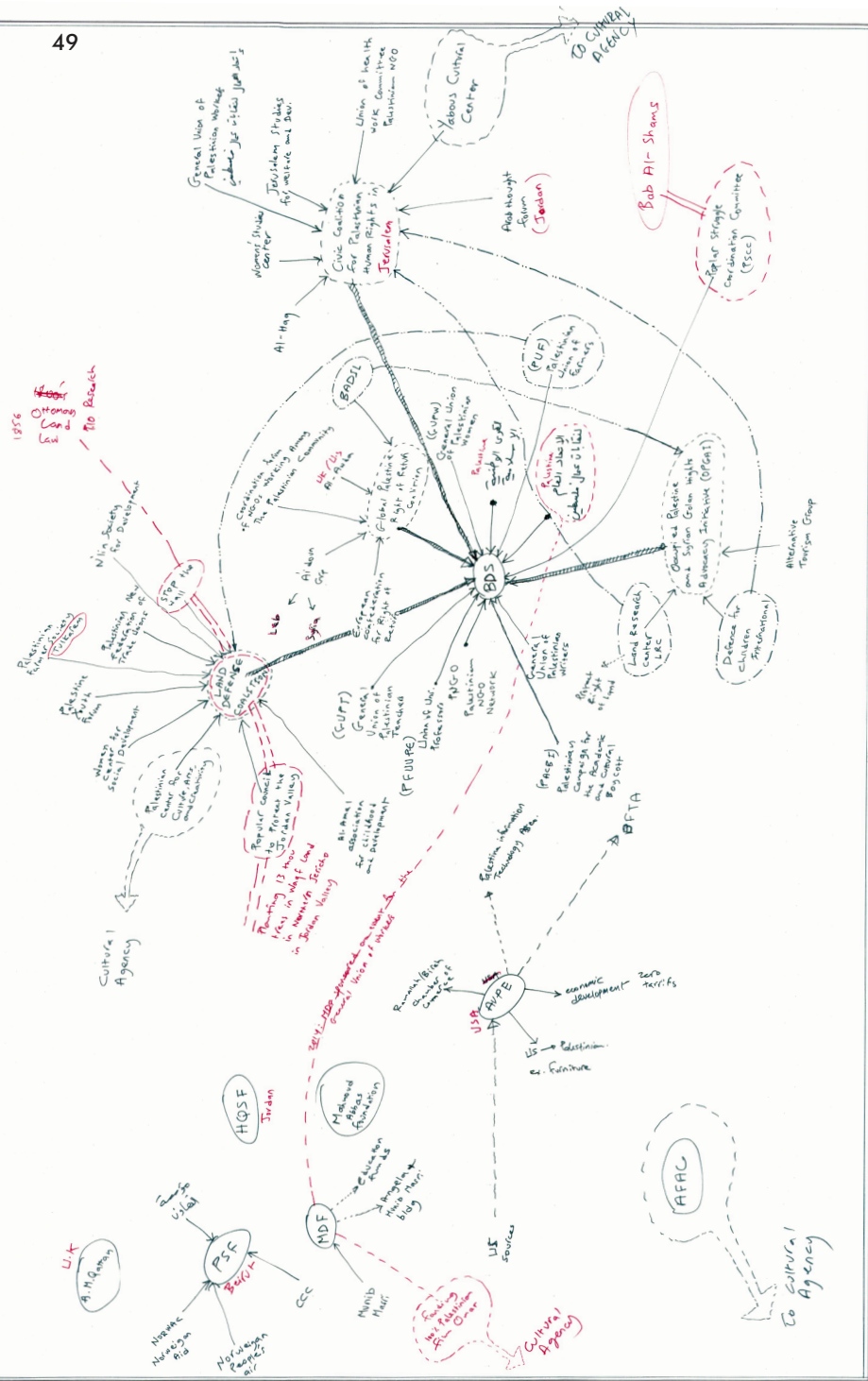
Logistical Framework

Case II : **Economic Agency**

Network of economic systems that work on lobbying transactional loopholes to boycott the Israeli economy and what ever threads that lead to it. Both national and international institutions manifest their effects on the land.
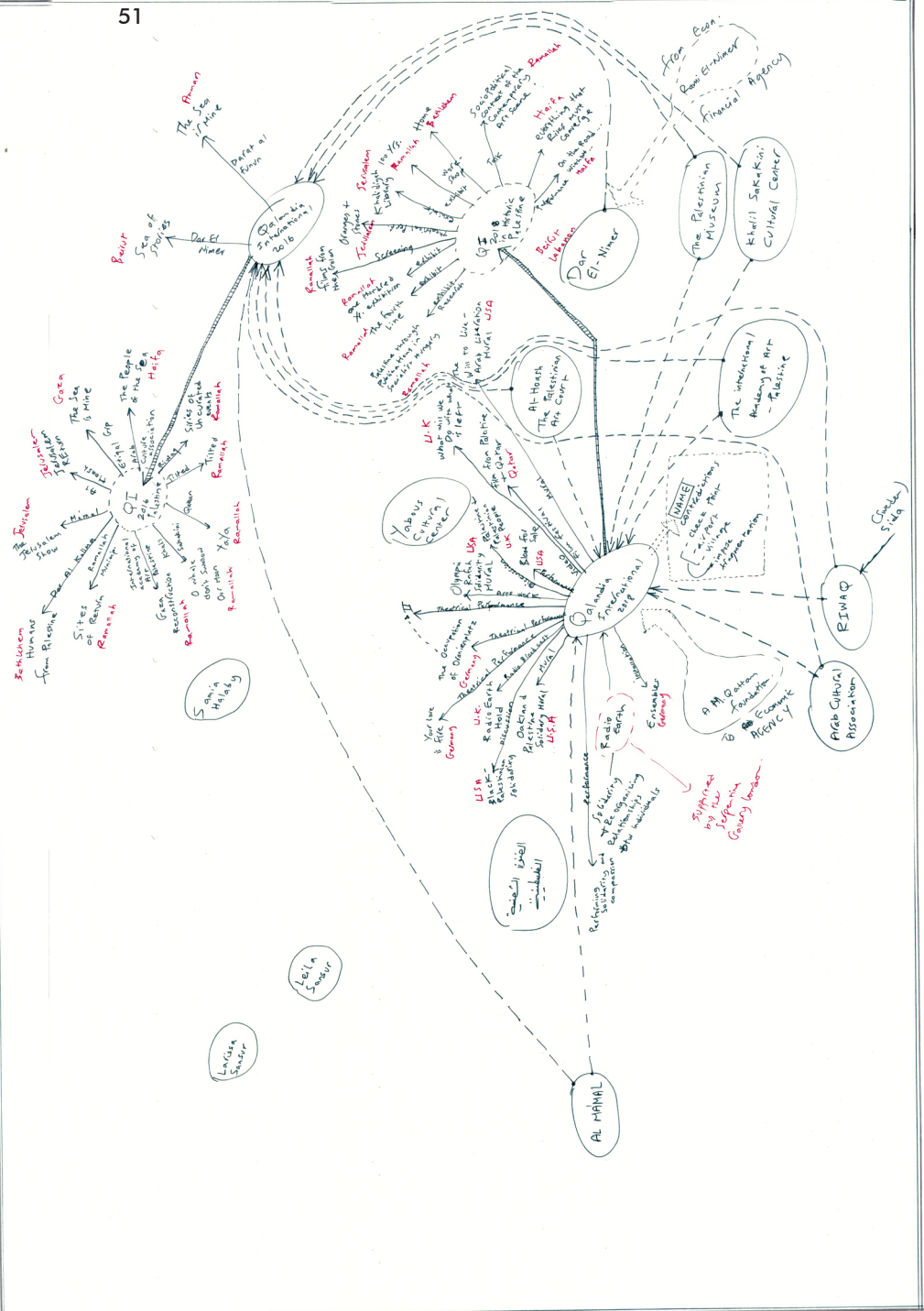
Logistical Framework

Case II : **Cultural Agency**

Cultural network of institutions, festivals, workshops and exhibitions working in the level of logitical Palestinian flow of cretive information and its 'territorialization' as nodes of creative spaces on both international and Palestinian land.

Logistical Framework

Case III : **Information Agency**
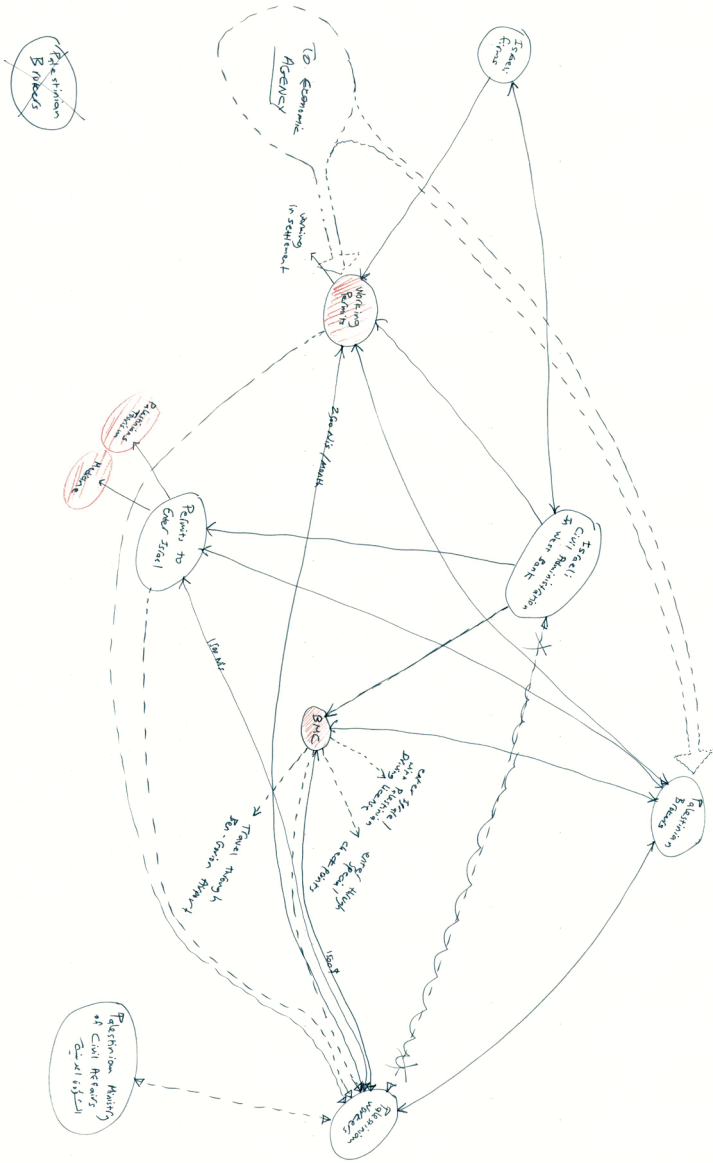
network of information systems, research
insitutions and individuals that enhance the
relationship between the people and the
Palestinian Imagining through memory and maps

LOOPHOLES USING
LOGISTICAL SYSTEMS
CASE I : PERMIT
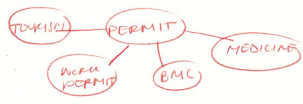
Logistical Framework

Case VI : **Mobility Agency**

network of movement loopholes that allows for
transgressing the rigidley defined Palestinian
territories, thus attempting to appropriate the
logistical systems within the Israeli offense

NETWORKS

By reference to the Economic Agency sheet (page 42) — a logistical reading of financial institutions and Israeli boycott coalitions (ex. BDS), I present a visual break down of a network of institutions and associations operating in and outside the geopolitical Palestinian territories. Such entities dedicate their work to an inclusionary framework of international Palestinian individuals fighting the Israeli ideology from a manifold field of forces, one example of a node in this field is the BDS [43]. For example, within this multifaceted network, is the Popular Struggle Coordination Committee (PSCC) along with hundreds of non\Palestinian activists, established a Palestinian village [44], called Bab Al-Shams (literally: Gate of the Sun).
Placed on the E1 area [45] near Jerusalem, planned as an extension of Ma'ale Adumim settlement in central West Bank, Bab Al-Shams is an example of a territorialization of this network of organizations under the BDS, that intersects with a literary force-field of a novel called Bab Al-Shams [46] by Lebanese writer Elias Khoury. This hybridization of systems (the literary, the institutional, and the active struggle) quantified itself with a land-based value: the village of Bab el Shams.

[43] "Boycott, Divestment, Sanctions (BDS) is a Palestinian-led movement for freedom, justice and equality. BDS upholds the simple principle that Palestinians are entitled to the same rights as the rest of humanity. BDS is now a vibrant global movement made up of unions, academic associations, churches and grassroots movements across the world. Thirteen years since its launch, BDS is having a major impact and is effectively challenging international support for Israeli apartheid and settler-colonialism." *Quoted from BDS site: https://bdsmovement.net/ what-is-bds*
[44] The village is coined in mass media as 'outpost' which is definitely downgrading to give to a project such as Bab al Shams. Terming is an 'outpost' implies that the Palestinians are trespassing into a land which is not theirs, so by transitivity claiming ownership of this territory by the Israeli Zionists.
[45] **E1 Area:** "In late November 2012, the media reported that the Israeli government had issued instructions to promote the planning of thousands of apartments that would constitute an expansion of the Ma'ale Adumim settlement as part of the E-1 plan, in the segment that connect Ma'ale Adumim to Jerusalem. … The implementation of construction plans in E1 will create an urban bloc between Ma'ale Adumim and Jerusalem, exacerbate the isolation of East Jerusalem from the rest of the West Bank and disrupt the territorial contiguity between the northern and southern parts of the West Bank. The establishment of settlements in occupied territory is a breach of international humanitarian law" *from B'Tselem https://www.btselem.org/ settlements/20121202_e1_human_rights_ramifications*
[46] **Bab Al-Shams (novel):** is a novel talking about the epic journey of a Palestinian family during the 1948 war, crossing the Palestinian-Lebanese boundary and leaving the father for work in Lebanon. The novel unfolds with events touching the movement restriction on the border.

Bab AL Shams [47]   باب الشمس

the Palestinian village of Bab al Shams on the lower left corner, opposit the biggest Israeli Illegal settlement in the West Bank, Ma'ale Adumim. 2013

[47] source: https://www.aljazeera.com/indepth/inpictures/2013/01/20131132164455264.html

MANIFESTATIONS OF THE NETWORKS |
ARCHITECTURAL

As we have seen, Bab Al Shams is one example of the territorialization of the logistical networks, or agencies I was talking about. Following on that, there are numerous other examples of territorialization that stem from the logistical network sheets that I have attached (pages 42, 44, 46, 48) that range from the urban to the architectural scale of buildings.

The Architectural Catalogue

Architectural trritorialization of logistical nodes on the land, production of land.
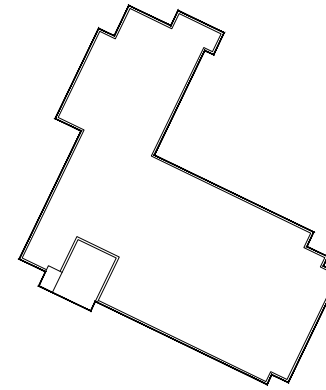
Munib Rachid Al Masri
Faculty of Information Technology
Beirzeit \ Palestine
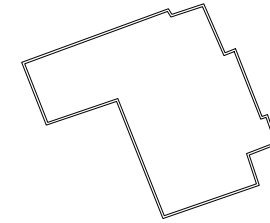
Al Haq Institute
Ramallah \ Palestine
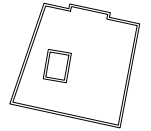
Palestinian Student Fund building (PSF)
Beirut \ Lebanon
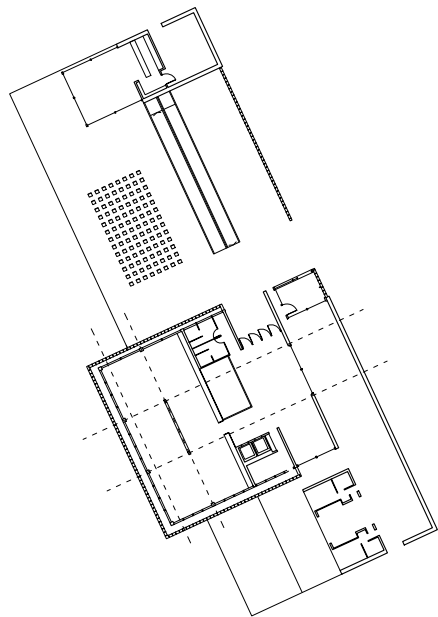
A.M. Qattan foundation
Ramallah \ Palestine
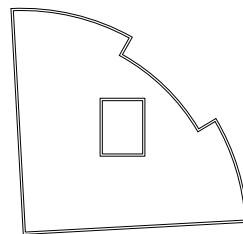
Hani Qaddomi foundation
Amman \ Jordan
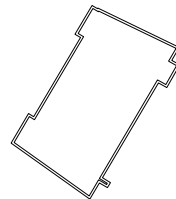
Ramallah & Al Bireh Chamber of Commerce
Ramallah \ Palestine
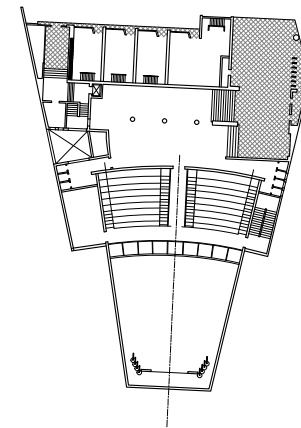
Yabous Cultural Center
Jerusalem \ Palestine
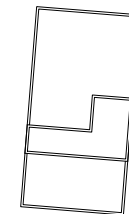
Womens' Studies Center (WSC)
Hebron \ Palestine
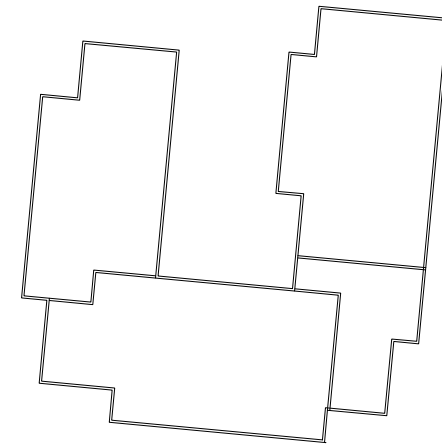
Munib Rachid Al Masri building
Hebron \ Palestine

0 5   25   50
scale   1:500

N
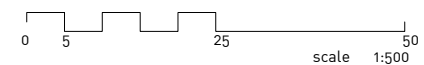
URBAN MANIFESTATIONS

On top of the architectural layer compiled on the previous couple of pages, is the urban territorialization that built up on the Bab al Shams endeavor all over the West Bank. The West Bank is zoned to 3 major area, area A, B, and C (see figure to the right). Following the Oslo accords in 1993, these zoning areas emerged as a tool to divide the control over the Palestinian territories in the West Bank and Gaza between the newly formed Palestinian Administration (PA) and the Israeli Government [48] . So, area A is the zoning controlled by the Palestinian Administration with Palestinian municipalities, area B is a shared territory, and area C is under the Israeli state which occupies the vast majority of the West bank; leaving the Palestinians in confined 'ghettos' scattered and divided. According to that, it is seen that the cases I'm presenting all take place on the C zone of the west bank, in an attempt from the Palestinians to reclaim a land.

KEY

▢	Area C
■	Palestinian built-up area
▨	Area A
▢	Area B
▨	Israeli Illegal Settlement built-up area
▨	Israeli Regional Council Jurisdictional Area
▨	Israeli Area within Municipal Boundary

Nu'eima

Ma'ale Adumim extension
Bab Al Shams

El Shuyukh
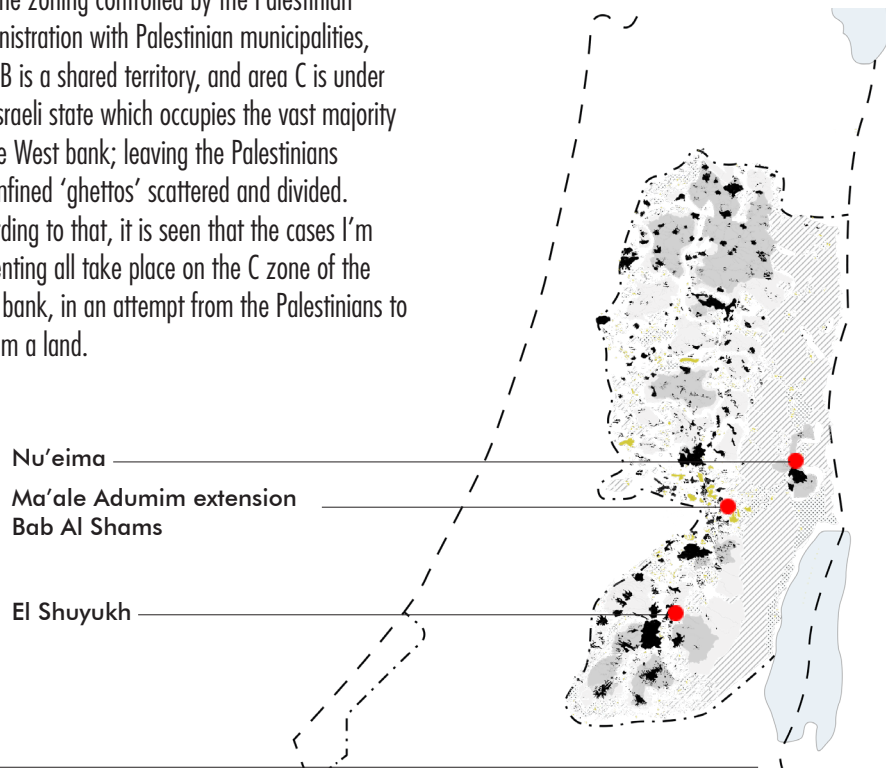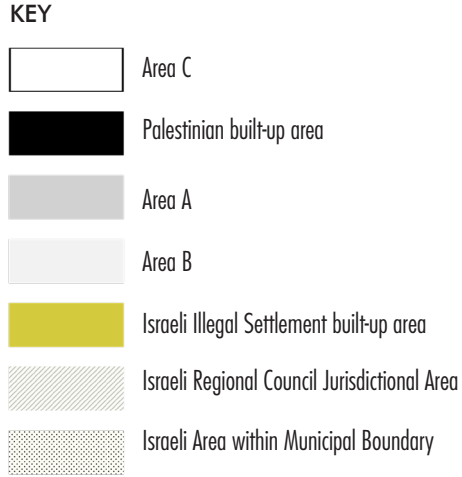
[48] Plutchok, Michael. Mapping Palestinian politics, European council of foreign relations. 21 Aug. 2019

Case I: Popular Community to protect the Jordan Valley:
Nu'eima - Jericho - Jordan Valley

MA'ALE ADUMIM
ILLEGAL ISRALIE SETTLEMENT
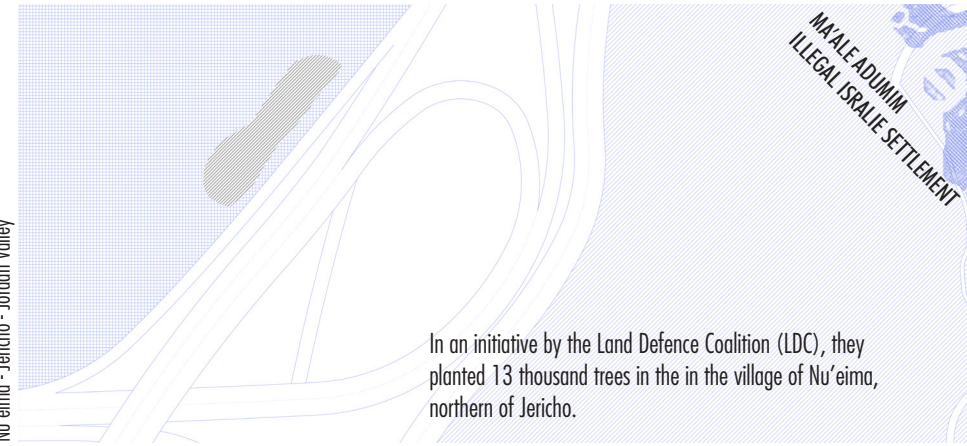
In an initiative by the Land Defence Coalition (LDC), they planted 13 thousand trees in the in the village of Nu'eima, northern of Jericho.

Case II: Land Research Center (LRC):
El Shuyukh - Hebron - Southern West Bank

In an initiative by the Land Research Center (LRC), they implemented an agricultural roads project in Area C of El Shuyukh village, to the to the west of Hebron

Case III: Popular Struggle Coordination Committee (PSCC): Bab Al Shama - Jerusalem

ISRALIE SETTLEMENT
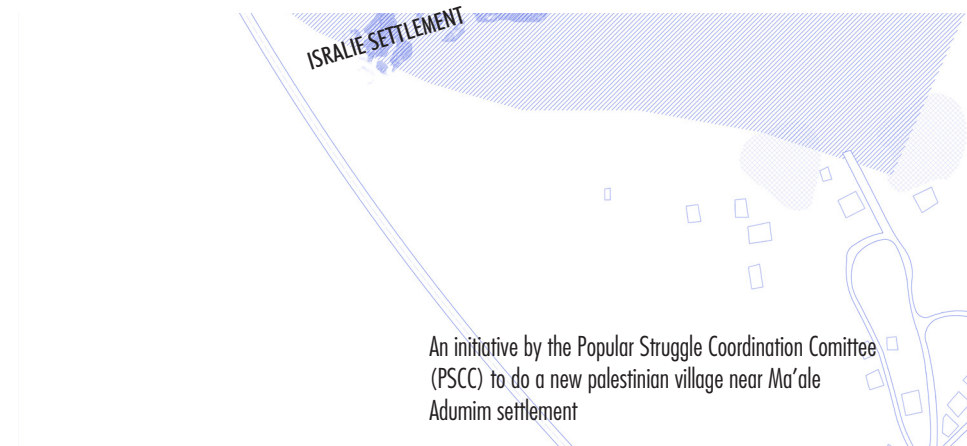
An initiative by the Popular Struggle Coordination Comittee (PSCC) to do a new palestinian village near Ma'ale Adumim settlement

EXISTING FORCE FEILDS |
THE HYBRIDIZATION PROCESS

Using the apparatus on the opposite page, I will experiment with different layouts of a network that include elements (forces\vectors) from more than a single agency. This tool is an apparatus through which it acts as a lens, kept unchanged, while inside it new links appear and interfere. In the image to the right, the cultural agency is placed inside the apparatus while the 'chips' of the agency's institutions are placed on top of the transparent plexi glass. The chips with the red text are a anchor points, or can be imagined as a pins dropped in military maps on the aim of attacks. Replacing (or putting on top of) the cultural agency with the economic one, another set of chips is placed on the required institutions. With the two chip sets in place, I can now deduce a new agency. This process ends with a number of chips (forces\vectors) that can relate and corelate to produce a network that fortifies the separate elements producing it.

Eventually, nodes of this fusion will appear, through which an architectural\urban program will be designed. This network is the scaffold that I will be designing (see page 42-43) as links and connection that are not present currently but has potential in enforcing Palestinian force-fields, thus producing power. This program is also a force-field by itself, where mobility\economic (logistical) vectors interact on national

and inter-national levels to feed each other and feed the network in its totality. In default the network will mobilize vectors of people circulation in and out of the logistical framework I will be designing, thus metaphorically speaking this framework will be a tool for ideological reconstitution of the people passing through this 'super structure'. A person will be changed upon leaving this apparatus. This change will be brought about through specific interactions between the people through circulation and mobility networks on multiple scales (architectural, urban, national, and international). By and large:

The architectural insertions I'm designing, create a cross networking of programs and forces, while bringing people in a specific way to interact and exchange ideas for the fortification of the Palestinian liberation. The program is a social system to which Palestinians identify.

THE APPARATUS: STEPS

Step I: First Agency

placing the first logistical agency in the light table
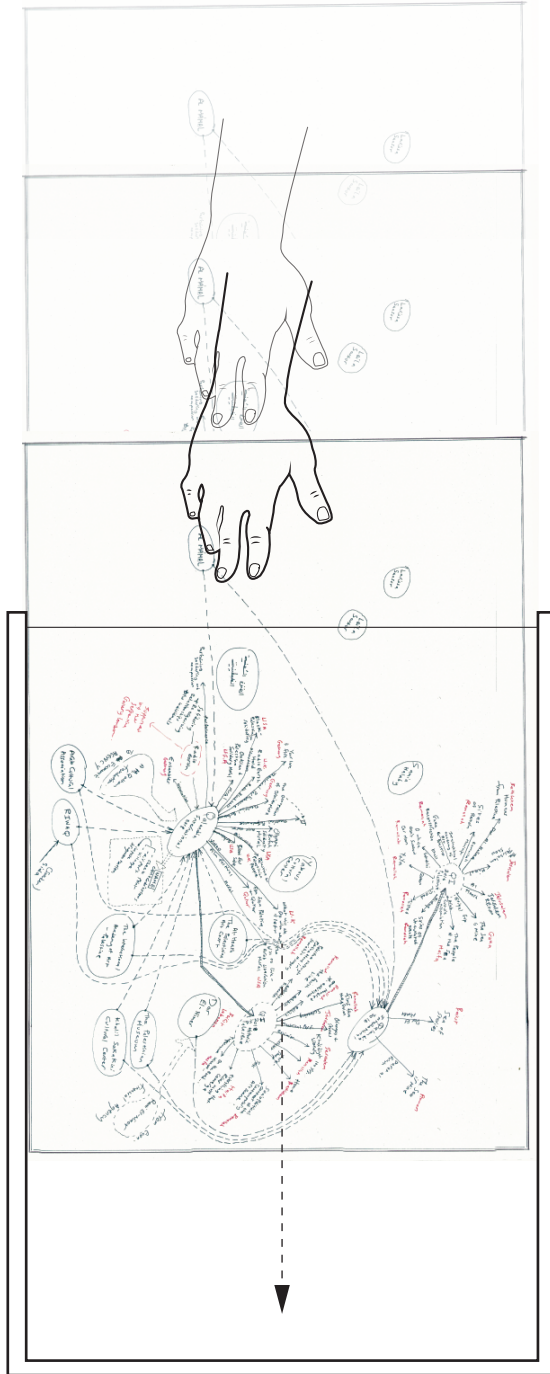
Step II: placing the first set of chips

after inspecting the first ligistical map, place the first set of chips (vectors) on the light table to anchor the position of the first set of instituions from that agency.
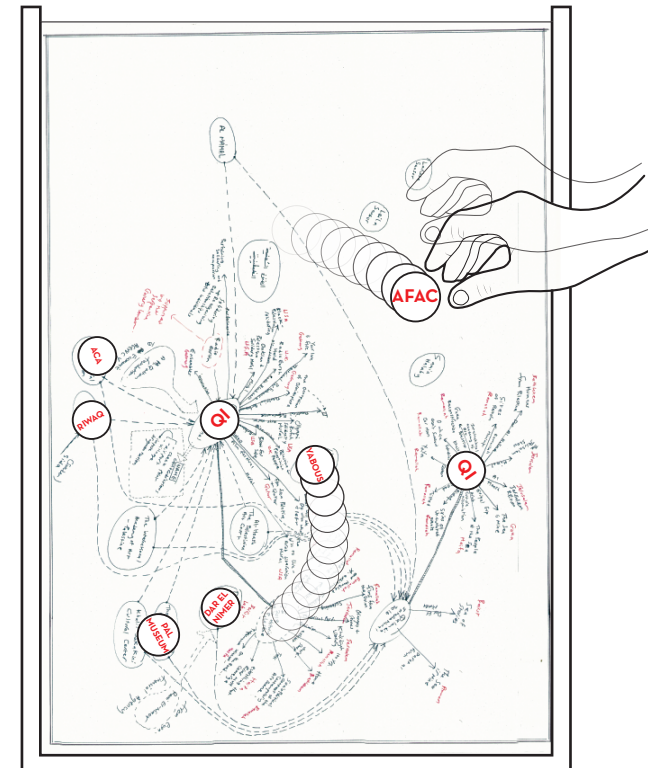
Step III: Second agency

place the second agency ontop of the first (you can remove
the first), keeping the existing chips in place
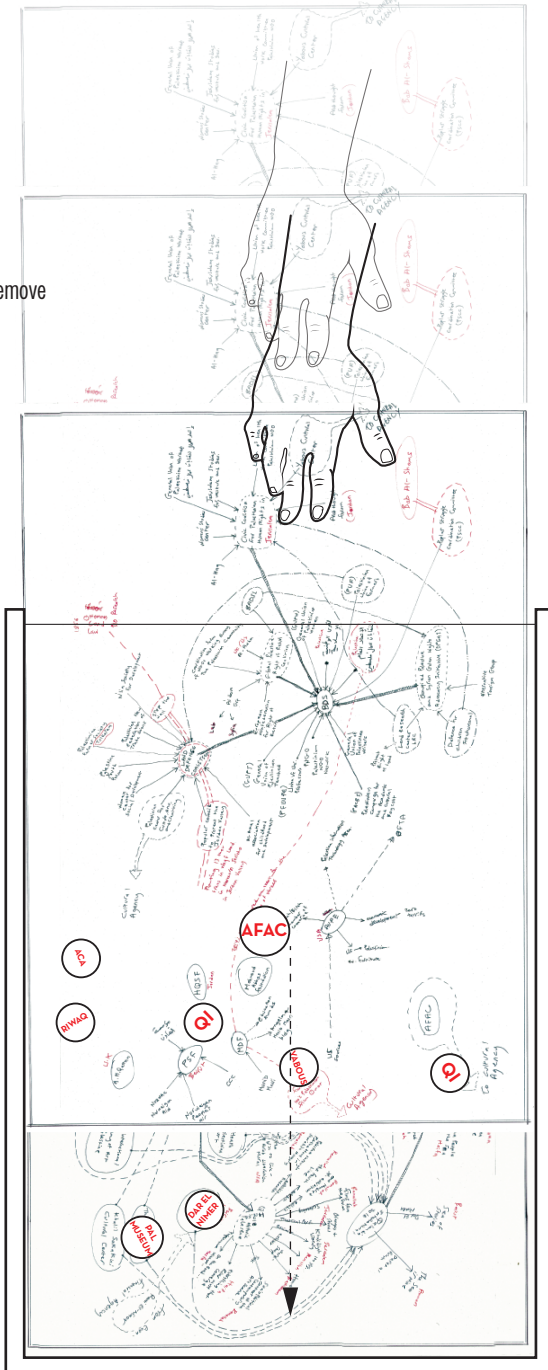
Step VI: placing the second set of chips

inspect the second agency by assesing the potential links
between the existing chips (institutions) and forces from
the new agency. place second set of chips on the elected
institutions

Step V: The Network

connecting the chips, which are the constituent institutions,
to each other in order to create this hybrid program
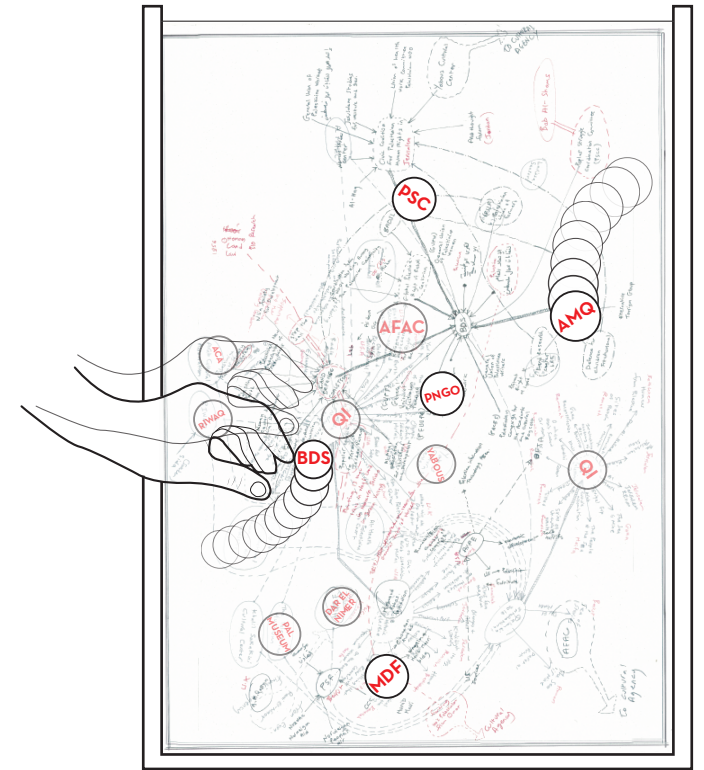
EXISTING FORE FEILDS |
COMPOSITE DRAWING (OVERLAY)

After presenting the layers: logistical frameworks, architectural manifestation, and urban manifestation; I attempt to explore the connection and relationships between such layers by superimposing the drawings on each other. This composite drawing (opposite page) is based on the economic agency on which I overlay the architectural catalogue and the urban cases I showcased earlier, each plugged-in on its position in the information map (agency). Designing a system to connect these nodes isn't coming merely out of the physical entities these institutions and agents constitute, but the network seeks a power map in which Palestinian Force-Fields are fortified. This also questions the role of the buildings (physical manifestation) in the power structure of the network. For example, BDS, doesn't have a building; or rather with a minimal physical presence relative to the complex network of agents and daughter institutions that hold the lobbying power and influence. This poses a question to the actual 'usefulness' of the physical presence in specifically the Palestinian case; is a 'fixed' building adding on the strength of the position or pushing it to its breakdown?

This power map is the scaffold through which the liberation of Palestine is about to be explored outside the land-based narrative. Notice that the buildings are plugged-in on a non-land

'topography': the agency map.

This visual exercise allows for conceptualizing the relationships between the institutions and the links that will appear on a level outside and beyond the actual geographical relationships between the physical entities and buildings. So, my hypothesis is:

Using this network, I can increase the power of the Palestinian narrative by empowering its Force-Fields.

Through this map, I attempt to liberate the conversation of Palestine from the land, through which I navigate between the institutions on the power network, not on geography. This implies the liberation of the Palestinian issue from the land, liberation of the actionable conversation about this issue, and finally the liberation of the 'active struggle' I was referencing earlier, given that my mere process is part of this struggle.

Composite Drawing (opposite)

inspecting relationships between
the layers and reimagining connections

Zone C

Palestinian Agriculture

E1 area
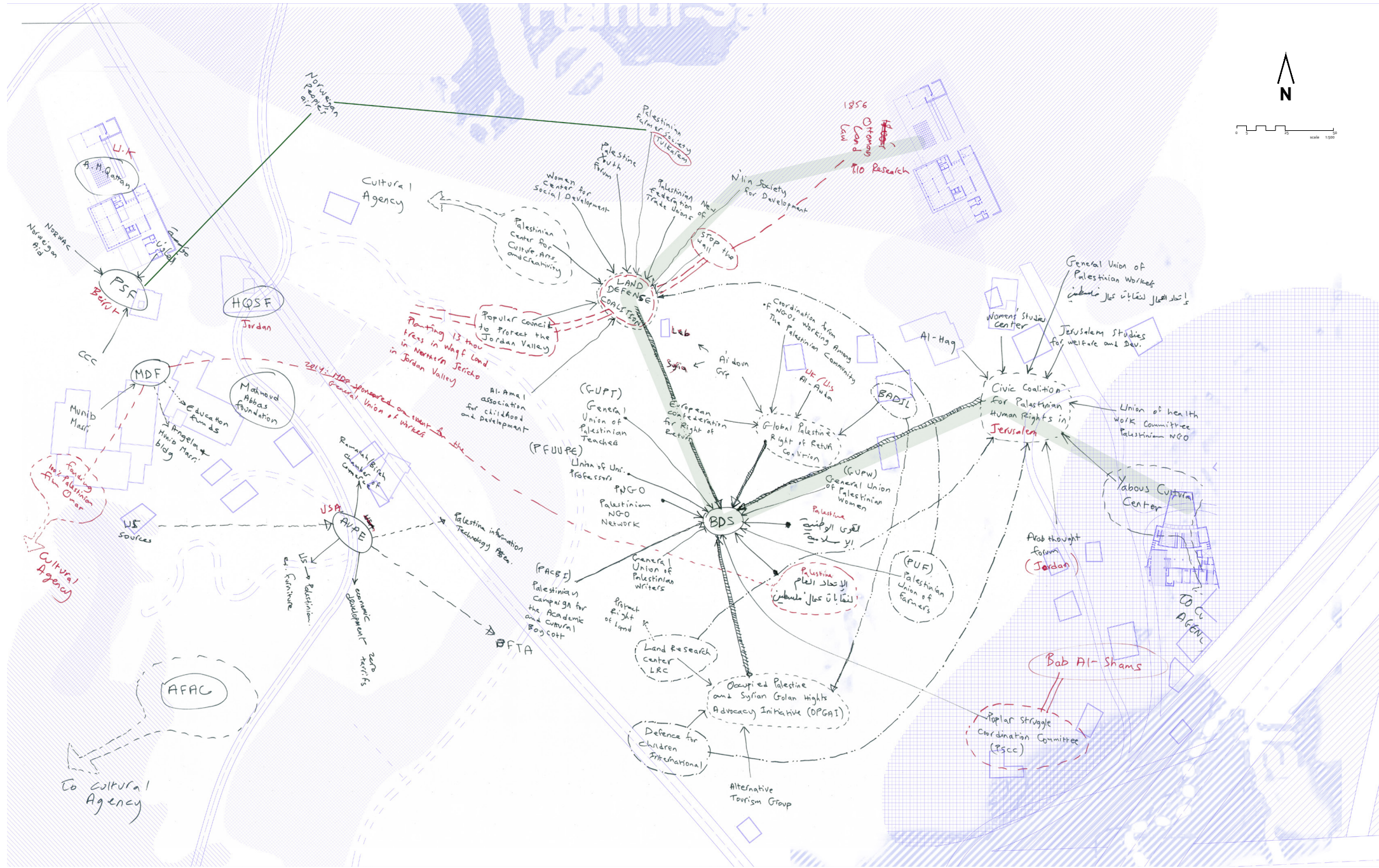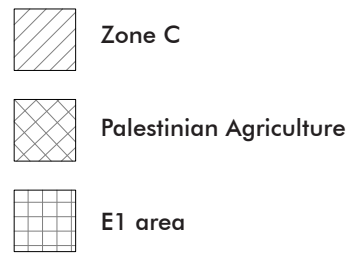
PROPOSITION

FOR A NEW PALESTINE

CONFRONTATION

Following back from the analysis of the regional and global condition on pages 35-36, and building on Israel's geo-specificity, we can see that Palestine is in confrontation with these global and regional forces around and beyond its geopolitcial borders.

So as mentioned earlier, Israel is a conduit. A conduit relies heavily on its location. To win over this, Palestine needs to gain power beyond its historically owned land. Very much like what we are living today with the Coronavirus pandemic, maybe we can think about the new Palestine as a virus that infects different hosts and propagates uncontrollably. The Palestinian experience needs to be able to move, replicate, and grow.

So can Palestine gain power through a new system of motion that transcend geo-political boundaries? A system that Propagates beyond land.

From this point onwards, I conceive of Palestine as a 'Propagation' — a conducted movement consisting of many nodes moeing collectivley. The concept of propagation links in its core to a swarm (technically: Boid) system that can be described as a complex system consisting of

I and sub-levels infleuncing and being influenced by each other.

The swarm phenomenon describes numerous menifestetions in nature that we come across everyday, such as schools of fish, migrating bird comunities, and (inspired from the current world) movement of viruses among populations of humans. So, when describing a swarm verbally, mathematically, or even physically, you cant adress one node at a time, but it must be described in it totality as a complex system of many sub entities that move, only if, all other constituents move along. I will be using this special type of movement as a design tool for my proposal in the upcoming pages.

So I conceive the Palestinian propagation as a dynamic framework with second-degree spatial yeilds that manifest physcially on various sites. This propagatin framework is dependent on both space and time. The analogy to a virus is useful here, where a virus is a genetic material that replicates by being hosted in a living being and thus propagates by action. This virus can be described as a 'master entity' that hybridizes, adapts, and move while being constantly updated and influencing along this process many media and contexts — very much like what we are living now with the Coronavirus pandemic.

so what can a Palestinian master entity be?
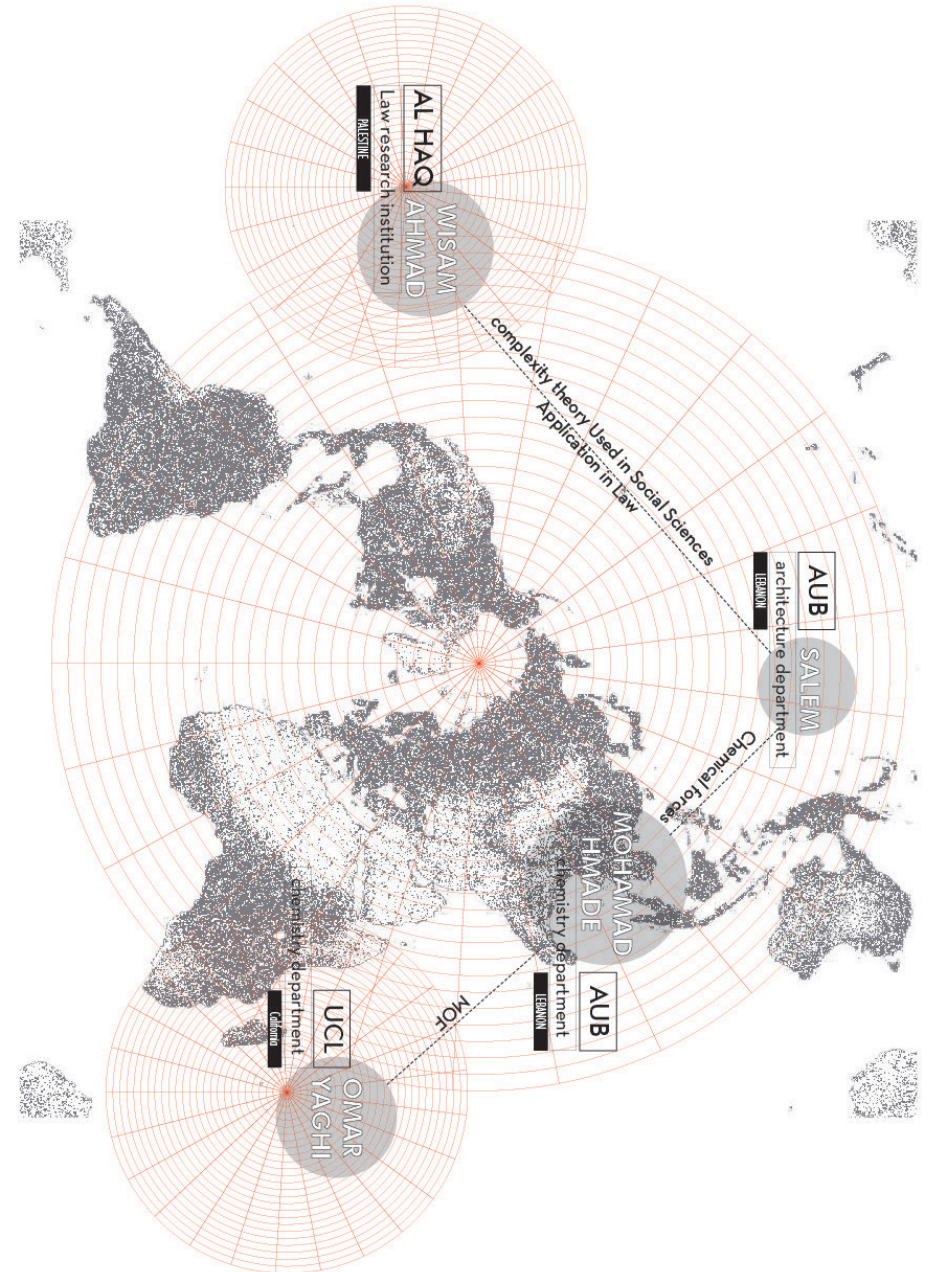
PROPOSED FORCE FEILD|
PALESTINEX [PX]

Based on the research throughout this book, and as the first constituent of the architecture I will be designing at a later stage, I decided to propose a new palestinian force-field, a political identity that moves forward from a geo-specific identity into a social one. I design this move towards a possible scenario for Palestinian liberation.

Described as a a sociopolitical swarm, Px is a master entity that replicates by being hosted in a site.

So what Px individuals aim to achieve, is to create a radically different future without compromising the past, develop a sense of identity that can be liberated from the exclusivity of land, applicability of these actions to multiple scales, and finally designing opportunities of participation within an inclusive framework for a generative anarchist community.

STORIES AS A TOOL FOR PROPAGATION

EMPLOYING TRESSPASS AND AUTOGOVERNALITY
APPLICABLE TO DIFFERENT SCALES

MOVING FORWARD AND UNDERMINING OPRESSION

'RADICAL SOLIDARITY' AND PARTICPATION

_ARCHITECTURE
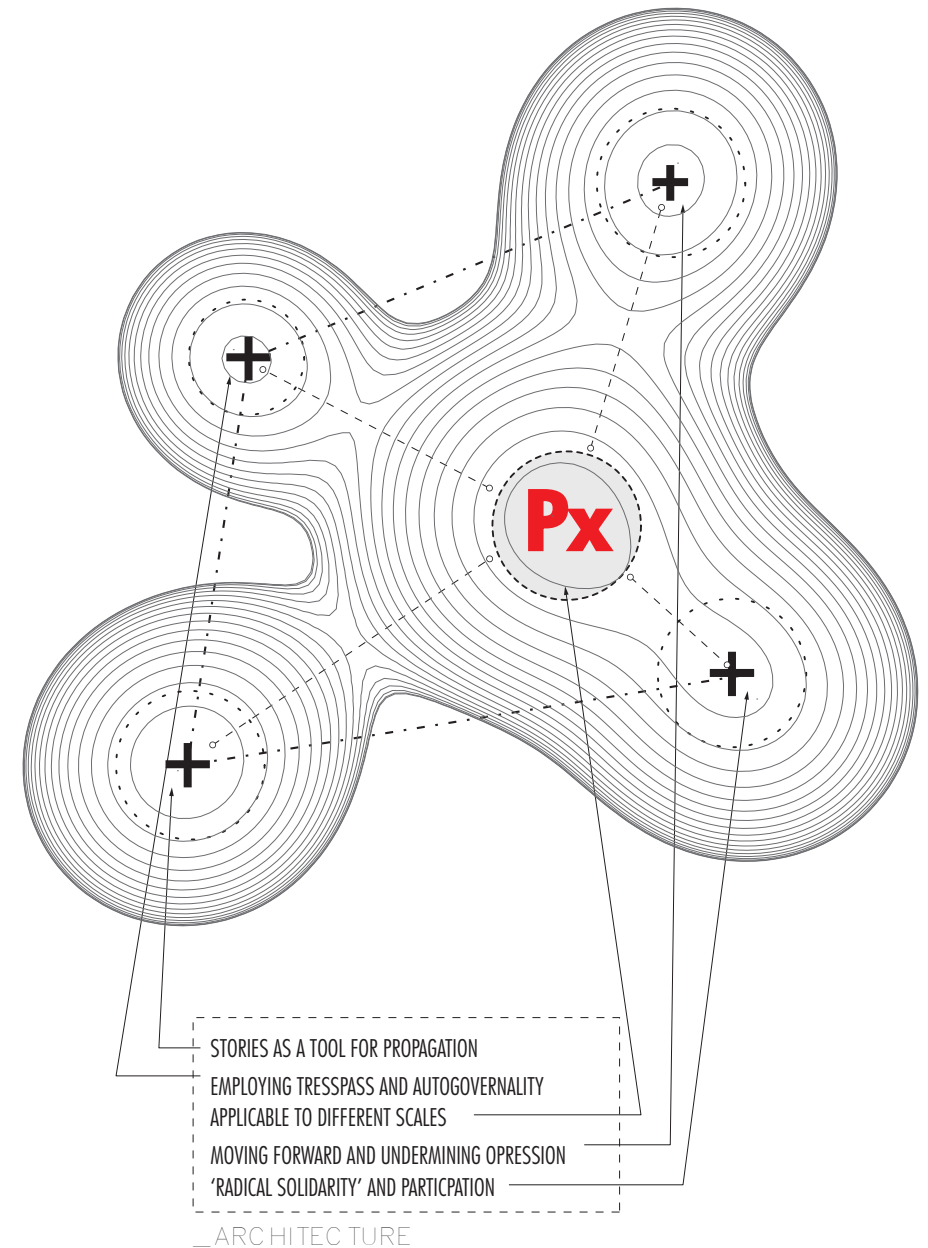
BREAKDOWN OF PALESTINEX

I will be presenting in the following pages the structure of Px as an influencing 'master entity'. It is described and applied through 5 main actions. In reference to the diagram on page 75, I will start by the first constituent of this new 'ethos'.

First — **Px individuals aim to create a radically different future without compromising the past, by using stories and oral history as a tool for propagation.**

I was inspired to think about oral history, from a set of chronicles told to me by my grandfather. Given that i have been living in Beirut for the past 6 years, I have been referencing and imagining my immidiate space through the sotires of my grandfather's experience in Beirut during the 60's. This structure of relationship built between me, contemporary Beirut, my grandfather, and 60's Beirut is one example of a complex system that incorporates sets of conditioning actions that travel between space and time. My grandfather's chronicles influenced how I perceived my immediate space in Beirut. This influence triggered me to build new speculative framework about the future. The mere act of thinking about

these new frameworks is engaging in imagining a new territory transcending geopolitics.
 Px encapsulates stories of Palestinian experiences that are not currently included in the Palestinian oral history.

Second **Px individuals aim to develop an identity liberated from the exclusivity of land, so they employ a space of self governality. Px aspires to create the reality of its own territory by engaging in a system of geo—political hacking based on notions of self—sustainability and off the grid living.**

This aspect of the Px 'ethos' was inspired from a scene from a novel by the Palestinian writer Ghassan kanafani called: ما تبقى لكم. The scene revolves around the protagonist's (Hamed) encounter with an Israeli soldier, in the middle of the desert, on the borders between Palestine and Jordan. At this instance, Hamed, found himself in a powerful position against the soldier.
In this place of ungovernability — on the border, Hamed realized that this space of suspension allowed him to craft the reality of his own territory, thus he is better-off here instead of either sides of the border: Palestine and Jordan.
So as a reuslt, this space of suspension between the two bordered entites, serves for the employment of an act of tresspass and auto-

governality.

Third — **Px is all about the social relations between people, so believes in a Palestinian community in terms of action rather than affiliation. Px is a dynamic framework of mutual aid and 'radical solidarity'**

In an interview with the anthropologist Shahram Khosravi with The Khan institute — about epidemics and borders [reference], he coined the term 'radical homelessness' to refer to new models of participation and move beyond dependence on nation-state. So interms of the historically consistent Palestinian national discourse, the Palestinian Identity (and in fact all nation-state-designed identities) is based on belonging. Its worth inspecting this phenomenon here by asking the question:

what is the generative nature of belonging? can we see it as a future-making trait?

Belonging has always been a selling point for regimes to keep people under the control of the state. Belonging has not actually created opportunities for real participation for radical change regarding now people preceive their normal identities. So, we can think of participation — group participation that is true, and to design for opportunities for that to happen.

Following on that, this phenomenon of 'radical homelessness' can be understood as a state of radical solidarity, thus emphasizing the shift from belonging to posibilities of participation.
A main source of inspiration in play for this part is the phenomenon of the mutual aid amon animal comunities. So against the mainstream defenition of the statement: 'survivial of the fittest', which defines the term 'fittest' as the physically strongest and the most cunning individual of the community; Russian philosopher Peter Kropotkin explains an opposing view point. In his book: Mutual aid - A factor of evolution, Kropotkin explains the term 'fittest'as:
'those who learn to combine so as mutually to support each other, strong and weak alike, for the welfare of the community'

Fourth — **Px aims to create an inclusive framework, to move forward from the land struggle and create a generative anarchist community. One of the byproducts of this action can be about reclaiming the land.**

Fifth — **this strategy is expandable and scalable in different contexts and media.**

Going forward from the virus analogy I was building in the previous pages, Px can be described using similar terms. The propagation is infact covering multiple media in a manifod manner, which can be easily understood from the most recent repercussions of the Corona virus. As we have seen during the still-unfolding events of this pandemic, the scope of this virus extended into feilds as diverse as world economics, social structures, human spatial occupation, and most importantly public health. The biological master entity (i.e. COVID-19) proved to be multi scalar by pushing world economies to their survival limits in extreme dire situations and lockdown, as well as affecting the spatial occupation of humans by first of all limiting movement along with many physical manifestations that include pop-up hospitals, testing centers, and quarantine centers all over the world. But at the core of this reality, lies the phenomenon of viral hosting in which the COVID-19 replicats and live inside a living being. Without this starting point, this pandemic cant be put in place.

As a result, Px can be described as an 'ethos' that propagates via the strategies explained in the 5 actions described in this breakdown. Later on in this book, it will be seen that Px, with all its conceptual baggage, is the promordial social diagram of the architecture I will be designing, which is a second-degree manifestation of the Px.

PX — NAMING

From here I segue to the naming of this new ethos, which is about adding the letter [X] after the word [Palestine]. As an example, specifically on issues of Identity, inclusion and exclusion, we talk about the transformation of the world latino\latina into latinX. the new term can make us start to understand the value of rethinking terms of identity. By removing the gender marker (-a \ -o) from the word latim, this enables a move from belonging to a specific and defined confirmative identity (exclusive gender) to a more inclusive identity that allows and makes a blueprint for more intersectional opportunities for participation. This shift touches many media: human rights, categorization,... for example an an award categorization system, there should be LatinX included to adress its affiliates.

FROM A SOCIAL DIAGRAM TO DESIGN PROCESS

Building on the concept of force feilds as non-land-based vectors, in its turn coming from an understanding of a logistical framework of influence; the social diagram I proposed will stay in the same conversation to manifest itself architecturally in a process that tresspasses the notion of geopolitical borders.

Folowing on that, Px is a master entity that encapsulates many levels of influence. Through Px, I explore how architecture can play a major and main role in proposing alternative models of Palestinian liberation. Architecure in this process can be described as a spatial yeild born from the master entity. So, Px architecture is a device that allows for the propagation of the Palestinian experience through traits of flexibility, participation, self-sufficiency, openness and social and environmental sustainability. The methodology to materialize Px is like building a bridge where notions of Palestinian-ness can

move from past to future beyond the exclusivity of land.

One of the most important aspects of the Palestinian experience both within geopolitical Palestine and outside of it, are the limitations on mobility and travel set upon them. So this process is also a direct critique of the inability to move enforced by the global status quo.

Building on the first constituent of Px, which is about creating a radical future without compromizing the past, I should mention again my personal experience in Beirut. Recalling this structure of conditioning that is built up between the chronicles, my grandfather's Beirut, and my Beirut will allow us to understand how Px, as an action, can create the reality of its own territory. As a proposed new 'ethos' in this process to liberation, Px aims to speculate about the future by building new theoretical frameworks about that future and simultanously tying the Palestinian experience to it.

Throughout my relationship with the contemporary fabric of Beirut, I experienced this urban through building a bridge between my own space\time and my grandfather's space\time and employing these chronicles as a tool for this movement across time and space. We can use a metaphor here where this movement can be like throwing a pebble from the past to the 'unknown' future, as an act of speculation. This speculation involves building new frameworks around this 'unknown' which is byitself an act of territorialization of the memory, and could be the territorization of the social diagram.

So after doing this analogy, it can be said that the design process engages in the metaphor of stone throwing in Palestinian resistance culture. The same stone can be imagined as operating in both frameworks, land-based and non-land-based, to both atcheive liberation.

So, settling on this movement in time and space that pushes the historical Palestinian experience into a new future, we should inspect here the repercussions of this territorialization of the diagram—once the stone lands into the 'unknown'. Building on the concept of 'radical homelessness' mentioned above in the third point under Px's breakdown, this new type of territorialization can be described as a speculation in itself about a world when the nation-satate crumbles down. This post-nation-state living requires us to innovate in new types of livelihood, spatial occupation, and identity; in which architecture can play a major and key role. Here comes the term 'radical homelessness' [reference] where it describes the end of the world as we know it, in which we replace the concept of 'belonging' with active opportunities of participation and mutual aid among the constituents of the community.

In other words, the process to matterialize Px aims to hack the existing geo-political framework by proposing a type of movement that tresspasses geopolitical borders and social notions of belonging. This methodology taps into natural ecosystems of flows and movement of materials across land, and ties the architectural design process to this ecosystem.

So as a result, the methodology can conceptually substitute the stone with a 'seed' that materializes as the Px space. By throwing the seed somewhere on earth, and hosting it in a site the design engages in a process to influence and act upon the land.

THE PROCESS | HOST

Building up on the studies of suspension and exile in pages 18-19, this process continues to invest in the Palestinian experience of suspended land and suspended belonging. Thus, the architectural manifestation of Px is specifically a type of landscape that latches onto existing abandoned buildings around the world to induce a self sustaining communal living, and the production of mutual aid. Usually these abandoned structures are inhabited by homeless individuals sharing the facility. So the Px ethos extends this notion of suspension as a solution to comrades suffering from the same—the homeless.

This aspect of the social diagram picks up from the same point of a post-nation-state world, in which we will witness the end of the world as we know it.
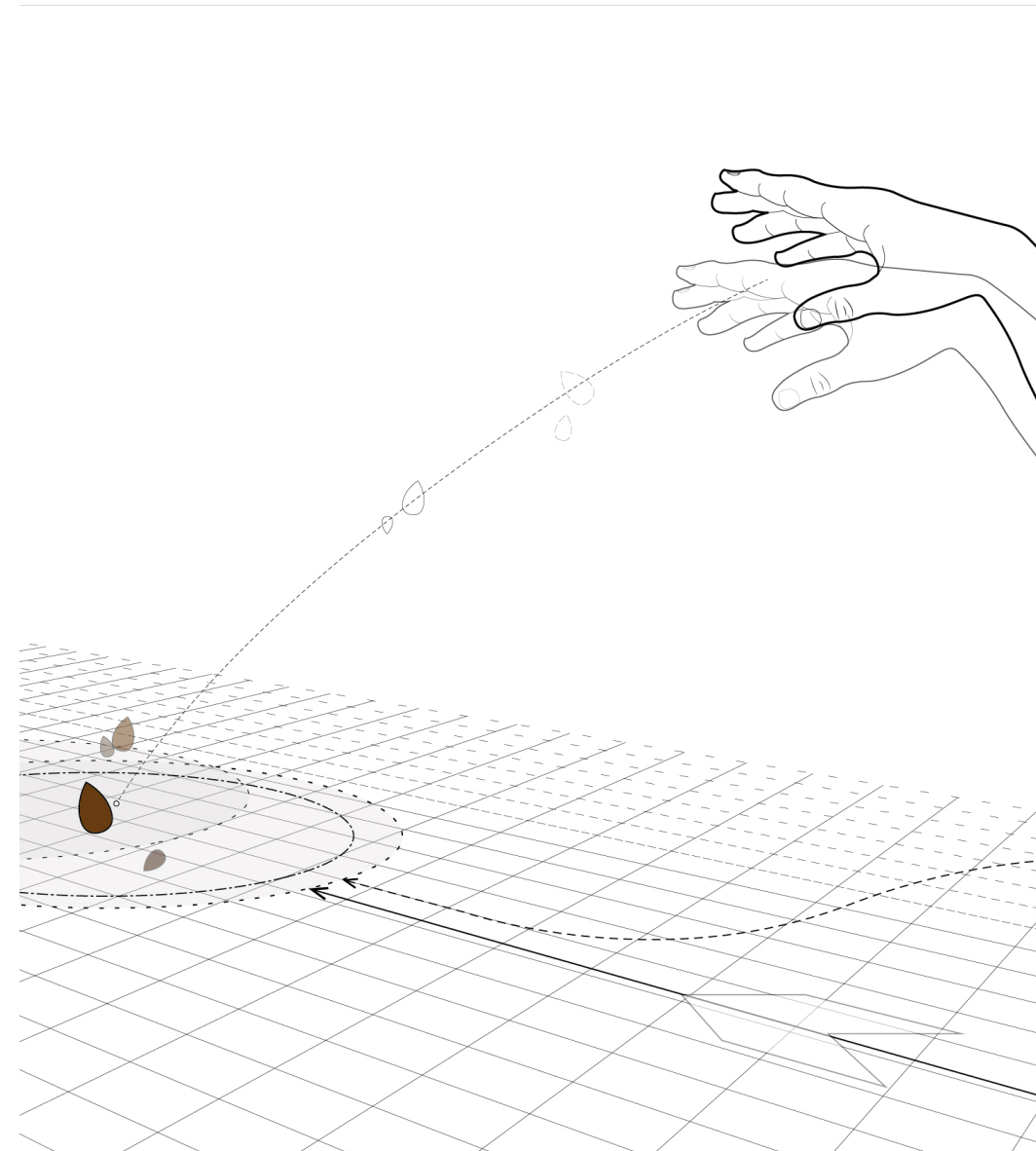
THE PROCESS | BUILDING THE PROPAGATION

Building up on defining Px as a virus—and entity that is hosted by a living organism, I proceed with my research into designing a system in which hosts (i.e. sites) around the world can be categorized and acted apon accordingly by Px. The design of this system is also a process that engages with a swarm algorithm. In addition to that, the process at the same time doubles as a formal exercise that dictates the physical manifestation of the architectural space. The nature of the swarm algorithm is a recursive system with a constantly recalculated loop, it is based on the SIR (Susceptible, Infected and Recovered) epidemics model, used heavily leatley to trace the propagation of the coronavirus.

Using the algorithim on the bottom of the opposite page I started a process to extract the information from the code, and letting this process lead me to deasign the categorization system. After tracing the movement of the nodes in the first step, I interpolated a line through each of the node's paths, to then loft the lines with each other. Waht I ended up with is a volume (opposite upper diagram), a 'genetic material' of the architecture I will be designing later.

What follows is a process to test variations of this DNA and extracting from it the architectural interventio.

Step 1: 3D tracing of the movement of nodes
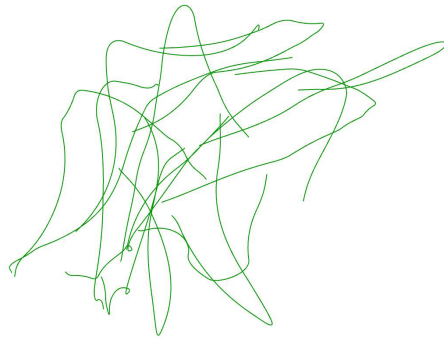
Step 2: interpolate line through the path of each node
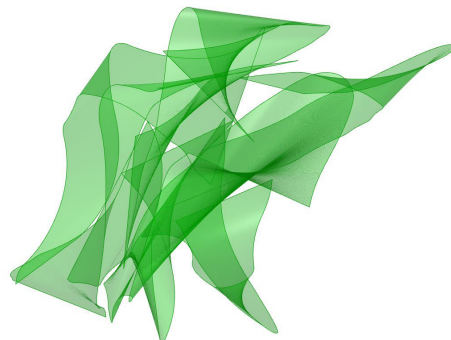
Step 3: loft the lines together
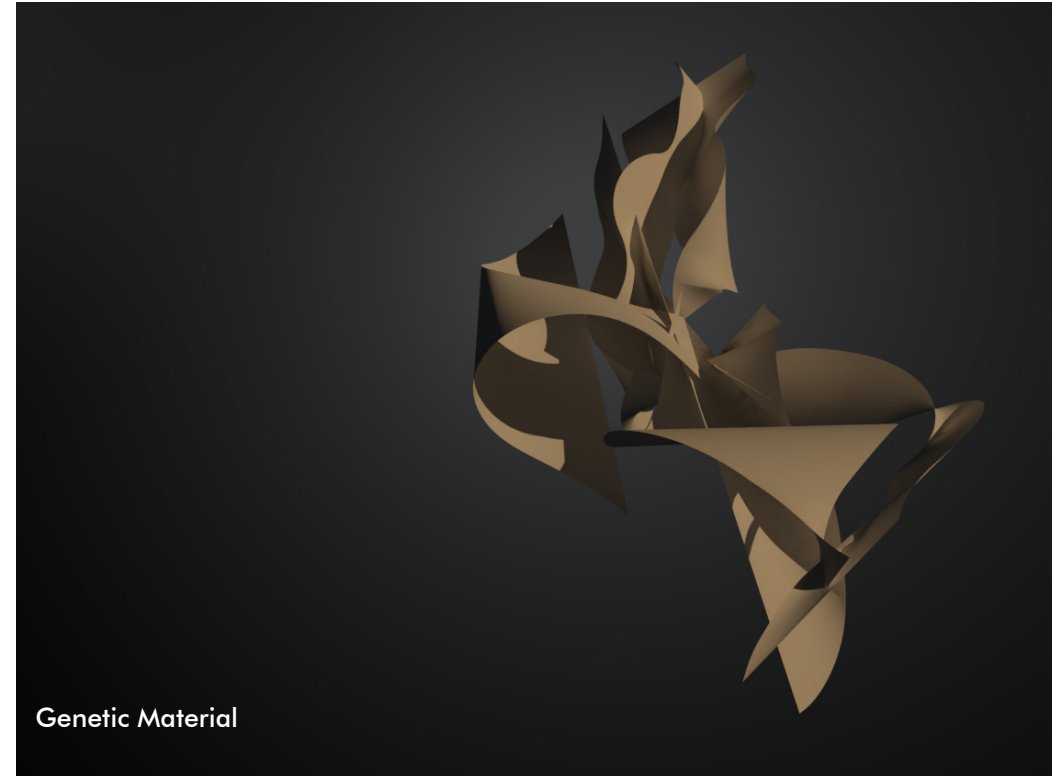
Genetic Material
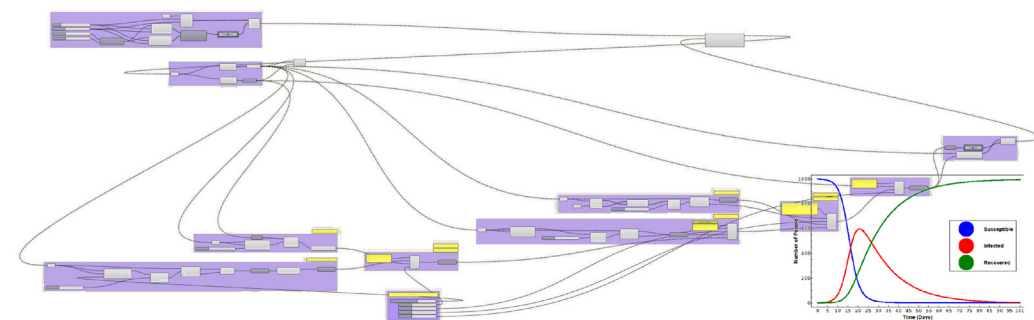
Swarm (boid) Algorithm

visual coding was done using grasshopper software

I started by sectioning this very first volume into 3m high sections along its length. The sections are the red lines presented on the opposite page. I imagine these lines as horizontal sections of the spacial yeil (i.e. plans). I laid out all of the red sections on the grids for scale and systematic comparison. My main focus is on the middle section (number 4 in this case), to decrease uncertainty that might appeare when picking a section on the peripheries.

sections of
relationships

1

END

2

START

3

END

4

27 m

5

6

7

8

TEST 0

1   2   3   4   5   6   7   8
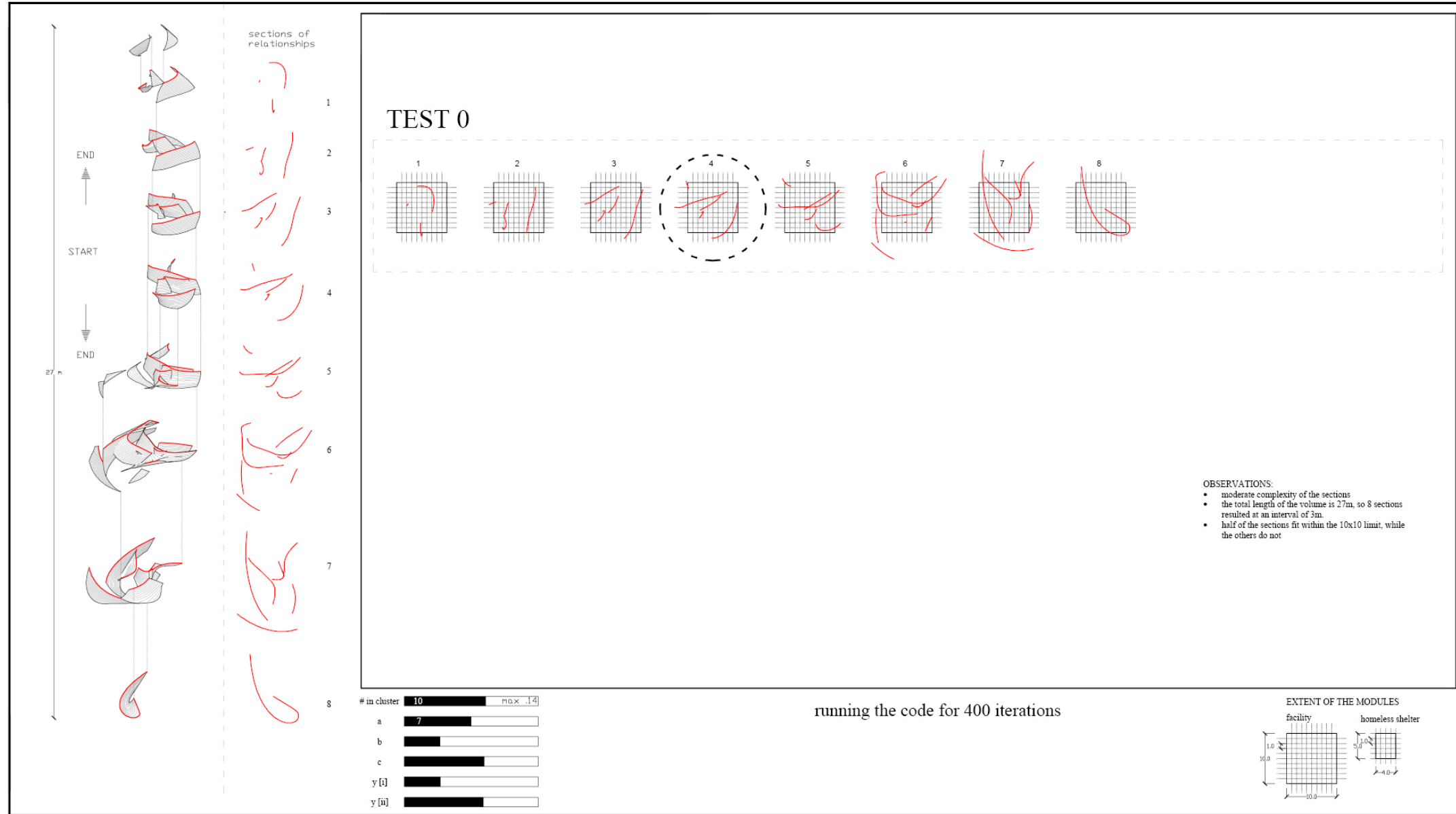
OBSERVATIONS:
• moderate complexity of the sections
• the total length of the volume is 27m, so 8 sections resulted at an interval of 3m.
• half of the sections fit within the 10x10 limit, while the others do not

in cluster   10   max 14
a   7
b
c
y [i]
y [ii]

running the code for 400 iterations

EXTENT OF THE MODULES
facility   homeless shelter
10.0   10.0   4.0   4.0

As you can see in the lower part of the sheet in the opposite page, there are 6 factors affecting the form of these red sections. Throughout the experiment i will be systematically manipulate these factors to observe the physical influence of the factor on the shape of the section.

Form easier comparison, I will be presenting each new test under the starting condition of Test 0. Test 1 is the result of changing the first factor of the code. I will be using the same change factor in all the tests, which is 2. The change is about always multiplying the factor by a value of 2.

Looking at the sections in the dashed circle on the opposite page, we can observe the formal change that resulted from the first factor.

TEST 0

TEST 1

OBSERVATIONS:
- less complex (dense) sections
- longer volume--more sections
- most of the sections fit within the 10x10 limit

MID SECTIONS
-

# in cluster	5	max .14
a	7	
b	0.426	
c	31	
y [i]	3.42 m	
y [ii]	0.42 m	

CHANGE

running the code for 400 iterations

number of nodes in the cluster is half the amount in TEST 0

EXTENT OF THE MODULES

facility   homeless shelter

Following the same logic, Test 2 is the result of changing another factor in the code. Obviously the form of the section changes into a more comples shape in the dashed circle opposite.

TEST 0

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |

extents of facility module

TEST 2

| 1 | 2 | 3 | 4 | 5 |

OBSERVATIONS:
- more complex (dense) sections
- shorter volume--less sections
- sections go beyond the 10x10 limit

# in cluster	10	max .14
a	7	
b	0.426	
c	31	
y [i]	1 m	
y [ii]	0.42 m	

CHANGE

running the code for 400 iterations

min. assigned distance between nodes is half the value in TEST 0

EXTENT OF THE MODULES
facility   homeless shelter

The factor change in Test 3 didnt change the
original form from test 0 in a dramatic manner.

TEST 0

1 2 3 4 5 6 7 8

TEST 3

1 2 3 4 5 6 7 8

OBSERVATIONS:
- very similar complexity of the sections
- same number of sections
- most sections fit within the 10x10 limit

30.18 m

# in cluster	10	max .14
a	14	
b	0.426	
c	31	
y [i]	3.42 m	
y [ii]	0.42 m	

CHANGE

multiplication factor [a] is
double the value in TEST 0

running the code for 400 iterations

PHASE 1: (2 steps)
A. aligning movement with a cluster of 10 points (x)
B. aligning movement with the closest 4 points (y)

evaluation: (x+y)*a

EXTENT OF THE MODULES

facility   homeless shelter

1.0
10.0
10.0   4.0

The result of Test 4 is also more complex
compared to Test 0

TEST 0

1   2   3   4   5   6   7   8

TEST 4

1   2   3   4   5   6

in cluster   10   max .14
a   7
b
c   31
y [i]   4.2 m
y [ii]   0.42 m

CHANGE   running the code for 400 iterations

multiplication factor [b] is double the value in TEST 0: the combined
effect of all the manipulation of the velocity vectors is reduced to 85.2%
→ the influence of new conditions is increased

EXTENT OF THE MODULES
facility   homeless shelter
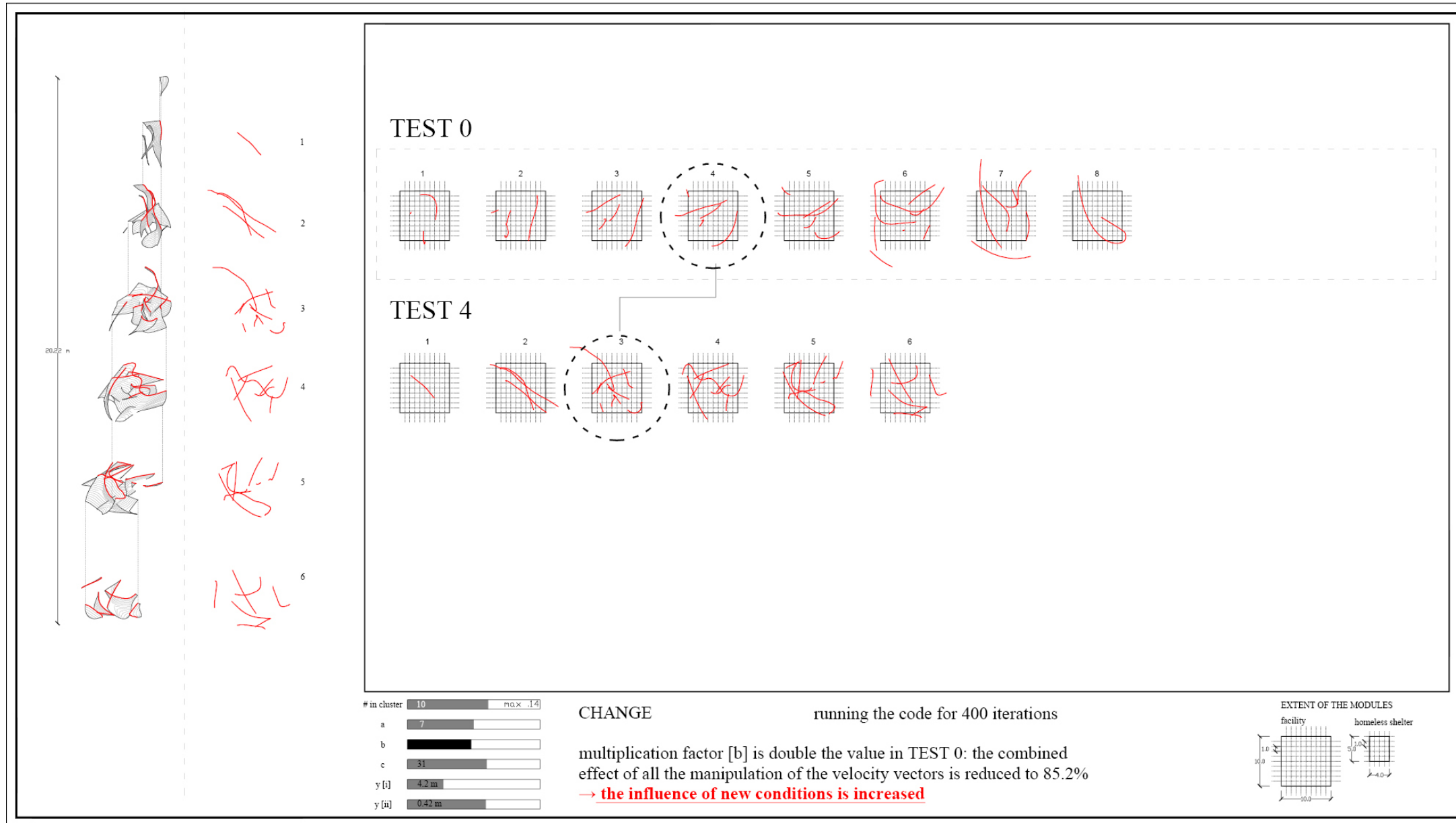
Test 5 is more compacted formally than test 0

TEST 0

TEST 5

in cluster   10   max .14

a	7
b	0.426
c	
y [i]	4.2 m
y [ii]	0.42 m

CHANGE   running the code for 400 iterations

multiplication factor [c] is half the value in TEST 0: the
initial position vectors are multiplied by a factor of 15
→ **the influence of initial conditions is decreased.**

EXTENT OF THE MODULES

facility   homeless shelter
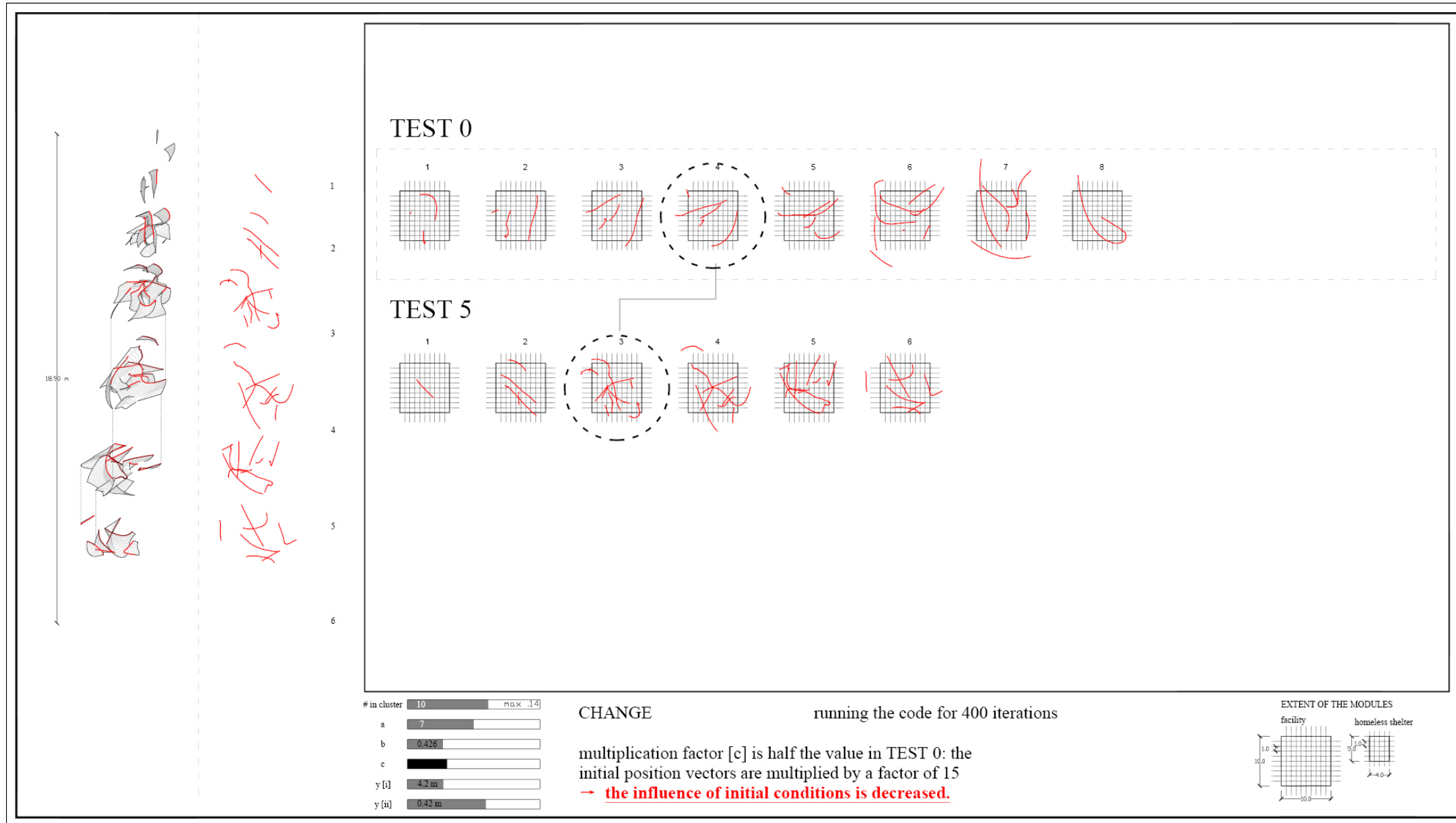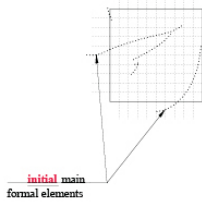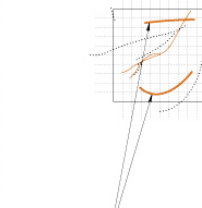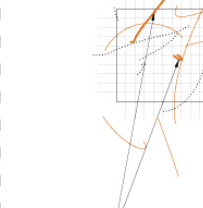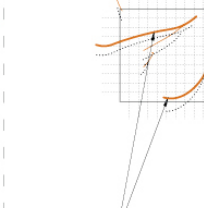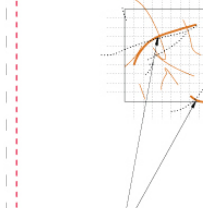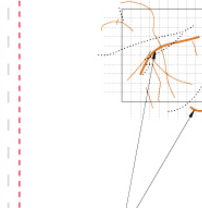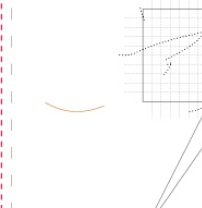
The result of Test 6 occupies a much larger
surface area than all the preceding texts.

TEST 0

TEST 6

in cluster   10   max .14
a   7
b   0.426
c
y [i]   4.2 m
y [ii]   0.42 m

CHANGE   running the code for 400 iterations

multiplication factor [c] is double the value in TEST 0:
the initial position vectors are multiplied by a factor of 60
→ **the influence of initial conditions is increased.**

EXTENT OF THE MODULES
facility   homeless shelter

THE PROCESS |
COMPARISON

For a clearer and more understandable comparison, I laid out all the 6 Tests i have done so far to come up with the conclusion to more forward. Recall that these sections (i.e. results) are imagined as plans of the architectural yeilds envisioned for later stages of the design process, so as a result I base my conclusion on this fact.

As a result, tests 4 and 5 apear to be with the most potential as a plan of an enclosure or a compact entity that can define and architectural space. So, I decided to move forward from these conditions and continue the experiment.

TEST 0	TEST 1	TEST 2	TEST 3	TEST 4	TEST 5	TEST 6	
middle section of test 0 volume		second part too small	negligible change	a new partition	a new partition	too far apart and not conpacted	comments
	number of nodes in the cluster is half	min. assigned distance between nodes is half	multiplication factor [a] is double	the influence of new conditions is doubled	the influence of initial conditions is halved	the influence of initial conditions is doubled	changed factors

Moving forward, I started combining tests together to see how the section will change as the result of the combination. For example in the opposite page, 'combo 1' os a combination of test 4 and test 1, and so on.

combo 1: [test 4] + [test 1]

# in cluster	5		max .14
a	7		
b	0.852		
c	31		
y [i]	3.42 m		
y [ɪɪ]	0.42 m		

combo 2: [test 4] + [test 2]

# in cluster	10		max .14
a	7		
b	0.852		
c	31		
y [i]			
y [ɪɪ]	0.42 m		

combo 3: [test 4] + [test 3]

# in cluster	10		max .14
a	14		
b	0.852		
c	31		
y [i]	3.42 m		
y [ɪɪ]	0.42 m		

combination
BATCH 1—5

choosen from previoius batch, overlaid for comparison

batch constant	
combo variable	
constant	

new partitions are added into the morphology

slight change in size

many nre partitions are added

the section is condensed significantly

very similar result to the yeild of TEST 4

combo 4: [test 4] + [test 5]

# in cluster	10	max .14
a	7	
b	0.852	
c		
y [i]	3.42 m	
y [ii]	0.42 m	

new direction of
partitioning in a promonant
axis

compaction of the section

combo 5: [test 4] + [test 6]

# in cluster	10	max .14
a	7	
b	0.852	
c		
y [i]	3.42 m	
y [ii]	0.42 m	

shifting of the seciton

no significant change

combination
BATCH 1—5

choosen from
previoius
batch, overlaid
for comparison

batch constant	
combo variable	
constant	
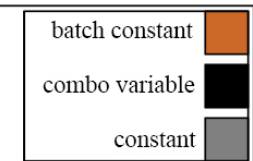
The letter combinations in this phase are mixing the combinations in the previous couple of pages. For example, 'combo A' is the mix between 'combo1' and 'combo3', and so on.

comments

combo A: [combo 1] + [combo 3]

# in cluster	5 — max .14
a	14
b	0.852
c	31
y [i]	3.42 m
y [ɪ]	0.42 m

insignificant change

combo B: [combo 1] + [combo 4]

# in cluster	5 — max .14
a	7
b	0.852
c	
y [i]	3.42 m
y [ɪ]	0.42 m

section is significantly more complex

combo C: [combo 1] + [combo 2]

# in cluster	5 — max .14
a	7
b	0.852
c	31
y [i]	
y [ɪ]	0.42 m

section is significantly reduced

combination
BATCH A–E

choosen from previoius batch, overlaid for comparison

batch constant	
combo variable	
constant	

At this point, I noticed a morphological pattern between combo D and Mix A on the opposite page. This pattern shows a similar variation of the same sectional typology.

Moving forward, I took the initial conditions of mix A and continued the testing to visualize how each factor will affect the form of the section.

combo D: [combo 1] + [combo 5]

in cluster 5 max .14
a 7
b 0.852
c
y [i] 3.42 m
y [ii] 0.42 m

1 2 — 3   4   5   6   7   8   9 — 10 11

combo E:

in cluster 5 max .14
a 7
b 0.852
c 15
y [i]
y [ii] 0.42 m

1 2 — 3   4   5   6   7   8   9 10

mix A: [combo D] + [combo E]

in cluster 5 max .14
a 7
b 0.852
c 60
y [i]
y [ii] 0.42 m

1 2 — 3   4   5   6   7   8   9 10

combination
BATCH A–F

choosen from
previoius
batch, overlaid
for comparison

batch constant
combo variable
constant

comments

some of the elements fuse
together

the section become
disintegrated

mix A is a formal
mutation of
combo D

testing will continue
with mutations
of these
'morphologies'

In the yeilds on the opposite page, I'm changing only one of the factors to see how it will influence the shape of the section.

I'm color coding the variable factors versus the constant factors, where the orange is kept constant and the black bar is the factor I'm changing.

This first batch is for the factor y[i]. Note that i started this experiment to design the host categorization system based on this process. As a result, I will be associating each factor with a property of the urban fabric that will be hosting the Px architecture. This will be clearer as I will be going through the folowing cases.

yield ' 1: (combo D repeated)

# in cluster	5	max .14
a	7	
b	0.852	
c	60	
y [i]	3.42 m	
y [ii]	0.42 m	

yield ' 2: (combo F repeated)

# in cluster	5	max .14
b	0.852	
c	60	
y [i]	6.84 m	

yield 1:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 2:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 3:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 4:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 5:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 6

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yield 7:

# in cluster	5	max .14
b	0.852	
c	60	
y [i]		

yields

BATCH — y[i]

batch constant	
combo variable	
constant	

Building on the previous batch, these coded 'palettes' are the result of varying the y[i] factor. Looking the collection on the opposite page, note that when the factor y[i] is small (the upper left section) the shape of the section is slender and long. While on the lower right shape, the form of the section is manifold and occupies more surface area: this corresponds to a high value of Px.

According to this formal change, y[i] can correspond to the amount of urban void in the city hosting the Px architecture. This correspondance is the result of how the factor influences the form. So, lets put it this way, if the amount of urban voind in the city to host Px is high, then the factor y[i] should be set as high; and vise versa.

0.85260.0000.50	0.85260.0001.00	0.85260.0001.71	0.85260.0002.00	0.85260.0002.50	0.85260.0003.00	0.85260.0003.42
b = 0.852 c = 60.00 y[i] = 0.50 m	b = 0.852 c = 60.00 y[i] = 1.00 m	b =0.852 c = 60.00 y[i] = 1.71 m	b = 0.852 c = 60.00 y[i] = 2.00 m	b = 0.852 c =60.00 y[i] = 2.50 m	b = 0.852 c = 60.00 y[i] = 3.00 m	b = 0.852 c = 60.00 y[i] = 3.42 m

0.85260.0004.00	0.85260.0004.50	0.85260.0005.10	0.85260.0005.50	0.85260.0006.00	0.85260.0006.50	0.85260.0006.84
b = 0.852 c = 60.00 y[i] = 4.00 m	b = 0.852 c = 60.00 y[i] = 4.50 m	b = 0.852 c = 60.00 y[i] = 5.10 m	b = 0.852 c = 60.00 y[i] = 5.50 m	b = 0.852 c = 60.00 y[i] = 6.00 m	b = 0.852 c = 60.00 y[i] = 6.50 m	b = 0.852 c = 60.00 y[i] = 6.84 m

yields

BATCH y[i]: urban density

Following the same logic, and the same color coding, in this collection I'm testing another factor: b

yield ' 1: (combo D repeated)

# in cluster	5	max .14
b	0.852	
c	60	
y [i]	3.42 m	

6

yield 8:

# in cluster	5	max .14
b		
c	60	
y [i]	3.42 m	

6

yield 9:

# in cluster	5	max .14
b		
c	60	
y [i]	3.42 m	

yield 4:

# in cluster	5	max .14
b	3	
c	60	
y [i]	3.42 m	

yield 5:

# in cluster	5	max .14
b	0.000	
c	60	
y [i]	3.42 m	

yield 6:

# in cluster	5	max .14
b		
c	60	
y [i]	3 m	

yield 7:

# in cluster	5	max .14
b		
c	60	
y [i]	3.42 m	

yield 8:

# in cluster	5	max .14
b		
c	60	
y [i]	3.42	

yield 9:

# in cluster	5	max .14
b		
c	60	
y [i]	3.42 m	

yields

BATCH — b

batch constant	
combo variable	
constant	

As seen in the 'palettles' on the opposite page, when the value of (b) is low, the shape of the section is very simple with nearly one line in the composition (i.e. top left shape). But when the value (b) is high, the shape of the section is compacted with clear enclosures in the plan.

Following the sam logic from the previous factor, I have decided that the facotr (b) can correcpond to the amount of sharing\ mutual aid in ths given city or urban fabric. I will give an example here to what I mean by sharing in this case. So, for example in the city of New York, the people living there are in a very individualistic highly urbanised life style isolated from the people around them. While for example in the city of Cairo, many inhabitants share the same space in the Urban fabric, either as living or working space. So sharing and mutual aid in Cairo is much higher than in New York in this specific example. This dichotomy can be applied on many cases.

0.00060.0000.50	0.12160.0001.00	0.24260.0001.71	0.36360.0002.00	0.48460.0002.50	0.60560.0003.00	0.72660.0003.42
b = 0.000 c = 60.00 y[i] = 3.42 m	b = 0.121 c = 60.00 y[i] = 3.42 m	b = 0.242 c = 60.00 y[i] = 3.42 m	b = 0.363 c = 60.00 y[i] = 3.42 m	b = 0.484 c = 60.00 y[i] = 3.42 m	b = 0.605 c = 60.00 y[i] = 3.42 m	b = 0.726 c = 60.00 y[i] = 3.42 m

0.84760.0004.00	0.96860.0004.50	1.08960.0005.10	1.21060.0005.50	1.33160.0006.00	1.45260.0006.50	1.70460.0006.84
b = 0.847 c = 60.00 y[i] = 3.42 m	b = 0.968 c = 60.00 y[i] = 3.42 m	b = 1.089 c = 60.00 y[i] = 3.42 m	b = 1.210 c = 60.00 y[i] = 3.42 m	b = 1.331 c = 60.00 y[i] = 3.42 m	b = 1.452 c = 60.00 y[i] = 3.42 m	b = 1.704 c = 60.00 y[i] = 3.42 m

yields

BATCH — b: sharing / mutual aid

For the third and final factor, I'm here varying the
factor: c

yield 1: (combo D repeated)

# in cluster	5	max .14
b	0.852	
c	60	
y [i]	3.42 m	

yield 2: (combo F repeated)

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 3:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 4:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 5:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 6:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 7:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 8:

# in cluster	5	max .14
b	0.852	
c		
y [i]	3.42 m	

yield 9:

# in cluster	5	max .14
b	0.852	
c	0.0	
y [i]	3.42 m	

yields
BATCH — c

batch constant	
combo variable	
constant	

So, in the upper left shape, when the calue of (c) is low, the shape is occupying a moderate surface area with clear enclosures. While on the other hand when the value of (c) is high (in the lower right shape, the section is extrelmy compacted and very small. In this case the factor (c) can correspond to the grid power of the given city.

Gird power corresponds to the amount of government resources and power in the city. As an example, the grid power in France is high, with cosiderable strength of the government. While on the other hand the strength of the government in Lebanon for example is nearly negligible, rendering the value of grid power very low.

THE PROCESS |
INTERFACE

The Image in the bottom of this page is the final interface of the Px software that will be used to come up with the form of the Px architecture for a given site. As I have been explaining in the previous pages, this host categorization system incorporates three main characteristics of a given urban fabric: Urban void, sharing, and grid power. Inputing these factors will give a form what will be applied as Px architecture.

Please note here that these three factors correspond to the Px ethos and its qualities. Recal the main qualities of the Px ethos which crystalize in self sustainability, undermining opression, mutual aid, and moving forward from the past. These qualities correspond to the host categorization system below.

urban void   **sharing**   **grid power**
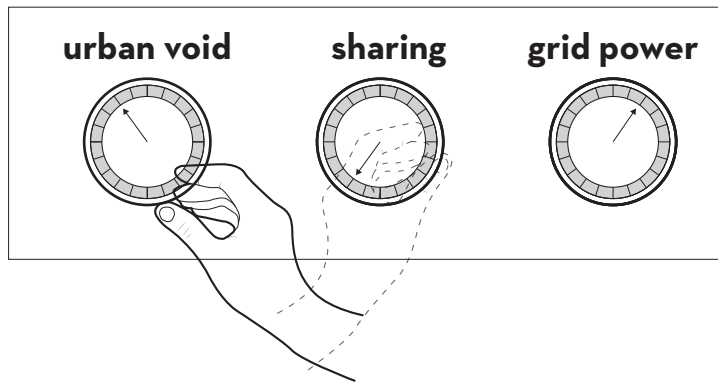
| 0.85260.0003.42 | 0.85255.773.42 | 0.85251.543.42 | 0.85247.313.42 | 0.85243.083.42 | 0.85238.853.42 | 0.85234.623.42 |

b = 0.852
c = 60.00
y[i] =3.42 m

b = 0.852
c = 55.77
y[i] =3.42 m

b = 0.852
c = 51.54
y[i] =3.42 m

b = 0.852
c = 47.31
y[i] =3.42 m

b = 0.852
c = 43.08
y[i] =3.42 m

b = 0.852
c = 38.85
y[i] =3.42 m

b = 0.852
c = 34.62
y[i] =3.42 m

| 0.85230.393.42 | 0.85226.163.42 | 0.85221.933.42 | 0.85217.703.42 | 0.85212.923.42 | 0.85208.643.42 | 0.85204.363.42 |

b = 0.852
c =30.39
y[i] =3.42 m

b = 0.852
c = 26.16
y[i] =3.42 m

b = 0.852
c = 21.93
y[i] =3.42 m

b = 0.852
c = 17.70
y[i] =3.42 m

b = 0.852
c = 12.92
y[i] =3.42 m

b = 0.852
c = 08.64
y[i] =3.42 m

b = 0.852
c = 04.36
y[i] =3.42 m

yields
BATCH — c: grid power

THE SPACE

PX HACK

THE PROCESS |
COMPARISON

Building up on the concept of the seed as
a methodology to materialize the Px social
diagram, recall here that the Px architecture is a
device that speculates about the post-nation-state
world. Along this speculation, Px architecture can
tie the Palestinian experience to this future to
move it forward.

      The most apparent aspect of the
Px Identity at this point is self sufficiency and
autogovernality, aiming to incubate a generative
anarchist community.

      Abandoned buildings, homeless
people and the Palestinian community share an
incompatible relationship between them and the
geopolitical, neoliberal system of the world. The
Px hack allows a new spatial alliance.
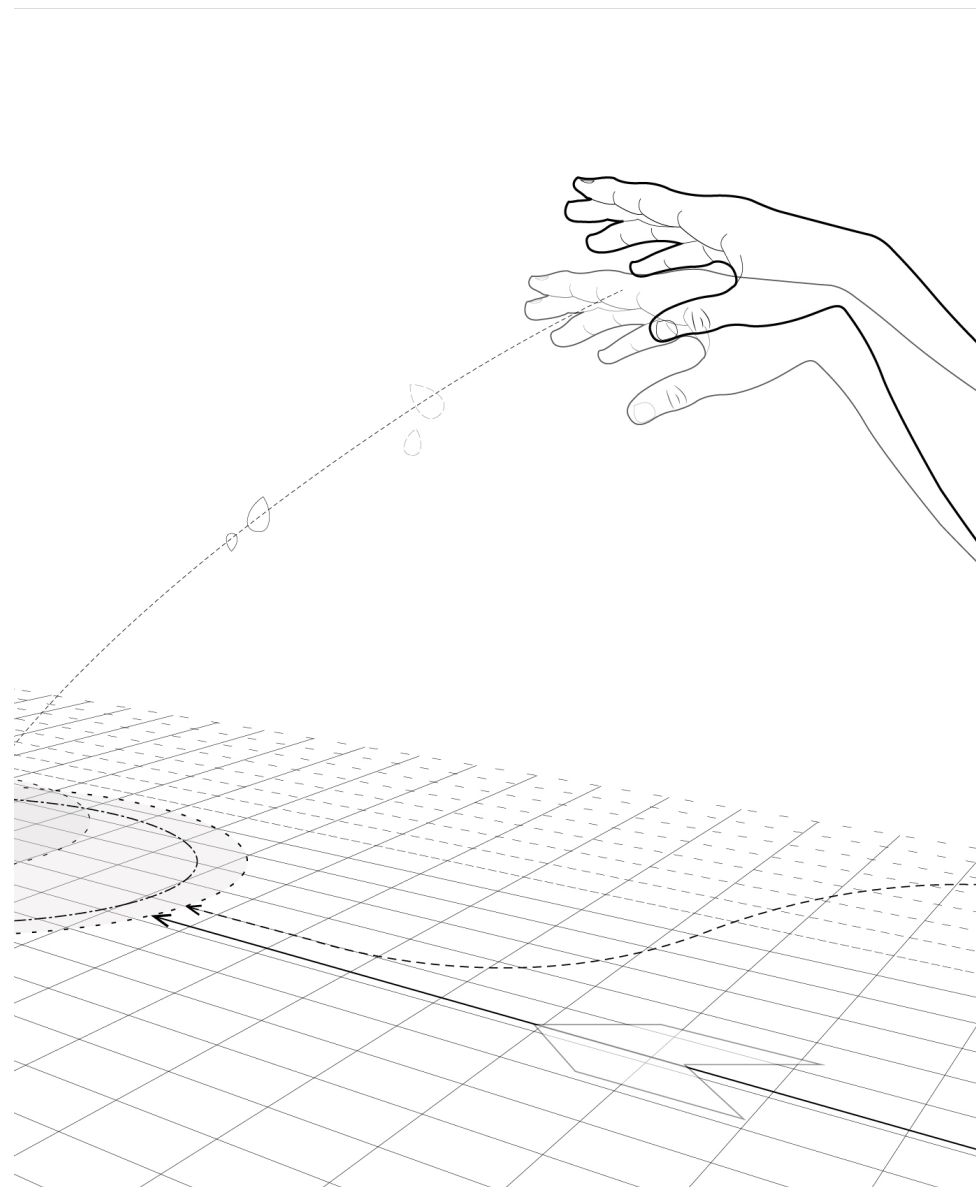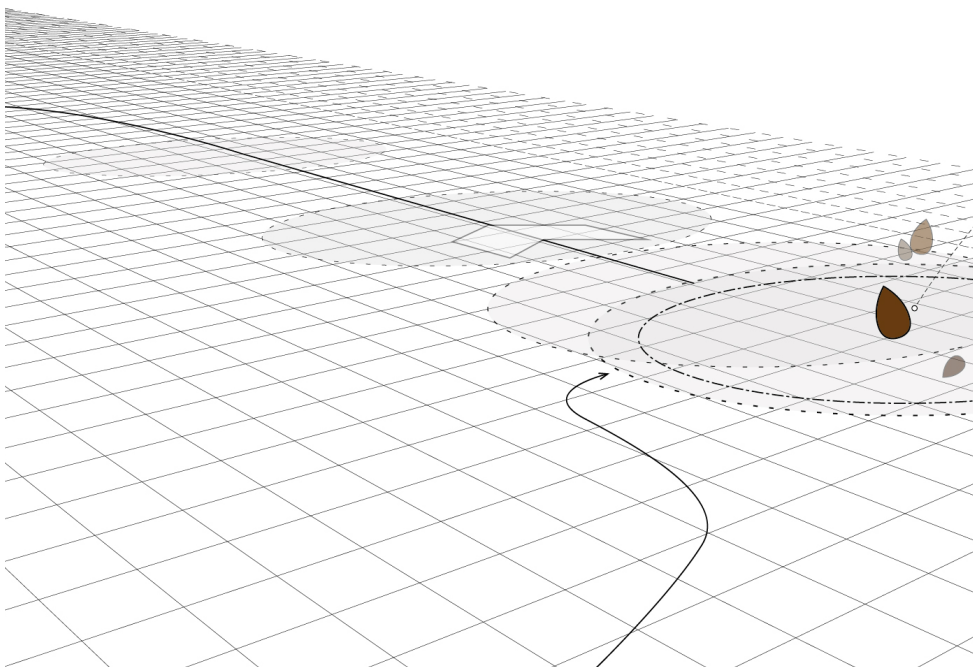
INFECTING A HISTORICAL MONUMENT

Since Px architecture is defined as a new type of landscape that latches on abandoned existing buildings, the first infected structure is a Khan in Lebanon, Tripoli; Mina area.

As seen in the imagines on the opposite page, the Khan is a historical structure built in the Mamluk era in Tripoli, called Khan Al Tamathili (خان التماثيلي). The structure is not preserved nor programed properly, where tens of homeless individuals inhabit the rooms inside.

Its worth noting at this point that the geography of the intervention is not as important as the process that lead to this intervention. The propagation and the movement across geopolitical borders are the key concepts behind architecture is applied is not as important as what this architecture is doing on this site, how it interacts with the land, and what kind of community is living in these spaces. In the following pages I will be answering all these questions.
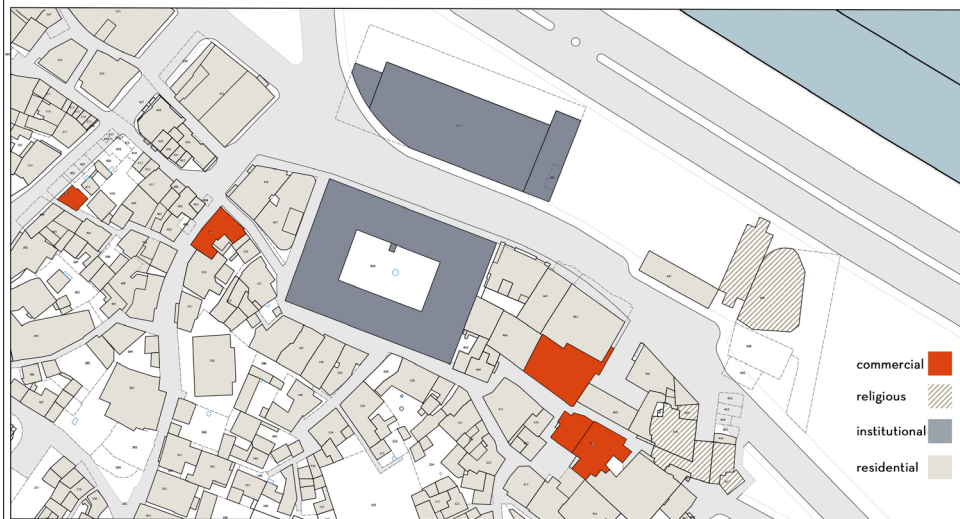
commercial

religious

institutional

residential

THE DESIGN PROCESS

      As a first step, the proces starts with using the code developed previously (through pages 90 to 127)to categorize the Mina area using the three-factor interface — urban void, sharing, and grid power. These characteristics are set respectivley as low, high, and low.

      The red section overlayed on the Khan in the diagram oppposite, is the result of the code.

N

urban void   **sharing**   **grid power**
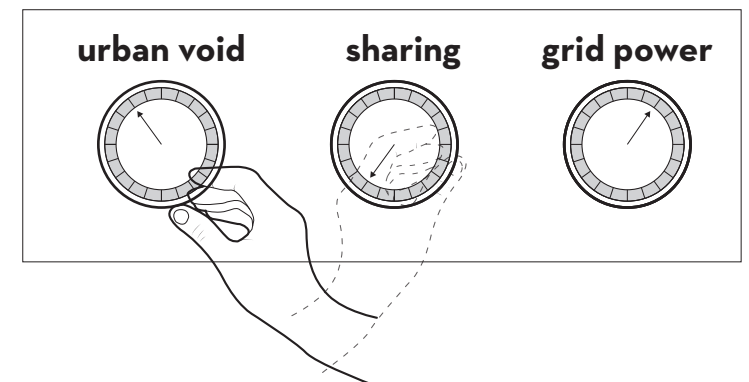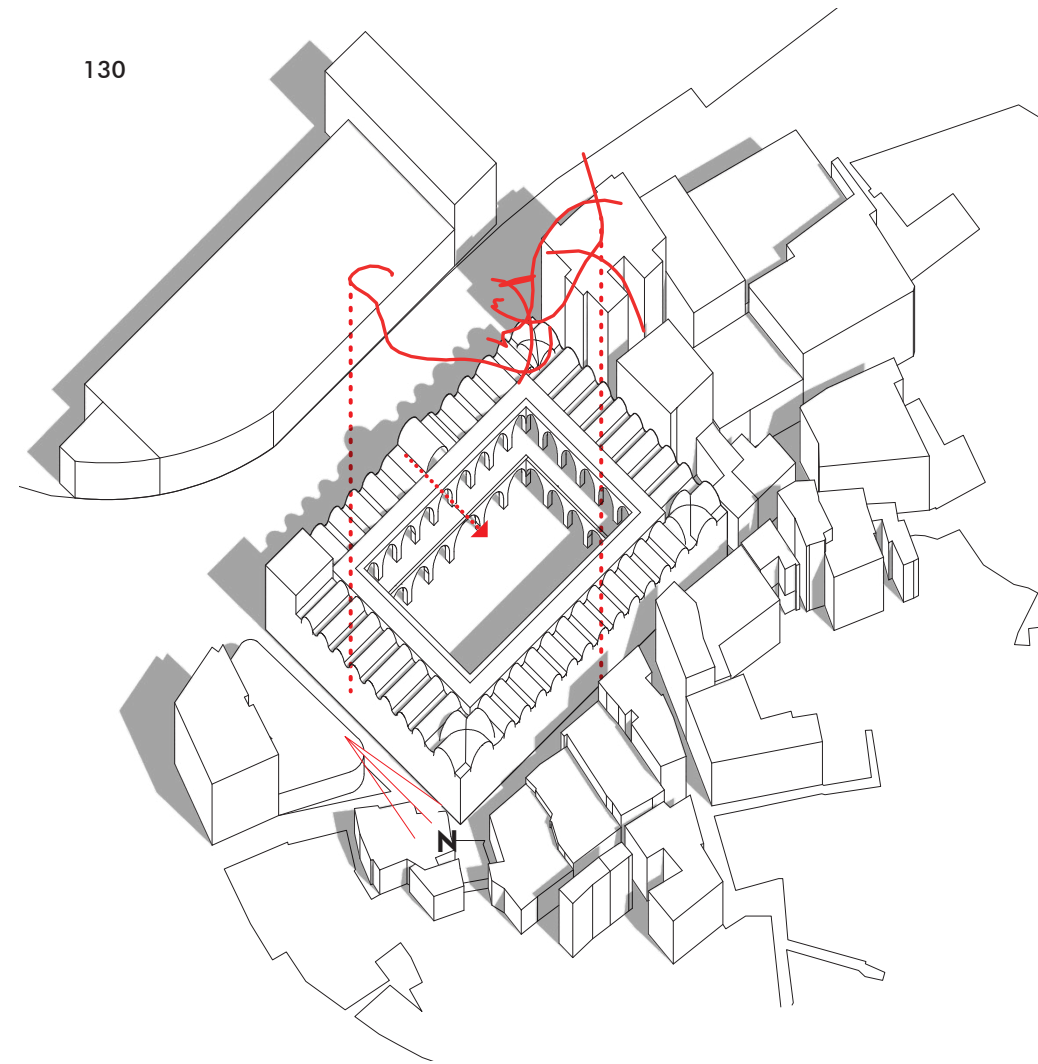
I then started by compacting this form and place it on the corner of the khan in order to open a new entrance to the courtyard from the back street. Notice the closed typology of the Khan where the courtyard is conpletley seperated from the urban fabric around it. One of the by products of the Px hack is opening up\destructing the morphology of the Khan.

The structure is composed of a self-standing catenary shell. This shell is designed by a 'chains algorithm' similar to the experimental tensile structures used by the spanish architect Antonio Gaudi for the design of Sagrada Familia cathedral. I have simulated these tensile models digitally to create the first tensile curve to be fippled forming the compression structure in the lower corner of the opposite diagram.

CODE OUTCOME

BASE

TENSILE 'CHAINS'

LOAD

F   L   I   P

COMPRESSION STRUCTURE

CATENARY SHELL

The shell is constructed out of brick, that is made from compressed soil extract from the site. The skin of the structure acts as a seed reserve, that receives a shipment of indigenous palestinian seeds. The space under the shell highlighted in the opposite diagram is a storage space that receives a portion of the same shipment of Palestinian seeds, to be stored and used in the agricultural program of the Khan.

The seed reserve in the skin operates in a way what circular capsules containing the seeds are clamped during the process of construction to a thin metal mesh incorporated in the wall section. As seen in the detail opposite, the wall section is composed of several layers of compressed-soil bricks (dried in the sun) overtail with a layer of lime mortar that houses the seed capsules. Opposit to concrete-based mortart, lime mortar is known to allow the movement of possible humidity accumulation outside the wall, thus protecting the capsules. As a final layer after the mortar, another couples of layers of thinner brick is added to protect the mortar.

In proinciple, the project creates a dual function for the Khan. First, it gives it a function\activity and saves it from collapse or demolition. But if demolished, the Px architecture acts metaphorically as a death pill that uses the crumbled shell to release the genetic material of the Palestinian seeds that would be thrown into the local soil and regenerate with time even if the soil itself is relocated.

INDIGINOUS SEEDS FROM PALESTINE

WALL SECTION

IN

Lime mortar

1st layering of structural brick shell: 'Durabrick' compressed soil bricks

Clamp with Palestinian seed capsul

2nd layering of structural brick shell: clay fired bricks
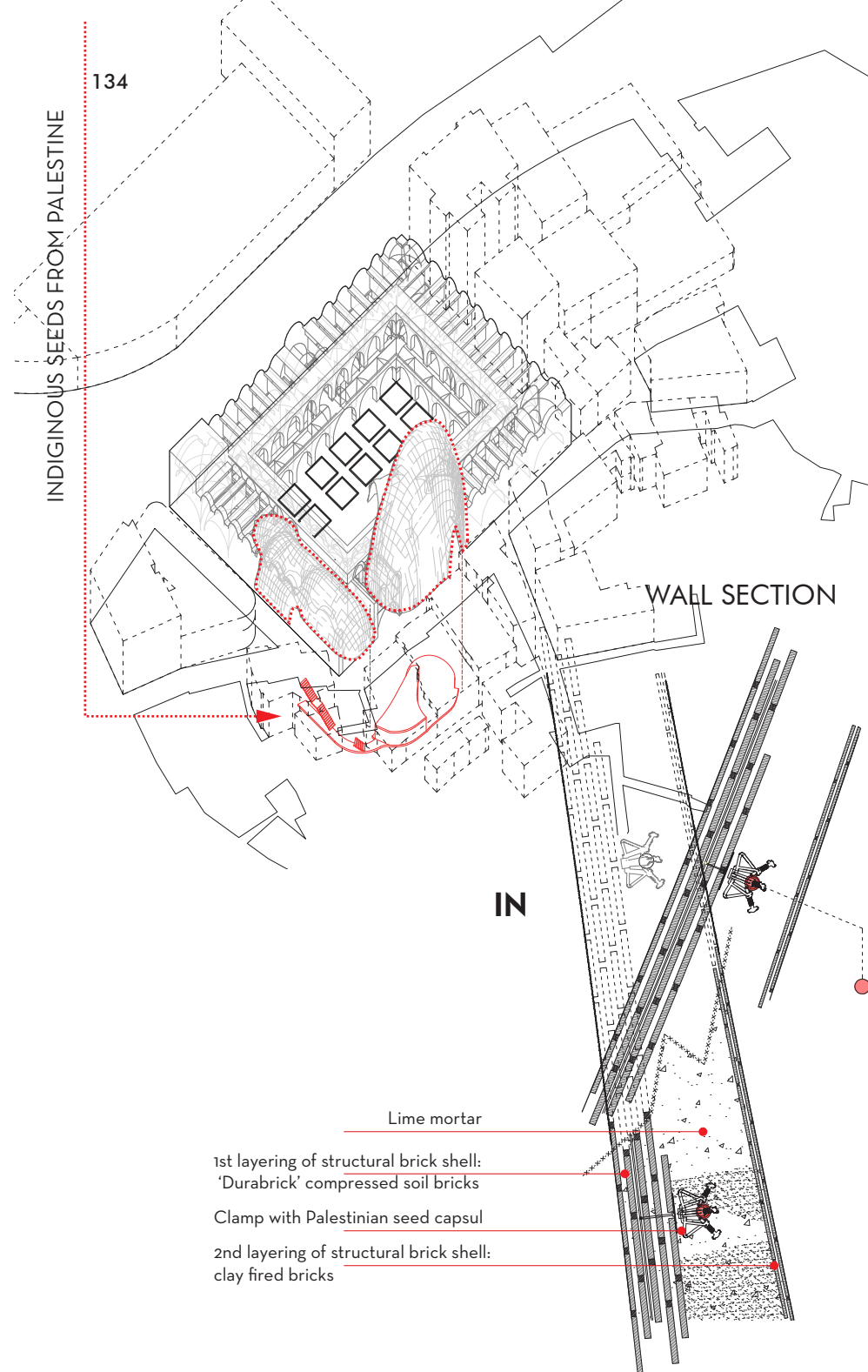
Before talking about the programs in the shells proper, Px architecture extends programmatically into the existing Khan structure to use the ground floor of the as a commercial space with multiple shared workshops and shops to be used by the inhabitants as a connective tissue with the urban context around it. As for the upper floor, residential units for 12 families are inserted in the existing rooms.

The entire project aims to follow Px ethos as a framework for geopolitical hacking to create an off-the-grid community. The residential units are conceived as producers of mutual aid and communal particiapation. Back on page 89 for the Px breakdown, I referenced the Russian philosopher Peter Kropotkin explaining the phenomenon of mutual aid among animals, in his book: Mutual aid - A factor of evolution [reference]. Throughout his research he tackled the dynamics of ant colonies. To atcheive a notoriously high levesl of mutual aid among these communities, the digestive system of ants play a key and important role. Like all digestive systems, an ant's food intake is from its mouth, to be digested and extracted through the anus opening. But the uniqe feature of this digestive systme is that the ant is ablt to share food (in liqud form) to other 'commrades' in need by retreiving food from its stomach to be transported from one mouth to another. Inspired from this natural phenomena, I conceive the residential unit as a simulation of the ant digestive system.

1st
HOMELESS SHELTER

GF
COMMERCIAL

HOMELESS SHELTERS: 12 FAMILIES | LAUNDRY SPACE | COMPOST STATION | WORKSHOP | SHOPS | STORAGE

SHARING FACILITIES

Ofcourse the analogy built with the ant's digestive system hasot be linked with a system flows, inputs and outputs engaging with the the homeless inhabitants at one scale and the project as a whole. This system of flows taps into an ecological\natural complex that revolves around agriculture and pollination.

Following back from the Palestinian seeds stored in the storage areas of the project (note that the seed storage area is different than the seed reserve in the skin) are employed in a cycles of plantations placed in the existing courtyard of the Khan. The plantations are run by the homeless residents thus pushing for a self sustainable cycle. As indicating in the opposite diagra, the agriculture include eggplants, sage, arugula, and radish.

As for the pollination part of the agriculture, almond trees are planted in the courtyard. Almond is known for its flowering buds that are cross-pollinated by birds and insects. I will be explaining this cycles in the coming pages.

Feed by the agriculture in the project, a communal kitchen is placed under one of the shells, that operate to serve the inhabitans and the surrounding community at large.

COMMUNAL KITCHEN

FOOD AGRICULTURE

EGGPLANT   SAGE   ARUGULA   RED RADISH

POLLINATION AGRICULTURE

ALMOND TREES
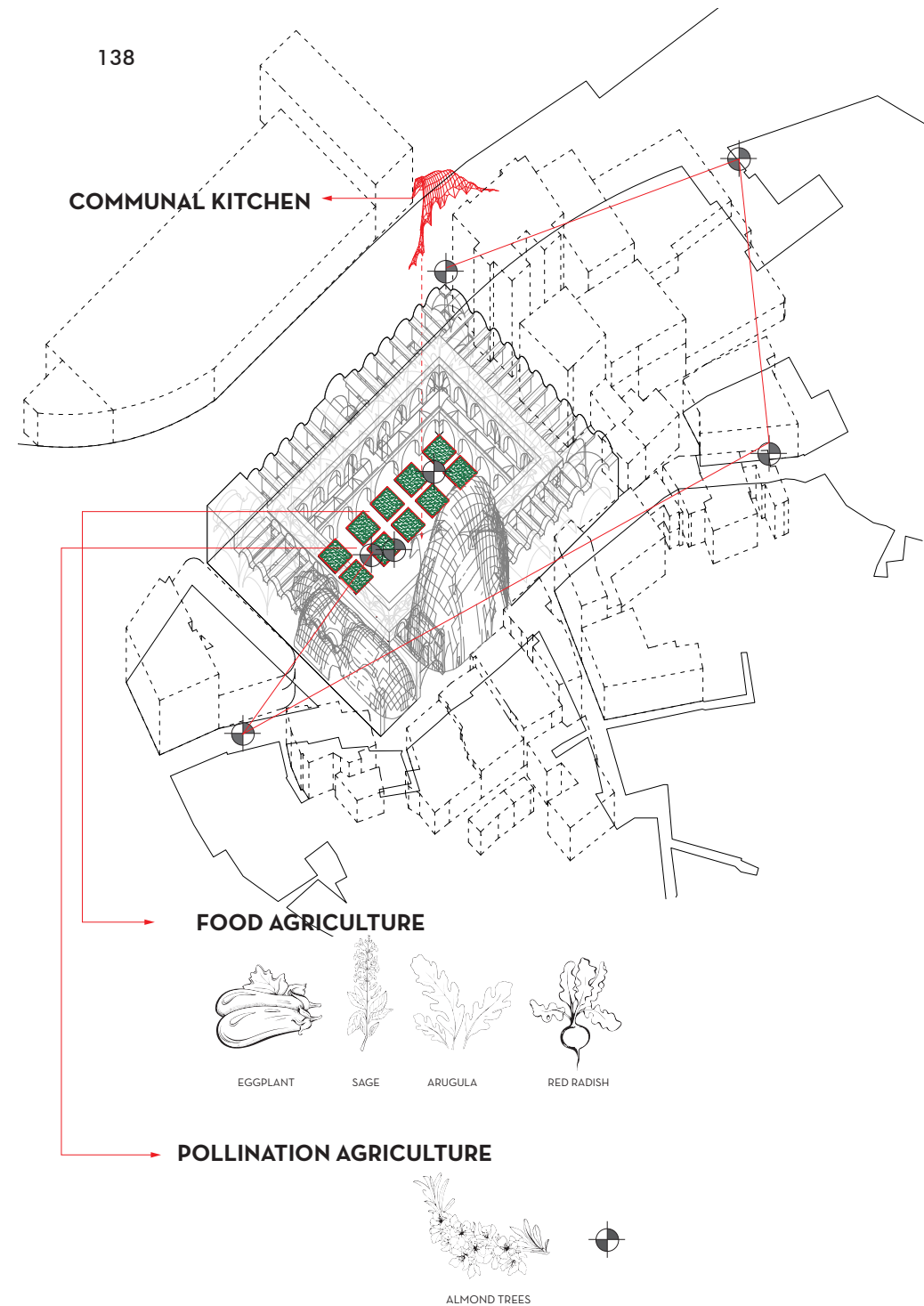
The communla kitchen is linked to an eating area under the highlighted shell in the opposite diagram. This shell is the proper 'public' part of the project, where it houses an open playground oped to the back street, topped by a birds sanctuary. Before adressing the function of the birds in the project's ecosystem, it's worth mentioning that the playground encorporates an educational space that engages children in this communal living, agriculture, and social and enviromental sustainability in a pleasant and generative manner.

PLAYGROUND

EDUCATIONAL SPACE
FOR CHILDREN

EATING SPACE
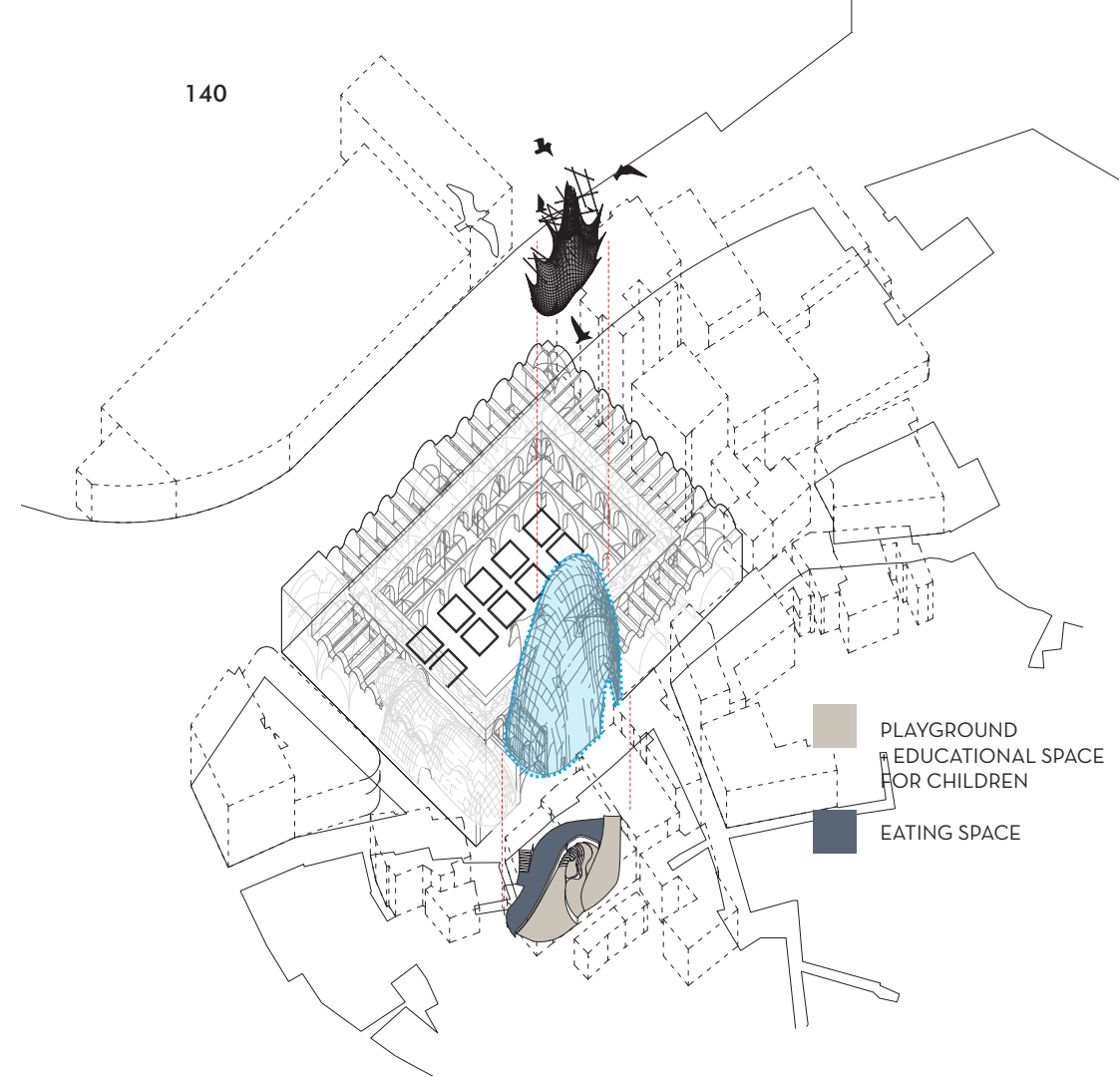
As for the birds sancuary, it is building on the pollination cycles of the agriculture in the project, which corresponds to the almond crop. So, birds attracted by the sanctuary will cross polinate Palestinian almond trees planted in the courtyard with other almond flowers beyond the site and may be even beyond the city itself. This natural diffusion will aid the propagation of the Palestinian pollen throughout the vicinity of the Px architecture. In addition to that, the sounds of the birds will be addin a layer of enjoyment to the life under this shell.

POLLINATION

PLAYGROUND
EDUCATIONAL SPACE
FOR CHILDREN

EATING SPACE

Regeneration
Propagation

As for the second main portion of the project, it buildg mainly on this generative cycle of self sustainability and autogovernality encapsulated by the Px ethos. The second shell encorporates within it an organic waste facility that feeds onto daily waste from the residential units, and the agricultural litter coming from the courtyard plantations. This waste facility is based on an aerobic digestor (500m cubed in capacity) that will produce methane gase and soil compost to be used in a sustainable cycles by the inhabitants. Both the gas and the conpost can be also sold outside the limits of the site, as an added interaction with the urban context as well as a sustainable input for the homeless inhabitants. Note that the site sits near a vegetable market, which can act as another source of organic waste.

The hull of the waste facility will be typically filled with concentrated organic compouds and liquids (note that there will be no foul smell around the site) which will chemically induce another layer of Palestinian propagation.

$

Agriculture   Homeless Shelter   Vegetable market

daily use

METHANE

COMPOST

Anaerobic Digestor

daily use

$

After destruction

Soil rich in Organic Compounds
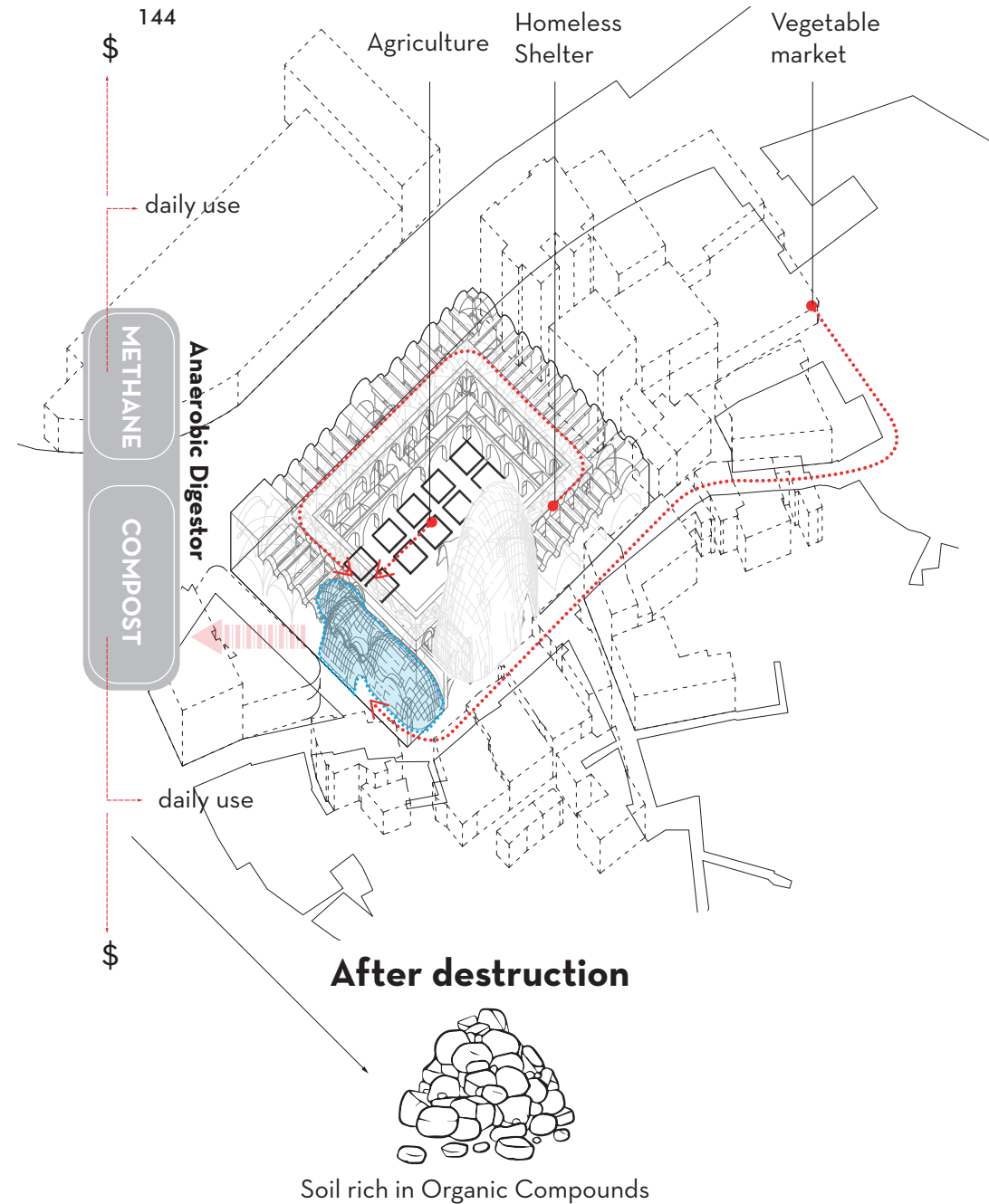
As indicated in the opposite diagram, a special type of Palestinian soil (highlighted with the red circle) takes place near the cities of Lid and Ramle (similar to nearly all other Palestinian cities, the notorious neighboring cities of Lid and Ramle, faced extreme violence during the 1948 war in which the inhabitants where forcefully driven out of their homes). This special soil is locally called 'Nazzaz' soil, characterized by the high concentration of organic materials, making it an extremely fertile soil.

So, during the of the Px architecture, the digestor will accumulate a vast amount of organic compouds that will eventually influence the chemical composition of local soil in the site to simulate the Palestinian Nazzaz soil. But, in the case of demilition of this architecture, the highly concentrated organic material in the rubble of the structure, will be carried out of the site to regenerate outside the site in another layer of chemical propagation of Palestinian soil.

Agriculture

Homeless Shelter

Vegetable market

$

daily use

METHANE

COMPOST

Anaerobic Digestor

'Nazzaz' Soil

Rich in Organic compounds

daily use

$

After destruction

Regeneration Propagation

Soil rich in Organic Compounds
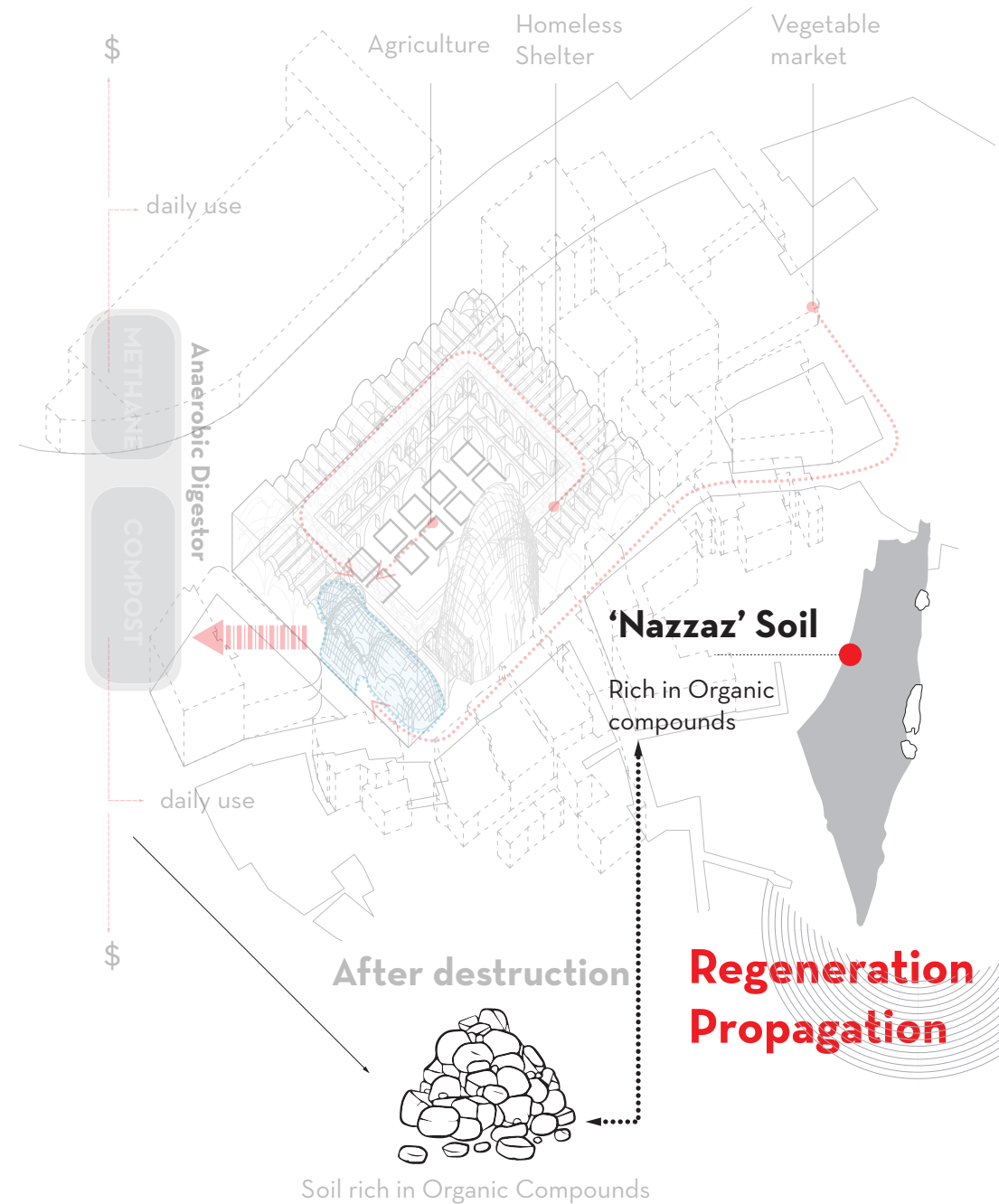
In the opposite plan, we see the first floor with the 12 residential units. Note the absence of the eating areas and laundry spaces in the unit. This design pushes forward the production of mutual aid and communal participation, in which we see in this plan a large shared laundry space and the compost shredding station for the organic litter from the residents, to feed the underlying waste facility.
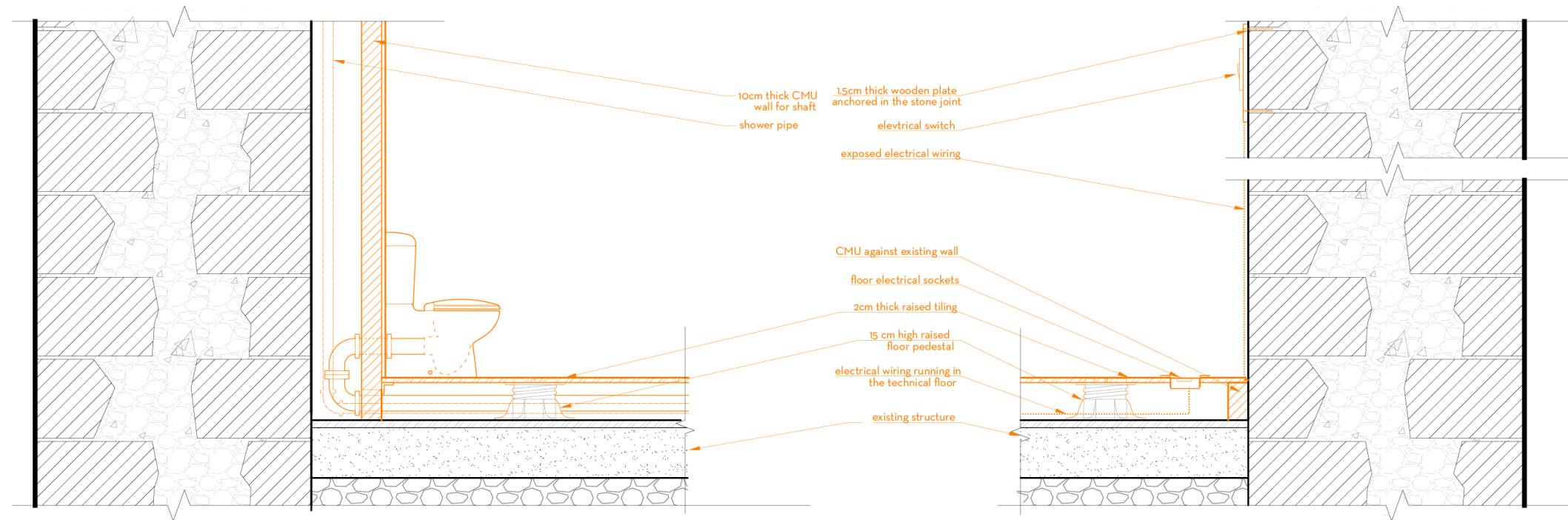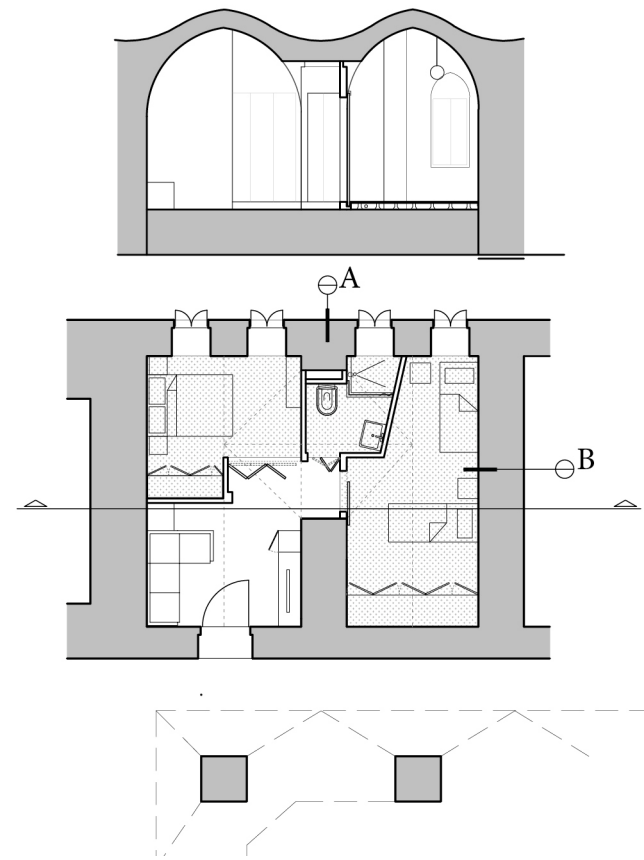
COMMUNAL LAUNDRY

RESIDENTIAL COMPOST DROPOFF

HOMELESS SHELTERS

First floor plan

0   5   10   15   20
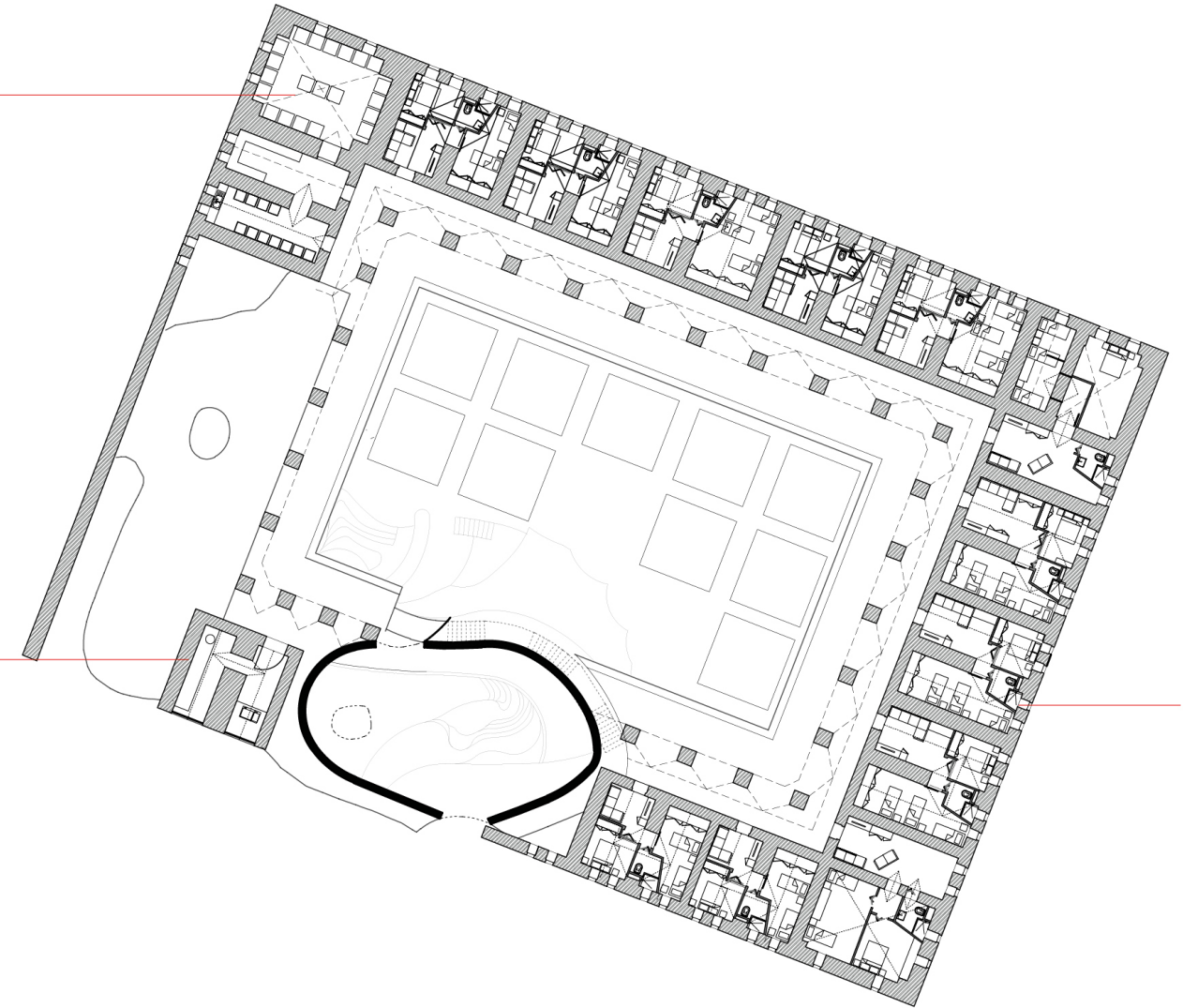
In an attempt to place these residential units in the most efficient and least invasive manner to the existing structure, I'm placing the sleeping spaces and the bathroom on a rased platform that increases the flexibility of the space.

A

B

0 1 2 3 4 5   10

10cm thick CMU wall for shaft

1.5cm thick wooden plate anchored in the stone joint

shower pipe

elevtrical switch

exposed electrical wiring

CMU against existing wall

floor electrical sockets

2cm thick raised tiling

15 cm high raised floor pedestal

electrical wiring running in the technical floor

existing structure

As for the ground floor, we can see the original opening of the Khan into the courtyard, which faces now the Px architectue in the corner. The intervention open up the courtyard by introducing another opening leading into the back street.

We can see here the gridded plantations in the courtyard, surrounded by workshops, storage and commercial spaces in the existing rooms.

Alsom we can see the connection built by the planground between the backstreet and the agriculture courtyard.

GAS STORAGE

AGRICULTURE STORAGE

SHARED WORKSHOP

COMPOST DROP OFF

COMMUNAL KITCHEN

AEROBIC DIGESTOR

EATING SPACE

COMMERCIAL SHOPS

CONNECTION OF PLAYGROUND TO STREET

SHARED WORKSHOP

Ground floor plan

0   5   10   15   20

In the first underground level we can see a portion of the educational space and the compost storage space in the second shell to the left. Also the digestor hull is see with its inputs.

COMPOST STORAGE

AEROBIC DIGESTOR

EATING SPACE

PLAYGROUND

EDUCATIONAL SPACE

Underground 1 plan

0   5   10   15   20
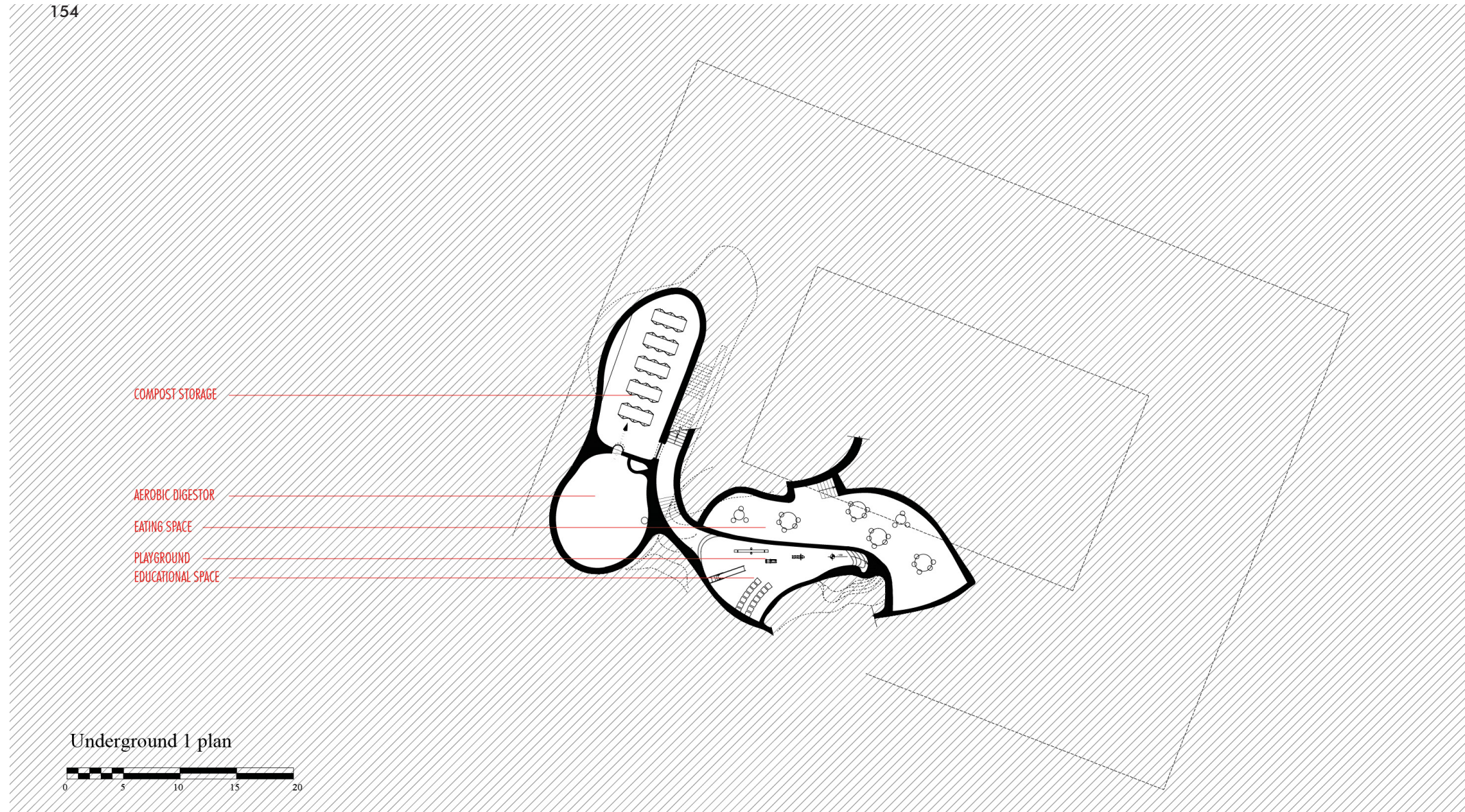
Finally, the seed storage un the second basemet plan with the lower portion of the digestor. Recall from the previous pages, this seed storage is used for the seeds what will be planted in the courtyard of the project.

AEROBIC DIGESTOR

PALESTINIAN SEED STORAGE

Underground 2 plan

0   5   10   15   20
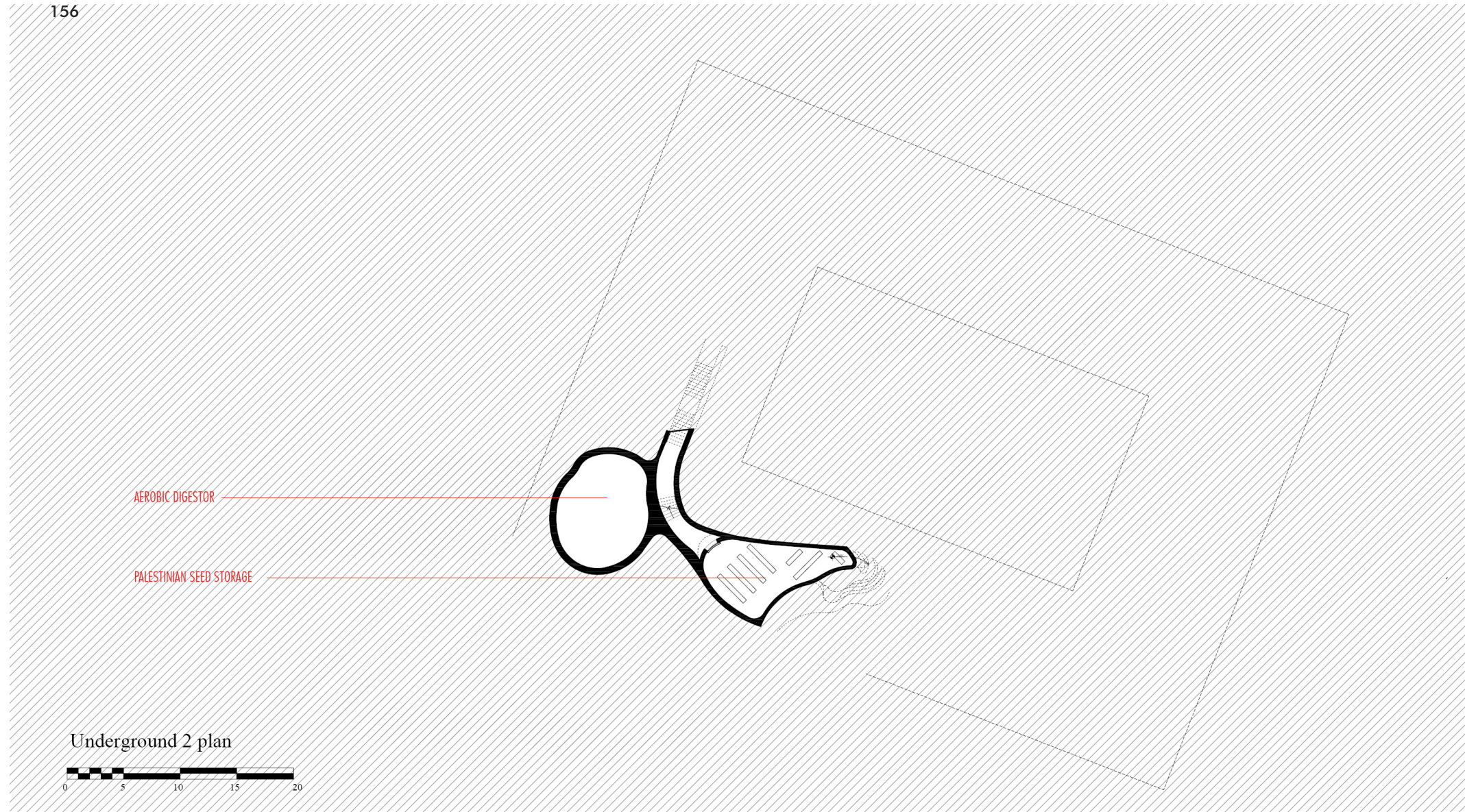
In this section we see the relationship between the birds sanctuary, eating area, children playground, seed storage, and finallt the digestor.

BIRD SANCTUARY

EATING AREA

PLAY GROUND

PALESTINIAN SEED STORAGE

AEROBIC DIGESTOR

This view looks from the original Khan opening, to overlook the plantation courtyard and the main public shell opposit to it.
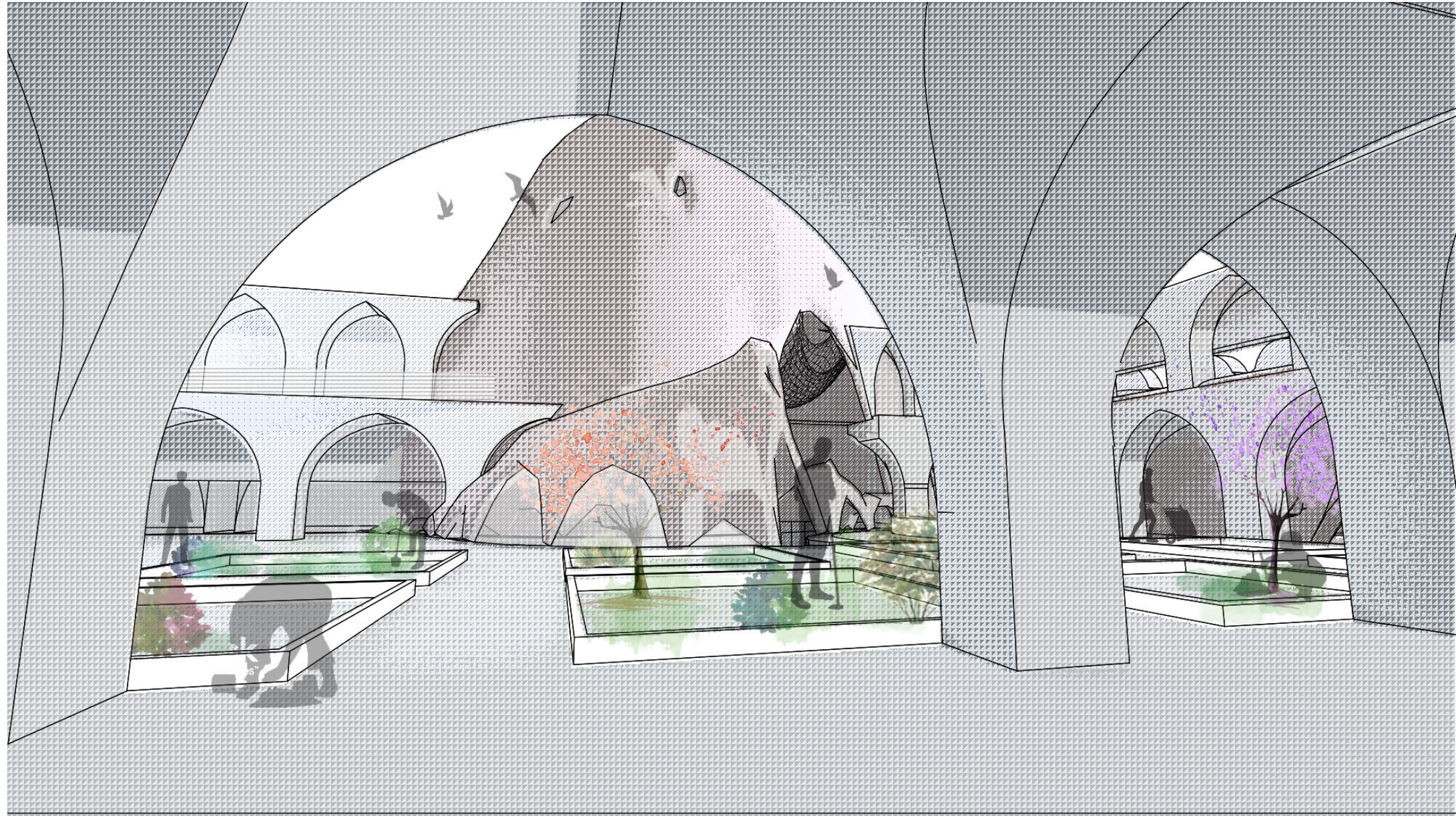
Heare we can see the opening of the playground to the back street. Notice the big opening which nearly surpaces the hight of the Khan itself, for a pleasant public interface.
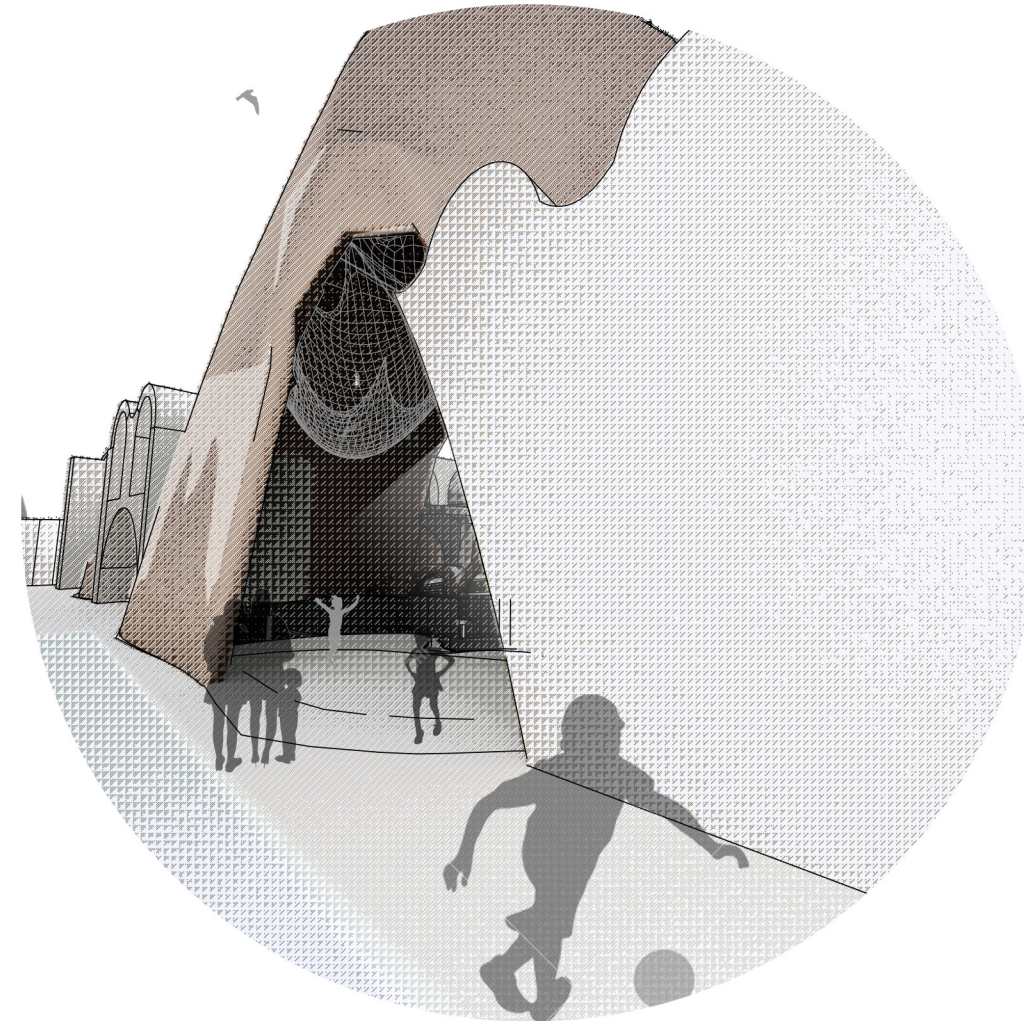
And finally we see here an interior shot
of the playground and eating area, topped by the
bird sanctuary.
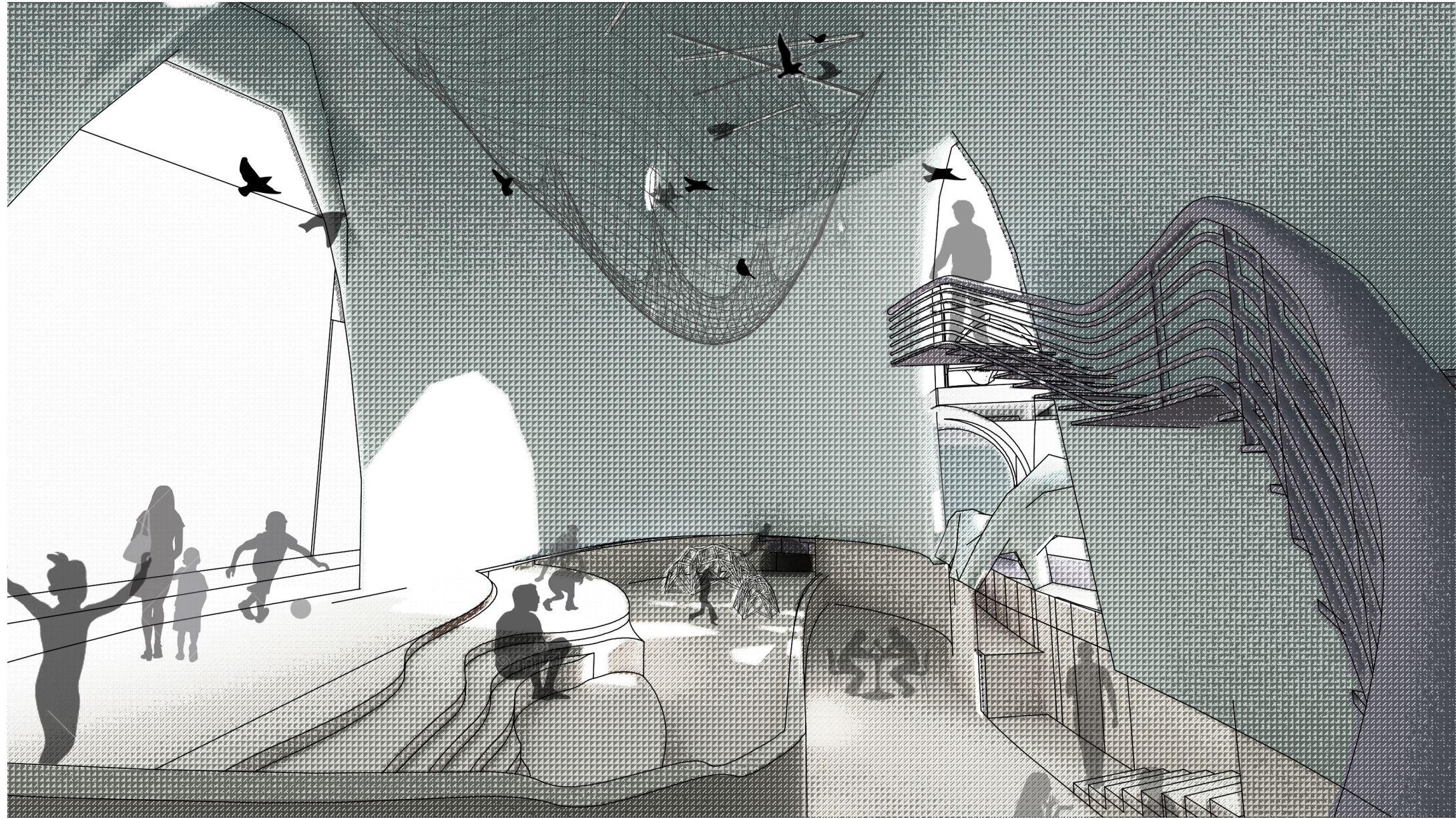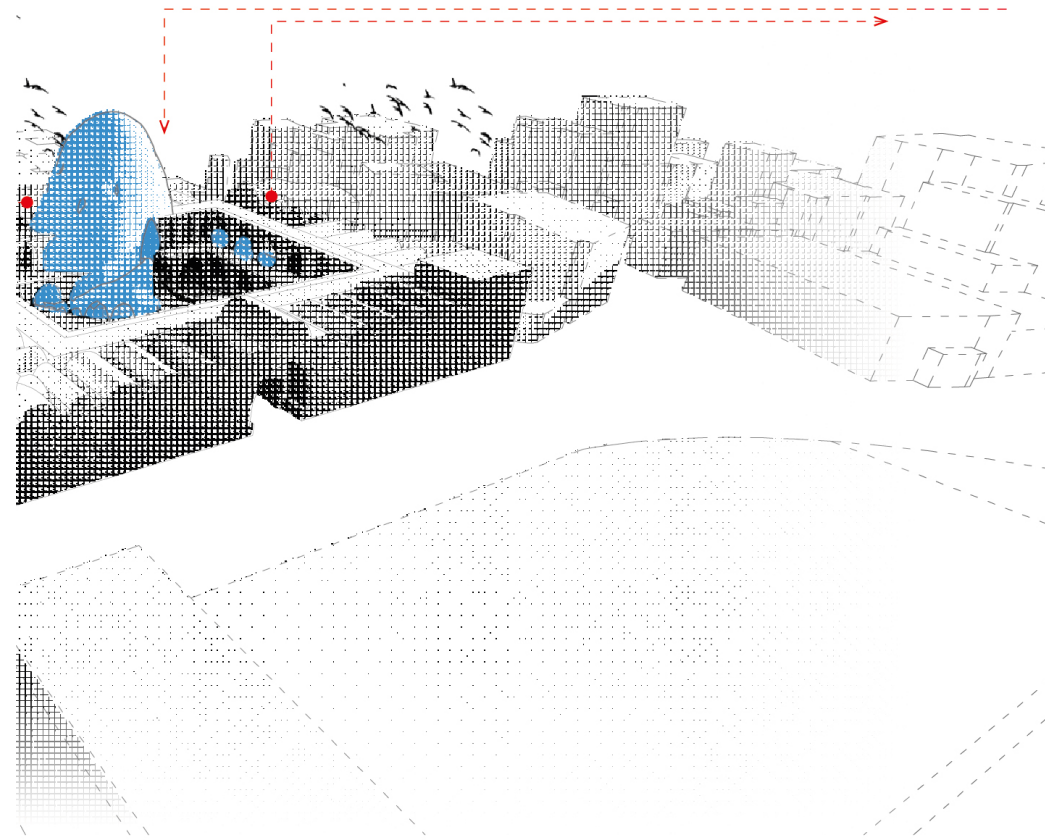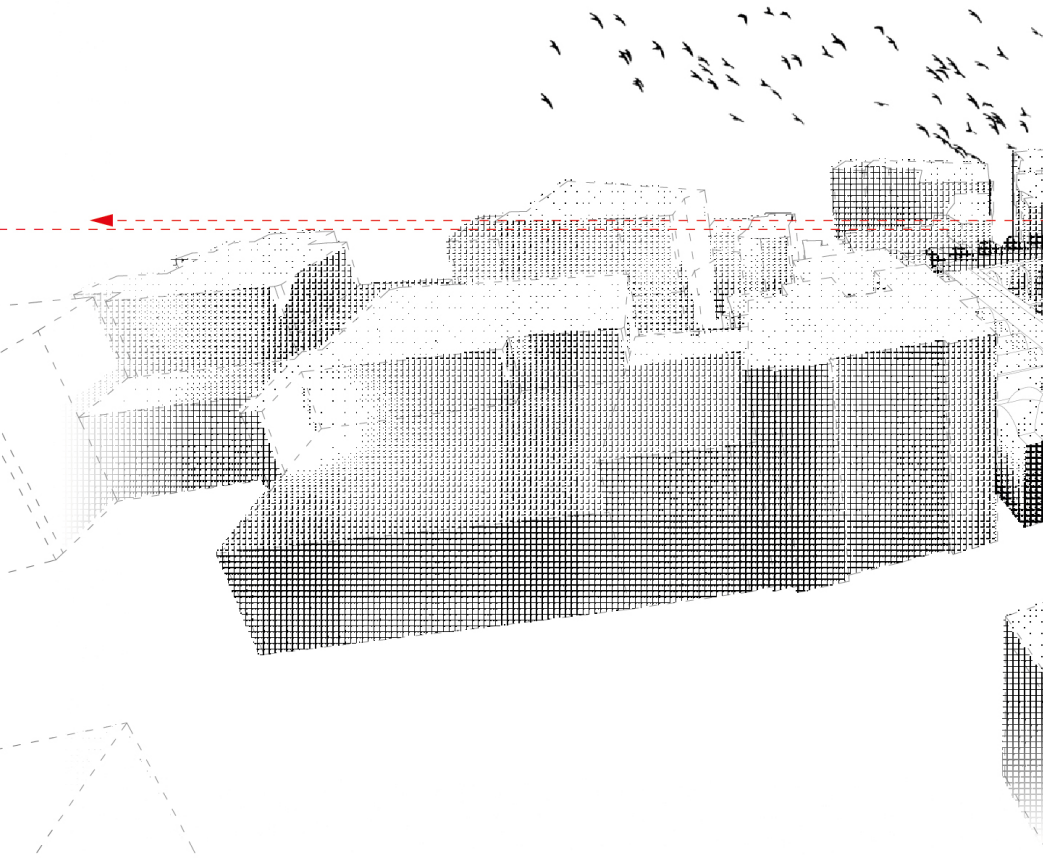
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