Jerusalem, the city of cities, towering over all others, with its historic buildings, monuments, markets and fountains, blossoming with its dynamic community and special atmosphere and radiating its spirituality and holiness to the rest of the world. Everyday, the sound of its church bells and Mu'zzen calls echoes its eternal message: Forever, Jerusalem, Heritage and Life.

Dr. Shadia Touqan
Director
Technical Office, OCJRP

JERUSALEM Heritage and Life

The Old City Revitalisation Plan 2004

JERUSALEM

Heritage and Life

The Old City Revitalisation Plan

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The Welfare Association is a Geneva-registered, private, non-profit foundation established in 1983 by Palestinian business and intellectual figures to provide development and humanitarian assistance to Palestinians. It has become better known in the region by its Arabic name, Ta'awoun, meaning cooperation. Today, the organization is the largest source of private funds directed toward Palestinian development. It works in institution building, human resource development, culture and heritage and emergency relief. More than $100 million has been disbursed to support more than 500 NGOs and community organizations in all fields of development, implementing more than 2,000 projects in Palestine, as well as in refugee camps in Lebanon. WA works with international partners including the World Bank, UNESCO, European Union, Islamic Development Bank, Arab Fund for Economic and Social Development, and others. The Welfare Association established the Old City of Jerusalem Revitalization Programme in 1994 with support from the Arab Fund for Economic and Social Development. An interdisciplinary technical team of urban planners, architects and archeologists implements the Programme.

JERUSALEM

Heritage and Life

The Old City Revitalisation Plan

Prepared by the Technical Office

Old City of Jerusalem
Revitalisation Programme

Funded by

Arab Fund for Economic
and Social Development

مؤسسة التعاون
WELFARE ASSOCIATION

View of the Old City, looking westward, from the Mount of Olives

Acknowledgment

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Abdul Majeed Shoman
Chairman, Board of Trustees
Welfare Association

The information on which the Plan was based was collected between 1998-2000 and is reflected in the Arabic version of the book, published in 2001. The data was updated and the text revised in 2003 for this English edition.

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INTRODUCTION

Perhaps more than any other city, the historical importance of the Old City of Jerusalem has been a source of intellectual, philosophical and religious inspiration, not only for the followers of the three monotheistic religions, but for much of the world for more than two millennia. The city's great wealth of historic structures, including places of worship, monuments, traditional markets and whole neighborhoods, has given the Old City a living heritage of unequalled value. Unfortunately, Jerusalem is also a city at an intersection of civilisations that has been burdened throughout its life by conflict, war and natural and man-made disasters.

The Old City, including its magnificent walls, was listed by UNESCO as a World Heritage Site in 1981 and inscribed as a Heritage in Danger Site one year later. The designation recognizes that the city is home to some of the most important religious shrines in the world, including al-Aqsa Mosque, Dome of the Rock and the Church of the Holy Sepulchre, and also that its distinctive urban structure is underpinned by a rich variety of Mamluk and Ottoman buildings. Its palaces, madrasas, mausoleums, khans and traditional markets, as well as historic residential areas, have developed over centuries and demonstrate the confluence of architectural styles over its civilisational history.

These buildings have endured in spite of their age and neglect. Those now concerned with the revitalisation of the city's architectural heritage are faced with added challenges brought by changes in living conditions, the demands of modern life and an ever-growing population. The greatest challenge, however, is in finding the balance between meeting the needs of today's building users while preserving the historic and cultural heritage of a unique old city.

Technical knowledge of building restoration and rehabilitation is not sufficient. It is also important to encourage the population of Jerusalem to participate in preserving and maintaining their cultural heritage by raising their awareness of its value and significance.

In the absence of legitimate authority, these efforts have been isolated and scattered. A holistic plan has long been needed to direct the development process in the Old City, a guideline for planners that is loyal to the city's heritage and life: past, present and future. One of the Welfare Association's main objectives in establishing a special programme in 1994 dedicated to the revitalisation of the Old City of Jerusalem was to create a nucleus for a comprehensive, diverse and integrated development process. Such a process, it was hoped, would not only promote the preservation of Jerusalem cultural heritage, but also stimulate socio-economic regeneration of the Old City and improvement of the living conditions of residents.

At the same time that Welfare implemented the restoration and rehabilitation of historic buildings and monuments, it also created a database for the Old City based on extensive sectoral studies and surveys of the economic, social, environmental and institutional conditions conducted by sector specialists. Survey results enabled the preparation of a comprehensive development plan, a "Master Plan," to revitalise the Old City, and provide a technical reference for researchers, professionals and organizations interested in Jerusalem heritage and life.

The multi-step process was designed to include a variety of expert opinions and community input, and began with the establishment of a core team in late 1998. A multi-disciplinary planning team conducted sector studies. The data was analysed, by individuals and collectively through regular meetings and workshops, before each sectoral expert put forward specific proposals for future development. These preliminary study findings and sectoral proposals were presented and discussed during a seminar organised by OCJRP in 2000. International experts with extensive experience in the revitalisation of historic cities also participated in the seminar. The conclusions and recommendations that resulted from the discussions assisted in the development of the master plan's proposal and recommendations.

The various studies were incorporated into a unified report, the first to provide an integrated comprehensive vision for the renewal of the Old City of Jerusalem. The plan was published in Arabic in December 2001. The data and information were updated and the text and maps revised during 2003 in order to publish this final version of the Plan in English.

In view of prevailing political conditions and the difficulties that Palestinians and their local institutions encounter in Jerusalem, the planning team tried to put forward realistic proposals that would facilitate a process of dynamic implementation. This deviates from the usual development plan that is based on expected results, and should be evaluated with this difference in mind.

During the preparation of the Plan, the team was conscious of the need to provide a vision based on sound research, scientific methodology and evaluation. The resulting Plan is a database and reference for a process of social and economic regeneration and institutional revival in the Old City, that can assist in protecting Jerusalem's cultural heritage according to international laws and conventions, including protecting the person and the place and ensuring their continuity.

Dr. Shadia Touqan

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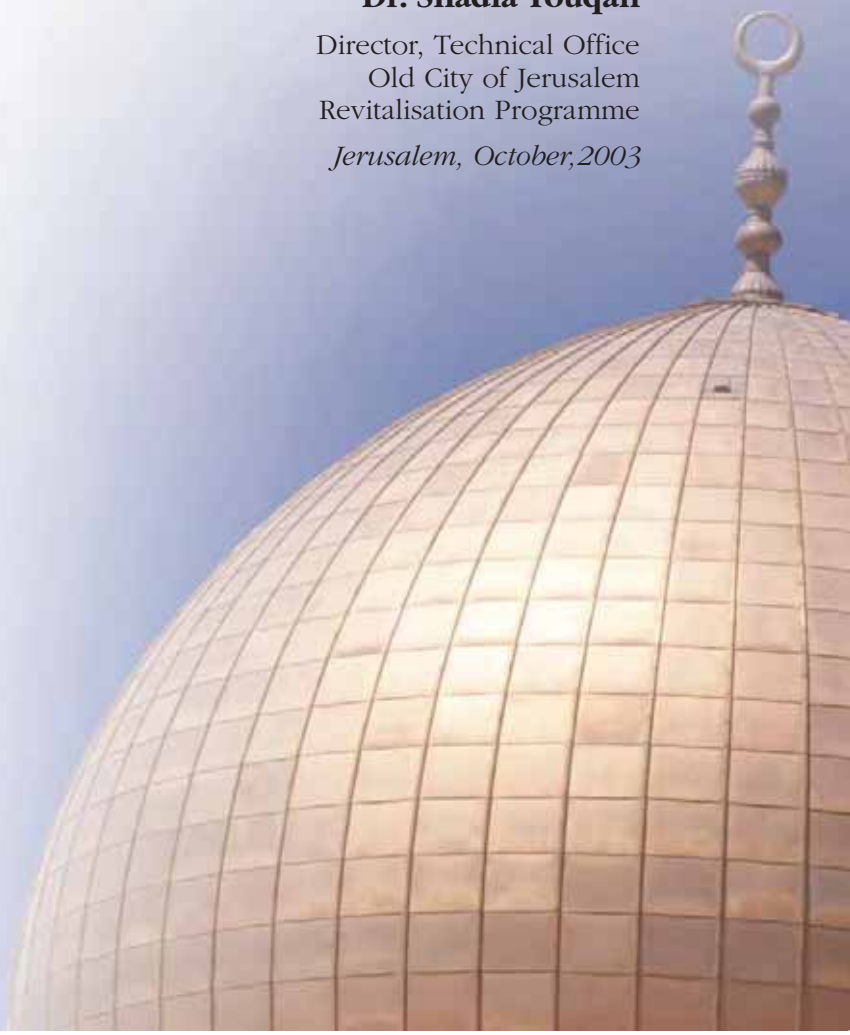
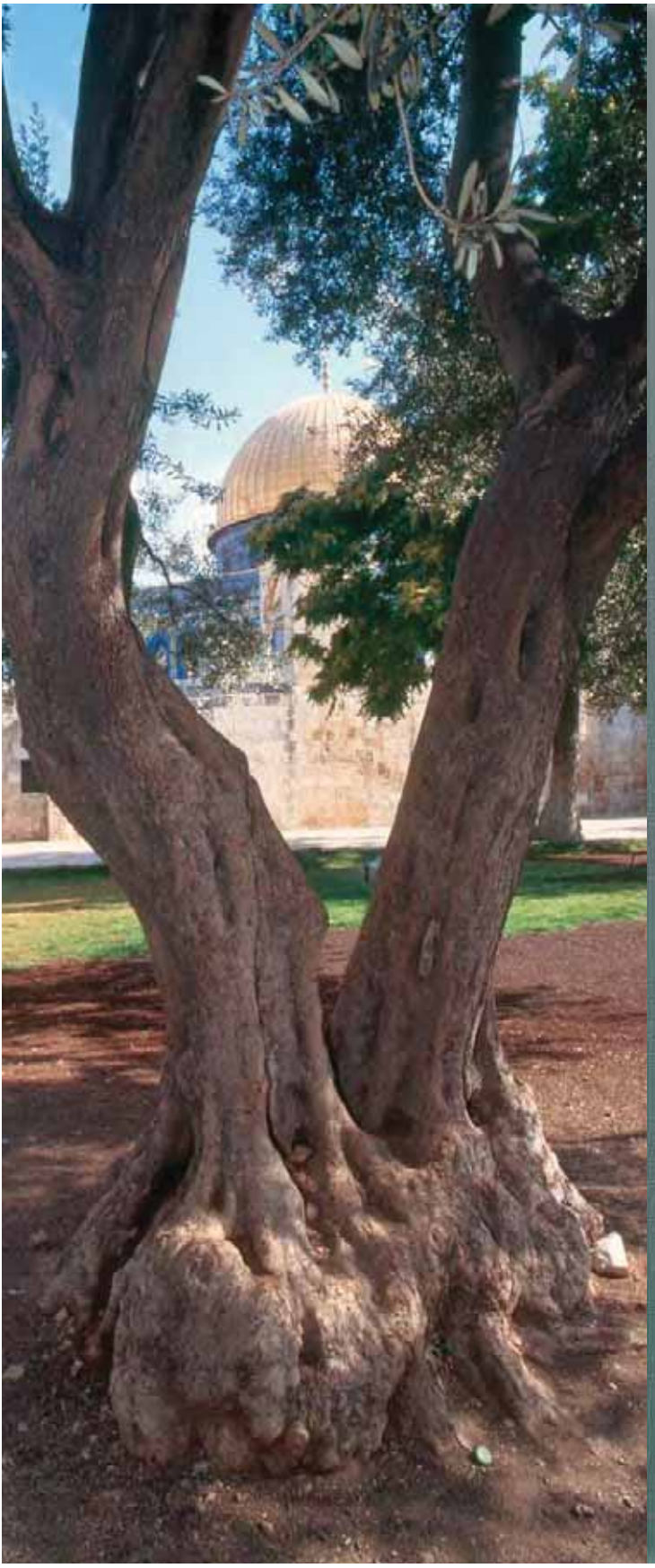
Revitalisation Programme

Jerusalem, October,2003





Part I

PLAN OBJECTIVES

PLAN OBJECTIVES

Chapter 1

Background, Methodology and Objectives

1.1 General Framework for the Plan Preparation

Urban planning is a complex subject that covers a wide range of fields and encompasses different levels of intervention. There are a number of theories and planning styles in use internationally such as comprehensive planning, strategic planning, defensive planning, etc. However, there is evidence that particular characteristics such as geographical location, field of planning, and other specific conditions affect planning concepts, implementation process and outcome.

The central or local authorities, with formal and informal institutional support, are usually the official initiators of urban planning. In the case of planning for the Old City of Jerusalem, it was not possible to obtain any official support as the authority in control of the city is an occupying power that does not take the needs of Palestinian residents into consideration, and at the same time does not allow local Palestinian initiatives to plan for the development of the city.

Current Israeli policy seeks to impose its presence, physically, psychologically and culturally on the Palestinian community. Since the city's occupation in 1967, the Israeli authorities opposed and obstructed every Palestinian attempt to put forward a development plan for Jerusalem based on the Palestinian population's needs and aspirations. Consequently, this deliberate obstruction contributed to the physical deterioration of the built environment in Jerusalem and to its social and economic decline.

The Israeli authorities, as occupiers, have full control of the financial and technical resources and the power to restrict the ability of Palestinians to plan for the development of the city, prohibit the establishment of Palestinian institutions, and obstruct the activities of existing ones. Meanwhile, these institutions refuse to allow the Israeli authorities to interfere in their limited capacities to develop their city and improve the living conditions of the Palestinian population. The prevailing political and security conditions reinforced the suspicion and lack of trust between the two sides.

Consequently, the preparation of a plan for the revitalisation of the Old City of Jerusalem is proceeding in an extraordinary situation of violent political and cultural struggle for existence in which both parties refuse to either accept or concede to the participation of the other.

Under these circumstances, and in the absence of a "legitimate" Palestinian authority in Jerusalem, Palestinian planning is necessarily based on the "bottom-up" approach. In contrast to Israeli planning which is based on the "top-down" approach. The Welfare Association's planning team relied on public participation and consultation with local institutions. As no official body will endorse the Plan, it aims to direct and realise the implementation of its findings and recommendations within a comprehensive Palestinian vision and strategy. The strategy focuses on supporting the Palestinian presence in Jerusalem, especially in the Old City, and improving the living conditions of the residents while protecting the world cultural heritage in the Old City, a place of unique urban, physical, social and economic value as well as significant international importance.

Although the Plan is informal with limited resources for its implementation, its strength lies in its aim to reach important transitory junctions in the urban development process by creating other bilateral and complementary developmental activities and courses, implemented by other parties within a strategic framework.

From the early stages, we tried to address many questions. Would the Plan succeed? Who does it target? Where will the resources come from? To what extent does it conform to the existing political, social, economic, and institutional conditions? At first the answers were not clear, but the team, aware of their multiplicity of roles, sought to achieve the best results from the limited resources available and the difficult conditions under which they operated.

1.2 Objectives

The revitalisation plan aims to bind Jerusalem's past to its present and in the process recover its historic significance. Achieving such an aim is difficult, costly and requires co-operation, especially when set in a daily political and cultural struggle against Israeli attempts to dilute the Palestinian identity in Jerusalem.

The objectives of the revitalisation plan can be summarised thus:

- Halting or limiting social and economic decline and the physical deterioration of buildings and services in the city.
- Improving the living conditions of Palestinian residents.
- Preserving both tradition and modernity by restoring buildings for both housing and services without damaging their cultural value.
- Marketing the Old City to help it regain its central economic and social status by increasing the demand for housing from middle and upper class families, in addition to making it a destination for investors and tourists.
- Designating and safeguarding historic buildings, while adapting them, where possible, to new uses without affecting their original designs and architectural features.
- Restoring the appeal of the Old City to enable it to regain its central economic and social status. This could be facilitated by providing housing for middle to high income groups in the Old City, attracting tourists and creating investment opportunities.
- Encouraging Palestinian presence in the Old City to foil attempts by extreme settler groups to confiscate and take over uninhabitated properties.
- Protecting the local and international characteristics of Jerusalem's special cultural and architectural heritage, according to international standards and conventions for conservation.
- Raising public and private awareness of the value of cultural heritage in Jerusalem and the need for its protection and sustainability.
- Defining the financial, professional, institutional, and administrative resources and tools required to achieve a balanced and successful revitalisation process.

After surveys of the existing conditions and the findings of the multi-sector studies are completed, the Plan will propose relevant solutions that include:

- Establishing/initiating local institutions and reactivating existing institutions in the Old City to support the revitalisation process.
- Creating a dynamic process to change the social, cultural, economic, and housing conditions.
- Creating urban spaces that combine originality and modernity.
- Recording buildings and components that have special characteristics, including public and religious buildings, residences, streets and alleyways.
- Setting up mechanisms for securing the financial and professional resources needed to support the conservation process, in cooperation with external institutions and with public participation in the revitalisation process.
- Creating proper mechanisms to ensure maintenance and sustainability of heritage and to avoid future exploitation by unscrupulous investors.
- Raising awareness of the public and encouraging their participation in the revitalisation process.
- Developing a dynamic strategy for revitalisation based on the priorities possible given the prevailing political conditions.

1.3 Concept for the Revitalisation of the Old City

The Old City of Jerusalem within its walls has unique urban characteristics and exceptional intangible, spiritual value for the three monotheist religions. Its imposing historic walls make it inaccessible except through its famous gates and separate it from the surrounding areas. The buildings that lie within these walls represent accumulated layers of different civilisations and successive architectural styles and building techniques. This unusual collection of human history makes Jerusalem a rich living museum. The residents and daily visitors to the Old City represent a close-knit community that prides itself on its rich history, culture and traditions. The Palestinian people bear the task of protecting the Old City heritage and treasures and preserving its values for future generations.

However, in the meantime, the concept adopted for revitalisation will be based on the realities of Jerusalem today: The Old City is a living city, suffering from social, economic and institutional decline, environmental degradation, physical dilapidation of buildings and harsh political and security conditions. Therefore the approach to revitalisation must consider the socio-economic factors as well as the physical environmental conditions within the valuable cultural and religious context of Jerusalem.

1.4 Terminology Concepts

An integrated conceptual framework must be developed in order to activate the revitalisation process. The following terms, related to the physical as well as the social and economic sectors, need to be clearly defined: construction, regeneration, revitalisation, improvement, restoration, rehabilitation, and adaptive reuse. Each of these terms has a special meaning with regard to current needs in the Old City. Some areas require restoration or rehabilitation, others may be sustained through regeneration and reuse. Informed by these meaningful terms, a plan could be prepared to describe existing conditions, and used as a base to identify priorities, and alternative polices.

Professionals in the field of conservation of historic buildings are faced with many decisions about costs and priorities, for instance, whether to begin with rehabilitation of sites that require a great deal of effort and with less visible results, or to start with those where restoration is less costly and would reflect positively on neighbouring areas. Is it more desirable and less damaging to preserve the monument as it once was with little or no use, or to adapt it to a different function? In view of these choices, the use of distinguishing terminology is not a purely academic and documentary exercise, but a policy tool for the efficient and practical distribution of funds and identification of priorities for intervention.

1.5 Plan Methodology

The Plan consists of three elements: vision, strategy and implementation. When the Plan is implemented, additional and more detailed plans will need to be developed for the various sectors, geographical locations, and other issues related to the Plan. Importantly, this is the first plan to be prepared by a Palestinian organisation that aims to address Palestinian needs and objectives, and to protect the Palestinian character and identity of the Old City of Jerusalem while preserving the city's world cultural heritage.

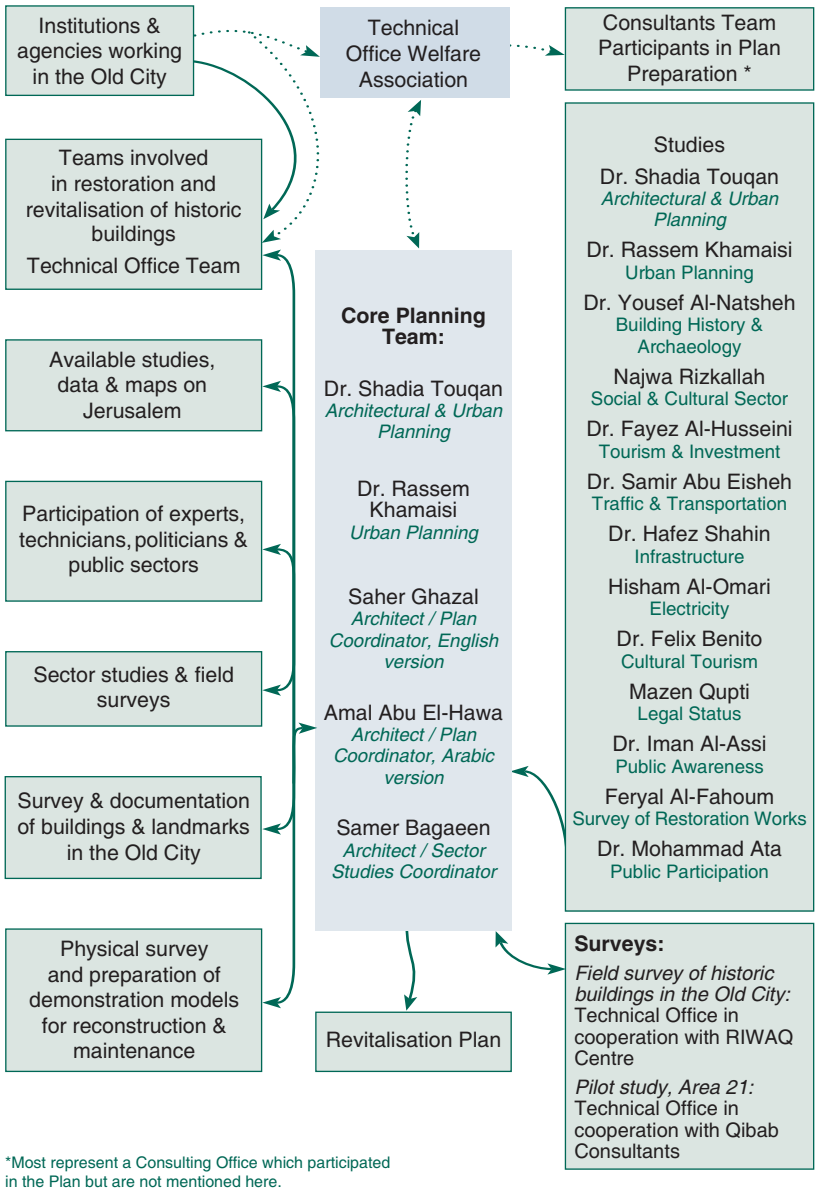
The Plan preparation followed a systematic and comprehensive approach in spite of limited available time and resources. The methodology includes in-depth studies and analysis of existing conditions, current and future trends and projected possible solutions.

Every planner or expert in a particular field received from the Core Planning Team a set of questions and points to discuss in order to prepare the relevant study. The studies were presented and discussed during regular meetings held with either the Core Team, or the whole team. Many issues and problems were debated and data correlated during discussions and field trips.

The studies were based on a rapid assessment of historical and legal aspects, land ownership and housing conditions, social, institutional, and service conditions, infrastructure, and building ownership. A special team conducted a historic recording survey, which included visual inspection of building conditions as well as building materials and architectural styles. Finally, in intensive meetings, experts and planners proposed their individual visions, strategies, and solutions to the Core Team. At the end of the study period, the individual reports were evaluated by the Core Team and their findings and recommendations integrated and incorporated in the final draft of the master plan.

Figure 1

Team Participants in the Work Methodology



*Most represent a Consulting Office which participated in the Plan but are not mentioned here.

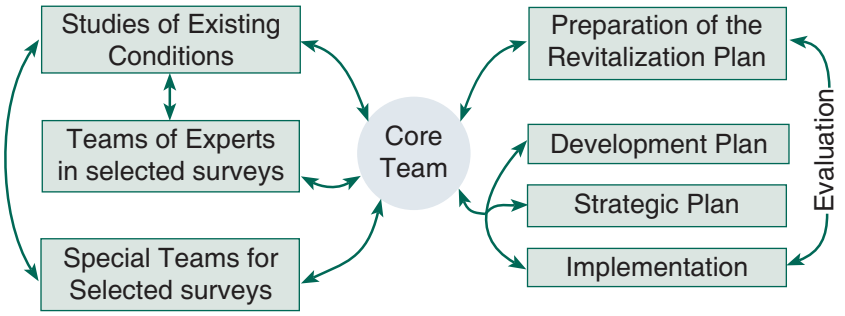
1.6 Plan Components

After the surveys, the Plan was drawn with three main components:

1. Vision: This component outlines the desired vision, taking into consideration the existing realities in Jerusalem. To summarise: "The cultural diversity of the city of Jerusalem and its unique character as a living city combine both tradition and modernity. In this city, the spirit of place merges with the spirit of time; it radiates safety and security in the hearts of its inhabitants, users, and visitors."
2. Strategy: This includes all the strategies that could be adopted to realise the vision and objectives. However, the prevailing political conditions, uncertainty and limited resources restricted the team's ability in following certain strategic options that would have assisted in achieving the Plan's objectives.
3. Implementation or Action Plan: This includes selecting the strategy to be implemented within the existing circumstances and available resources upon which a special policy for restoration and rehabilitation could be adopted. The action plan should provide specific tools for intervening at the various levels (physical, legal, institutional, promotional as well as the socio-economic), according to geographical considerations.

Figure 2

The Relationship Between Plan Results and Planning Team

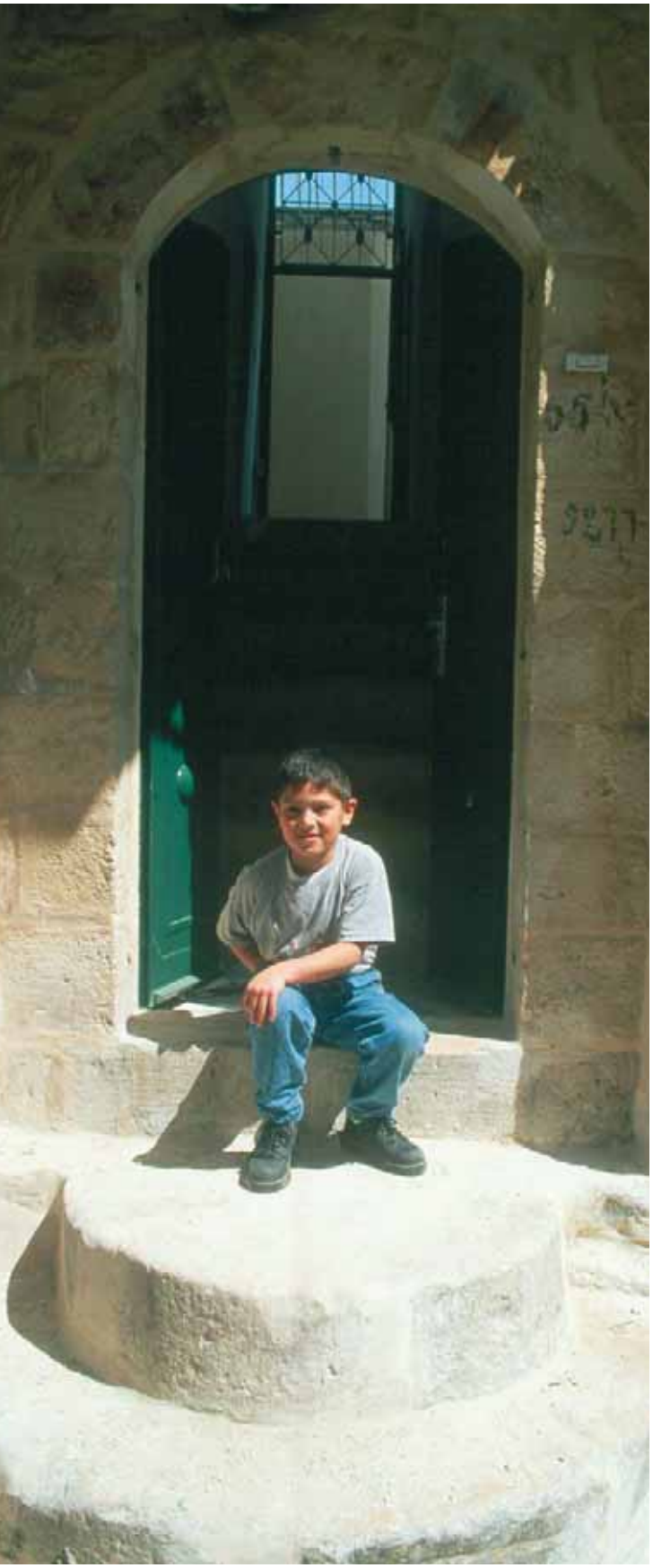


1.7 Issues Included in Sector Studies

Studies were prepared on various issues and sectors to evaluate existing conditions. These formed the basis for the planning process. The following outlines the issues and sectors investigated, and the questions raised in coordination meetings and workshops that developed the methodology for plan preparation.

Sector	Issues Discussed
Population Characteristics	The characteristics and location of residents was determined in order to understand the demographic make-up of Jerusalem's population (family size, age group, sex, and origin), as well as their means of transport, urban movement, and family bonds within an area. An attempt was made to find out whether members of an extended family or "nuclear" unrelated families live within the same space.
Social Conditions	In cases of "tribal" distribution or that of socially related groups with common interests in the same area, ways were considered by which these social components could be utilised as a prompting mechanism for restoration, rehabilitation or revitalisation. Accordingly, the following questions were asked: Are there any special social groups or groups with particular characteristics living in the Old City and is it possible to conduct a survey of these groups and map the findings? Is it possible to generalise solutions, workable under specific circumstances? Is there a need to have different plans for every single case? How can a program be devised that might change the current social behaviour in the city? What are the tools of social influence that could be utilised in implementation? What is the role of all these tools, and under what circumstances can they be utilised? What is the role of the elderly, the religious figures, heads of families, and the cultural elite in changing social attitudes? How can the marginalised groups who are trapped in poverty be assisted? What is the social link between the Old City and other areas in Jerusalem and elsewhere in Palestine?
Local Institutions	The following questions were raised: are there any institutions that might play an effective role in the development of the Old City and can they be classified by type? Can their roles be coordinated, and merged to achieve common objectives? What is the nature of the role assumed by each institution? Is it a pivotal role, supportive role or one that obstructs the revitalisation of Jerusalem? How can we invest the activities of these important institutions, once they are activated or established, in the development process?
Housing Characteristics	The characteristics of housing in the Old City of Jerusalem were evaluated with respect to population density, family structures, shape and size of residential units or complexes, housing trends, service provision, the physical condition of residential buildings, and their classification according to architectural styles.

Physical Condition	The physical conditions of buildings and infrastructure were assessed through field surveys and sample inspection. The evaluation was based on visual inspection and, where possible, a thorough detailed inspection.
Ownership	The complex issue of ownership was discussed to determine the main ownership trends and characteristics. How are properties distributed among various groups such as *al-waqf* (endowments)? How many types of *waqf* exist in the Old City, i.e., private *Waqf* zharri, Islamic *Waqf*, other religious Waqf? What is the proportion of registered private ownership (Tabu) to that of various religious ownership types?
Control	In the absence of a "legitimate" authority recognised by Palestinians, it was important to define who actually controls the buildings. How could the team make proposals/decisions regarding buildings controlled by the Israeli occupation or regarding those buildings occupied by Palestinians squatters or informal tenants who have "de facto" right of use?
Occupants/Tenants	The issue of participation of residents /users in the revitalisation process was debated in terms of the level and mechanism for involvement to achieve a balance between the tenant, the controller, and the owner. Various aspects of the traditional built environment were analysed and the possibility of implementing and developing traditional methods in Jerusalem was considered.
Legal Conditions	Many questions were raised regarding the feasibility of implementing the revitalisation plan within existing legal parameters. To which legal and judicial authority can the implementer appeal? How can the Israeli control of the plan be defined? How can the legal tools for the conservation process be used, especially under the current political conditions, in which Israeli law prevails? Acknowledging that judicial enforcement of the law would require resorting to Israeli judicial authorities, and that implementation would require appealing to the Israeli police force, which conservation laws are in effect in the Old City and which law is enforced in settling private property disputes between tenants and landlords? Which law should be followed regarding multiple party private properties and walls? All of these issues needed to be addressed.
Distribution of Public and Private Properties or Buildings with Special Characteristics	What criteria should be used for deciding whether a building has exceptional historic, architectural, or archaeological value? After defining the criteria for building classification, a general survey needs to be conducted and findings mapped to prioritise the process of intervention and restoration according to geographical location.



External and Internal Influence	External and internal factors influencing demographic characteristics in the Old City in relation to the kind of residents, family structures and housing characteristics needed to be reassessed. It was evident that decisions regarding type and level of intervention would not only be based on conditions within the Old City. It was agreed that factors in the surrounding areas of the Old City were directly and indirectly affecting existing conditions in the Old City and would influence any future development plans.
Social Services and Trends in Jerusalem	The survey of this sector aimed at evaluating the types and standard of service provision (educational, religious, recreational, cultural, health, etc.) in the Old City. After evaluation, future needs for services and their manner of use were estimated.
Religious Centres	This study included a description of active and inactive religious centres in the Old City, as well as a survey of their status and relationship with their areas. The mechanism for reactivation of these centres was also considered to help improve the physical condition of the surrounding buildings.
Public Participation in the Restoration and Rehabilitation Process	This survey aimed at finding the mechanism for encouraging public participation in the restoration process that could be initiated and supported by local and international organisations outside the Old City. The resident's role after the restoration work starts is to join in the process and take responsibility for maintenance of the work which will, in turn, increase their feeling of ownership of their physical and social environment. This public participation is vital in ensuring the continuity and sustainability of the rehabilitation process.
Adaptive Reuse	This study comprised a survey of current public activities in the city such as social services, commercial outlets, workshops, traditional handicrafts, and recreational activities and their potential for improvement. The study presented case studies of adaptive reuse projects implemented by the Welfare Association and put forward proposals to utilise abandoned buildings by adapting them to new functions and activities as part of the revitalisation process.
Marketing the Revitalisation Plan	The team reviewed the perceptions held by Jerusalem's residents and visitors of the Old City and the possibility of changing these perceptions through marketing the city and promoting its values to its residents, developers and potential investors. The most crucial question was how to achieve a balance between current activities in the Old City, the restoration/rehabilitation works and efforts to attract investors and developers.

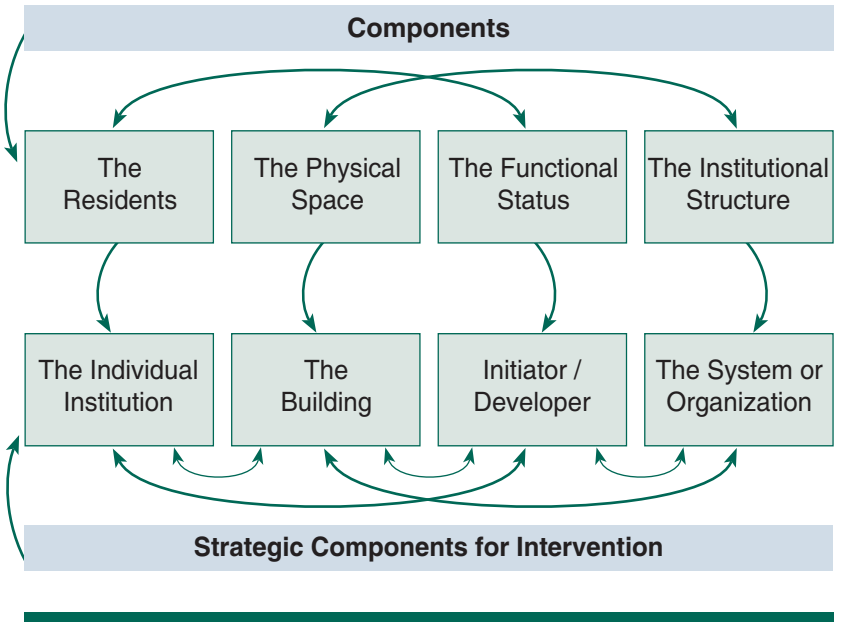
1.8 The Dialectic Relationship Between Urban Spatial Components and Intervention Tools

Like every complex urban area, the urban space in Jerusalem is made up of four basic components: residential, physical, functional and institutional. Each component is made up of many elements, each requiring different attention.

1) The residential component has demographic, social, economic, and cultural characteristics. Any action required in any of these elements should be based on the individual as the main focus for intervention.
2) The physical component includes the buildings, urban space, and every relevant cultural/architectural element such as walls, ceilings, roads, windows, doors, etc. Therefore the intervention in this component will be through treatment of the building.
3) The functional component includes non-residential functions in the physical settings, such as commercial and recreational activities, tourism, and social services. Intervention is carried out through investors, private initiatives, and economic developers. These represent strategic partnerships for action and proposed tools for intervention.
4) The institutional component deals with institutional structures, official bodies and local organizations operating within the physical space and in the residential, functional context which regulate the relationship among all the social structures. Consequently, the strategy for intervention will focus on institutional structures including the organisation of *waqf* and its various institutions, other religious organisations, the municipality, non-governmental organisations, and the Palestinian Authority.

Figure 3

The Dialectic and Complementary Relationship Between the Components of the Physical Locality and the Strategic Constituents of Treatment and Intervention.



It is evident that these elements are interrelated and mutually influential. Thus, the choice of priorities for action needed to be based on available capacities and the prevailing situation. There was, therefore, a certain flexibility in defining priorities in accordance with circumstances even during the implementation stage on the basis of learning through experience. During the Plan's preparation, the Technical Office was continually transferring to the planning team the knowledge and experience accumulated through its implementation of previous and ongoing restoration and rehabilitation projects in the Old City.

Additionally, standardisation of the terminology of concepts was linked with the nature of each sector's components and elements. Therefore, it was possible to use terms such as housing upgrading or renewal, physical rehabilitation or restoration, conversion or adaptive reuse, and institutional co-ordination or formation. After examining the existing conditions and carrying out detailed pilot studies in selected residential areas, the action plan was developed.

For example, a plan was proposed for Jerusalem taking into consideration, according to the above parameters, the effect of population. It soon became clear that any population increase which is not matched by an increase in the available space for housing will result in further physical deterioration of housing conditions and, consequently, deterioration in living standards as well as social and economic decline. This will force the groups with sufficient financial resources to move out of the Old City. Therefore, a policy to reduce housing density would be a practical step to ease the pressure and improve the capacity of the built environment.

Unfortunately, this is not an immediate Palestinian priority as this may be used by the Israelis to control and reduce the Palestinian presence in Jerusalem. Instead, due to the fear among Palestinians of losing their Jerusalem residency rights, there was an increase in people seeking residence in the Old City which aggravated living conditions.

Any proposed solution, therefore, needs to be creative and sensitive to many factors, including the prevailing political

conditions in Jerusalem. It may be possible to find quick and radical solutions, or to adopt interim solutions that may take longer to implement, for example, using change in the generation cycle as a mechanism for population change and improvement of living standards. Adaptive reuse of historic buildings to new functions can also serve as a tool for change to protect the cultural value of these buildings.

1.9 The Relationship between Planning and Administration Control and the Deterioration of the Built Environment

The availability of clear ownership of properties may be considered the basic condition needed in order to initiate the process of rehabilitation, development, and revitalisation of Jerusalem. However, careful examination of the situation shows that there are two other major, determining factors that could facilitate or obstruct the revitalisation process, namely, planning and administration control.

In the case of *waqf* or private properties, the trustee/owner does not have the freedom to affect any change to his property. Since the occupation of Jerusalem in 1967, administration and planning in the Old City have come under the control of the Israeli municipality. The municipality grants permits for new buildings and additions according to regulations and plans set by the municipality to protect its interests, without consultation with the Palestinian residents. Therefore, a study of the administrative conditions of the buildings from the planning viewpoint is needed prior to drawing any effective restoration plan.

In many cases, the municipality of Jerusalem has exercised its authority over administration and planning to impede attempts by owners to restore and rehabilitate their property by announcing that a certain building poses a threat to public safety and is listed for demolition. Eviction causes further physical and social deterioration. Once the residents are forced to leave, they can be replaced by other groups favoured by the authorities. This policy of forced eviction is based on planning and municipal laws and building regulations. As a result, many Palestinian residents feel a sense of suspicion and hopelessness about any attempts to rehabilitate or restore their properties. Therefore, more effort is needed to create an atmosphere of credibility and to take confidence-building measures prior to the rehabilitation work and as an integral part of the revitalisation process.

1.10 Planning Team Approach

In order to link planning with implementation, the team met to discuss the various ideas and views with regard to the conservation process and the most suitable methods to achieving the Plan's objectives. Therefore, the implementation of rehabilitation projects as well as emergency restoration projects, initiated by the Technical Office of the Welfare Association since 1995, proceeded parallel to the preparation of the Plan.

Figure 4
Work Methodology

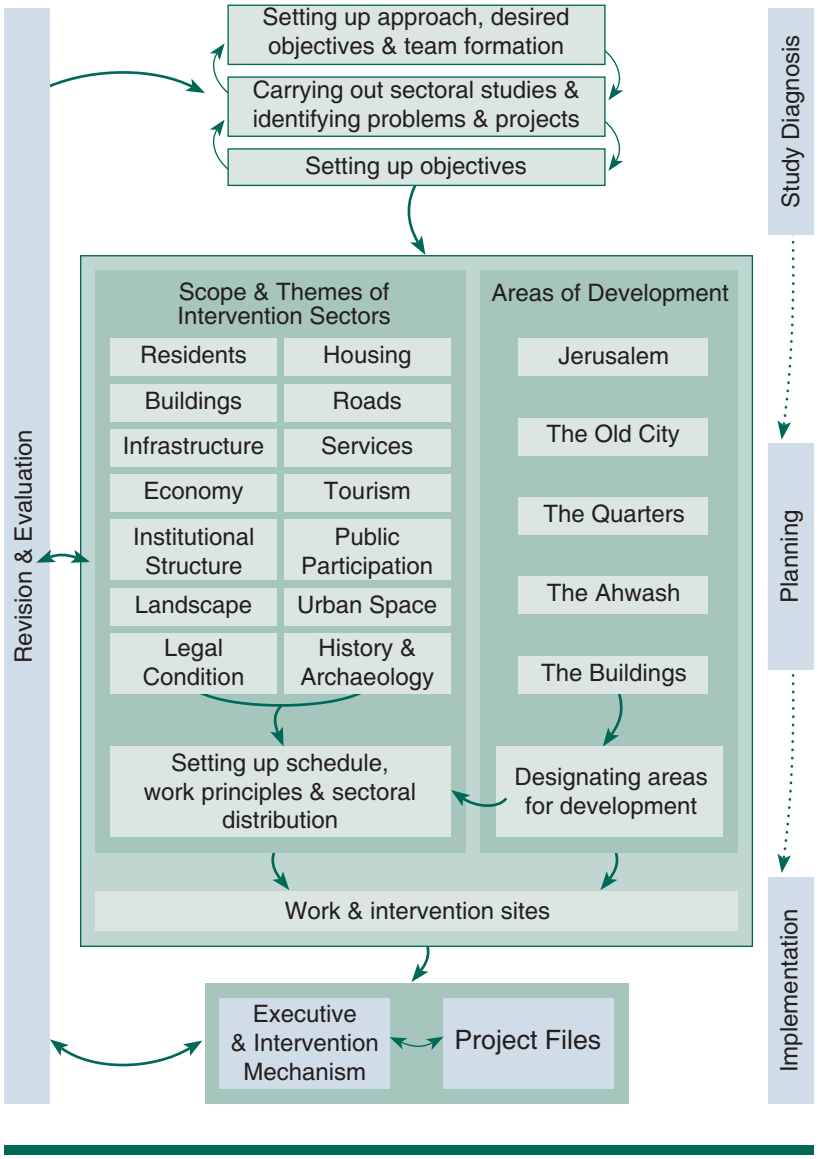
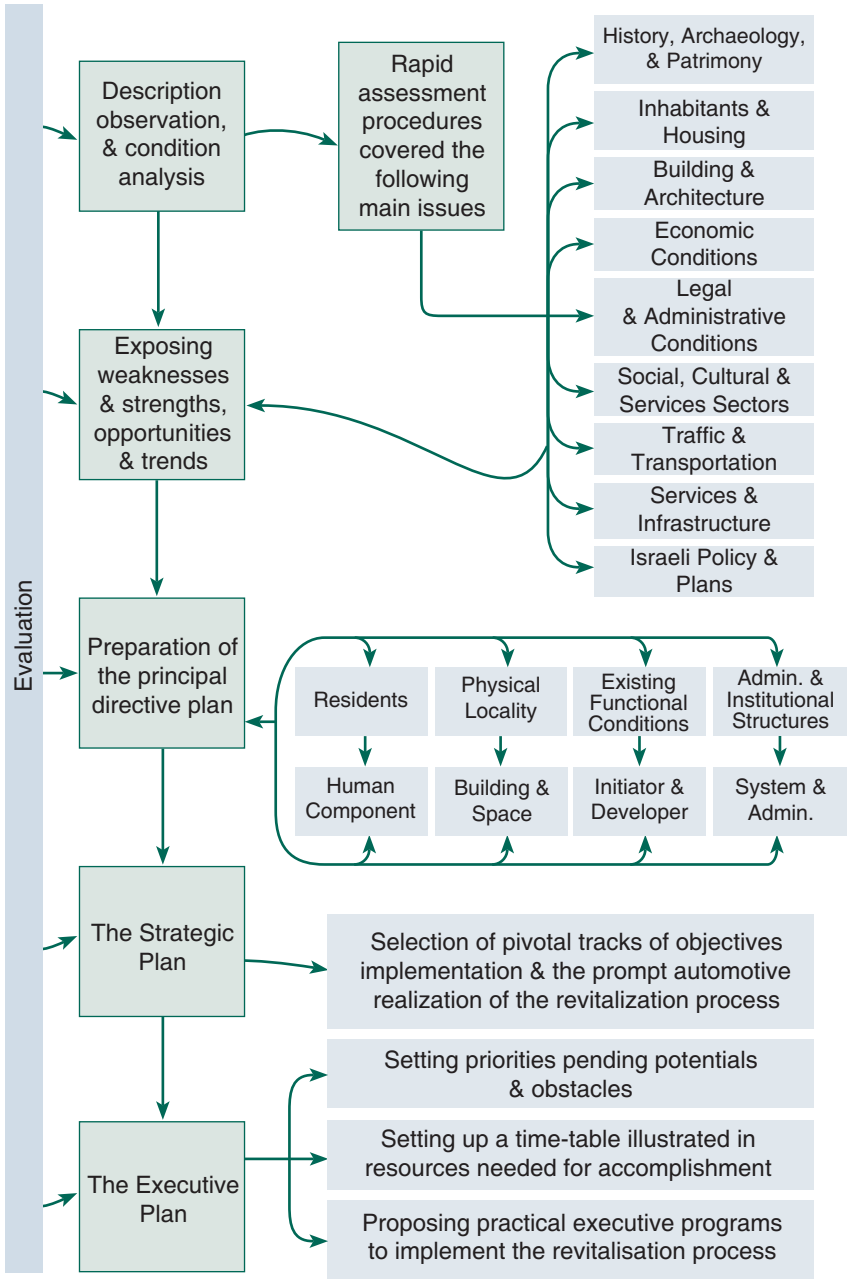


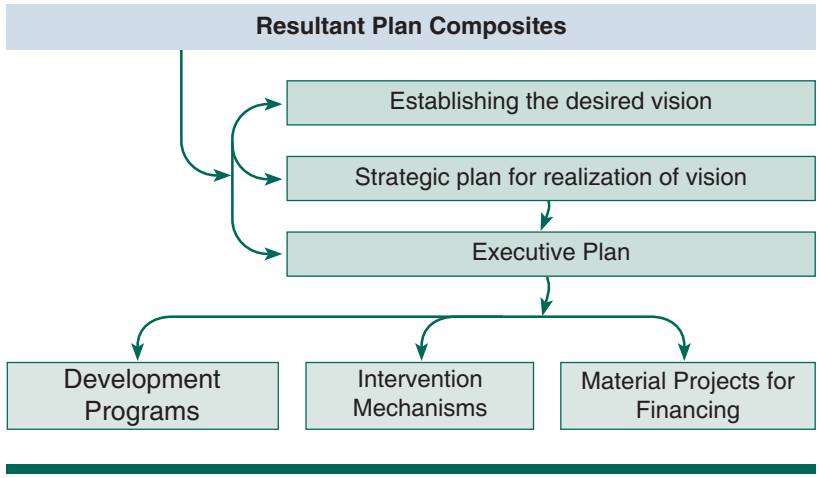
Figure 5
Components and Levels of Intervention



1.11 Product

The result of the proposed planning process was the preparation of a master plan consisting of three levels, and comprising in-depth studies prepared by the planning team.

Figure 6
Resultant Plan



1.12 Special Definitions and Considerations

The preparation of the Plan was impeded by the unavailability of basic information, and precise and accurate statistics. Whatever Israeli statistics were available did not contain details about East Jerusalem in general or the Old City in particular, and the Palestinian Central Bureau of Statistics (PCBS) was unable to carry out a planned survey of Jerusalem.

The occasional reports published by Israel on East Jerusalem lack both accuracy and objectivity, while Palestinian sources are very limited, and depend mainly on random studies and surveys carried out by the Palestinian Central Bureau of Statistics as well as by different local and foreign institutions. These reports fail to provide a detailed and comprehensive account of the economic conditions in Jerusalem, a situation not helped by Israeli interference with the activities of the Palestinian institutions, especially the Palestinian Central Bureau of Statistics. Up until the beginning of the Intifada, only the Jerusalem Institute for Israeli Studies continued to provide detailed information on the economic situation of the city.

PCBS uses the terms Jerusalem, the region of Jerusalem, and the *muhafatha* (governerate) of Jerusalem to refer to the same geographic area that was included in the 1994 population survey. But new statistics soon to be published will depend on a new definition of Jerusalem used in the 1997 census. According to this new definition, Jerusalem will not include those geographic areas outside the Israeli boundaries established around Jerusalem. This lack of continuity in the definition of geo-

statistical units has created additional obstacles to the gathering of data and establishment of a reliable database.

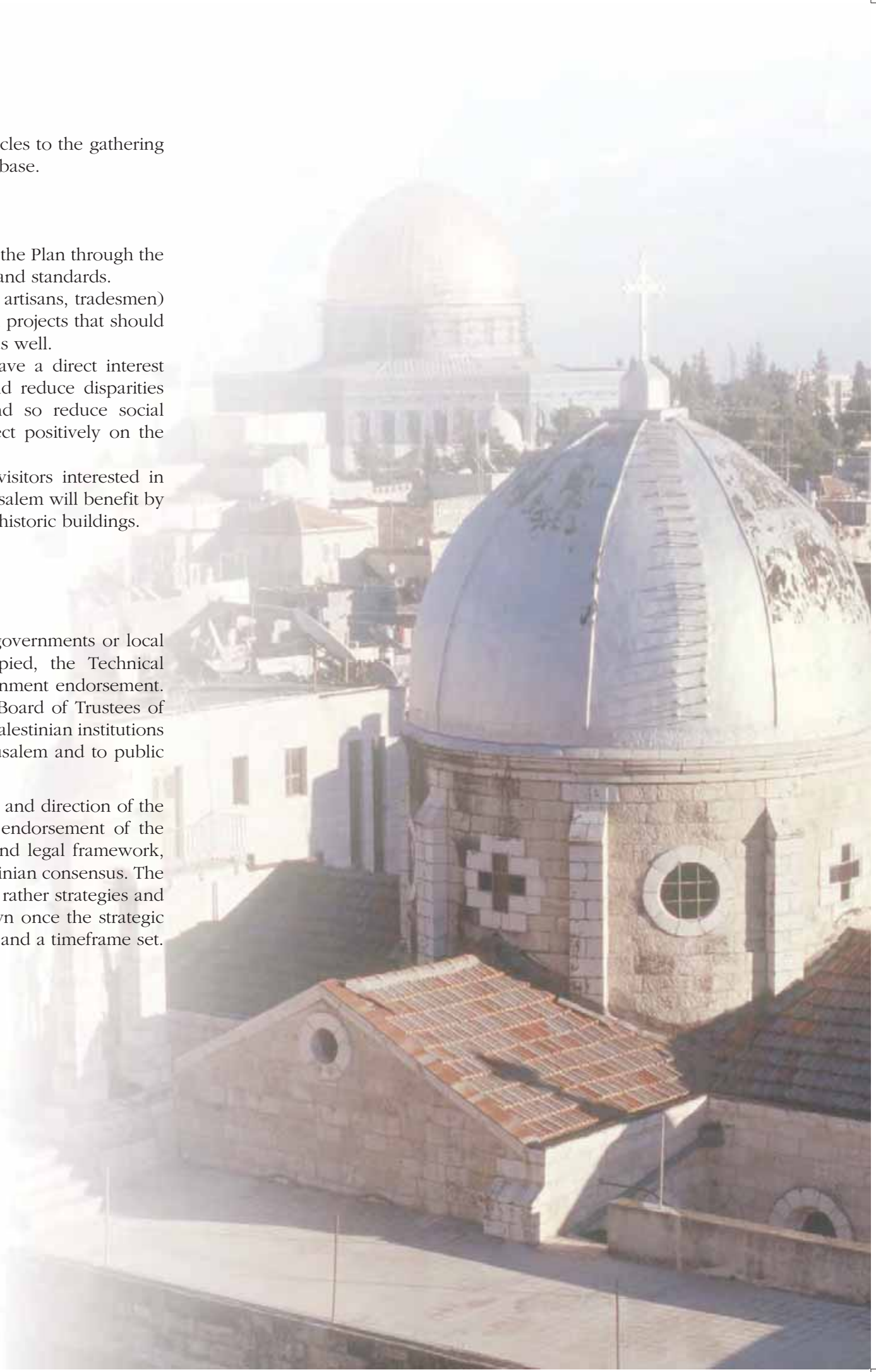
1.13 Beneficiaries of the Plan

1. Residents are the prime beneficiaries of the Plan through the improvement of their living conditions and standards.
2. Investors and businessmen (merchants, artisans, tradesmen) will benefit from the urban and tourism projects that should encourage investment in other sectors as well.
3. The politicians and decision-makers have a direct interest in the revitalisation plan since it would reduce disparities between sections of the Old City and so reduce social and political tensions, which will reflect positively on the population at large.
4. Artists, architects, archaeologists, and visitors interested in the spiritual and cultural aspects of Jerusalem will benefit by the restoration of the city's shrines and historic buildings.

1.14 Plan Endorsement

Planning is usually an initiative taken by governments or local authorities, but since Jerusalem is occupied, the Technical Office could not present its Plan for government endorsement. Therefore, the Plan was submitted to the Board of Trustees of the Welfare Association, in addition to the Palestinian institutions involved in the urban development of Jerusalem and to public and official institutions for endorsement.

Furthermore, the Plan will direct the action and direction of the work of the Technical Office. Therefore, endorsement of the Plan is not bound within a clear official and legal framework, but through popular and institutional Palestinian consensus. The Plan does not present detailed projects but rather strategies and guidelines. A detailed scheme can be drawn once the strategic direction is adopted, resources designated, and a timeframe set.



Chapter 2

General Description – The Old City: Past and Present

2.1 General Characteristics

Location – Topography

Jerusalem is located in the centre of Palestine, in the middle of the Nablus and al-Khalil mountain axis, at an altitude of 750 meters. Historic cities extend along this mountain axis from Nazareth in the north, through Jenin, Nablus, through Jerusalem southward to Bethlehem and al-Khalil. Jerusalem is located in the centre of this axis and links Jaffa on the Palestinian coast with Jericho in al-Ghor. Jerusalem's strategic and central location, lying on the groundwater distribution line between the aquifers that extend eastward towards al-Ghor region and those extending westward towards the Palestinian coastline, gave it important status.

The nucleus of the city was formed around 1700 BC near the source of Um Addaraje Jaihoun at the foot of the Fouhoud Ofel mountains in Silwan. It later expanded northward and developed into the town of Massourat. The ancient borders of Jerusalem go back to the Roman era, but its present features date back to the Arab and Islamic periods with some architectural remains from preceding eras.

The location of Jerusalem forms a splendid and unique panoramic landscape. The city's walls can be seen from the Mount of Olives, and extend on a high plateau, surrounded from the east, the south, and the west by valleys. To the east lies the Valley of Jahannam Qadroun, separating the city from the Mount of Olives. To the west is the Valley of Rababat Hnoum, which surrounds the city from the south where it meets with the Valleys of Jahannam and Ayoub.

Map 1: Old City location within the natural and built-up context

Map 2: The location of Jerusalem in historic Palestine - The Holy Land

Climate

Jerusalem enjoys a favourable climate due to its mountainous and median location. This moderate climate is generally believed to be the major factor for the city's continuous population, and its location, climate, and soil have contributed to the different floral species found in the city and the region. The average annual rainfall in Jerusalem during the last decade was about 550 mm, while the city experiences an average of 60 days of rain each year.

2.2 Background to the City's Historical Development

Status of the City of Jerusalem

The city of Jerusalem is uniquely distinguished for being the Holy City for the three monotheist religions: Judaism, Christianity, and Islam. Over the centuries it has been cherished, and glorified by hundreds of millions around the world. Its status as a holy city has brought it fame, prosperity, and development across the ages, but at the same time has also brought to the city and its inhabitants suffering, ruin, and destruction.

City Growth and Development

The present state of the Old City is the result of complex historic and architectural developments and interactions that contributed to its formation along many centuries. But despite its hallowed reputation, the information available regarding the evolution of the city known as Yabous or what is called City of David, located to the south of al-Haram al-Sharif (Noble Sanctuary) in the Silwan area is scant. The more we focus on early Canaanite urban evolution and extension, the more difficult our search becomes due to the scarcity of available data. This is because the city developed within a very restricted locale and was eventually destroyed. Reconstruction took place in a limited area, due to topographic factors. Therefore, it is no wonder that historic buildings from the era prior to the Islamic conquest have not remained except for the Church of the Holy Sepulchre and its annexes. What survives undamaged are only the remains of small buildings unearthed by excavations or described in certain literary works which provide evidence as having once been imposing and monumental.

Most of these remnants have no architectural features that could help clarify the prevalent artistic styles. What does exist dates from the time of Hadrian (117-138 AD) who reconstructed the city and turned it into a Roman colony. The early architectural life of the city was considered very humble compared to the architectural efforts to establish the New City in the Greco-Roman style that was called Aelia Capitolina. One structure that can be identified with certainty from this era is found in the lower section of Bab al-Amud and part of the immediate main street, and another arcade (considered until very recently a triumphal arch) at the convent of the Sisters of Zion on the Via Dolorosa.

The shortage of Roman era monumental buildings might be because most were temples from the reign of Hadrian and were later demolished when the Byzantine Empire converted to Christianity during the reign of Constantine (308-337 AD).

The Byzantine era, however, manifested dynamic architectural activity mainly in the erection of churches, monasteries, and public buildings, starting in the mid-4th century and continuing until the Arab conquest in 637. Buildings that today can be identified as Byzantine are not many, having fallen victim to the ravages of history and armies, especially following the Persian invasion of 614 when many churches, monasteries, and other buildings were destroyed. After the recapture of the city, and the reinstatement of Christianity in Jerusalem in 629, attempts were made to restore some of these buildings. Very few churches remained intact except the Church of the Holy Sepulchre.

With the advent of the Arab conquest and the regulation of relations between Islam and Christianity according to the Treaty of Caliph Omar (al-Ouhda al-Umariyya), permission was granted to restore and repair the remaining churches, but new church construction was restricted. Consequently, construction activities were limited to those of state interest, which inherited the Byzantine State including what is now modern Syria and Egypt.

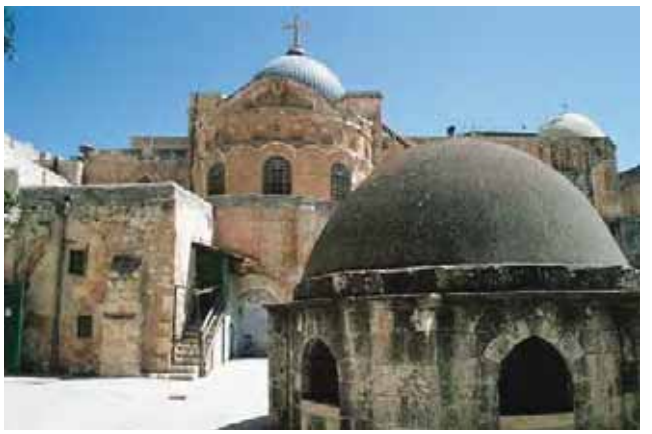
It was not until the arrival of the Crusaders, four centuries later, that restoration of Byzantine structures was undertaken in earnest. Therefore, the development of Christian ecclesiastic architecture passed through three stages: Byzantine, Crusader (which saw ancient church sites revitalised, and new churches built) and 'modern' (after 1831 when modern architecture in the building of churches and monasteries began).

The Impact of Civilisations and the Role of the Arabs and the Moslems in the Evolution of Jerusalem

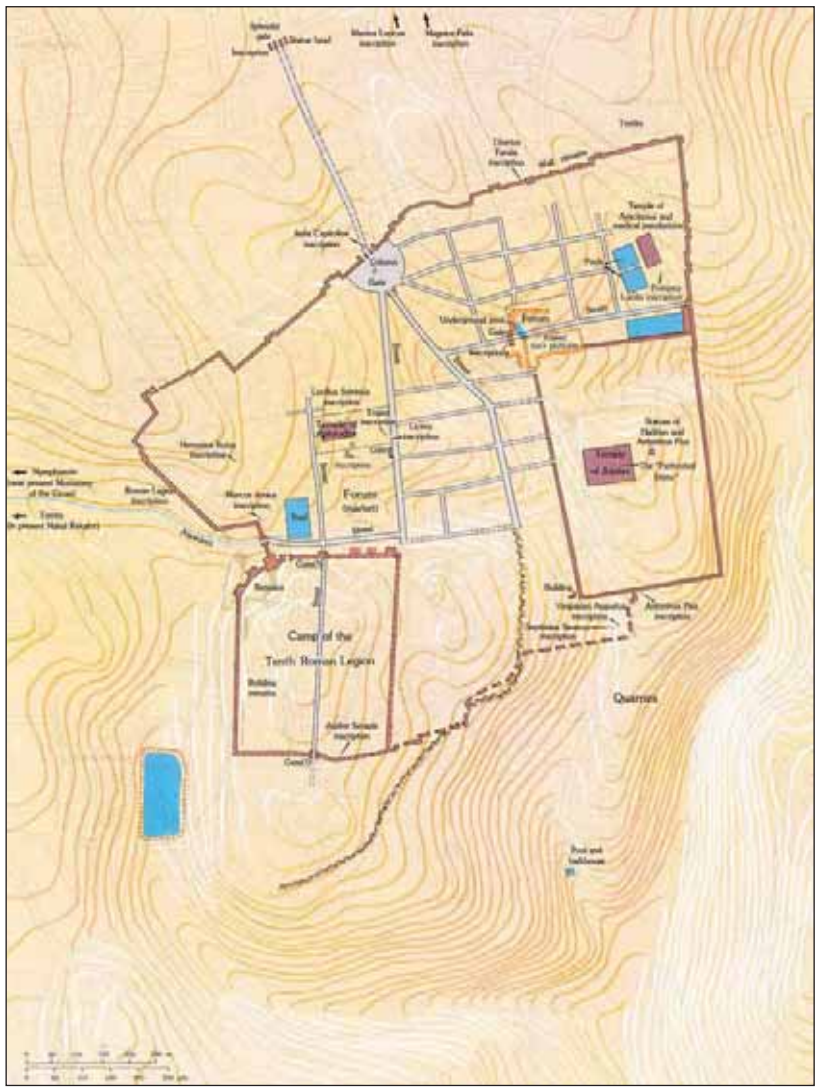
The fact that almost no buildings have remained from the Roman and Byzantine period, except for the Church of the Holy Sepulchre and scattered archaeological remains, does not mean that the period had no impact on the physical development of the Old City. While perhaps not manifested in the physical structure of buildings, its influence can be clearly seen in the planning of the city and its formal organisation and road systems.

Today's main street diagrams of the Old City all conform to, albeit are not congruent with, the Byzantine diagrams for the city streets and walls that were established during the reign of Hadrian's rule. These streets extend from the north of the city to the south, the most prominent of which is the street extending between Bab al-Amud (Damascus Gate) in the north to Bab al-Nabi Da'ud in the south, known as the Cardo but today known by its various sections: Suq Khan al-Zeit (the oil market) and Suq al-Attarin (perfume market). The parallel street, which extends from Bab al-Amud (Damascus Gate) in the north and ends at Bab al-Maghariba in the south, was called the lower Cardo; today it is known as Tariq al-Wad.

The streets and roads which traverse the city from east to west include the road extending between Bab al-Asbat to Bab al-Jadid, and the roads of Bab al-Silsila leading up to al-Haram al-Sharif in the east and Bab al-Khalil in the west. To this must be added the boundaries of the Ottoman wall erected on the remnants of the Islamic walls.



Map 3: Mosaic Byzantine Map in Ma'daba, showing Jerusalem



Map 4: The Roman Period

The delineation and structure of Aelia Capitolina, the city of Hadrian, was obviously based on the planning of Herodian Jerusalem with minor variations in the divisions. Furthermore, the stone building blocks of Herodian Jerusalem were used liberally in the construction of Aelia Capitolina. Certain studies also point to the constant influence of topographic considerations in the design of the Old City since the time of Herod, especially noticeable in the locale of al-Haram al-Sharif plaza, which shows influence from the Herodian period.

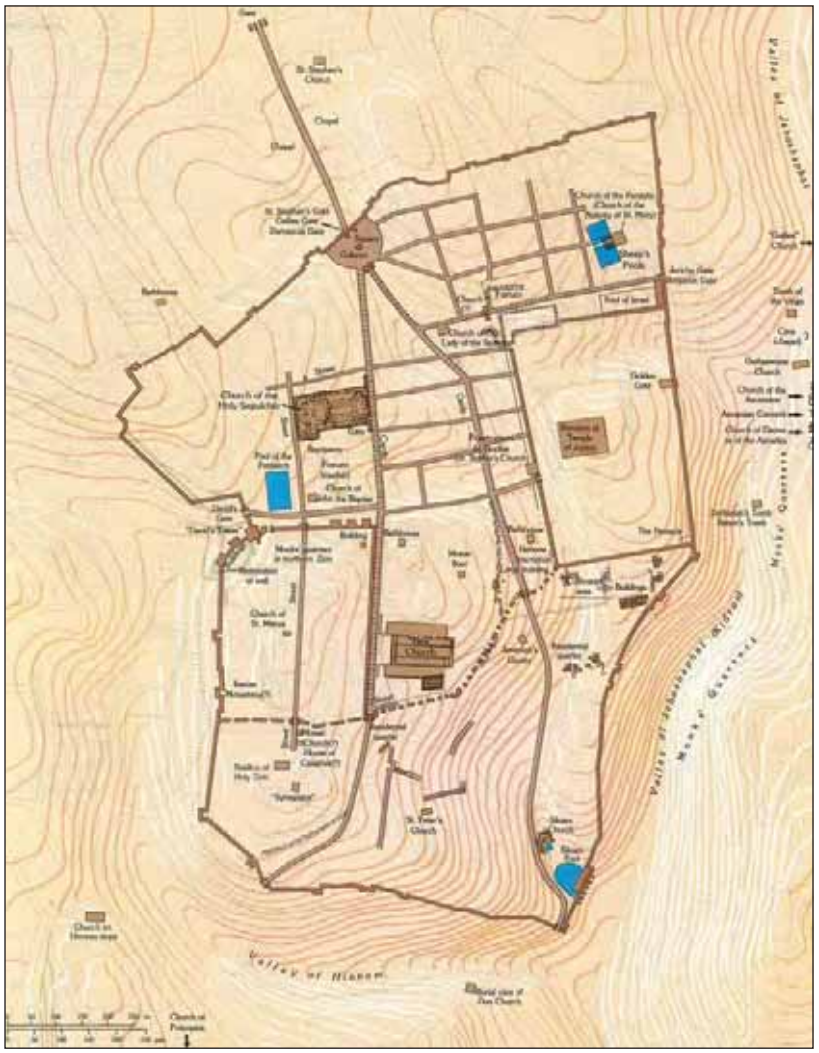
It is evident from remnants of historic buildings that the architectural development of the Old City is the result of cumulative construction and destruction. This development is divided into two spheres: the first, the general design of the city and the organisation of its streets and wall, as typified by architectural developments prior to the Arab conquest; and the second, the physical state of the buildings which still stand today, and which constitute the landscape and the character of the Holy City, making it not only an Islamic/Arab city, but one belonging to the Middle Ages and subsequent periods. It is also a city that is an architectural museum rich in art and ornamentation, including public fountains, domes, and arcades, *qantaras* (bridges) which connect the sides of streets and narrow alleys, *mashrabiyyat (wooden screens)*, the coloured bricks with geometric and plant ornamentation, *muqarnasat*, minarets, and the *mihrabs*, stretching back to the Crusades.

The Religious Factors that Influenced Architectural Development of the City

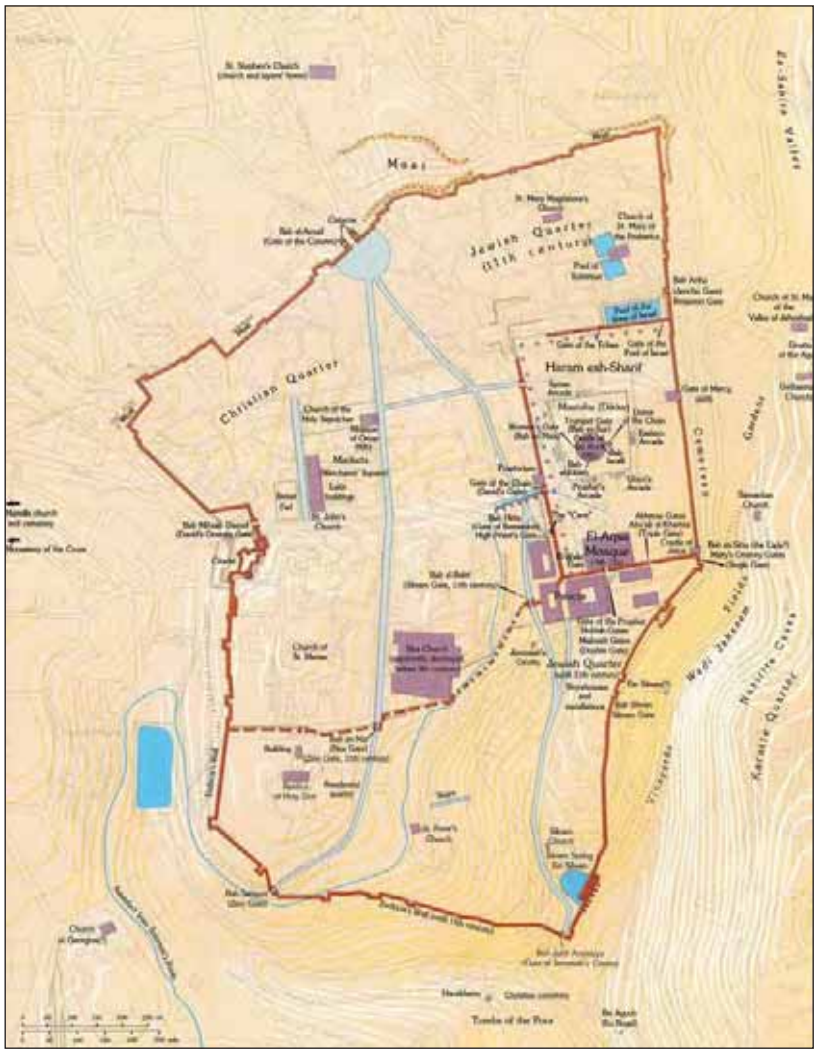
In fact, the architectural development of the Holy City, both in its physical and design aspects, was subject to the influence of many factors, perhaps the most important of which was the sanctification of the city for the three religions, to ensure the religious character of various buildings and features of the Old City. While the city was also a vital and active community with many other buildings that had secular functions, the sanctity of the city is best manifested by its religious landmarks.

The Church of the Holy Sepulchre, for instance, played an important role in the city's development because of the number of churches, monasteries, and hostels that were erected in its surroundings, resulting in what is now known as the Christian quarter, and the establishment of other religious organisations and patriarchates in the area.

Similarly al-Haram al-Sharif, although it is not situated in as central a location as other mosques in major Islamic cities, had a remarkable impact on the architectural development of the city during the Islamic period, particularly during the rule of the Umayyads and Mamluks. Most of the Islamic monuments,



Map 5: The Byzantine Period



Map 6: The Early Arab-Islamic Period

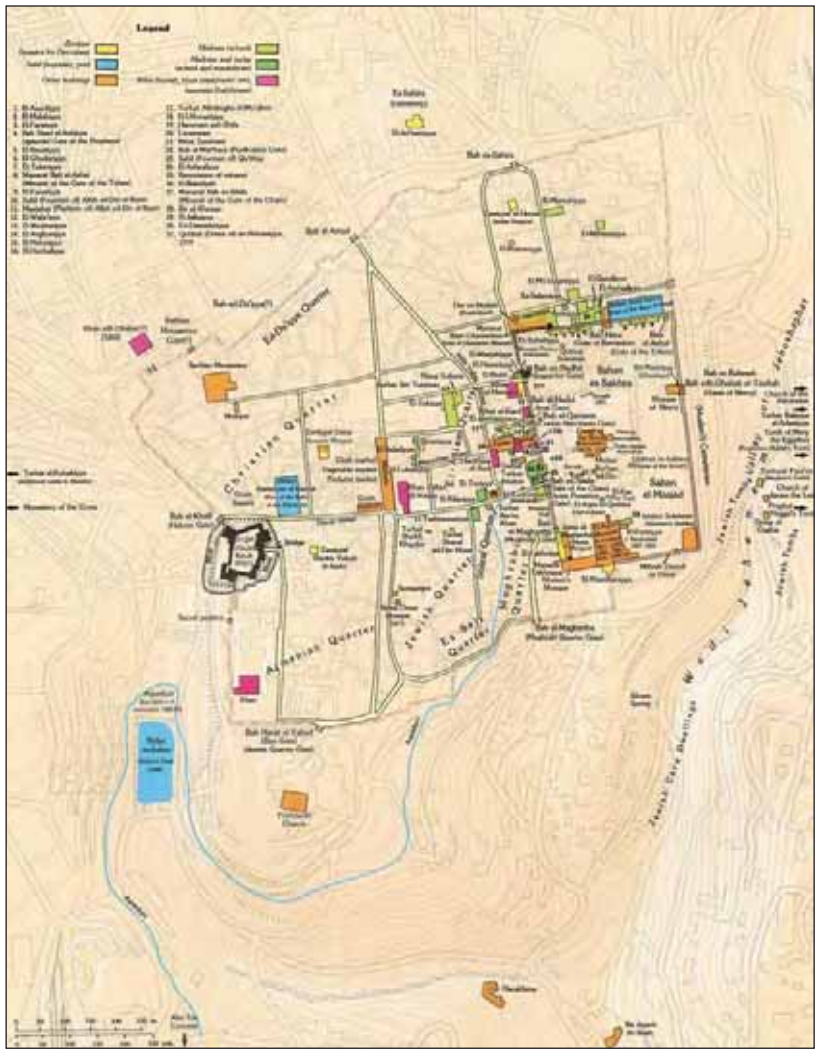
buildings, tombs, and domed structures were erected either in or around this mosque, mainly on the west and north sides where the plaza connects with the rest of the city.

The courtyards of this mosque, whether at the level of the Dome of the Rock or al-Aqsa mosque, contain some of the most significant architectural facades connected to Islam, namely, the Dome of the Rock (Qubbat al-Sakhra), Dome of the Spirits (Qubbat al-Arwah), Dome of Mi'raj (Qubbat al-Mi'raj), and Dome of the Prophet (Qubbat al-Nabi). In fact, the houses, markets, public fountains, baths, and khans lie so close to the borders of al-Haram al-Sharif that often the principles of architectural design of some buildings were sacrificed in order to build them on a site near al-Haram al-Sharif.

The significance of al-Haram al-Sharif during the Arab-Islamic period, both to Islam and to architecture, is highlighted by the fact that all of the ruling families continued its maintenance and restoration. This is in stark contrast to the gross negligence of the area following its destruction by the Emperor Titus and continuing until the arrival of the Moslem Arabs.

The only architectural activity that took place after the destruction was the erection of a statue of the Emperor Hadrian in the city square. There is no mention of the area after the year 330 AD (it did not even appear on the Byzantine mosaic map of the city of Jerusalem found in Ma'daba) until the Moslem conquest. The city developed magnificently under the Umayyads when the Dome of the Rock was constructed. In addition to being the oldest remaining Islamic monument, it is accepted as the oldest standing building within the walled city, that has retained its original architectural design and structural elements.

The present Ottoman city wall has also influenced architectural


Legend
Ha Sahira
Bab an-Sahira
Bab al-Asbat
Bab al-Qattanin
Bab al-Khalil
Bab Hatta
Bab al-Nabi Daud
Bab al-Magharba
Bab Harat al-Yahud
Bab al-Silsila
Bab al-Qitan
Bab al-Hadid
Bab al-Nazir
Bab al-Ghawanima
Bab al-Hawa
Bab al-Maghariba
Bab al-Matara
Bab al-Mathara
Bab al-Mutawassit
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Bab al-Mutawassit
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Bab an-Sahira
Bab al-Asbat
Bab al-Qattanin

mentioning a new, subtle but important factor, which is presently affecting the shape and form of the city and its future. The Israeli policy of suppression and radical change by the municipality and forced migration of Palestinian residents by the Ministry of Interior led to an influx of Palestinian residents into the Old City. Thus they converted unsuitable buildings to residential use, and added modern cement extensions incompatible with the special urban fabric of the Old City. Meanwhile, the Israeli authorities, immediately after the occupation of Jerusalem in 1967, established a new, thoroughly modern Jewish quarter close to al-Buraq Wall (Wailing Wall) on the site of a number of Arab historic neighbourhoods, and part of the Armenian quarter following the demolition of the original buildings and the displacement of their community. This newly created site with the expanded Wailing Wall Plaza may have added a spiritual dimension relevant to the Jewish faith and, some may argue, enhanced the spirituality of the city in the same manner as al-Haram al-Sharif and the Church of Holy Sepulchre. However, the modern structures and concrete massing destroyed the unique homogeneous fabric of the city.

It is remarkable that, despite all of the historical changes, the Old City and its inhabitants have survived. Today Israel's policy of displacement is the latest threat to the cultural heritage of the Old City but it has indirectly inspired Palestinian inhabitants to improve their living conditions. In light of this, the revitalisation process should also introduce economic initiatives to contribute to the promotion of the Old City as the heart of Jerusalem. The numerous, sudden and often brutal changes that affected Jerusalem over the centuries also contributed to its cultural diversity and richness, which should be protected by its residents and visitors.

2.3 The Relationship Between the Old City and the Local and Regional Environment

The Plan included all of the Old City inside the walls, focusing on the Moslem quarter that had been earmarked as a priority in the rehabilitation process, according to the studies and surveys. The physical and structural conditions of the buildings in the quarter are in a constant state of deterioration and in urgent need of revitalisation. The Plan also includes a description of the conditions of both the Christian and the Armenian quarters. The Jewish quarter, established after the Israeli occupation of Jerusalem in 1967, is being studied to assess its influence on life in the Old City.

The studies dealt with the area immediately surrounding the city walls and in the neighbourhood of the Old City because they have direct relevance to the revitalisation plan. The Plan also took into consideration Israeli attempts to Judaize the city.

The ultimate aim was to highlight the relationship between the Old City and its environment. This relationship, whether complementary or competitive, connected or disconnected, has a direct impact on the revitalisation plan. Therefore, the environment of the Old City was divided into the following levels:

1. Locations inside the walls comprising religious and cultural buildings, monuments, residential complexes or *ahwash* (closely connected houses with one access and dead-end roads), and neighbourhoods.
2. The adjacent environment that includes a 100-meter region around the walls.
3. The area of direct impact that includes the neighbourhood of the Old City.
4. The city level that includes the city of Jerusalem.

5. The regional level that includes the areas of Jerusalem, Ramallah, Bethlehem and Jericho.
6. The territories including Mandatory Palestine.
7. The international level including countries that have any relation or connection with Jerusalem, whether on an urban, cultural, or religious level.

These levels and their relationship with the Old City revitalisation can be grouped into two areas of concern: the first group reflects the physical and sectoral relationship of the Old City and its environment. The second is the functional relationship and the support the Old City enjoys as a result of its connection with other levels. In the first group, the revitalisation plan takes into consideration the rehabilitation and development of basic services, including roads, parking facilities, tourist resorts, and commercial centres, which could attract visitors and contribute to the diversity of services. There is also need to control and direct land use in the areas surrounding and affecting the Old City.

The functional and executive relationship of the second group, on the local, regional and International levels, were considered as secondary factors affecting the development of the Old City - spatial, residential, economic and political - and how they affect the components of the first group in terms of the Old City relationship with its immediate surroundings.

2.4 City Morphology and its Urban Development

The Old City's morphology has developed over centuries with many buildings erected during the late Ottoman period, and later modified during Mandate rule as well as during the periods of Jordanian and Israeli control.

The morphological structure of the Old City of Jerusalem has been affected by a number of ambient factors, summarised as follows:

1. The topography slightly sloping towards the southeast facilitated structural development.
2. The city walls: The wall surrounding Jerusalem is considered one of its principle landmarks. With its gates and surrounding roads, in addition to the network of the internal roads, the wall forms an integral picture with clearly defined features.
3. Historical development: The city of Jerusalem is over 5,000 years old. During its long history, it was occupied by different nations and cultures, each of which still occupies an area that perpetuates its presence. Jerusalem has been repeatedly destroyed by natural disasters and wars and continually rebuilt. This has certainly affected its morphological structure.
4. Economic capacity and social structure: The deterioration of the economic situation and the emigration of the social elite have both contributed to the deterioration in the Old City structure, resulting in an unbalanced situation which does not prioritize cultural heritage.
5. Ethnic and national construction: This has resulted in delineation into four main units: the Moslem quarter, the Christian quarter, the Armenian quarter, and the Jewish quarter, each of which has its own identity.
6. The religious sites: In the south-eastern corner of Jerusalem lies al-Haram al-Sharif, in the centre of the city is the Church of the Holy Sepulchre, and in the southern end, the Wailing Wall. These main religious centres, in addition to minor mosques and churches, still influence the morphological structure of the city.
7. The urban structure of the Old City: This complements and harmonizes with its geographic and climatic surrounding, but the economic and social deterioration, together with foreign occupation, contributes to the disfiguration of some buildings and use of construction materials not in harmony with the environment.

Prevalent Architectural Styles and Main Historical Characteristics

Research on the characteristics of technical and architectural styles is obviously difficult. Usually the remaining architectural and traditional styles are the product of accumulative and varied experience transferred over many generations and different societies, each adding their own changes and creative abilities according to their specific needs and tastes. This explains the strong influence of earlier architectural styles on the successive civilisations.

Stone is considered the main unifying building material in Jerusalem and characterises most of its buildings and structures. The stone dressing *(daq)* varies from period to another. For example, the *tubza* stone (an uneven, rough surface), the *mulatash* stone (rugged but level), the *musamsam* (bush-hammered), and *manshour* (smooth) can all be found, but vary in size, quality, and manner of chiselling and hammering, implying that the type of stone and craftsmanship are both indicative of a building's history. However, data is limited due to a lack of field studies and the fact that many original stones have been either reused or replaced by new but similar stones.

In spite of these reservations, some distinguishing features can still be identified for the most outstanding architectural styles present in the Old City of Jerusalem. In order to define the

characteristics of these styles, it was decided to divide Jerusalem's historic buildings chronologically according to different eras and record the architectural and decorative trends used that were common to each period,

This pioneering exercise attempted to reconcile the traditional approach that characterised the study of Islamic architecture in Jerusalem and other Islamic cities through an independent examination of every building, or of a number of buildings of a certain period, such as the Mamluk period, with the analytical approach, based on the architectural and decorative features representing certain architectural schools regardless of age or origin, such as the Gothic, Romanesque, or Rococo, an approach that is rarely used in the study of Islamic architecture. Studying the "Jerusalem Style" is a first step in a long process that aims to achieve a comprehensive knowledge of the architectural styles in the Old City of Jerusalem.

Based on the architectural survey mentioned in the appendix of the plan (in which there is a summary of building styles according to periods and based on the study of existing historic buildings in the Old City), these styles will eventually be linked chronologically. The characteristics of these styles will be based on the remaining architectural and decorative features which are still visible in the buildings. Therefore, knowledge about the features of periods that have few remaining buildings will be limited. Nevertheless, the main styles and historical building periods in Jerusalem architecture can be divided into seven distinctive styles: Roman, Byzantine, Umayyad, Crusader, Ayyubid, Mamluk, Ottoman, and Modern (mid-19th century).

Jerusalem Spatial Development during the Ottoman and Contemporary Period

Many changes occurred in Jerusalem during the Ottoman and subsequent periods that had a great influence on the urban fabric of the Old City. This development can be summarised as follows:

The Ottoman Period

The Ottomans (1517-1850) completed the development of Jerusalem and formed its existing features and character. They built the city walls and gates and provided fresh water by restoring the canal extending from Solomon's Pools (Burak Suleiman) near the village of Artas, south of Bethlehem, to Sultan's Pool (Birket al-Sultan) to the west of the city wall. Other water channels linked to the pools and extended outside the city walls and into the city.

The wall is one of the most important features of the Old City that gives it its special character. It was restored and partially rebuilt by Sultan Suleiman al-Qanouni between 1536 and 1540. The present wall is almost entirely congruent with the wall that surrounded Jerusalem in 139 AD.

The area of the Old City is 871 dunums (1,000 m^2); the wall is 3,662 meters long and between 11,6 meters and 12,2 meters high. It has 11 gates, seven of which are in use: Bab al-Asbat, Bab al-Sahera, Bab al-Amud, Bab al-Jadid, Bab al-Khalil, Bab al-Nabi Da'ud, and Bab al-Maghariba. These gates were closed in the evening and opened again in the morning. There are four locked gates linked to al-Haram al-Sharif wall. The economic, functional, social and cultural life of Jerusalem residents was concentrated inside the wall since the walls and the closed gates during the night served to separate the city from its surroundings.

Changes in the wall began in 1889 with the opening of Bab al-Jadid to facilitate communication between the Old City and the neighbouring Notre Dame compound. The second change came

in 1897 with an additional opening made near Bab al-Khalil gate to allow the royal entourage of Kaiser Wilhelm II to pass through during his visit to the Old City. European influence also began to change the spatial development of the city. The economic and administrative changes as well as opening of new roads also had direct influence on the urban development of the city.

During the daytime, residents of surrounding villages and Bedouin settlements visited Jerusalem for commercial as well as religious reasons, making the city a modern urban hub in addition to a religious and spiritual centre. Eventually these villages became integrated within Jerusalem's regional borders.

The Late Ottoman Period

Until the middle of the 19th century, the urban development of Jerusalem, with the exception of some neighbouring villages, was concentrated inside its walls. The exceptions included the area of the Palestinian Museum (now the Rockefeller), the Khatib family palace in Wadi al-Joz, and the Shahabi palaces in the area of Mount Scopus (Jabal al-Masharef). During the second half of the 19th century, these few, scattered locales were transformed into the focus for movement of urban development outside the city wall. This was due to the 1874 Ottoman declaration, which changed the Jerusalem *sanjaq* (district) into a *mutasarrifiyya* (province) that reported directly to the administration in Istanbul, and independent from the provincial state of Syria.

This declaration changed the status of Jerusalem from a secondary city to a central one, and including the districts of Nablus and Akko. These districts later represented the basis for delineating the borders of Mandate Palestine. This centralisation resulted from the fact that Jerusalem was the largest Palestinian city with outstanding religious and administrative status. The Ottoman state also granted special status and privileges to some of the key Jerusalem families in order to guarantee their loyalty and ensure they would not seek autonomy.

Changes During the Ottoman Period

Many changes took place during the Ottoman period, which influenced the urban development of Jerusalem. Most important were:

1. Establishment of the Jerusalem municipality in 1863. Jerusalem was the second city to be granted this privilege, Istanbul being the first. This decision gave the local authorities the power to collect taxes, supervise buildings, organise roads, provide infrastructure, and plan the overall development of the city.
2. Infiltration of European influence in Palestine, whether to protect Christian interests, or simply to replace the Ottoman rule. Due to the special regard they had for Jerusalem, the Europeans built churches and established consulates and other institutions in Jerusalem. Almost every European country wanted a physical presence in the city.
3. Increase in Jewish immigration and settlement in Jerusalem and other Palestinian areas.
4. Establishing road and transport networks that connected Jerusalem to neighbouring cities and centres. For instance, the Jerusalem-Jaffa road was built in 1870, and the Jerusalem-Nablus road was built in 1907. Likewise, Jerusalem was connected with the Palestinian seaport of Jaffa by a railroad completed in 1892. Jerusalem was the junction of this transportation network, which contributed to the economic and urban development in Jerusalem, especially, and in other Palestinian cities.

This urban development contributed to population growth and consequently led to the expansion of development outside the city walls. The population of the Jerusalem district in 1872 was estimated at 58,000, and the city was 14,300. By 1922, the Jerusalem district population was 148,000, and the city population was 62,600. In order to provide for growing Arab and Jewish population, new quarters were needed outside the walls.

Arab neighbourhoods began to be established, such as the Sheikh Jarrah quarter built around the Mufti's Palace in 1840. The core of this area was the Hussainiyya quarter (the American Colony), the residence of Selim Hussainy, head of the Jerusalem Municipality in 1882, the residence of

Rabah Hussainy in 1885, and the Orient House (Beit al-Sharq). The development of Wadi al-Joz neighbourhood started in the 1880s, Bab al-Sahera neighbourhood developed around the palace of Sheikh Mohammed al-Khalili after 1860, and the Rashidiyya school was founded in the same area in 1906. The Bab al-Amud neighbourhood started to be developed in the Saad and Saeed area in 1875. Originally, it was a mixed community of Arabs and Jews, but later became exclusively Arab.

Some buildings were also constructed by Europeans such as the Anglican compound, the Bishop School (1903), and the Schmidt School and compound (1903).

The development of the Musrara neighbourhood near Bab al-Amud began in 1875 and later developed into a popular commercial and residential centre. The Thouri neighbourhood started out as a residential nucleus in 1596 with 120 residents, and continued from 1870 as a new residential area inhabited by prominent, local families. The neighbourhoods of Bab al-Khalil and Mamilla were built towards the end of the 19th century as was Baq'a neighbourhood, which began in 1873 in the German Colony. The first buildings of Qatamon appeared in 1875 and it was during this period that other neighbourhoods were also built for Arab and mixed Arab and Jewish communities, such as the Talibiyya, al-Anbiyaa (Qobtis), Jourat al-Innab, and Shamma'ah on the Bethlehem-Jerusalem road.

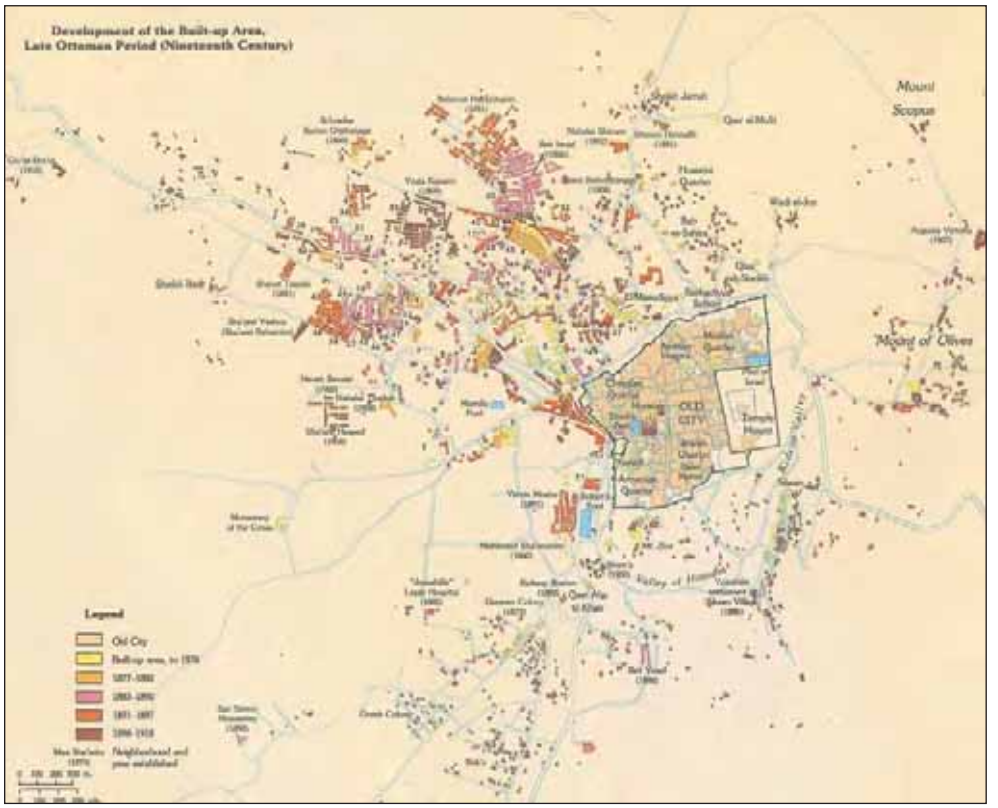
Towards the end of the 19th century, exclusively Jewish neighbourhoods were built outside the wall such as Schkinot Shaanim (1860), Nahlat Shifa' (1869), and Mea Shaarim (1874). Other new Jewish neighbourhoods were built between 1882 and 1897, including Beit Israel, Mahane Yehuda, and Sha'aar Zedek among others.

The period between 1898 and 1914 witnessed the establishment of Zakhroun Moshe (1906) and Givat Sha'ul (1910). Other buildings were constructed outside the wall during the period prior to the First World War such as the Russian compound (1858), the Notre Dame compound (1884), the Ratisbon compound, (between 1884 and 1914), the Eye Hospital in Baq'a (1882), the Schindler School (the Syrian orphanage, 1860), and Augusta Victoria compound (between 1907 and 1910).

Most of the Arab and Jewish development in Jerusalem was through construction of public and commercial buildings and was a direct result of the economic prosperity, in Palestine in general and Jerusalem in particular, that accompanied the European and Jewish influx. Each sought to consolidate its presence by building edifices and landmarks as well as residential units. The Arab inhabitants established their own edifices and communities outside the north and the western sectors of the wall, while the Jewish-inhabited areas were located along the road to Jaffa in the northwest.

This development outside the city was also accompanied by development within the Christian and the Armenian quarters, the most important of which included the Church of the Basilica (1856), the Austrian Hospice (1860), the Latin Church and Patriarchate (1864), the Frères School (1876), the New Grand Hotel (1880), the Church of Our Saviour (1898), the market place of the Orthodox church in Bab al-Khalil and Burj al-Sa'ah (Clock Tower) (1907). The municipality also repaired houses and canals, widened roads, and improved the market places. Finally, in 1880, the slaughterhouse was moved outside the city walls.

The new construction outside the city walls was accompanied by some modern construction inside the walls, particularly the construction of churches in the Christian Quarter. Restoration and new building activities began only in the Christian Quarter which explains the difference between the two areas in the physical condition of their urban fabric. With the expansion of new neighbourhoods and construction outside the walls, new commercial centres



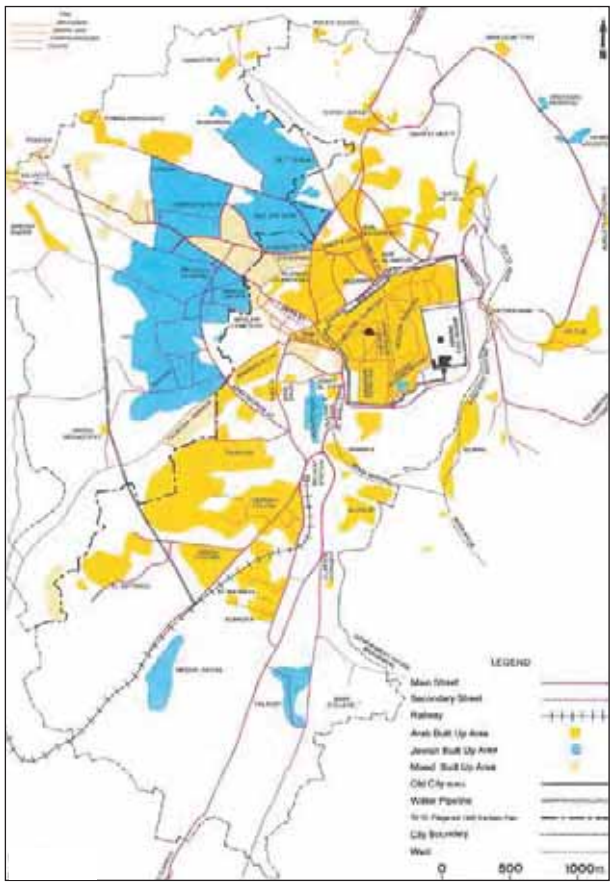
Map 9: The Late Ottoman Period

and markets were established, competing with the traditional markets in the Old City.

Urban Development During the British Mandate, 1917-1948

Urban development in Jerusalem accelerated during the Mandate period, when the British made the city the capital and main centre of its Mandatory rule of Palestine. Jewish immigration increased and many Jewish and European institutions were established, such as the Hebrew University on Mount Scopus (1918-1925), the Terra Sancta and Jesuit schools (1927), the King David and Palace hotels, the Municipality and al-Generala (1930), the Edison cinema, the YMCA building (1933), the Palestinian Museum, Hadassah Hospital on Mount Scopus and the headquarters of the British High Commissioner on Jebel Mukabber (1934).

Between 1922 and 1947, the population of Jerusalem rose from 62,000 to 164,000, a rise of 165%; the Jewish population almost doubled (a 192% increase) and the Arab population rose by 132%. The population of the "new" city represented 78% of the total population of Jerusalem. A total of 97.6% of the Jewish population lived in the new neighbourhoods, leading to an increase in the number of total houses from 21,403 in 1931 (including 5,835 houses in the Old City) to about 40,000 by late 1947, covering more than half of Jerusalem's total area.



Map 10: Urban Development in the Mandate Period, 1917-1948

The spatial distribution of the Jewish community was concentrated in the western part of Jerusalem around the Jaffa Road axis, while the Arab population was concentrated inside the Old City and around it on the northeast and southwest axes. The areas to the east including Mount Scopus and the Mount of Olives were almost empty. It is important to note that spatial division in the city according to ethnic origins of its residents was the basis for the concept of partitioning Jerusalem, as suggested by Sir W. Fitzgerald in 1945.

The commercial centre of Jerusalem was divided between the Old City and the areas around Bab al-Khalil and Bab al-Jadid in the direction of Jaffa Road up to Mahane Yehuda. Industrial development during this period was limited and small workshops were located within the Old City and the new.

The Arab-Jewish conflict also affected, and was affected by, the urban and spatial expansion in Jerusalem during the British Mandate and included control of local institutions, in addition to land ownership and construction. The British control of the central administration guaranteed the Jewish population priority in the development process by facilitating their housing needs in Jerusalem and in other areas of Palestine. The conflict led to the creation of ethnically segregated residential areas. Jewish development had a westward direction due to the following factors:

- The flat topography did not present any physical obstacles.
- There were strong links between the Jewish community in Jerusalem and other Jewish centres in Tel Aviv, Haifa and Tiberias.
- Road networks linked Jerusalem to centres in the west.
- The land was sparsely inhabited which allowed for its exploitation.

Table 1: Population growth in Jerusalem between 1922-1947

	Year 1922				Year 1947			
Ethnic group	**Arabs**	**Jews**	**Total**	**%**	**Arabs**	**Jews**	**Total**	**%**
Old City	16,608	5,639	22,247	35.8	33,600	2,400	36,000	21.9
New City	11,510	28,332	39,824	64.2	31,500	97,000	128,500	78.1
Total	281,182	33,971	62,071	100	65,100	99,400	164,500	100
New City %	40.9	83.4	64.2	-------	48.4	97.6	78.1	-------

During this period, new architectural styles were introduced into Jerusalem with European and Jewish immigration and influence in Jerusalem. New architectural models began by specific construction between 1850 and 1917 and continued until new forms dominated the whole of Jerusalem urban form.

Urban and architectural development was carried out according to master plans and building controls that restricted building activity in the Old City and prohibited any construction within 2,500 meters from Bab al-Amud without a permit.

New commercial centres were established outside the Old City as a result of population increase and economic growth. The New City became the administrative and economic centre for the foreign communities, in particular, and the Palestinian elite, in general, and development proceeded according to the Western tradition. However, Jerusalem still continued to exercise its chief role as the most important residential, economic, cultural, religious, and political centre for its Arab inhabitants.

The status of the Old City paralleled the development of other Palestinian areas to the north and west and, in spite of the competition between the Old City and sections of the New, it did not lose its importance or its distinguishing features. It survived as a compass for the planning and development of Jerusalem as a whole, despite the emigration of its upper and middle classes to the New City.

2.5 Official Planning for the Preservation of the Old City of Jerusalem During the Mandate

The twentieth century witnessed the implementation of specific policies for preservation of the Old City and preparation of a Development Plan in 1918. Prior to that, the Ottoman rulers had introduced certain instructions and legislation through local authority laws. However, they were not developed according to a comprehensive plan with clear objectives, unlike those prescribed by the British Mandate Plan. Shortly after the British occupation of Palestine in 1917, General Allenby issued an order banning new construction within 75 meters of the Old City walls and forbidding any construction higher than the city walls. Allenby commissioned the planner William McLean to prepare a Master Plan for the City of Jerusalem. The Plan's main objective was the protection of the Old City, the improvement of the new expanded city and introduction of a framework for the city's future development.

The Governor of Jerusalem, Ronald Stors, passed a law on August 4, 1918, prohibiting demolition, improvement, expansion, replacement, and restoration of any building in the Old City of Jerusalem or around it within a radius of 2,500 meters from Bab al-Amud without a written permit from the Military Governor. Data from the period proves that these regulations were strictly observed during the preparation of all plans for Jerusalem.

After the preparation of the first development plan for Jerusalem in 1918, the British Mandate authorities drew up four structural plans: the 1919, 1922, 1930, and the 1944 plans. The latter was prepared by Henry Kendel, a British architect who was the High Commissioner's consultant for urban planning. The examination of these plans, which are still partially valid, proves that they were based on the same planning policy which aims to preserve the Old City and prohibit any new construction within its boundaries.

2.6 The Jordanian Period: Spatial and Urban Development After Partition, 1948-1967

The 1948 war divided the City of Jerusalem along with the rest of Palestine. This partition was not recognized by the United Nations, which had called for a corpus separatum for the city in GA Res. 181 (November 29, 1947). The partition of the city had a direct impact on its spatial and urban development. From the outset of the violence in late 1947 and until the signing of the armistice in April 1949, there was extensive Arab displacement west of the Old City. The new, prosperous suburbs of Baq'a, Qatamon, Talibiyya, Mamilla and the German Colony were emptied of Arabs who were then displaced by Jews. Meanwhile, most of the Arab inhabitants of areas north of Jaffa Road and west of the Jerusalem-Bethlehem road were driven away, the latter group being forced east or even outside Palestine. However, many Arabs did remain in areas north of the Old City to the east of the Nablus-Jerusalem road.

Meanwhile, the Jews maintained control of the Hebrew University and Hadassah Hospital through special UN arrangements allowing access to these sites. Subsequently, what had been an open unified city was partitioned and sealed after a ceasefire was agreed on April 3, 1949.

After the declaration of the new Israeli state and formal partitioning, Jerusalem covered 20,500 dunums, 80 percent of which became Israeli West Jerusalem with only 20 percent making up Arab East Jerusalem. Therefore, Israel controlled most of the area which facilitated the development and expansion of Jewish neighbourhoods, moving Jewish population to the Arab-owned lands and neighbourhoods which had been seized in the war.

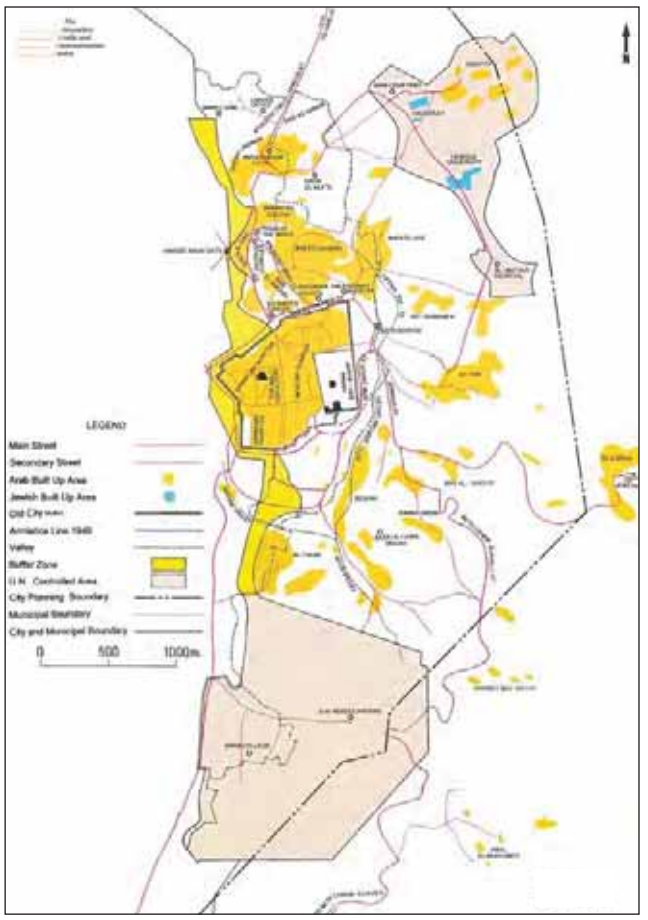
East Jerusalem fell under Jordanian control, a de facto situation that was formally recognized in its annexation of the West Bank in 1951, when the area became administratively and economically a subjugate to Amman, the Jordanian capital.

On September 1, 1959, Jerusalem was granted special status, being declared an *amana* (secretariat) and considered the second Jordanian capital and regional centre of the West Bank. Nevertheless, it remained a peripheral city, while the west part of Jerusalem under Israeli control was declared the capital of Israel. Consequently, all the Israeli government institutions and administrative machinery were moved to Jerusalem. The Jewish population were encouraged to move into the city and occupy the houses vacated by the Arabs. This created a demographic imbalance between the Eastern and the Western parts of the city. While Arab East Jerusalem developed slowly through the increased residential density in Arab neighbourhoods and the expansion of the neighbouring villages of Silwan and al-Tur, the "Israeli" West Jerusalem developed rapidly, expanding existing quarters and building new ones. The population of East Jerusalem in 1952 was estimated at 46,713, rising to 60,488 in 1961, an increase of 29 percent. The population of West Jerusalem, which was 110,000 in 1952, rose to 167,000 in 1961, an increase of 52 percent.

The area of East Jerusalem in 1948 covered 3,117 dunums and comprised the neighbourhoods of Bab al-Amud, Bab al-Sahera, Sheikh Jarrah, Wadi al-Joz, the American Colony, and the al-Thouri, in addition to the Old City. On April 1, 1952, the administrative borders of East Jerusalem were expanded to include Silwan, Ras al-'Amud, Aqabat al-Suwwaneh, the Samar lands, and the western part of Shu'fat; increasing the area to 6,000 dunums. West Jerusalem, which covered 33,500 dunums in 1952 was increased in size to 38,100 dunums in 1964.

During this period, a new commercial, administrative centre in East Jerusalem was established. Its nucleus expanded around Salah al-Din Street starting from Sulaiman al-Qanouni road. A nucleus for an industrial-zone was also established in Wadi al-Joz. Meanwhile the centre of West Jerusalem extended along the Jaffa Road until Mahane Yehuda and later towards the triangular crossing at Ben Yehuda, King George, and Jaffa roads. Therefore, the administrative and political partition created an overlap and duplication in the functional and urban structure of the city.

This period was pivotal in the future development of Jerusalem in general and the Old City in particular. Under the partition plan, the Old City came under



Map 11: Jerusalem under Jordanian control (1949-1967)

the Arab control of East Jerusalem, which resulted in the movement of the Jewish population to West Jerusalem. The transformation of East Jerusalem into a peripheral-border city – subject to Jordanian control and separated from the Western part – resulted in its deterioration, especially after the migration of the social elite to new modern neigbourhoods outside the city, to Amman, or to the rest of the Arab world.

However, the Old City remained as the traditional centre of East Jerusalem, in spite of the decrease in the city's size and influence. East Jerusalem started to develop around an urban north-south axis along the Nablus-Jerusalem road. This development resulted in urban expansion of villages that became neighbourhoods of Jerusalem due to internal-migration of Jerusalemites to the city and the urbanisation of the countryside. New neighbourhoods were established such as Dhahiat al-Barid to the north, and old neighbourhoods were expanded.

During that period there were no initiatives to introduce programmes for the revitalisation, development or restoration of the Old City except for some regular maintenance works carried out by the municipality of Arab East Jerusalem. Most maintenance and restoration works were concentrated within al-Haram al-Sharif compound. In spite of the centrality of Jerusalem in the region, it began to suffer from the deterioration of its physical infrastructure and socio-economic decline. Consequently, there was an increase in the internal migration of the population from the Old City, particularly the more affluent groups of the community. This migration accelerated the deterioration of the urban fabric in the Old City compared with the continued urban expansion in new neighbourhoods and villages. Meanwhile, there was an increase and expansion of the West Jerusalem area where new Jewish neighbourhoods were established.

2.7 The Israeli Occupation Since 1967

According to international law and UN resolutions, East Jerusalem and the Old City are still considered occupied territories following the Israeli occupation of the West Bank in 1967. Immediately after the war, the Israeli authorities destroyed al-Maghariba, al-Sharaf, and al-Mydan neighbourhoods of the Old City to expand the Jewish neighbourhood and to build new housing units and modern commercial centres in place of valuable historic buildings and archaeological sites. The result of this drastic transformation of the Jewish quarter (Haret al-Yahud) is a modern neighbourhood of insensitive architectural styles, incompatible with its surrounding, and out of context with the historic urban fabric of the Old City. This action was evidently, a result of a political rather than a technical decision.

2.8 Planning and Construction in the Old City

Land use planning for Jerusalem did not only start after the occupation of Jerusalem in 1967 when it was annexed to West Jerusalem after the dismantling of the Arab Municipality. The planning actually started in 1918 and was endorsed according to the Mandate town planning laws in 1921. Five land use plans were prepared during the British Mandate. After the partition of Palestine and Jerusalem in 1948 and until 1967, two structural plans had been prepared for West Jerusalem and one for East Jerusalem which was under the Jordanian rule. After the occupation of East Jerusalem in 1967 and its annexation to West Jerusalem, another land use master plan was prepared by the Israeli authorities which included the new "expanded" Jerusalem municipal borders. This is known as the Jerusalem Master Plan, 1968, and is still a reference for all local and detailed plans for Jerusalem in spite of the introduction of numerous revisions and spatial changes. This includes the detailed plan no. ٩/م ع which, until now, is applicable to the Old City and its environs.

After studying the Jerusalem land use plan, it became evident that it was prepared by the Jerusalem Israeli municipality with the aim of ensuring total

control of the Israelis over East Jerusalem. The detailed structural planning is used as a tool to limit the Palestinian presence in Jerusalem not to exceed one-third of the total population of Jerusalem. Current and previous attempts to engage the Palestinians in the planning process are done through subjugation and suppression. The current planning does not meet the expansion needs of the Palestinians and has had a negative impact on the ability of the Palestinians to reside in Jerusalem.

2.9 The Status of Jerusalem in Israeli Planning Philosophy

The concept behind the planning of any city is based on the ideological vision for that city, its status in terms of the cultural and historical heritage of the nation and the country as a whole, its physical and spatial characteristics, and its special economic value and contribution to, or dependence on, the national economy. The special local resources of a city, which can give advantages to the population and the state, can have a direct impact on the city planning.

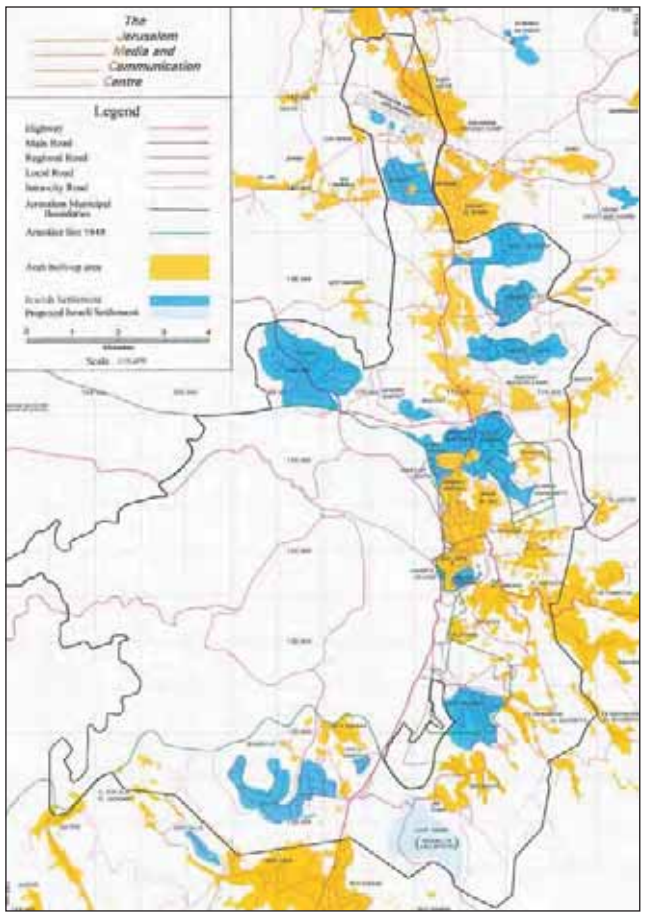
Thus, the planning of the city is both affected by, and affects, the historical, ideological, economic, social and political national status of the city. However, there are certain cities whose special characteristics give them a special status among other cities if they are directly linked historically to the very existence of the city and are vital for present and future aspiration of its people. This is what the Israeli planners try to impose when they deal with Jerusalem.

After close examination, it became evident that the Israeli planning strategy for Jerusalem is influenced by the following factors:

- The status of Jerusalem within the Jewish religious and cultural heritage. The Israelis claim that Jerusalem historically was the capital of the Jewish people 3,000 years ago and as such should regain the same status today. Other people's claim to the city before and after that date is completely ignored.
- In the historical, religious and political philosophy, Jerusalem is called Sahyoun (Zion). Consequently the Zionist movement based its name on its claimed historical connection of the Jewish people to Jerusalem.
- The attempt to link the Jewish revival by three interconnected components; religion, nationalism, and space. According to Israeli Jewish views, these components have ideological dimensions based on their political and religious claim to Palestine and Jerusalem.
- According to the Israelis, Jerusalem occupied a central geographic and historical position in the Jewish kingdoms (especially Yehuda and Benjamin), a position they aim to revive today by creating new geopolitical facts on the ground.

The origins of the Israeli planning philosophy for Jerusalem can be traced to their belief that the city represents their historical, ideological, and religious heritage. Consequently, their current planning for Jerusalem seeks to erase its long history, especially that of the Islamic periods. However, it is clearly evident that such attempts cannot succeed as most of the present architectural forms were the product of later periods of rule and not the period of previous Jewish control of the city. Nevertheless, the Israeli authorities continue their search for any historical and archaeological evidence of their presence in Jerusalem. Meanwhile they deal with all other peoples or civilisations as occupiers and invaders to their God-given land. Therefore, all the changes to the character of Jerusalem in form, content, and history are carried out with the intention of proving the Jewish ideological and existential link with Jerusalem and ensuring the continuity of Jewish presence through Israel's current political policies.

Since the occupation of Jerusalem and the Old City in 1967, the Israeli authorities started the preparation of a new Master Plan to include all the expanded areas including the Old City. The Jerusalem Master Plan, 1968, included special instructions/laws related to the Old City. The Israeli Municipality of Jerusalem prepared a local plan for the Old City and its environs in 1969 entitled ٩/م ع which was deposited for objections in 1970 and included 10,940 dunums. The Plan was approved and endorsed in 1976. The Plan included building restrictions in the areas surrounding the Old City (Silwan, Ras al-Amud, al-Tur, al-Siwaneh, Wadi al-Joz, Sheikh Jarrah). The Plan also included the need for the protection of the Old City and prohibition of any new construction. Any building must be according to an approved



Map 12: Effect of the Israeli occupation on housing and the residents (1967-2001)

detailed plan and should not affect the character of the Old City and should not exceed the height of the Old City walls.

The Israeli plans were based on the confiscation of large areas of Arab land including areas around and close to the Old City, the city centre and neighbourhoods. This aimed to facilitate the Jewish settlements and to create a permanent transformation of the city's urban character. One of the most serious developments after the war was the decision implemented on June 28, 1968, to completely demolish the Harat al-Maghariba (the Moroccan Quarter); the quarter was dynamited after only three hours' warning to its residents to leave. This demolition was carried out to enlarge the open area around the "Wailing Wall," known as al-Buraq Wall to Moslems. Later, the Israeli authorities announced their confiscation of 116 dunums in the Old City which included Haret al-Maghariba, al-Sharaf, al-Mydan, and parts of the Armenian quarter. The confiscated areas included 700 historic stone buildings containing 437 workshops and 1,048 homes inhabited by 6,000 Palestinians. It is important to note that there were only 105 Jewish properties in the area before 1948.

2.10 The Israeli 1968 Master Plan for Jerusalem and the Old City

After the occupation of Jerusalem in 1967, an Israeli decision was made to annex East Jerusalem and unify it with West Jerusalem. A planning team started to prepare a Master Plan for the "Unified Jerusalem." While the Plan was not officially endorsed, nevertheless it still represents the base for planning and development policy until now.

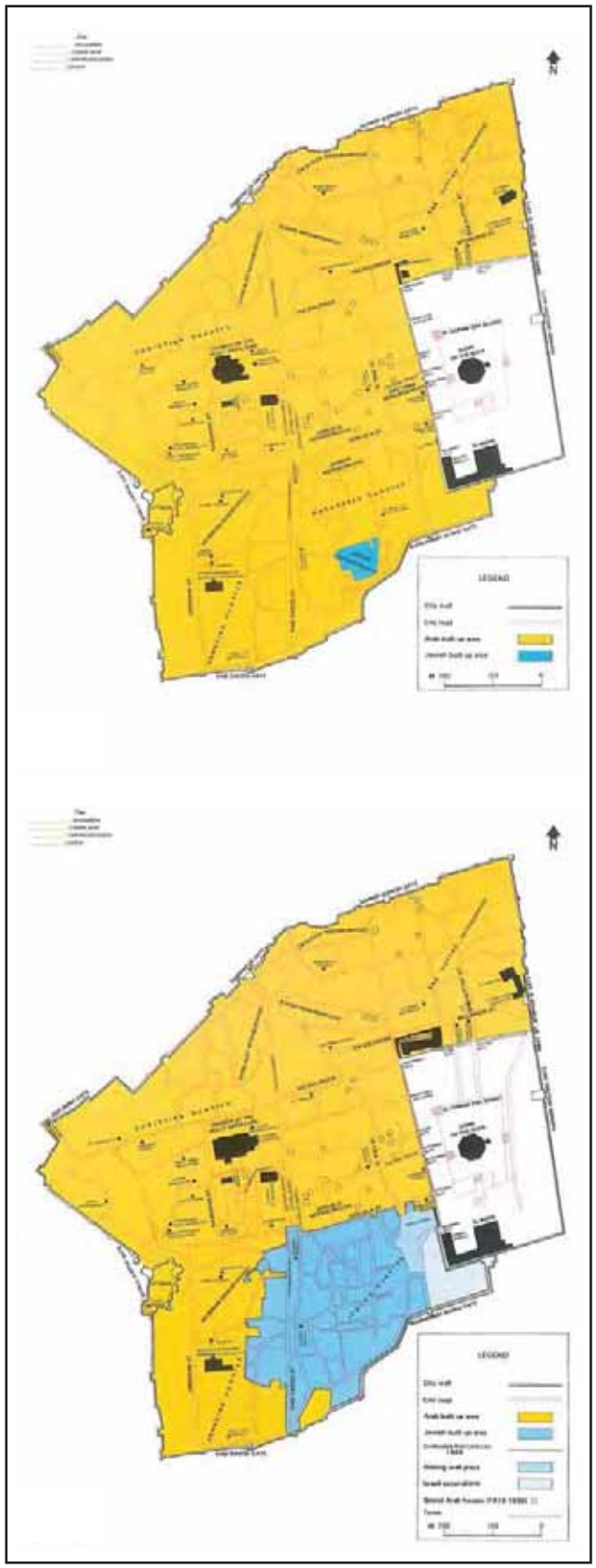
The preparation of the 1968 Master Plan began even before 1967. The Israeli authorities started the Plan preparation in 1964, and continued after 1967; it was technically completed in 1970. One of the central directives which constituted the main planning principal of the Isreali "Plan" was the sacred nature of Jerusalem and the need to safeguard it through the protection and improvement of its religious and historic sites.

One of the main objectives of the Plan regarding protection of the Old City is the need to preserve the "visual" value which gives Jerusalem its special character. The Old City is defined as the historic core and the cultural centre of the city, particularly the areas surrounding it. The Plan considers the Old City and its environs as one special planning unit that should be protected to achieve the protection of the cultural value of the Old City as a holy site for visitors and pilgrims while creating a road network that surrounds and services the Old City without penetrating it.

According to the Plan, the Old City would be primarily restricted to religious institutions, while allowing it to be used as a special residential area. Most vehicle entry is prohibited except for public services and security needs. The Plan allowed for landscaped areas around the Old City walls with access through pedestrian routes from the new centre to the Old City. Regional and international organisations would be reinstated, and tourist facilities provided.

After confiscating the land to the southwest of the Old City, the Israeli municipality established what later became known as Haret al-Yahoud (the Jewish quarter). In clear defiance of international law for the preservation of cultural heritage and the responsibility of the occupier to protect it, hundreds of valuable historic buildings were destroyed and replaced by huge modern residential and commercial complexes, incompatible with the historic fabric and character of the city, and for the exclusive use by Israelis. After more than 34 years, today these buildings still stand out as a foreign implant, alien to the distinctive traditional architecture of the Old City.

The Israeli plan divides the city into two priority areas for restoration; the first is the Moslem Quarter, extending to al-Buraq (Wailing) Wall, al-Maghariba



Map 13: The extension of the Jewish Quarter after 1967

(Moroccan) and al-Sharaf neighbourhoods. The Armenian and Christian Quarters were considered second priority for intervention. The prioritising was based on a study of derelict/deteriorating areas and the significance and urgency of their restoration and identified the need to prepare a detailed executive plan for the rehabilitation. The Plan outlined the restrictions on building use, limiting the height of buildings that were within a 200 to 400 metre distance from the Old City Wall to only three floors, a law that has not been observed by the Israelis.

It is evident from all the above that the approved plans prepared during the Mandate period, and later by the Israelis, dealt with the Old City as central to the planning of Jerusalem as a whole. It allowed for directives and restrictions that should be followed in the preservation and revitalisation process for the Old City and should be considered and revised as needed to fulfil the Palestinian needs and interests.

2.11 Revitalisation of the Old City during the Past Century

During Jerusalem's long history, many of the buildings have either been restored or reconstructed. However, during the previous century, some private and public Palestinian institutions, as well as private citizens, have carried out restoration works themselves. Nevertheless, no authority has prepared thus far a comprehensive plan, either physical or developmental, which provides the necessary tools of intervention to achieve the revitalisation of the Old City. Limited restoration and rehabilitation works were carried out in the 1920s, particularly the higher Islamic Council's efforts to restore al-Haram al-Sharif buildings and the surrounding areas.

After the occupation the Israeli municipality of Jerusalem prepared through its technical arm, "the East Jerusalem Development Company," an intervention plan for the rehabilitation of the infrastructure in the Old City. This intervention caused serious damage to the urban fabric as a result of deep excavations. The situation was aggravated by the excavation for the "tunnel" underneath the western wall of al-Haram. Consequently, the municipality was forced to undertake certain structural consolidation works particularly in the buildings above the tunnel which had been immediately affected. Other maintenance and paving works were also undertaken by the municipality.

The Islamic *Awqaf* Department and its Department of Islamic Antiquities carried out restoration works during the 1980s for most of the Mamluk buildings in Bab al-Silsila. The Jerusalem Committee for Welfare and Development was also involved in the rehabilitation and maintenance of dozens of houses and residential complexes of buildings. In addition, restoration works were carried out by the churches in the Christian Quarter.

Since the mid-1990s, the Technical Office of the Welfare Association has been working on an extensive restoration/rehabilitation programme for emergency projects as well as for comprehensive housing renewal projects and adaptive reuse of historic buildings. The Programme's main objectives

are the development and revitalisation of the Old City. While focusing on the physical improvement of buildings and services and protection of the cultural heritage of the Old City, it aims to affect a change in the socio-economic conditions of the Old City and to improve the living conditions of residents and users. Through extensive surveys and sector studies, the team was able to prepare a comprehensive revitalisation plan for the Old City, the first-ever produced by a Palestinian side. The Plan is based on the thorough analysis and diagnosis of existing physical, environmental, cultural, economic, social, and institutional conditions, and identification of needs and priorities and puts forward proposals for the development and improvement of each sector. It is hoped that this plan will initiate an effective, much needed, revitalisation process for the Old City.

2.12 The Old City and UN Resolutions

It is possible that no other city in the world is the subject of so many UN resolutions as Jerusalem. As many as 60 resolutions were passed, some related directly to the city of Jerusalem and others mentioning Jerusalem as part of the Palestinian occupied areas. According to international law, Jerusalem is still considered "occupied territories" and many experts in international law consider that UN Resolution 181 that was passed in 1947 for the partition of Palestine gave Jerusalem a special status. This law is still valid in spite of the occupation and the subsequent physical and political changes inflicted on Jerusalem by the occupier. UN resolutions dealing with Jerusalem can be divided into those issued by the General Assembly, by the Security Council and those dealing with the protection of cultural heritage issued by UNESCO. The UN resolutions dealt with Jerusalem either as part of the occupied territories, as a special city that is occupied, or only as an Old City, especially its religious and holy sites.

Among the most important resolutions for Jerusalem was UN Resolution 181 issued by the General Assembly in 1947 for a plan to partition Palestine. Part III of this Resolution concerning the 'City of Jerusalem' states:

"A. SPECIAL REGIME

The City of Jerusalem shall be established as a *corpus separatum* under a special international regime and shall be administered by the United Nations. The Trusteeship Council shall be designated to discharge the responsibilities of the Administering Authority on behalf of the United Nations."

"B. BOUNDARIES OF THE CITY

The City of Jerusalem shall include the present municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern, Bethlehem; the most western, Ein Karim (including also the built-up area of Motsa); and the most northern, Shu'fat, as indicated on the attached sketch map (Annex B)."

Over the years more UN resolutions followed, provoked by Israel's constant attempts to change the status of Jerusalem, and called upon Israel to stop

all illegitimate activity in the city. Furthermore, UNESCO has continued to urge Israel to preserve the cultural, religious and historic heritage, condemning Israel when it violates international law. Following the occupation of Jerusalem, the Director General of UNESCO appointed a representative to monitor Jerusalem's historic sites and record any violations that might threaten them. In 1981, the Old City and the Wall were included in UNESCO's World Heritage List, and were later added to the 1982 World Heritage in Danger List. In 1998, Israel forbade UNESCO's representative from visiting Jerusalem. This ban was still in force at the time of publication. See UN and UNESCO resolutions for Jerusalem:

www.un.org/Depts/dpa/qpal
www.domino.un.org/unispal.nsf
www.unesdoc.unesco.org

Part II

Description and Analysis of Existing Conditions in the Old City

DESCRIPTION

Existing Conditions and Analysis; Summary of Sectoral Studies

Part II aims to summarise the sector studies and surveys carried out by the planning team and the various consultants. The studies describe the existing conditions, problems and obstacles in addition to future potentials. The studies assist in putting forward realistic proposals based on factual analysis of the situation. It is possible that some of these proposals can be implemented within available resources and according to priorities. These studies created a database for all relevant information of the Old City in addition to assisting the preparation of the revitalisation plan and its implementation.

The revitalisation plan's main studies focused on the following:

- Urban development, spatial distribution, and building use.
- Population characteristics and housing conditions.
- Social conditions.
- Economic conditions and the tourist sector.
- Institutional structures and role of local organisations in the Old City.
- The legal framework.
- Environmental conditions.
- Infrastructure and services.
- Traffic and transportation.

Analysis of each sector included:

- Description of the existing conditions.
- Rapid assessment based on study findings and consequences of lack of intervention to improve existing conditions.
- Identifying main problems and defining priorities.

Due to the variety of information sources and the difficulty in accessing theses sources, it was necessary to check the data continuously and follow up the progress in every sector by preparing annual reports based on documented charts, and entering the data in the GIS database established by the Technical Office.

The revitalisation plan incorporated all the relevant sectors that constitute the main components of any city. The condition of each sector was thoroughly described and analysed to determine its problems and needs in order to identify priorities for intervention before proposing solutions and vision for the future.

Chapter 3
Urban Analysis

3.1 The Area

Based on the 2002 Israeli definition, the area of the Old City of Jerusalem covers 900 dunums representing 0.7% of the total area of both East and West Jerusalem. The municipal jurisdiction area of Jerusalem has been expanding since 1963, especially after occupation and annexation by Israel. Consequently, the size of the Old City in relation to Jerusalem's total area became smaller. After the occupation of East Jerusalem, the Israeli authorities divided the city administratively along ethnic lines into eight quarters. These were in turn subdivided into 84 areas.

The Old City was considered one of these eight quarters which was subsequently subdivided into four areas, all named along religious/ethnic lines: Moslem, Christian, Armenian, and Jewish. The Moslem quarter is divided into three further parts: Eastern, Southern, and Middle, each of which is made up of a collection of harat (neighbourhoods). However, it is important to note that this description is very abstract and in spite of the existence of a Christian majority in the Christian quarter and a Moslem majority in the Moslem quarter, many Moslems live in the Christian quarter and vice versa. The so-called quarters are not physically partitioned and there is strong national, cultural and social integration between all groups.

The Moslem quarter is the largest in area, followed by the Christian and the Armenian quarters (Fig. 7).

The area of al-Aqsa Mosque, its surrounding space including Qubbat al-Sakhra (Dome of the Rock) plateau is about 140 dunums located in the eastern part of the Islamic quarter. In 1969, the area of the Jewish quarter did not exceed 5% of the total area of the Old City before demolition of the Moroccan quarter and its adjacent neighbourhoods and the subsequent expansion of what is now known as the Jewish Quarter.

Figure 7: Area by Quarters in the Old City

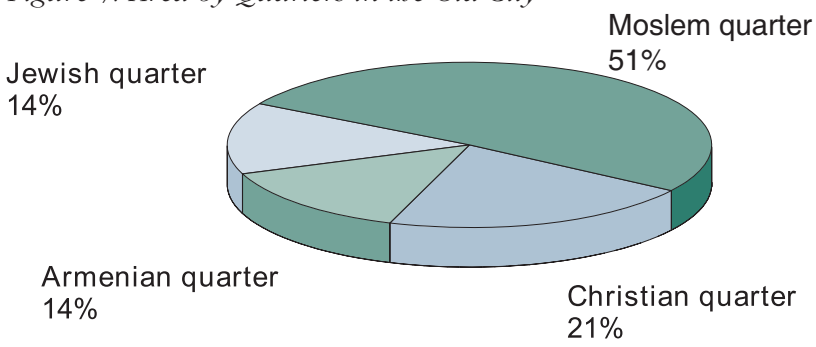


Table 2: Quarter areas in the Old City

Name	Area (*dunums*)	%
Moslem quarter	460	51.1
Christian quarter	192	21.3
Armenian quarter	126	14
Jewish quarter	122	13.6
Total	900	100

3.2 Architectural Styles Predominant in Jerusalem

The architecture of Jerusalem reflects through its forms, building styles and urban spaces, the various historic periods. This accumulative vertical and horizontal development produced the distinctive and unique urban fabric that gives Jerusalem its special characteristics.

The Roman-Byzantine Style

The Roman and Byzantine style emerged in Jerusalem as a result of the development of the Greek and Hellenistic architectural styles. This style is witnessed in the remains of buildings constructed during the reign of Herod found in Palestine and Jerusalem. Therefore, based on these remains, it is evident that these have the specific characteristics of the Roman architecture such as the semi-circular vaults, towers and massive stones (100-120 cm in height and 100-300 cm in length), with either refined framed or sharp cut edges, smooth or rough stone surface, as well as large polished floor tiles. While this style can be found in some old buildings such as the Church of the Holy Sepulchre, it is not prevalent in the Old City now.

The Umayyad Style

The period during which the Umayyad style prevailed is considered a transitory phase for the establishment of Islamic art and architecture in Jerusalem and its development from the Byzantine to Islamic Art. Consequently, the description of certain buildings as Umayyad is still disputed by a number of archaeologists and art historians.

Therefore, only Qubbat al-Sakhra (Dome of the Rock) and Qubbat al-Silsila (Dome of the Chain) can be considered as the best examples of the Umayyad style, particularly that most of what is left now of other palaces is only ruins. According to Hamilton, the only remains of the Umayyad period in al-Aqsa Mosque is its southern wall. Since Qubbat al-Silsila (Dome of the Chain) is the only one of its kind, and the unique design of Qubbat al-Sakhra (Dome of the Rock) is worthy of the spiritual and religious value of the site and structure, it is therefore difficult to find any special characteristics of the Umayyad style based on one building. Even if the rich architecture and distinctive artistic ornaments of such a building is an important school in itself that attracted numerous studies and publications over the centuries, it cannot be considered representative of any style. A sound methodology requires a detailed and comprehensive study of the Umayyad buildings in all the cities of al-Sham (known now as Syria). However, the presence of a variety of foliated and geometric ornamentation, and the abstract and symbolic mosaic decorations instead of various styles of Kufi calligraphy as well as finding 45 degree flying buttresses in barrel vaults, all indicate that the style is Umayyad in general, albeit not in detail.

The Crusade and Ayyubid Style

It is possible to distinguish between buildings from the Crusade period and those from different periods except for the Ayyubid structures as both styles developed over the same period and overlapped in many sites. Crusader architecture is generally typified by human and animal decorations related to Christ, saints and the Bible in addition to crossed vaults and what is known as the Faris (the horseman) vault, although these were later used in structures of other Islamic periods. Evidence of the Romantic style and architectural plans of basilicas with east-oriented niches shows that the buildings can be considered, with some reservations, Crusader.

Calligraphic inscriptions in the *Naskh* Arab script, a *Mihrab* (built-in prayer niche) with curved corners, ornamented column capitals and special richly decorated *muqarnasat*, huge pointed cross vaults, generally indicate the Ayyubid style.

However, the ability to distinguish between the Ayyubid and the Crusade periods presents insurmountable difficulties due to many Ayyubid-inspired changes carried out later on a number of Crusader buildings.

The Mamluk Style

The Mamluk style is the easiest to identify in the Holy City because of its special easily defined characteristics. This is also a result of a large number of buildings constructed during that period which conform to the architectural components and details which prevailed at the same time in Egypt and Syria.

These buildings are distinguished by the facades adorned with rosaces or *muqarnasat* and platforms (*makasel* or *masateb*), different stone colours (*ablaq*) and stone layers, calligraphic inscriptions in the Mamluk *thuluth* and *naskh* script, and the different engravings (*runuk*). Furthermore, Mamluk buildings are distinguished by entrance bull's eyes, extensive use of geometric and foliated designs on vaulted arches and attaching

these arches to the facades. Cross and fan vaults were also used as well as the other distinctive Mamluk architectural components such as madrasas (schools), ribat and turba (tomb) as well as ornamentation, mould decoration, and pointed balustrades.

The Ottoman Style

It is argued that Ottoman architectural features, particularly those used in Istanbul and other cities, also reached Jerusalem with the beginning of Ottoman building activities in Jerusalem. This in fact is not accurate as use of Mamluk style and features continued in Jerusalem, except for the cladding of the external walls of the Dome of the Rock with ceramic in place of mosaic. The special architectural features of the Ottoman style did not appear before the end of the 16th century. While this is unusual, it can be attributed to the strong Mamluk influence. The use of Ottoman style was slow and gradual but the change in the architectural technique and features can be clearly defined.

Generally, the coloured layered stone (*ablaq*) was not used in Ottoman buildings in Jerusalem. Any use of (*ablaq*) found in Ottoman buildings must be attributed to later Ottoman buildings in an attempt to revive the Mamluki style. Ottoman facades are generally less massive than the Mamluk with smaller stones. Ottoman architecture is also characterised by other features such as shallower domes, higher level entrance rectangular platforms, simpler *naskh* calligraphy and solid or ornamented stone round decorative elements.

Since the Ottoman rule of Jerusalem is rather long, these features cannot be generalised. The Ottoman buildings can be divided into three stages which are interconnected, overlapped and different. Most of the Old City *qantaras* (bridges connecting buildings) go back to the middle Ottoman period. These *qantaras* are simply built and the facades are also not decorated with Hajib arch and double Sanj (frame) arch, octagonal openings and double rectangular windows with circular openings.

The Modern Style (Second Half of the 19th Century)

After 1840, construction in Jerusalem stopped following the traditional building methods and followed a mixture of Eastern and modern western styles. During this period, many churches were built, using window frames protruding from the façade surface, and metal beams for roof support replaced vaults and cross vaults. Each building had its own distinguished character because all communities tried to contribute by introducing the styles prevailing in their countries. Although such practice was inappropriate to the tradition and spirit of local architecture, it did nevertheless represent an important phase in the architectural development of the city.

From the above, the following can be concluded:

The diverse architectural styles in Jerusalem varied according to the different historical periods.

Architectural styles developed according to political rule and the period during which Jerusalem was under that control.

New styles did not necessarily replace the previous ones but added to them (additions, new floors, etc.).

Most of the existing buildings in the Old City belong to the Mamluk or Ottoman periods, in addition to the modern Western style buildings which damaged the traditional urban fabric of the city.

The architectural styles differed according to the value of the building. There are certain valuable historic monuments while there are many simple historic residential buildings.

3.3 Condition of the Urban Fabric

A quick review of the urban fabric of the Old City reveals the following characteristics:

1. The Old City within its walls is distinguished from its surroundings by the shape of its buildings, their history, concentration, construction area and street networks. Moreover, the Old City Walls and valleys that surround it from three sides and the green area also contributed to create the special character and identity of the Old City.
2. The diversity between neighbourhoods and buildings in the Old City and its special character and identity does not necessarily unify the physical shape and structure of its various quarters as each has its own characteristics and identity. This internal distinction was influenced by many factors such as:
   a. The construction period.
   b. The architectural style of a building.
   c. The housing and population density.
   d. The distribution and shape of the religious centres.
3. Most building heights (89.8%) in the Old City are three floors except for the new Jewish quarter. Some of the buildings were constructed in phases or during different historic periods which results in a special character of a combination of styles within the same building or complex.
4. The influence of religious buildings distribution (al-Haram al-Sharif, Church of the Holy Sepulchre, and al-Buraq (Wailing) Wall on the distribution of services. This influence resulted in varied urban development in terms of use and density.
5. The inconsistency between the condition of the infrastructure (roads, water, sewage, and rainwater drainage networks) and the physical condition of buildings in the Muslem quarter. The infrastructure was rehabilitated to benefit all quarters, since these could not be separated, while the buildings were not restored or upgraded to be compatible with its environment, except in the Jewish quarter.
6. The division of the city into ahwash (residential complexes) in which each hosh (complex) comprises a number of housing units, has its own open space and one entrance leading up to the main road, resulted in disparate physical and social conditions within each hosh. Part of a hosh might have been renovated by individual initiative of the tenants or the owners, while the rest remained in a state of decay.
7. The restrictions imposed on new building construction inside the Old City since the Mandate Period (that are still valid) have been a contributing factor in preserving the Ottoman and the Mamluk architectural fabric. However, such restrictions forced many to expand their homes without an official permit. These additions were constructed with inappropriate building materials, and methods incompatible with the architectural and urban fabric of the Old City, with obvious damage to the building character and its cultural heritage value.
8. While the restoration of certain monuments and buildings of special historical value resulted in the preservation of some of these buildings, it also emphasised the disparity between these monuments and surrounding residential buildings.

It is evident according to this quick review of the physical condition of buildings in the Old City that the urban fabric is still relatively in good shape, although many buildings have

suffered physical and structural damage due to negligence, lack of maintenance and repair. According to the physical survey, there are at least 414 buildings which can be considered unfit and need urgent intervention to rehabilitate and modernise them to ensure its integration within a balanced well preserved urban fabric.

3.4 Physical Condition of the Old City Buildings

It is important to note that the information presented below may not be accurate because field surveys were based mainly on information obtained verbally from residents and users during the survey. This survey was conducted by OCJRP in 1999 It is also a sample of the information available from the GIS database.

1. A total of 3723 questionnaire forms were completed from the 56 modules /blocks (according to Old City division). The Jewish quarter and properties under the control of Jewish settlers were excluded from the survey. (*Map 14*)
2. Properties were divided into 3723 units further divided into 573 private properties, 717 Islamic waqf, 955 Church waqf, and 1237 Islamic family waqf. This was in addition to 78 buildings controlled by settlers outside the Jewish quarter and 197 owned by the municipality or the government or unidentified and hence not included in the survey.
3. The marketplaces comprise a high percentage of the Old City area. There are 1,682 shops (45.1 percent), 1,583 (42.5 percent) housing units, and the remaining 615 are religious estates, units controlled by Jewish settlers, or deserted. (*Map 15*)
4. The Old City has never, in its past history, been so densely populated. It was discovered that 3,147 real estate units are totally occupied or used, whereas 358 units are mostly deserted shops. They include 35 units in the Aftimos Market and the surrounding area of Harat al-Nassarah (Christian quarter), 24 in the Suq al-Qattanin, 27 in the Bab al-Silsila Market, 22 in Suq al-Khawajat, 14 in the Suq al-Lahamin, eight in the Bab al-Jadid (New Gate) Market, with the rest dispersed throughout the city. Despite the high degree of precision of these findings, caution must be taken as some units are occupied on temporary basis only and dependent on Israeli policy regarding the issue of citizenship. So, if these measures were relaxed, a gradual move from the Old City is expected, especially as some of the inhabitants already own property in the new quarters such as al-Ram and Dahiat al-Barid.

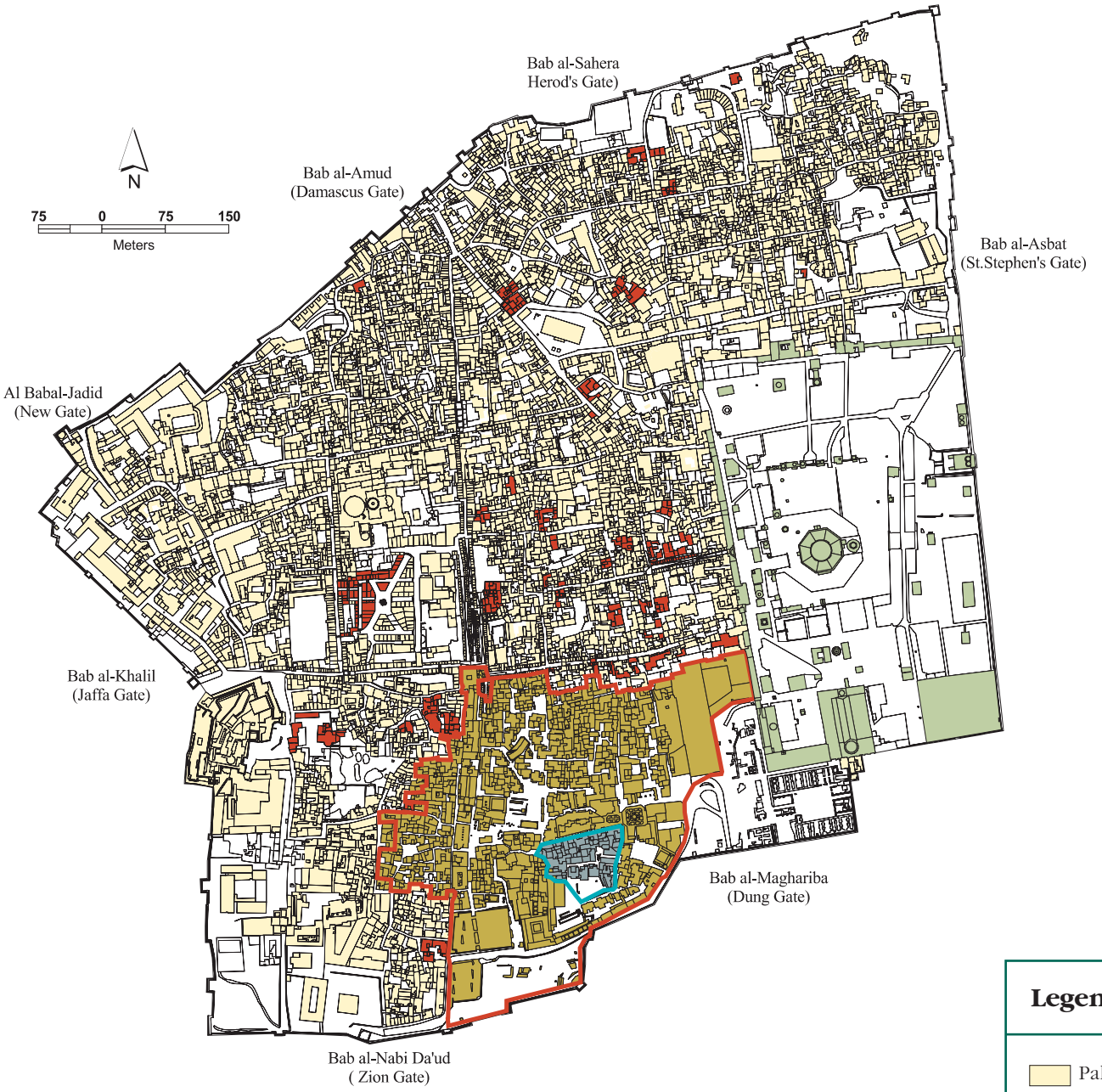
5. Field surveys indicate that 2,212 units are one-storey buildings, 1,026 two-storey buildings, 319 three-storey buildings, 38 four-storey buildings, and only three five-storey buildings. The commercial shops were considered a ground floor and were not included in the count. (*Map 16*)
6. Extensions to the buildings: These included 550 units of horizontal additions, 208 units of vertical additions, and 170 units of both types. This means an addition of 1,000 buildings distributed as follows: 45 additions of two storeys, 176 one storey, 253 one-room addition, 253 more than one room, 357 kitchens, 426 bathrooms, 172 balconies. In total, 44 percent of the real estate units in the Old City had additional construction during the second half of the 20th century. (*Map 17*)

7. The structural conditions: According to the field surveys of 3,723 units, structural conditions were found to be good, with 452 units in very good state, 1,971 in good state, 914 in medium state, 399 in bad state, and only 15 not good for use. This means that there is an urgent need for the improvement and salvage of about 414 buildings. (*Map 18*)
8. The physical state: Based on the same surveys which included 3,723 buildings, the physical state in the Old City was found to be worse than the structural state. This is due to the fact that some buildings were not originally intended for housing. Survey findings indicated that 335 buildings are in very good state, 1,493 in good state, 1,323 in moderate state, and 513 in bad state and requiring immediate intervention for repair and restoration. (12 buildings were not assessed) (*Map 19*)
9. Services: Basic services are available in almost all the Old City quarters, especially after the Israelis carried out comprehensive infrastructure reform. 3,547 buildings were supplied with electric power, 2,646 with running water, and 2,289 connected to the sewage network. It was also found out that 1,773 units have kitchens, 1,595 units have individual toilets, and 1,253 have bathrooms. The Arab residents of 2,865 units were satisfied with the standard of services, while the residents in 390 units were not.
10. Open courtyards: There are 1,087 open courtyards in the city (out of 1,581 residential units). We counted more than 100 private ones and 244 upper-level ones. Our surveys indicated that about 80 were covered.
11. The Mashrabyas (Oriels!): 200 mashrabyas of different shapes and sizes were located, all in bad state. (Insert photo: mashrabyal in Al Madrasa Al Taziyya)
12. The Arcades: 224 arcades of different shapes and sizes were identified.
13. Roofs: There are 2,752 level roofs, 807 dome-shaped, and 271 pitched roofs. The roof construction materials used, according to outer appearance, are distributed as follows: 284 roofs are stone paved, 1,046 cement layered, 67 are metallic roofs, 22 wooden, and 271 brick. It is important to take into consideration that some cement roofs cover other types of roof. (*Map 20*)
14. Ceilings: Surveys revealed that 1,498 ceilings are level, 376 are internal dome-shaped, 91 wooden, 289 raised on iron props (*dawamer*). There still remain 1,556 ceilings with crossed and 1,092 with barrelled vaults. (*Map 21*)
15. Floors: It was evident that building floors, in comparison with other sections, have greatly changed during use over the years. A total of 431 mud floors were located, 2655 modern cement tiles, 235 ceramic tiled floors. A total of 212 floors with tile carpets were also located, and 726 stone tiled. (*Map 22*)
16. Historical Periods according to field surveys: *see Table 3* (*Map 23*)

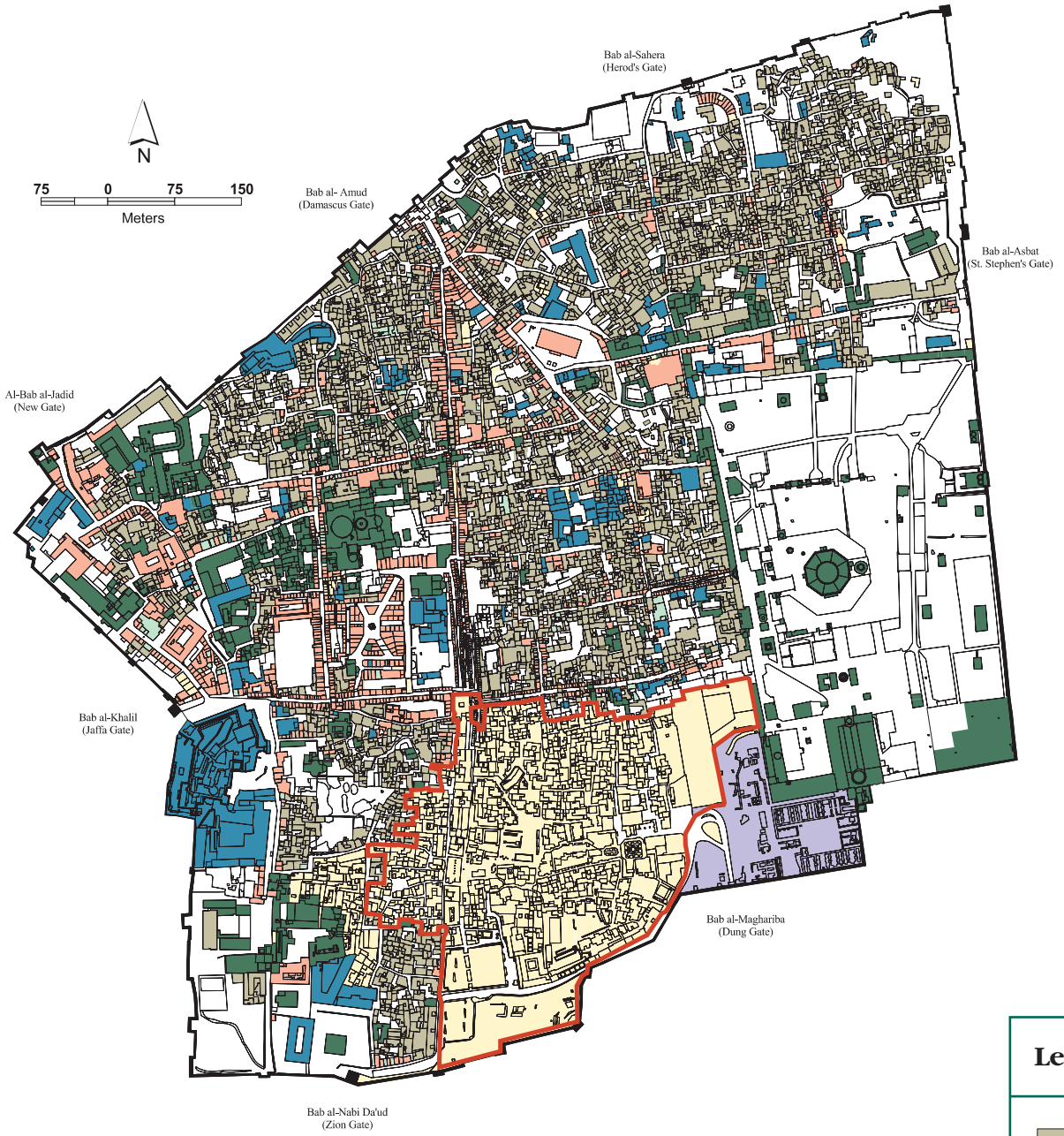
Table 3: Historic Periods of Buildings

Period:	Approx. Units:
Roman	15
Byzantine	70
Umayyad	11
Abbasid	10
Fatimite	13
Crusader	171
Ayyubid	58
Mamluk	198
Early Ottoman	1,088
Late Ottoman	1,970
Mandate	338
1948-1967	397
Post-1967	733

Map 14 The Base Map Used in the Survey



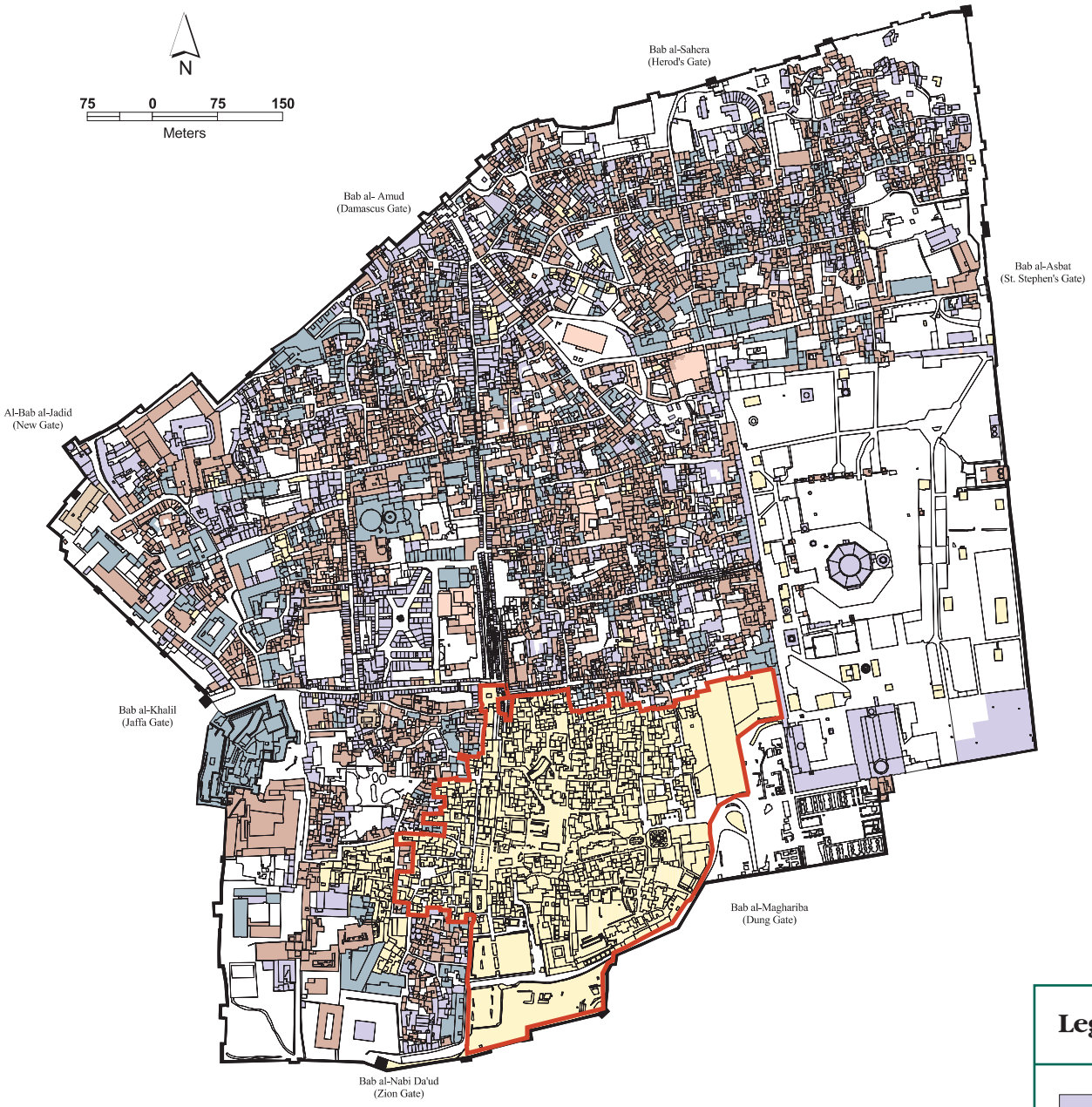
Map 15 Current Use of Buildings



Legend

- Residential
- Religious
- Commercial
- Public
- Closed
- Archeological Site
- Not Classified
- Jewish Quarter

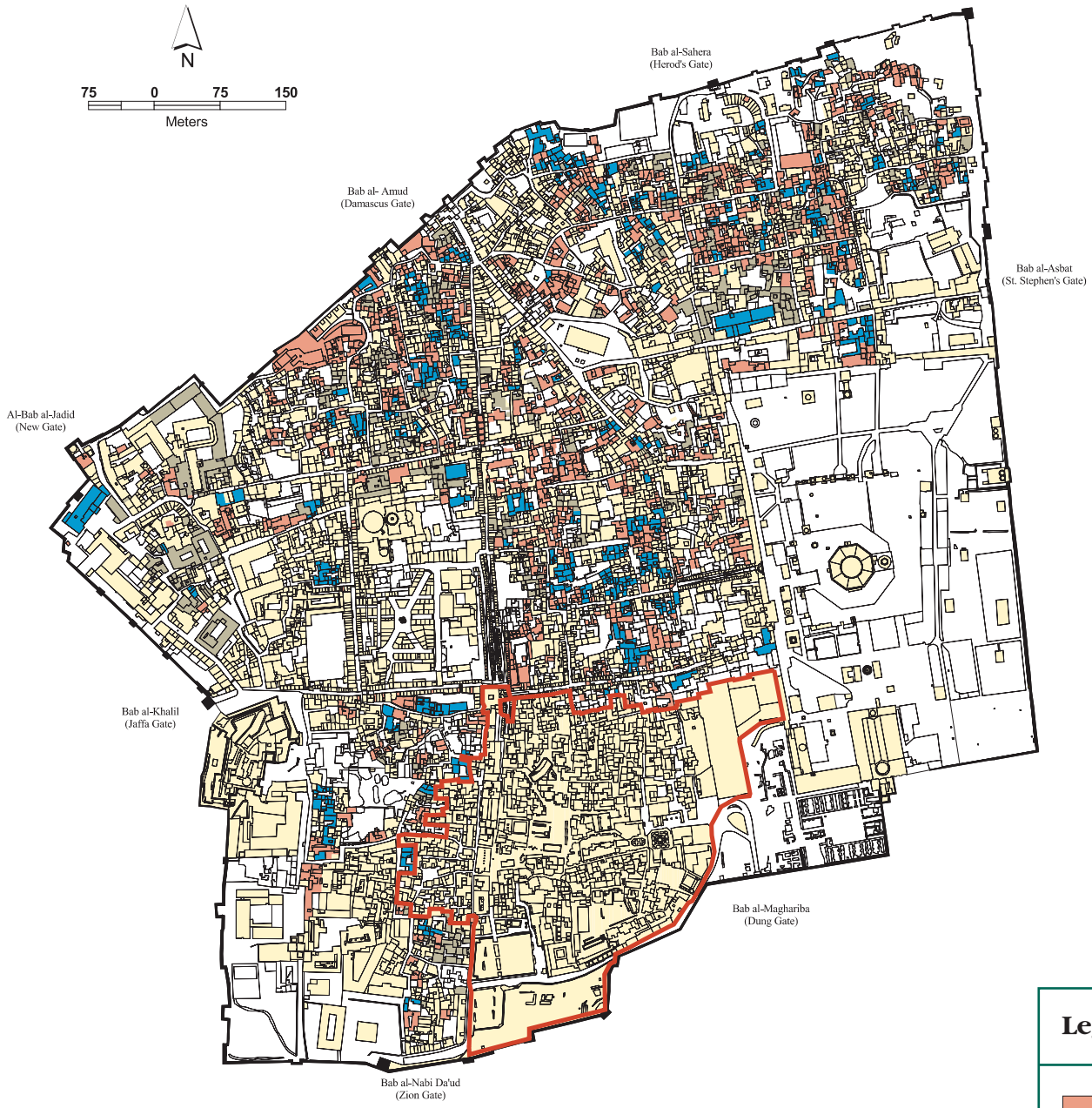
Map 16 Hieghts of Buildings



Legend

- One Story / Level
- Two Stories / Levels
- Three Stories / Levels
- Four Stories / Levels
- Five / Levels
- Not Classified
- Jewish Quarter

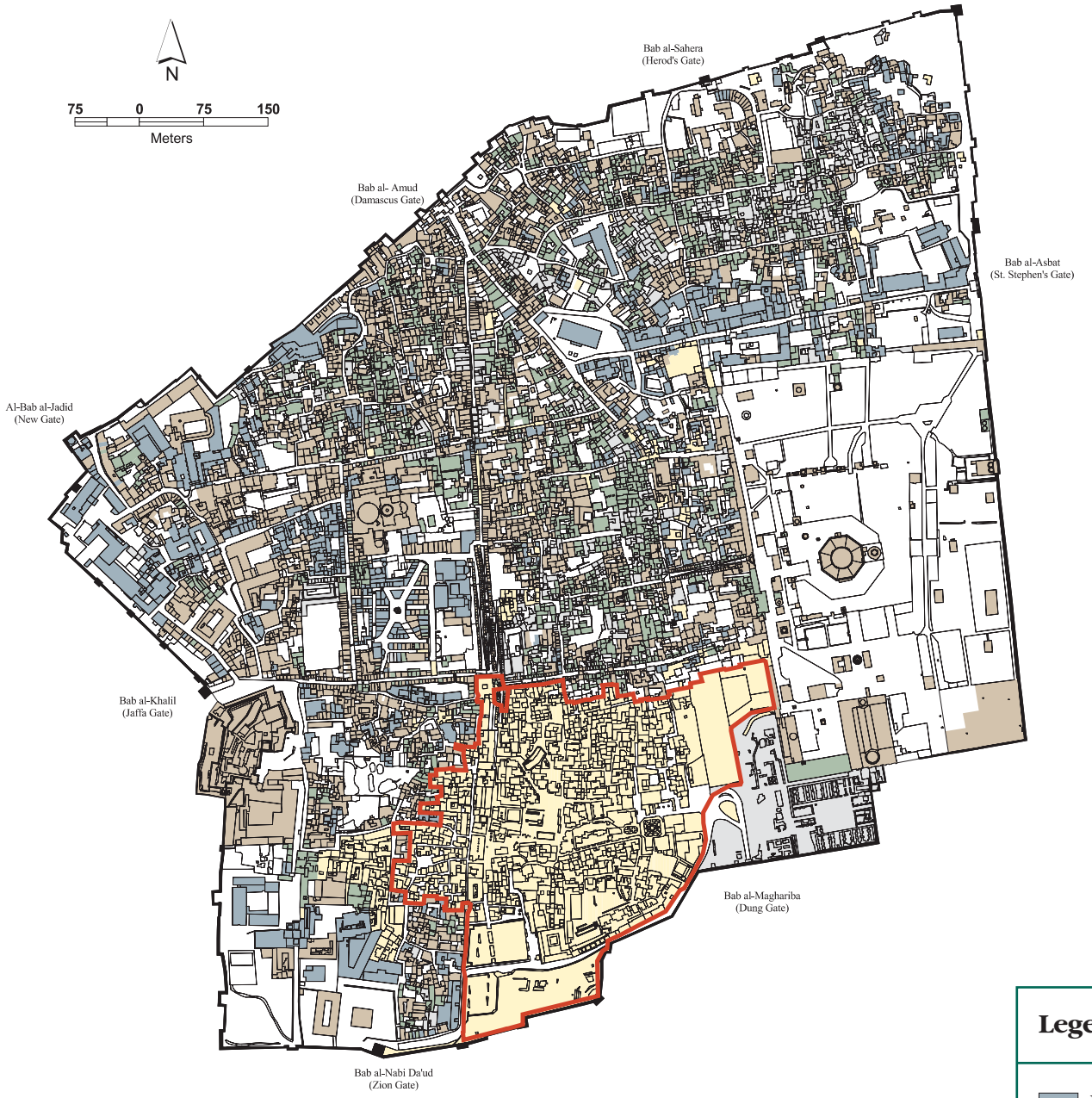
Map 17 Types of Additions to Buildings



Legend

- Horizontal
- Vertical
- Horizontal-Vertical
- No Additions
- Jewish Quarter

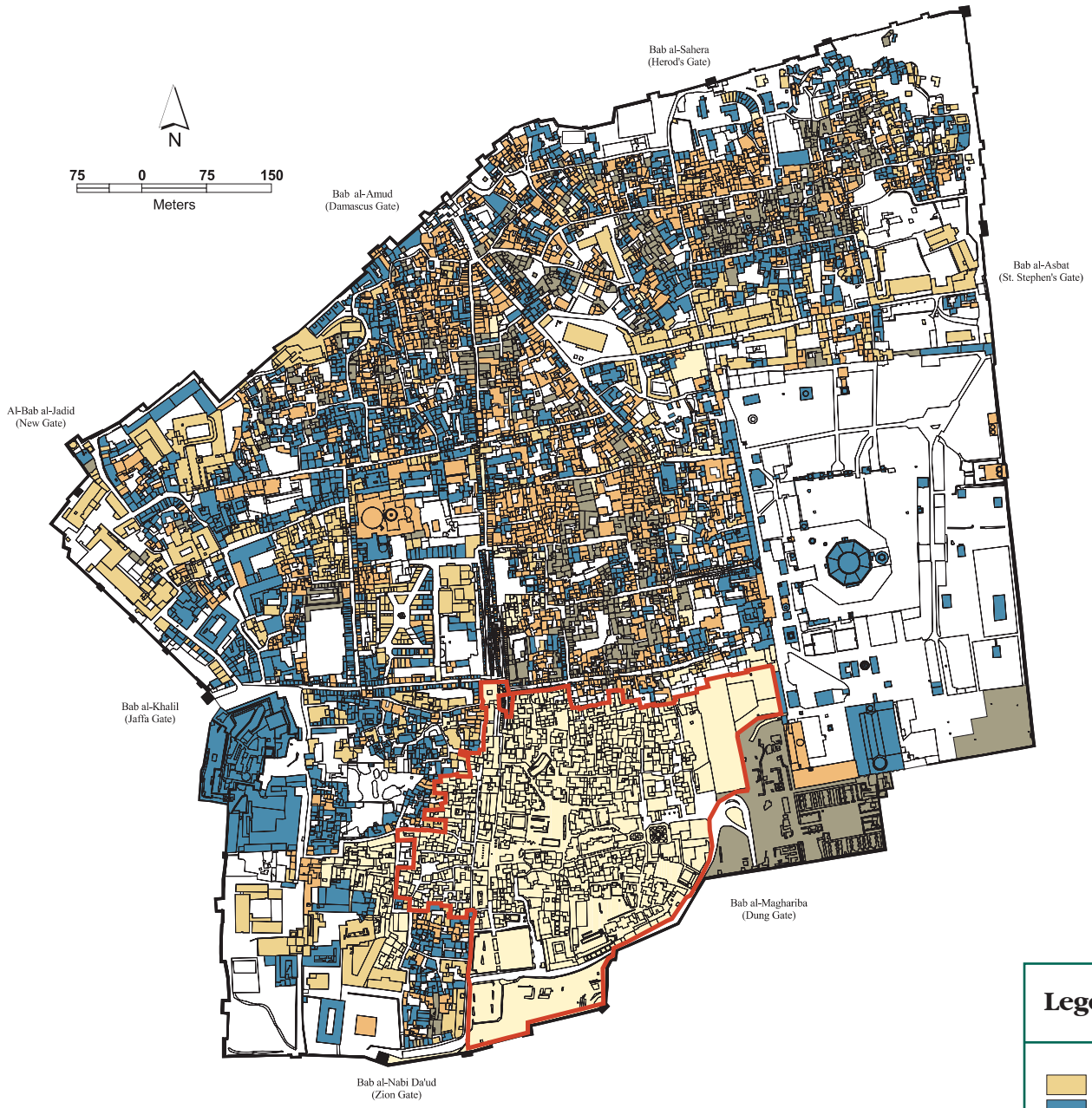
Map 18 Structural Conditions of Buildings



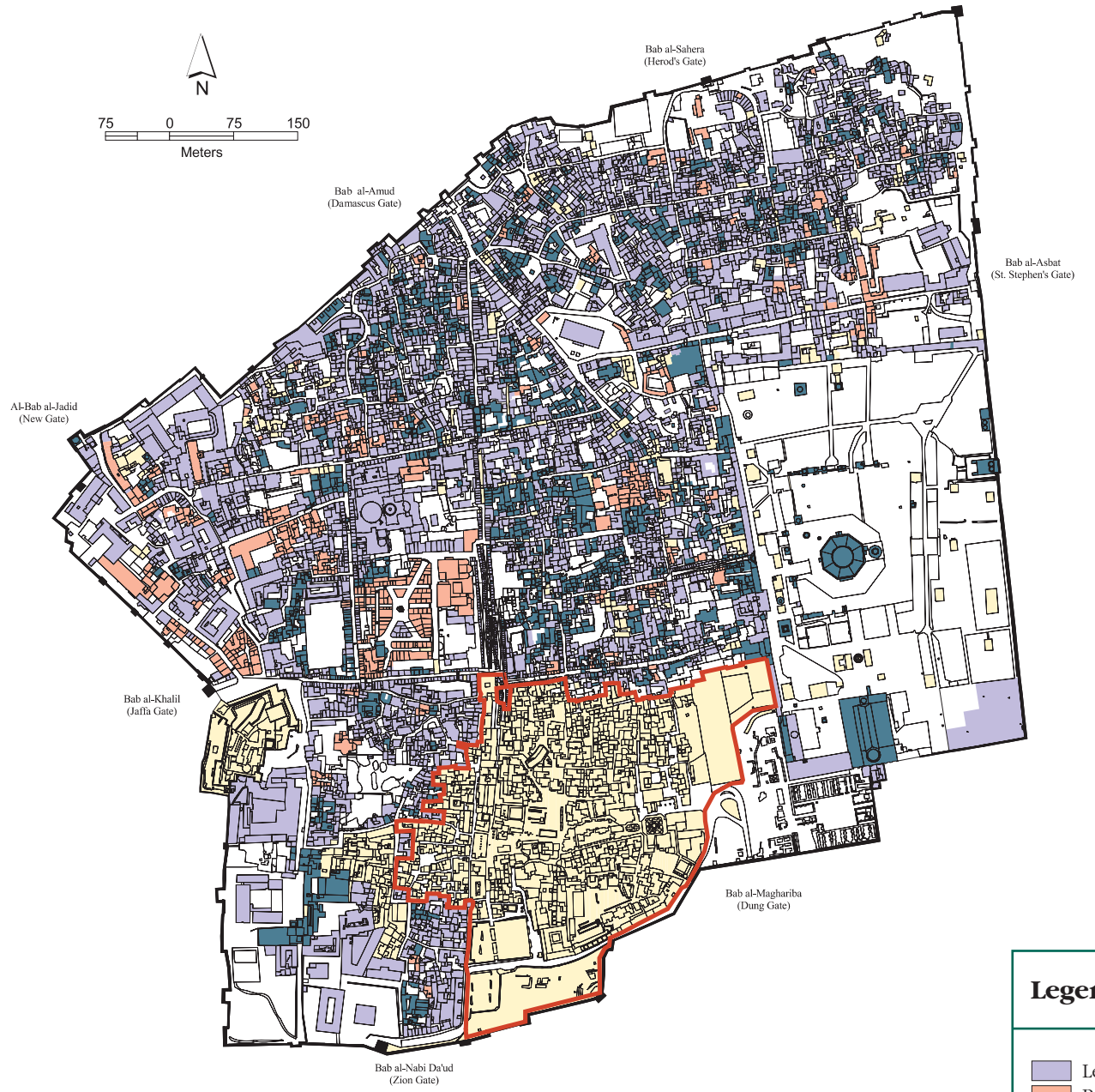
Legend

- Very Good
- Good
- Satisfactory
- Bad
- Not Classified
- Jewish Quarter

Map 19 Physical Conditions of Buildings



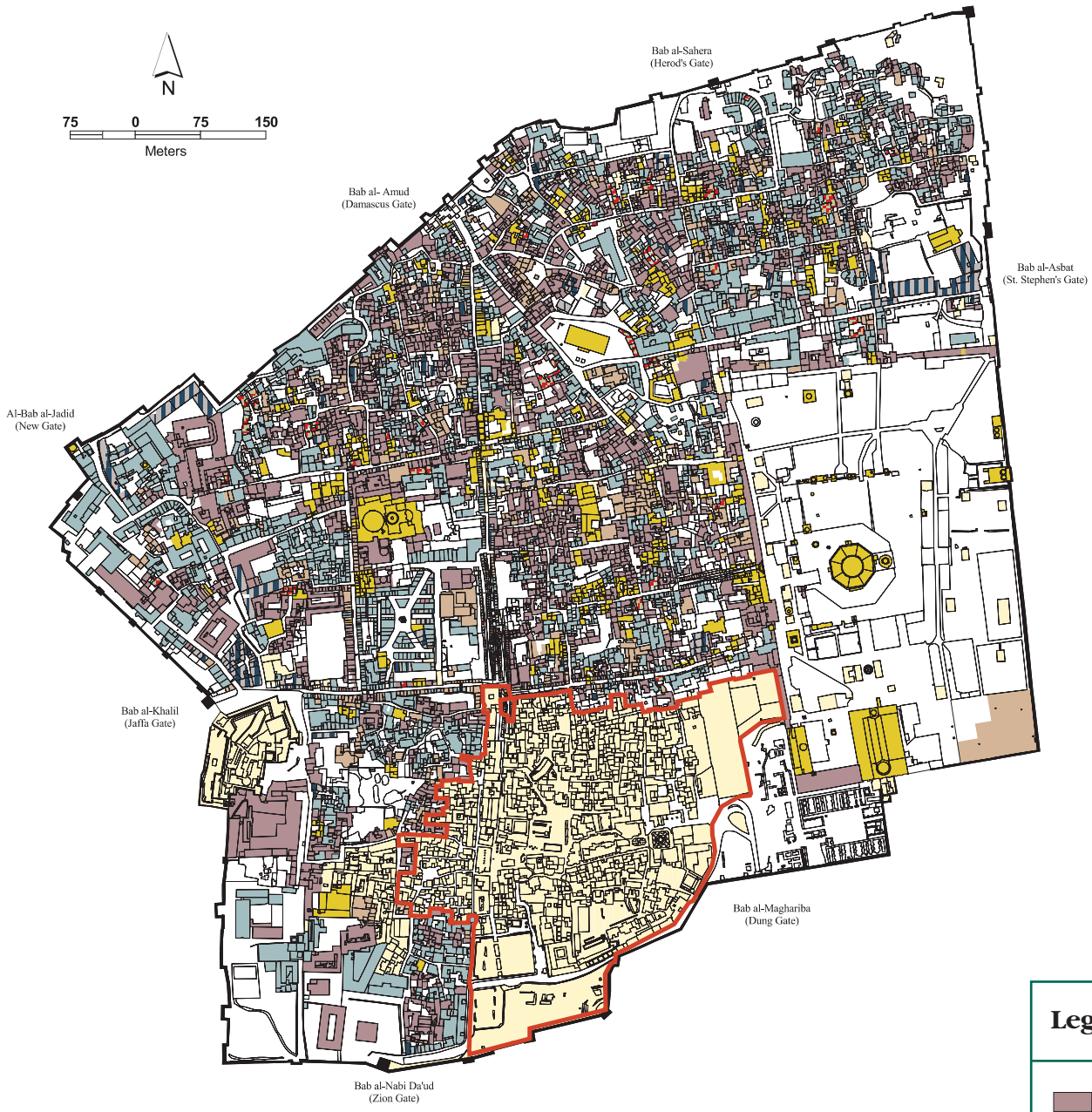
Map 20 Types of Roofs



Legend

- Level
- Pitched
- Domed
- Not Classified
- Jewish Quarter

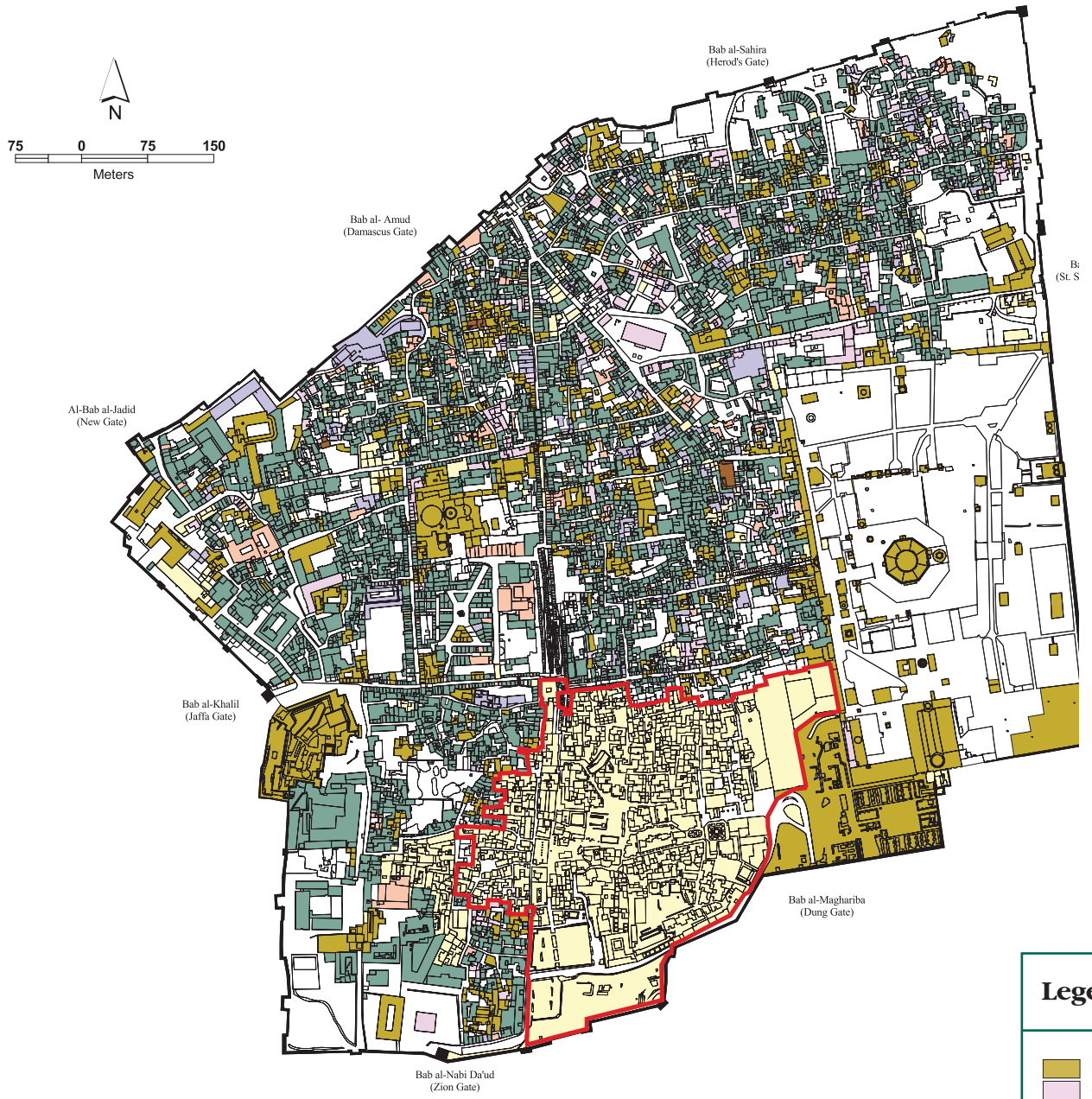
Map 21 Types of Ceilings



Legend

- Cross Vaulted
- Barrel Vaulted
- Domed
- Level
- Level with Iron Supports (I-section)
- Wood
- Not Classified
- Jewish Quarter

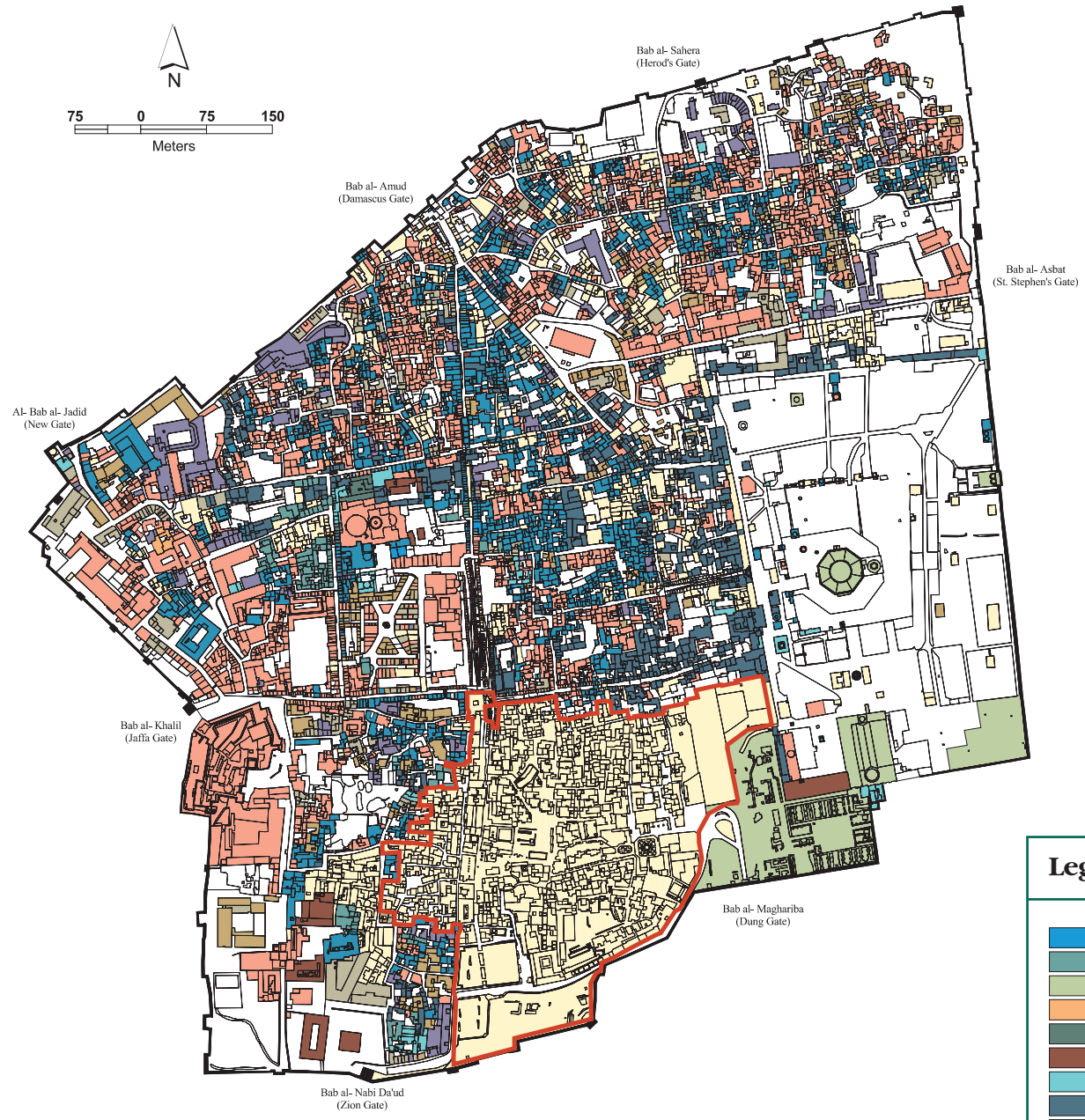
Map 22 Types of Floors



Legend

- Stone Tiles
- Carpet Tiles
- Cement Tiles
- Ceramic Tiles
- Cement
- Mud
- Not Classified
- Jewish Quarter

Map 23 Historic Periods



Legend

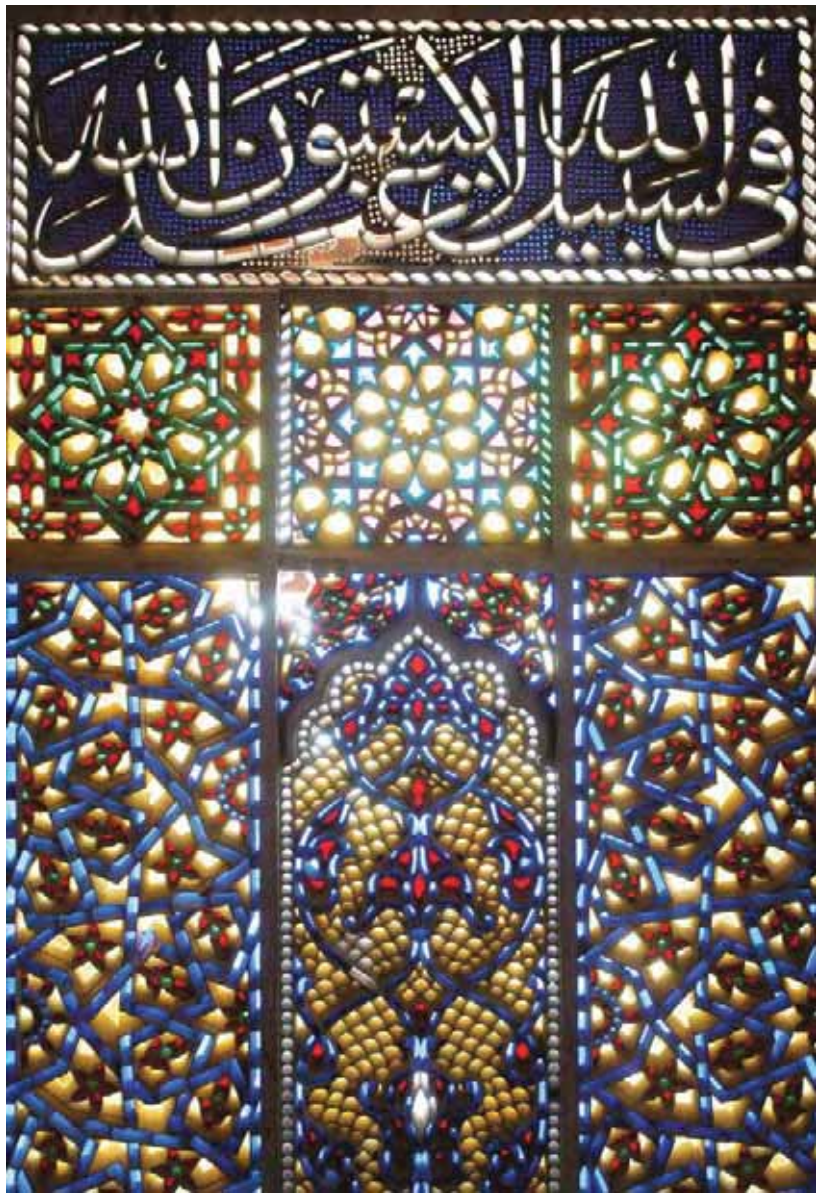
- Roman
- Byzantine
- Umayyad
- Abbasid
- Fatimid
- Crusader
- Ayyubid
- Mamluk
- Early Ottoman
- Late Ottoman
- British Mandate
- 1948-1967
- Post 1967
- Not Classified
- Jewish Quarter

3.5 Factors Affecting Urban Expansion Around the Old City

The Old City was the nucleus from which Jerusalem developed. During the 1948 war, Jerusalem was divided into two parts: an Arabe part (East Jerusalem), which included the Old City, and was controlled by Jordan, and the Israeli part (West Jerusalem).

In 1967, Israel occupied East Jerusalem including the Old City and subsequently annexed the occupied part and subjected it to Israeli laws. It is important to note that the area annexed by Israel did not only include the 6,000 dunums which was under the jurisdiction of the Jordanian municipality of Jerusalem but also included an additional area of 70,400 dunums. This area came under the control of the Israeli municipality of Jerusalem, which expanded its control in 1968 over 108,000 dunums, and further expanded in 2002 to reach an area of 126,400 dunums. This administrative spatial expansion became the basis for Israeli and the Palestinian urban expansion in Jerusalem. The expanded areas included Palestinian villages such as Beit Hanina, Sur Baher, al-Issawiyya, Kufr Aqab which was not previously within the borders of Jerusalem. The Israeli objective was to provide additional areas for their future expansion in Jerusalem and therefore included these villages with their surrounding areas within the municipal borders. Thus, the expansion of the New City was carried out to achieve strategic-demographic objectives to guarantee total Israeli control of Jerusalem through:

1. Setting up a geo-political and geo-demographic equation to ensure that the percentage of the Palestinian residents in Jerusalem would remain below 30 percent of the total population.
2. Securing political and administrative centralisation for Jerusalem by moving all governmental organisations into the city, including East Jerusalem. For that purpose, a government complex was built next to the Hyatt Regency Hotel, which further strengthened the bond between the Jewish neighbourhoods in West Jerusalem and the Hebrew University on Mount Masharef, while obstructing Arab urban development on the Nablus-Jerusalem road axis.
3. Establishing a belt of Israeli settlements on the outskirts of the expanded Jerusalem. This belt was constructed in two stages, the first creating new neighbourhoods such as French Hill, Ramat Eshkol, and Givat Hameftar followed by other settlements in Neve Yaacov, Gilo, and Ramot. The second stage saw a another belt of settlements outside the City in Ma'aleh Adumim, Pisgat Ze'ev, Avir Yaacov, and Gush Etzion.
4. Reinforcing these settlements by connecting them via convenient transport, facilitating travel between them, and securing their physical urban continuity, while dissecting and fragmenting any Palestinian urban development and expansion.
5. Intensifying the Jewish presence in the Old City by demolishing the quarters of al-Maghariba and al-Sharaf, driving their Arab inhabitants away, building new Israeli homes, and replacing the original Palestinian residents by Jewish settlers.
6. Israeli expansion in different directions in Jerusalem, increasing the Jewish population to reach 454,600 in 2001.
7. Restricting Palestinian urban expansion so that it could not form a unified ethnic unit, and restricting the Palestinian population percentage to less than 30 percent of the total population of Jerusalem (215,400 Arab Palestinians in 2001).



The post-1967 period was marked by the Israeli use of force and authority to impose its rule and a different "urban" reality. Vast areas of occupied Arab lands which had been annexed after 1967 were confiscated. Fifteen new exclusive Jewish neighbourhoods were built on the a confiscated area of 25.000 donums . By 1993, there were an estimated 45,000 residential units. However, and in spite of this policy, the urban structure of Jerusalem continues to be divided into Palestinian areas and Israeli ones. Palestinians still resist Israeli dominance by building new commercial and service centres, even if some services are duplicated, to meet the Palestinian population growth and the increasing needs in Jerusalem.

Table 4: Population growth in Jerusalem between 1967-2001 according to population groups (thousands) within the Israeli delineation of the borders.

Year	Arabs/Palestinians	Jews/Israelis	Total
1967	68.6	197.7	266.3
2001	215.4	454.6	670.0

These conditions led to establishing an urban and functional structure distinguished by:

1. Expansion of Jerusalem into a model central city with a historic heart, the Old City, with residential neighbourhoods provided with secondary commercial and services centres.
2. Creating an urban continuity starting from Bethlehem area and ending with Ramallah city on a north-south axis, and from Lifta and Deir Yassin in the West until Khan al-Ahmar to the east. This urban sprawl covered a built up area of 60,000 dunums, of different densities and uses.
3. Introducing different building styles and new neighbourhoods varied in form, density and height, making it easy to distinguish Palestinian neighbourhoods from Israeli. This can be attributed to the fact that Israeli neighbourhoods were built according to governmental initiative, whereas Palestinian neighbourhoods usually expand according to private initiatives.

According to available data, 61% of the area that falls under "Jerusalem jurisdiction" is utilised.

It is evident that despite Israel's formal policy of Judaization, some areas, equivalent to half the area within the jurisdiction of the Jerusalem municipality, are still vacant, part of which could be developed and the rest to be preserved green areas. However, after studying the land use distribution of East Jerusalem, an area equivilant to 70,400 dunums, annexed to the Jerusalem municipality after 1967, it is evident that an area of 37,348 dunums is outside the planning area, while 23,548 dunums have been confiscated for building the Jewish settlements "neighbourhoods." Only 9,504 dunums were designated for Palestinian construction.

*Table 5: Distribution of land use in Jerusalem according to Israeli definition of municipality boundaries**

Building and Land Use	Area (dunums)	%
Housing	44,540	35.2
Industry and crafts	4,260	3.3
Organisations	5,240	4.1
Mixed	2,680	2.1
Hotels & tourism	780	0.6
Public gardens & parks	16,113	12.7
Special	3,813	3.3
Total	77,426	61.3
Open agricultural areas	48,974	38.7
Sum total	126,400	100

*Source: Certified structural plans in Jerusalem 1999.

The years 1967-1999 were marked by rapid and organised development to create new political, urban and demographic facts on the ground in Jerusalem to ensure total Israeli control and sovereignty in the city and subjugate Palestinians to their rule. This policy was based on the concept of action/reaction and not of rational planning, aimed at addressing the needs of the population as both side struggled for control of Jerusalem. The difference is that the Israelis are armed with the power, resources, and command, and therefore were able to develop the urban space to influence the future of Jerusalem, while the Palestinians struggle was based on mere reaction as they have no power or control. Thus their fight for survival is usually short term and basically aims to confront the total Israeli control of their lives and destiny. There is no doubt that the financial resources and the economic growth created by both the Palestinians and the Israelis has contributed to the development of Jerusalem, as both continued to develop and grow in Jerusalem regardless of the rivalry that accompanied this development and the disparity of their urban expansion.

This period witnessed radical changes in the Old City in comparison with the preceding period. It began with intensive Jewish settlement activities in the Old City through the building of the Jewish quarter (expanding the original much smaller Jewish neighbourhood) in the vicinity of al-Buraq Wall on the ruins of al Maghariba (Moroccan) quarter, al-Sharaf, and

al-Mydan neighbourhoods as well as the ruins of Nabi Da'ud neighbourhood,

During this period the Israeli authorities embarked on an extensive rehabilitation project for the infrastructure and service networks (roads, water, drainage, telephone and electricity) in addition to the restoration of the Old City wall and gates. The Israeli occupation authority did not include restoration of buildings in its improvement and development programme in the Old City. A road network was also constructed connecting the outskirts of the city with the Old City, in particular Road #1 which crosses the city from the north to the south linking Ramallah with Bethlehem via Jerusalem. However, during this period and particularly after the 1987 Intifada, and the start Israel's siege of Jerusalem, both the city of Jerusalem in general, and the Old City in particular, suffered from losing their role as the central economic and administrative Palestinian centre. Meanwhile, the Israeli authorities enhanced the role and centrality of Jerusalem to Israel by moving all Israeli official institutions to Jerusalem and continuing the expansion of Jewish neighbourhoods within the municipal boundaries of Jerusalem this further strengthened the Israeli urban development of Jerusalem and widened the gap between the development of the two communities.

Factors that affected urban expansion around the Old City:

1. Population growth.
2. Promotion of the centralisation of Jerusalem and movement of Israeli public administrative bodies and services to the city.
3. European colonial penetration and control of the city, including the introduction of new architectural styles, and regulations that impede urban development according to traditional styles.
4. Israeli-Palestinian struggle over control of Jerusalem and its partition.
5. Israel's occupation of Jerusalem and its ambition to control the city politically, demographically, and spatially.

In spite of the urban development, and urban expansion outside the Old City, Jerusalem was not deserted like other historic cities in the world due to:

1. The religious status of Jerusalem and the spiritual link of the residents of the Old City with the religious sites, and their desire to live close to them to enable them to pray and practice their faith.
2. The economic status of the Old City due the influx of pilgrims and visitors.
3. The Old City median location inside Jerusalem, and links with surrounding villages.
4. The protection of private properties, family waqf, and Islamic waqf.
5. The Arab-Israeli struggle over Jerusalem, which has strengthened Arab resolve to protect it against the Israeli attempts to control it.

Chapter 4

Population and Housing Conditions and Characteristics

4.1 Population and Demographic Structure

Population growth in the Old City during the past decades must be studied in context of the political conditions that prevailed in Palestine in general and Jerusalem in particular. The population count was affected by both the Israeli occupation of Palestine in 1948 and the demographic changes of Palestinians since then. Furthermore, the Israeli occupation of East Jerusalem in 1967 also caused a radical change on a similar level. In September 1967, the population of the Old City was estimated at 23,675 reaching 33,542 in 2000 of which 88.5 percent were Palestinians and 11.5 percent were Jewish settlers.

The percentage of Palestinian population growth in the Old City dropped to 3.4 percent in 2000. The Palestinians living in the Old City represent 13.5 percent of the total number of Palestinians in East Jerusalem. Israeli statistics show that 215,400 Palestinians lived in East Jerusalem until 2000, constituting 32.3 percent of the population of Jerusalem both East and West. In fact, the population of East Jerusalem is much larger because these figures do not take into consideration thousands of Palestinians residents who live within Jerusalem boundaries but do not hold a Jerusalem ID. Their number was estimated to be more than 23,000 in 1999. The growth of the Jewish population in the heart of Jerusalem was simultaneous with the drastic increase of Jewish settlers in East Jerusalem, totalling 165,300 in 1999. The percentage of Jewish settlers in the Old City is estimated at 1.7 percent of the total in East Jerusalem.

Table 6: Population growth in the Old City in selected years between 1971-2000 (in thousands)

Year	Jews/Israelis	Arab/Palestinians	Total	% of Jews
1972	0.263	23.2	23.4	1.1
1983	1.9	22.5	24.4	7.8
1986	2.2	24.4	26.6	8.3
1991	2.3	25.9	28.2	8.1
1992	2.3	26.4	28.7	8.0
1996	2.4	29.2	31.6	7.6
1998	2.9	29.5	32.4	9.2
2000	3.8	29.7	33.5	11.5

4.2 Population Distribution by Quarters

The population of the Old City is distributed over four residential quarters. The Moslem quarter is the largest with a population of 23,700 comprising 70.5% of the total population of the Old City, followed by the Christian quarter with 5,200 (15.5 %), the Armenian and Jewish quarters. These figures indicate that 70% of the population lives in the Muslem quarter whose area makes up 51.3 % of the Old City, whereas the Jewish population who constitute 6.8 % of the total population lives in the Jewish quarter which occupies 13.6% of the total area of the Old City.

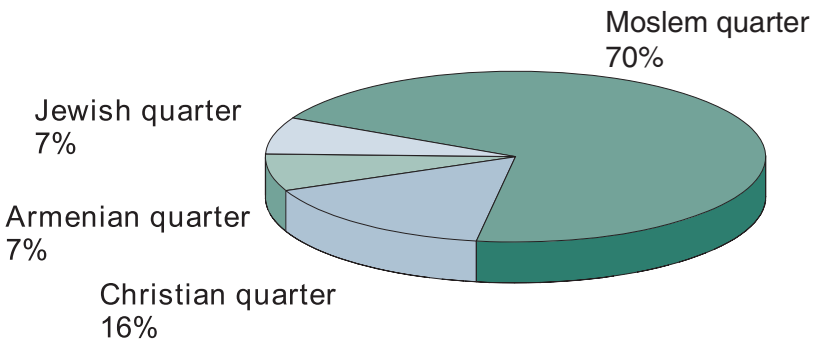
Table 7: Population distribution by quarters in the Old City in 2000

Region	in thousands	%
Moslem quarter	23.7	70.5
Christian quarter	5.2	15.5
Armenian quarter	2.4	7.2
Total Palestinians	31.3	93.2
Jewish quarter	2.3	6.8
Sum total	33.6	100

4.3 Population Age Groups

The Palestinian society in the Old City is considered young. The 0-14 age group makes up 42% of the population and this rises to 61% if the age group of 15-24 is added. This population age pyramid is very wide at the base and gets narrower with the over 65 age group which constitutes 5%. However there is an evident disparity among the city's various quarters. In the Moslem quarter 47% are under 14 years of age, while in the Christian quarter this group drops to 26.5%. In the Armenian quarter it is 22.7%, rising to 41.6% in the Jewish quarter.

Figure #8: Population distribution by quarters in 2000



The over-65 age group in the Moslem quarter makes up 3.7%, rising to 10 % in the Christian quarter and 13% in the Armenian quarter. In the Jewish quarter it drops down to 4%. This age group distribution shows clearly that the mean age groups in the Old City, in ascending order, is 16.4 in the Muslem quarter, 19.9 in the Jewish quarter, 28.1 in the Christian quarter, and 31.8 in the Armenian quarter.

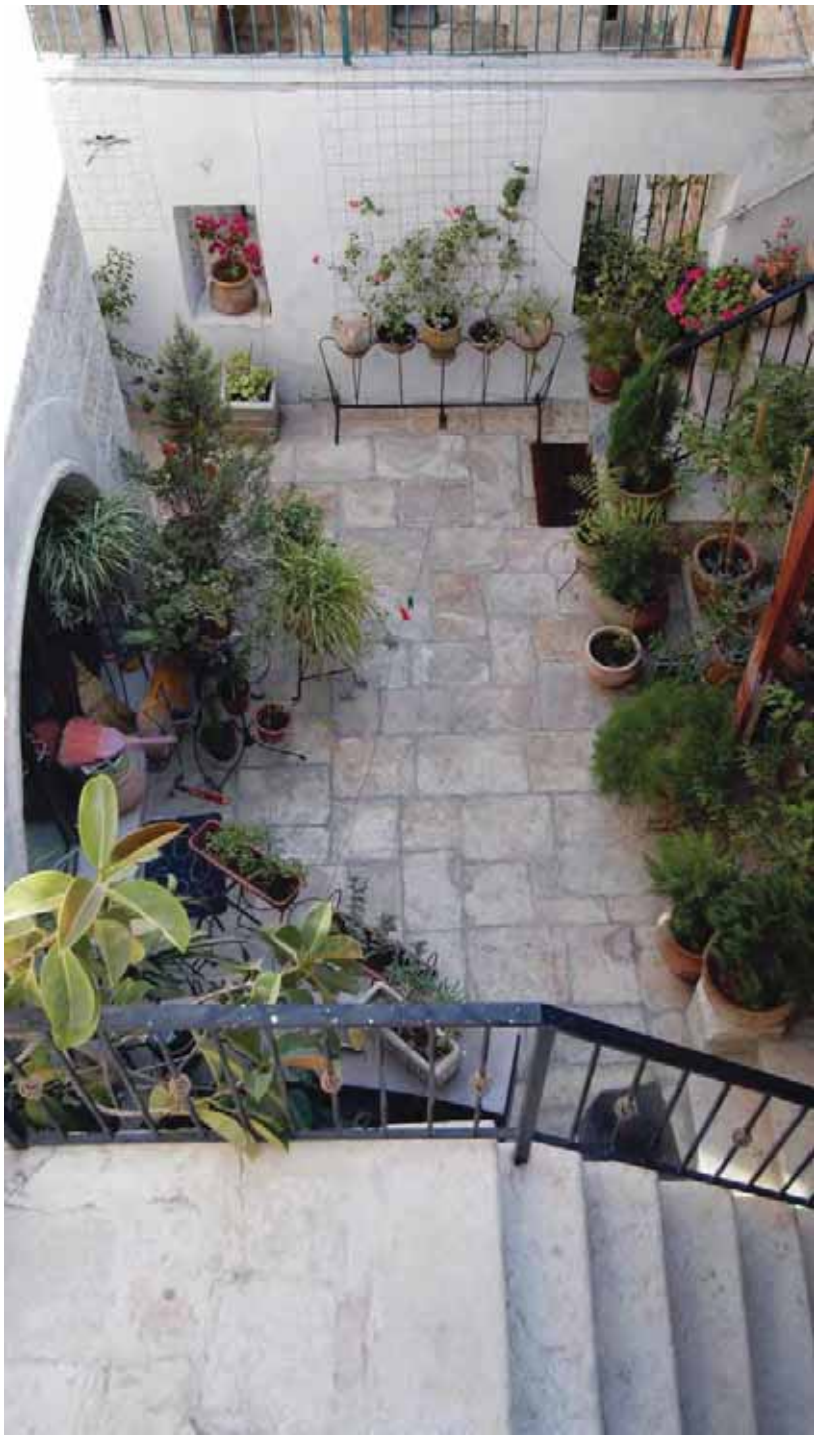


Table 8: Population distribution by age group and quarter in the Old City in 2000

	Age groups in thousands							
Quarter	**0-4**	**5-14**	**15-24**	**25-44**	**45-64**	**65-74**	**75+**	**Total**
Muslem quarter	4474	5404	4739	5767	2532	552	224	23692
Christian quarter	534	835	892	1407	1009	323	203	5203
Armenian quarter	213	400	526	589	418	128	94	2368
Palestinian Total	5221	6639	6157	7763	3959	1003	521	31263
Jewish quarter	416	405	622	407	324	82	23	2279
Sum Total	5637	7044	6779	8170	4283	1085	544	33542
Percentage	16.8	21	20.2	24.4	12.8	3.2	1.6	100

4.4 Population Density

The Old City is the most highly populated area of Jerusalem with a population density of 37,000 person/km^2.

Table 9: Population density in the Old City by quarters

	Person/dunum		
Quarter	**1996**	**1997**	**2000**
Muslem quarter	47,9	48,6	51.4
Christian quarter	25,3	25,7	27.1
Armenian quarter	18,0	18,2	18.3
Jewish quarter	18,8	18,7	18.7
Old City average	35	35,4	37.3
Jerusalem average	4,9	4,9	5.2

4.5 Migration

The Old City now suffers from negative emigration. According to available statistics, emigration from the Muslem quarter was -114 persons in 1996, and -421 persons in 2000. Despite indications of an unrecorded intensive Palestinian return to the Old City, the general recorded trend is one of migration. What is particularly marked is the emigration of the elite and their replacement by lower income groups, leading to deterioration in living conditions and subsequently decline in economic activities.

An analysis of the housing conditions in the Old City indicates that:

- The Old City has, in the last decade of the 20th century, preserved its population despite emigration and attempts at Judaization.
- The population living in the Old City is considered a young society in general distinguished by a high percentage of children who need consumer services and are, at the same time, unproductive.
- The population growth resulted in overcrowding in the Old City, particularly in the Islamic quarter.
- There is negative migration from the Old City and an unofficial positive and temporary migration into it.
- The average family size inside the Old City is larger than that outside, and there is a downward trend in the natural growth in the Old City.

Table 10: Migration balance from the Old City by quarters 1990-2000

Region	**1990**	**1992**	**1993**	**1994**	**1995**	**1996**	**2000**
Christian quarter	10	43	-13	-22	-21	49	48
Armenian quarter	2	41	-16	-9	19	0	-12
Moslem quarter	-248	-202	-216	-249	-346	-115	-421
Jewish quarter	-23	-34	-11	-93	-27	-34	-87
Total	-272	-161	-256	-373	-375	-109	-472

4.6 Projected Population Growth

It is hard to estimate the future population of the Old City since the residents in the Old City and in Jerusalem in general do not live in normal social conditions that would allow reasonable projection of the potential natural growth, migration expectations and mortality rate which would facilitate estimating the annual population growth and expected increase in the future.

Official Israeli estimates show the population of Jerusalem (both East and West) and the Old City will reach 817,500 by 2010,

indicating that the number of Palestinians will increase by 39%, raising the population to 251,000, causing the average to remain stable and compatible at the current 30%. Expectations also indicate that the Jewish population will reach 214,000, 38% of the total Jewish population and 26% of the overall population of the city.

Factors affecting projected population growth in the Old City:

1. Housing conditions: Improvement in the Old City living conditions and its urban environment will encourage more people to move to the Old City
2. Natural growth: Available information points to a drop in natural growth.
3. Formal and informal Israeli efforts will continue to increase the Jewish population in the Old City to replace Palestinians.
4. Return of the Palestinian elite to live in the Old City.
5. Functional change that would encourage economic and social activities in the Old City and adapting buildings to new uses. This could reduce the number of available residential buildings and subsequently reduce density.

Based on the above factors, the Plan expects a minor rise in the Palestinian population of the Old City and an improvement in their living conditions. The population is expected to reach roughly 35,000 by 2010. The revitalisation plan will also propose solutions that take into consideration population growth and need to improve their living conditions.

Table 11: Population growth expectations in Jerusalem until 2010 (in thousands)

Year	Arabs		Jews		Total
	Absolute number	percentage	Absolute number	percentage	
2001	215.4	32.2	454.6	67.8	670.0
2005	222,5	30,5	507,4	69,5	729,9
2010	251,3	30,7	566,2	69,3	817,5

This chapter reviewed housing conditions and characteristics in Jerusalem and particularly the Old City. Housing improvement is one of the main components for the revitalisation of the Old City. The renewal of residential areas and rehabilitation of houses and buildings will contribute to the achievement of social and economic objectives.

Chapter 5

Houses and Housing

5.1 Housing Types

Each quarter in the Old City is divided into a number of Harat (neighbourhoods), each consisting of a number of ahwash (residential complexes), and each individual hosh is composed of a number of housing units. Most of the homes in the Old City (62.4%) are very small apartments within a larger building while the proportion of detached homes is 32.4%, of which 5.2% comprise a single room connected to another apartment or house in the hosh.

5.2 Ownership

Ownership in the Old City is varied. The ownership is divided into Islamic, Christian, family, and charity waqf, as well as private ownership. One study indicated that the Islamic waqf owns more than 2,000 apartments in the Old City, or almost 40% of the total number of residences. The designation of waqf property does not necessarily imply that the waqf owns the property; it may mean simply that the property is protected by the Islamic Waqf or that the Waqf is managing the property.

One study showed that 40% of the total area of the Old City is used by religious institutions and functions, while other studies, carried out in 1996, showed 21.4% of houses are considered Islamic or Christian *waqf* property, compared to 24% that are owned by families, extended families, or family *waqf*. The remaining 48.8% are rented, mainly from convents/ monasteries or the Islamic *waqf*. Of houses inhabited by Christians, 61% are Christian *waqf* property or owned by the convents.

The Historic Recording Survey carried out for the Technical Office indicated that there are 1,581 homes in the Old City housing one family or more. It estimated that there are 30,000 people living in roughly 5,000 housing units (based on an average of 6 people in each household). Any discrepancy in the figures is due to the difficulty in accessing information related to ownership, and the complexity of the ownership issue in Jerusalem, making the process of revitalisation more difficult. It is important to note that the survey separated the issue of property ownership from housing.

5.3 Number of Housing Units

According to Jerusalem municipal records, there were 5,714 housing units in the Old City in 2001 with a total area of 257,752 m², distributed as follows: the Moslem quarter with 3,372 units, the Christian quarter with 1204 units, the Armenian quarter with 595 units, and the Jewish quarter with 543 units. The total number of housing units in the Arab quarters is 5,171 taking into account that there are 76 Jewish units inside the Armenian and Moslem quarters. The Arab units represent 90% of the total number of units, whereas the Jewish units comprise 10% and occupy an area of 39,832 m² representing 13.6% of the total built up area.

By the end of 1997, the number of Palestinian housing units in East Jerusalem (excluding the Old City) was 22,695 units with an area of 1,728,619 m² according to municipal records. The total number of Arab housing units in East Jerusalem is 27,715, with an area of 1,940,549 m².

*Table 12: *Distribution of housing units in the quarters of the Old City by area in 2001*

Housing Units by Area	Moslem quarter	Christian quarter	Armenian quarter	Sum quarter	Jewish quarter	Total
0-20	857	294	141	1,292	67	1,359
21-40	1,084	366	51	1,501	58	1,559
41-60	793	319	161	1,273	78	1,351
61-80	401	132	130	663	119	782
81-100	161	65	69	295	118	413
100+	76	28	43	147	103	250
Total # of homes	3,372	1,204	595	5,171	543	5,714
Total area m²	136,415	50,126	32,118	218,659	39,093	257,752
Average area m²	40.5	41.6	54	42.3	72	45.1
Housing	**units by area (%)**					
0-20	25.4	24.4	23.7	25	12.3	23.8
21-40	32.1	30.4	8.6	29	10.7	27.3
41-60	23.5	26.5	27.1	24.6	14.4	23.6
61-80	11.9	11.0	21.8	12.8	21.9	13.7
81-100	4.8	5.4	11.6	5.7	21.7	7.2
100+	2.3	2.3	7.2	2.8	19.0	4.4

Source: Municipality of Jerusalem – Tax records. According to the annual **Statistics for Jerusalem, published by the Institute of Jerusalem for Israeli Studies, Jerusalem: 2001.*

5.4 Size of Housing Units

The size of residences in the Old City is relatively small. Studies show that 54% percent of the homes in the Arab quarters are less than 40 m². This proportion rises in the Moslem quarter to 58% but drops in the Jewish quarter to 23% only. Residences with an area more than 81m² do not exceed 8.5% in Palestinian quarters, but rises to 40.5% in the Jewish quarter.

It is noteworthy that more than one-fourth of the homes in Palestinian quarters have an area less than 20m², compared to 11.5% in the Jewish quarter. In East Jerusalem, excluding the Old City, Palestinian homes whose area is less than 40m² represent 17.1%, whereas the proportion of those whose area is more than 18m² rises to 43% due to the availability of larger lots, and to the tendency of families to live in or build homes large enough for the family size.

Previous figures exposed a housing problem in the Old City related to the size of the homes attractive to limited income people. The homes in the Old City consist of one or two bedrooms, a sitting room, a small kitchen, and a bathroom. More than a quarter of the homes (25.4%) have two bedrooms, while 40% have only one.

Figure 9: Proportional distribution of size of Palestinian housing units in the Old City (1m²/unit) in 2001

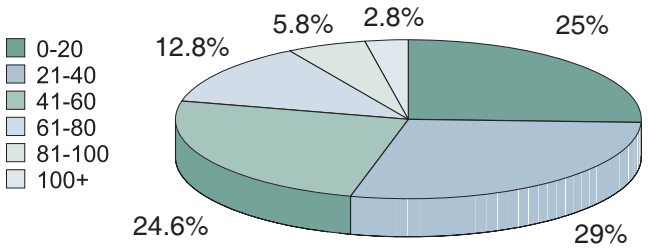
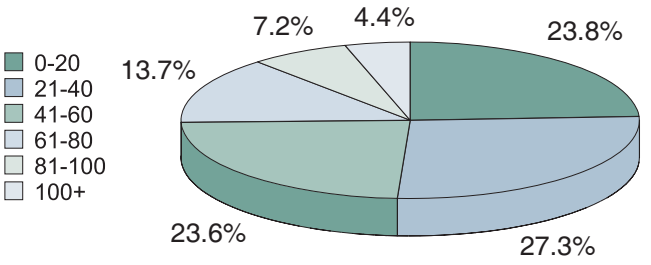


Figure 10: Proportional distribution of size of housing units in the Old City (1m²/unit) in 2001



5.5 Population Density

The population density in the Old City is very high, reaching 37.3 persons per dunum, compared to 3.3-13.5 persons per dunum in East and West Jerusalem. In nearly 30 years, population density has risen from 27.2 persons per dunum in 1972 to 35.5 persons per dunum in 2001. Population density in the Old City is also higher than in the West Bank and Gaza Strip where it is 0.3 and 2.7 persons per dunum respectively.

This density varies from one quarter to another, reaching 51.4persons per dunum in the Moslem quarter, 27.1 persons per dunum in the Christian quarter, and 19 persons per dunum in the Armenian and Jewish quarters. The percentage of the increase in all quarters during both periods was 14.3%, 3.7%, 3.1%, and 2.9% respectively, due to natural population growth and lack of construction in the Arab quarters.

However, real population density far exceeds these figures, especially in the Moslem quarter since the above figures do not take into consideration the area of al-Haram al-Sharif compound and its large plateau covering approximately 141 dunums, which is a place of worship and not a residential area. Taking the total population of the Moslem quarter (23,700), divided by the area (460 dunums) minus the area of al-Haram al-Sharif (141 dunums), there are 74 persons/dunum, giving an actual population density of 44 and not 37.3 persons/dunum.

Table 13: Change in population density/dunum in the Old City (1972-2000)

Year	Moslem quarter	Christian quarter	Armenian quarter	Jewish quarter	Old City as a whole
1972	36.1	36.1	14.8	15.0	27.7
1985	44.0	44.0	20.0	16.9	30.1
1995	48.7	48.7	17.9	18.3	35.2
1996	47.9	25.3	18.0	18.8	35.0
2000	51.4	27.1	18.8	18.7	37.3

The Old City in general and the Moslem quarter in particular suffers from a severe housing crisis, demonstrated by the number of persons per unit. Statistics indicate that in 1999 the average number of persons per home in the Arab quarters was 5.7 persons, whereas a field survey of 200 families showed that density reached 6.3 persons per household in 1996. In the Moslem quarter density reached 6.7 per home, and dropped to 4.3 in the Jewish quarter.

Table 14: Population density in households by quarters in the Old City in 1999

Quarter	Average of persons per household	Average of meters (m2)
Moslem quarter	6.4	6
Christian quarter	4.3	9.7
Armenian quarter	3.7	14.6
Palestinian density	57	7.2
Jewish quarter	4.3	16.9
The Old City as a whole	5.7	8

Using the area available to one individual as another criterion for measuring population density, the average does not exceed 7.2m² for each Palestinian in the Old City, and drops to 6m² in the Moslem quarter. Furthermore, assuming this average is based on the total area, including the kitchen, the bathroom, and the sitting/guest room, then the average area will drop to approximately 5 m².

The study showed that 41% of homes were densely populated, with 14.2 % overpopulated (more than five people per room). It was also discovered that the average population density in one room among Moslem families was more than double that of Christian families. It was found that 46% of Moslem families have very high density (three or more individuals per room) compared with 19.7% Christian families. This is due to the smaller size of Christian families, the drop in population growth, and the departure of young couples from the Old City.

Factors contributing to the housing crisis and overpopulation in the Old City are:

- High population growth.
- Inability to increase number of available units in the Old City.
- Israeli obstacles to new construction and housing improvement outside the Old City.
- Large proportion of low income residents in the Old City.
- Unavailability of alternative housing opportunities in the city of Jerusalem.
- Palestinian fear of losing Jerusalem residency, including the ID and national and health insurance rights, if they move to the West Bank, forcing them to live in poor living conditions in any available space in the Old City.
- Age and unsuitability of the buildings for residential use.
- Lack of national support or plans for development of the Old City, rehabilitation of its buildings and houses to improve living conditions of residents and sustain a Palestinian presence in the Old City.

5.6 Modern Housing Trends

Financial and political pressure have forced many low income persons to return to the Old City to live with relatively low rent compared to other parts of the city, or to live with relatives in order to keep a Jerusalem address to avoid losing their Jerusalem ID.

In general, the concentration of low income households and overcrowding in areas leads to deterioration in the quality of services and provisions due to overloaded infrastructure and service networks. This, in turn, has negative repercussions on investment. Eventually, higher income groups move out for better services elsewhere and are replaced by lower income groups, a trend that has increased considerably in the past century. Breaking this destructive cycle becomes more difficult with further degradation.

5.7 Physical Condition of Houses in the Old City

The increase in population density in the Old City has led to changes in the form and function of its buildings. The return of whole families to live in small units of a *hosh*, in one or two rooms, has led to the addition of rooms and their respective facilities to the original structure. Most of these additions have been carried out haphazardly without any technical guidance or official permit. Consequently, there has been a change in the physical characteristics and uses of many valuable historic buildings.

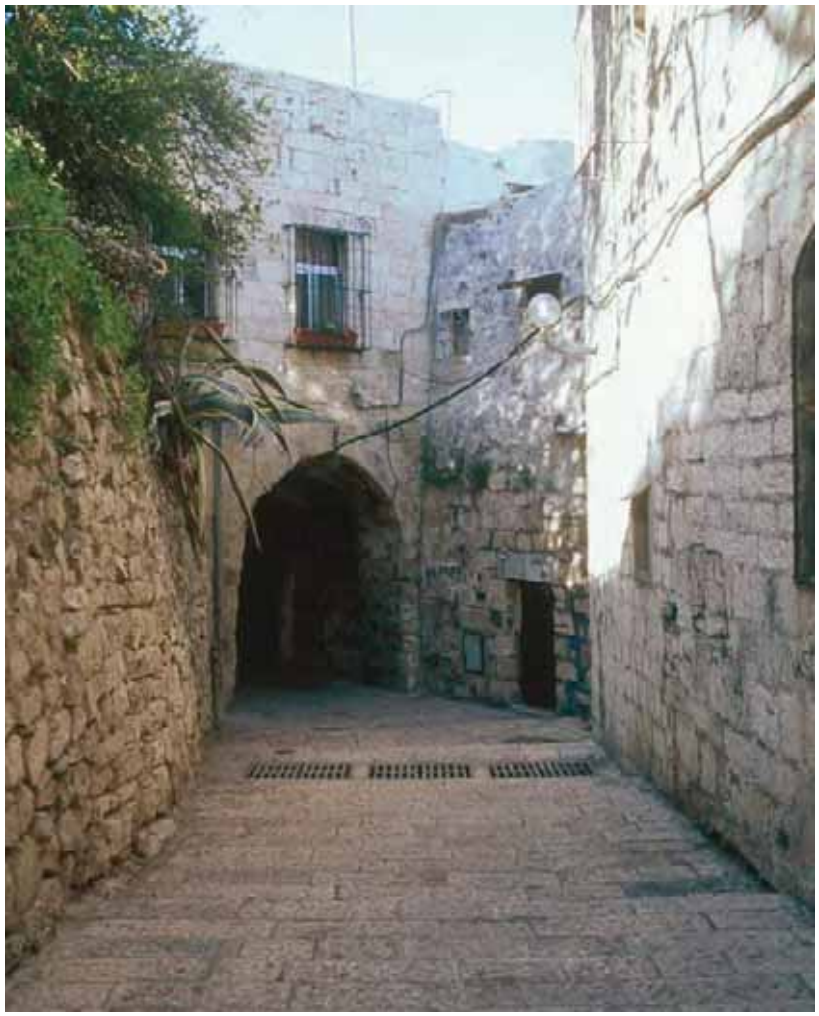
The additions take the following forms:

- Horizontal extensions constructed at random in any available space in courtyards and passageways of some *ahwash* and historic buildings.
- Vertical extensions by adding additional floors or building rooms on top of the roof without proper examination .of the structural condition.
- The additions of bathrooms, toilets, and kitchens in any available space, and fitting water and drain pipes and fixtures without proper technical knowledge or guidance, often with hazardous results.
- Adding new roof-covering materials such as tiles, metal plates, and asbestos sheets, regardless of aesthetic appearance or environmental effects.
- Using metallic or aluminium windows and doors that is incompatible with the traditional architectural style of the building and its cultural heritage value.
- Use of modern construction materials such as cement plaster, or reinforced concrete walls that are incompatible with the original construction material.
- Extensive use of overhead electric wiring, which is a safety hazard and also visually unattractive.
- Replacing the original traditional stone floor tiles from the open courtyards and internal spaces with modern ceramic tiles or cement screed.

- Destruction of vaults, domes, and distinguishing architectural features to enlarge rooms.
- Removing of traditional timber doors, windows and mashrabiyyas and replacing them with modern material and features.

Internal facilities: Studies have shown that 29.5% of toilets in houses are external, with 8% shared by more than one family, 24% of the bathrooms are also external of which 8.2% are shared. Most kitchens are small with 21% internal and 2.6% shared.

Availability of open spaces and playgrounds: One of the serious problems facing the residents of the Old City is lack of suitable playgrounds, public gardens and parks. The small house size, type of construction and overcrowding does not allow for the creation of open areas. It is estimated that 64% of houses do not have any open space or internal yard while 74% of houses do not have open courtyards.



5.8 Indicators of the Physical Deterioration of Houses

Despite the outer homogenous appearance of the urban fabric in the Old City, and the development of its infrastructure, the physical condition inside buildings has deteriorated over the years due to lack of maintenance, overcrowding and inappropriate extensions. The Israeli illegal excavations, including a tunnel under buildings along the western wall of al-Haram, has aggravated the situation and caused serious structural damage to many buildings.

According to the field survey, there are 358 abandoned houses and 74 unused/closed units in a state of disrepair. The findings of the field survey indicate that 20.5%, or one in five, buildings in the Old City is unfit for habitation and needs urgent rehabilitation. This estimate is based on an evaluation of a number of indicators such as: evidence of water leakage, severe dampness, poor lighting and ventilation, lack of windows and basic facilities (bathrooms, kitchens, sewers, etc.), as well as the general external appearance, and structural condition.

The field survey used the method of visual inspection of buildings by experienced technical professionals. It is believed that a more thorough physical examination of every house will prove that many more homes are, in fact, in a very bad condition.

5.9 Factors Leading to Housing Deterioration

A number of factors cause or exacerbate deterioration:

- Overpopulation and sudden return of residents looking for shelter in the Old City without prior planning or preparation.
- Extending and enlarging houses by horizontal and vertical additions without technical supervision or guidance.
- Changes in the traditional architectural features of historic buildings when adapting them to new inappropriate use.
- Inadequate ventilation causing severe dampness and condensation.
- Corrosion of water pipes and ducts leading to leakage from the roofs and the walls eventually damaging paint, plaster and stone.
- Air and noise pollution due to inadequate installation of windows and doors, and lack of roof insulation.
- Use of modern building materials incompatible with the cultural value of the building and urban fabric of the city. The mix of modern material with the original traditional material

often results in quick deterioration after the “restoration” is completed.

- Lack of proper entrances to houses with gates, stairs, safe handrails, and modern lighting, necessary for security to residents.
- Absence of technical supervision of construction, rehabilitation and restoration works.
- Inadequate facilities, such as modern toilets, bathrooms and kitchens. Improper installation of new services results in overloading available networks.
- Shortage of competent technical and professional expertise to implement and direct the appropriate implementation of restoration works.
- Absence of local and/or national “legal” authority capable of planning, implementing, and supervising restoration and maintenance works.
- Lack of a clear housing policy for the Old City, including housing upgrading and renewal, and plans to improve living standards for residents based on provision of financial and technical resources and incentives.
- Absence of a clear public awareness programme and public participation in the decision-making process regarding building rehabilitation and revitalisation.
- Legal problems resulting from multiple ownership, rent protection law, and unavailability of proper legal documentation, in addition to the prevailing political circumstances. Consequently, original owners are discouraged from returning to their properties and maintaining them.
- Lack of investment due to the unstable political situation, lack of appropriate mechanisms and incentives to encourage residents and shopkeepers to invest.

Chapter 6

Social Conditions

During the past decades, the Old City has witnessed radical changes in its social and economic structure, as well as a change in the status of, and relationship between, various social groups and different ownership forms and characteristics. These changes affected the size, structure and role of traditional Jerusalem families. Consequently, the power of traditional families shifted to families originally from areas outside Jerusalem, particularly from the city of Hebron. A large number of Hebronites migrated to Jerusalem and the Old City during the 30's, 40's and 50's of the last century. They established a strong economic base in Jerusalem and played a major part in the city's economy as proprietors with control of various financial enterprises.

Many of the families residing in the Old City are characterised as extended families. Until recently, these families lived together in one *hosh* or building, with grandparents, children, grandchildren, families, and unmarried daughters all living together under one roof. However, as a result of the changing economic, social and housing conditions, extended family living is being gradually replaced by single nuclear family living, composed of parents and their unmarried children.

6.1 Existing Social Conditions

The conditions existing in the Old City have developed due to a combination of political, economic, social as well as ideological factors:

Political Factors

- Aggressive settlement policy and settler harassment of Old City residents.
- Deterioration of the security situation and breakdown of law and order in the Old City due to the absence of a "legal" Palestinian authority able to promote appropriate social behaviour and ensure the safety of the Palestinian population.

Economic Decline

The decline in the economic conditions in the Old City can be attributed to the following:

- Imposition of high taxes.
- Economic recession in the Old City.

- High unemployment rate.
- Lack of job opportunities, especially for women, which limit the number of family providers.
- Deterioration of the tourism sector.
- Decline in purchasing power due to the poor economic conditions, with consequent deterioration of social conditions.

Deterioration of Housing Conditions and Over-population

The overall unhealthy conditions of houses and over-population have had grave consequences resulting in severe social, moral and health problems for families living in the Old City, including the spread of disease and a high rate of drop-outs and truancy as conditions do not encourage the pursuit of education.

Emigration from the Old City

Emigration is both a cause and effect of the existing social problems. This includes the relocation of institutions, migration of young couples, exodus of affluent families, and emigration of Christian families. This trend has resulted in social disintegration and created an institutional and cultural vacuum. The movement of young families due to the housing shortage results in the loss of productive age groups. Consequently, the young age groups (below 15 years) and the elderly (above 65 years) are left without care.

Deterioration and Lack of Social Services

The Old City suffers from an obvious shortage of social and cultural services, especially those that should benefit the needy families facing severe economic and social conditions, the elderly and the marginalised groups. This is manifested in the following:

Shortage of Health Services

There is an obvious shortage of health centres and emergency clinics. The conversion of the Austrian Hospice into a guest house deprived the city of an important service which has not been compensated to date by a hospital or even a single ambulance. There is also an absence of home-care services for the elderly and those with chronic illnesses.

Shortage of Youth Centres

The shortage of sports, cultural, social centres for young people is a strong contributing factor to delinquency due to lack of jobs or cultural activities that could fill their time.

Shortage of Recreational Facilities for Children

Public gardens, playgrounds, recreational, and creative centres play an important role in the development of a child's personality and skills. The study showed that the economic situation was the prime cause for children leaving school. A survey carried out among school children showed that 69% work after school hours due to financial need while 31% work for the experience.

Lack of Centres for the Aged

The Old City lacks day and night care centres for the elderly, which could provide venues for social gathering, entertainment and cultural programmes.

Shortage of Programs/ Specialised Rehabilitation Centres for Drug Addicts

There are no rehabilitation centres for drug addicts in the Old City although there is one outside the walls. There have been some attempts by local and international institutions to raise the public awareness of the dangers and consequences of drug abuse. Various estimates indicate that there are nearly 8,000 Palestinians in East Jerusalem who abuse various types of drugs. Almost 1,300 live in the Old City, a rate of 4.4% of the total population (in 1998). The recent increase is dramatic, compared to the rate in 1996 of 1.5%, mainly those 20 years and older. It is believed the real number is much higher but many families deny or refuse to report such information to avoid embarrassing or shaming the family.

Deterioration in the Educational System and Schools Infrastructure:

A study of the education system revealed serious crises facing the education system and schools in the Old City including:

- Curricula: Incompatibility of curricula with current conditions for norms to prepare students for future challenges. The education styles and teaching methods are discouraging

students, leading to truancy and increased drop-out rates. Additionally, the deteriorating infrastructure in schools and inadequate facilities encourages students to leave school early to join the job market.

- Financial crisis of local institutions: The study of the financial situation of local institutions in the Old City showed that their available budgets are very small; consequently, their capacity to affect a change and improvement is very limited. This, in turn, aggravates the existing social problems. If it were possible for these institutions to improve and acquire financial support, they would be able to alleviate some of the social problems.
- Deterioration of environmental conditions: It is evident that the Municipality of Jerusalem has neglected the environmental conditions in the Old City. The high level of services provided for the Jewish quarter and in West Jerusalem neighbourhoods is in sharp contrast with the low service level provided in East Jerusalem and the Palestinian quarters in the Old City, particularly, inadequate garbage collection and street cleaning, high noise and air pollution and poor service provision in general.
- Weak public awareness of legal and social rights: Most Palestinians from all backgrounds are unaware of their social and health rights, which contribute to the low level of service provision and subsequently to the deterioration of both social and health conditions. There is need for serious efforts to launch special public awareness programmes with a focus on women to educate and raise their awareness regarding their legal rights and entitlement to social and health services.

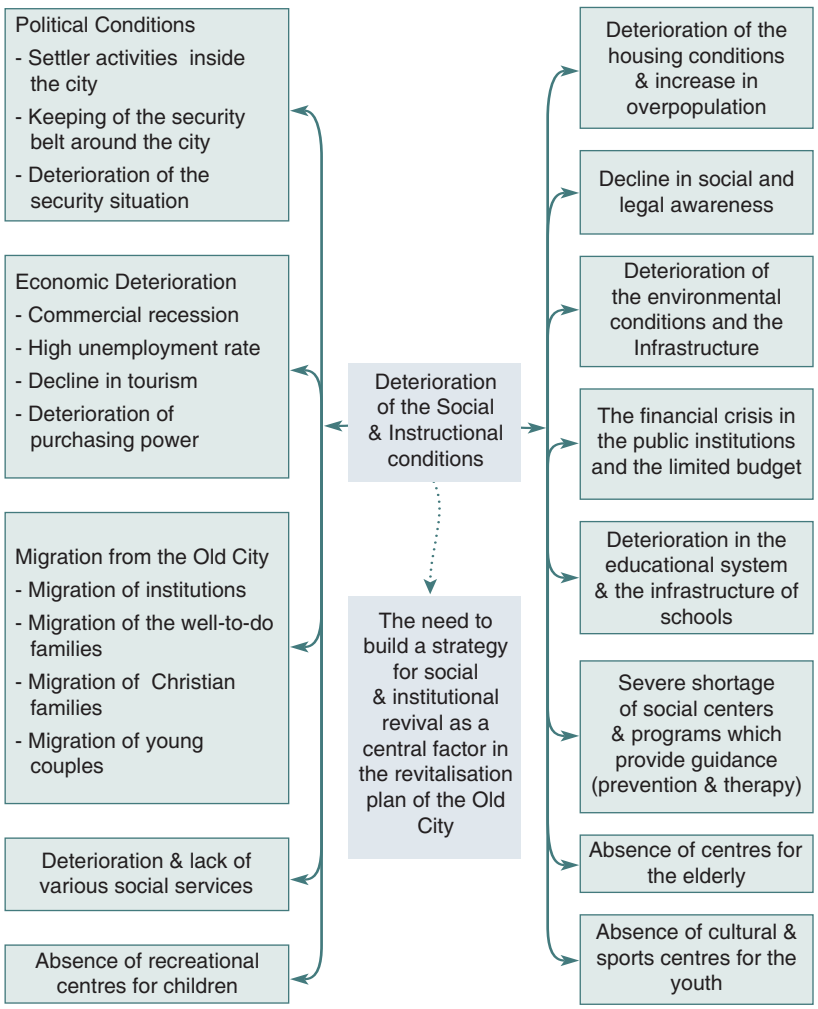
6.2 Social Survey Findings in the Old City

- Drug addiction is on the rise and is widespread, particularly among men of all ages.
- Families are breaking up, mainly due to economic factors. Death and imprisonment of family head also contribute to the disintegration of the family.
- Weak social ties between residents in general and between neighbourhoods.
- Widespread use of child labour among the 10 to 15-year-olds, encouraging many to leave school early.
- High incidence of truancy and school dropouts, mainly in the secondary level.
- Early marriage phenomena is on the increase: 34% of females marry before the age of 16 and 26% marry between the ages of 17 and 18. It is obvious that this trend has social, medical and psychological implications, particularly on women.
- Young women in the Old City are subjected to social and psychological pressure that affects their health in addition to the problem of multiple pregnancies; 44% of married women were pregnant seven times or more, 54% of married women suffered a miscarriage. A staggering 28% of those who had eight or more babies died immediately after the last delivery or pregnancy.
- Negative emigration from the Old City of the elite and well-to-do families and young couples.
- Alienation of intellectual and politically active groups and loss of confidence in the ability of official Arab and Palestinian institutions to improve conditions and affecte a positive change.

- Problems between landlords and tenants are intensified, including attempts by landlords to evict tenants, either to replace them due to economic pressure or to force a rent increase.
- Increased problems among members of extended families living in the same home. Each member tries to have at least one room for his family to prove that he lives in the city and safeguard his Jerusalem ID. This situation has caused internal family problems. The overcrowding that results is also creating conflicts due to the generation gap and exposure of Jerusalem conservative society to consumerism trends that have changed its social behaviour.
- Absence of social and cultural activities and youth clubs that could offer useful activities for young people. This leads to a sense of disaffection and alienation.

Figure 11

Factors and reasons leading to social deterioration in the Old City



Chapter 7

Economic Conditions

The results of the study of economic conditions in the Old City indicate clearly the types of jobs available and contribution of women and men in the workforce. Field surveys were also conducted on all hotels and hostels as part of the study of the tourist sector in the Old City and East Jerusalem. These studies describe and analyse the condition of the commercial sector, its distribution, and problems facing its development, including high taxes.

7.1 Characteristics of the Labour Force

Population Distribution and Labour Force: In 1996, the percentage of the labour force in the Old City, aged 15 and above, was 58.5% of the total population. This percentage varies from quarter to quarter: from 53% in the Islamic quarter, 72% in the Christian quarter, to 82% in the Armenian quarter.

Participation in the Workforce: In 1996, participation in the labour force, aged 15-64, was 47.7% higher in East Jerusalem than in the West Bank and Gaza 41%. Participation was lower than in West Jerusalem, however, due to the higher percentage in the population of young people in schools, and the low participation of women.

The unemployment rate in the Old City is considered high, but it is lower than in Gaza and the West Bank. This rate, between 19-30 percent, rises when Israel restricts Palestinians from the West Bank from entering Jerusalem. One of the causes of the drop in the unemployment rate in Jerusalem in comparison with Gaza and the West Bank is the availability of job opportunities in the Israeli market without the need for permits, unlike Palestinians from Gaza and the West Bank.

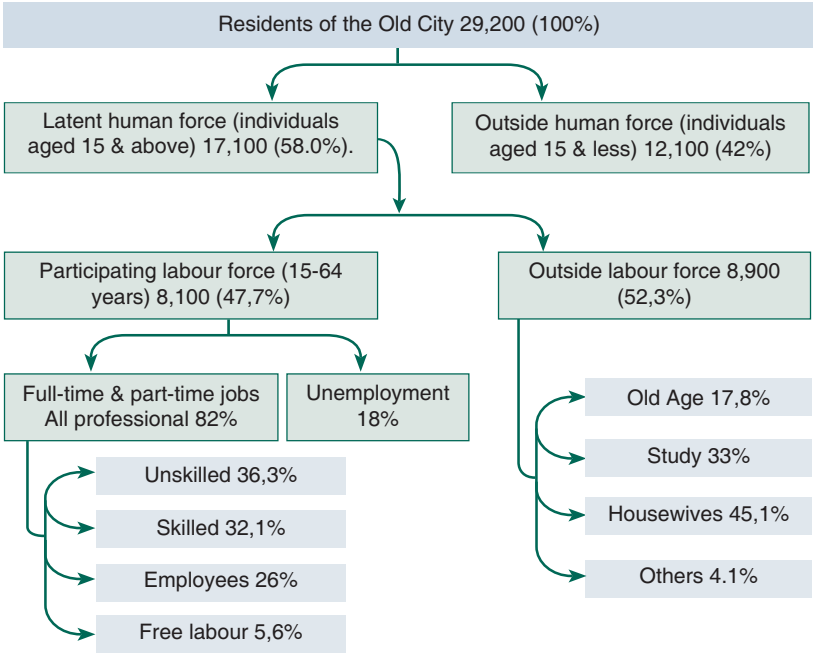
Distribution of Workers According to Type of Job: A study of this issue showed that most of the workers are in undeveloped or unprofitable jobs: 36.3% are unskilled, and 32.2% are skilled labour (carpenters, blacksmiths, electricians). Employees comprised 26% of the labour force, and are employed in local Israeli, Palestinian, or international institutions. The majority of Jerusalem merchants and those who are self-employed live outside the city.

Job Location:

- 22% work inside the Old City
- 43.3% work in East Jerusalem outside the Old City
- 29% work in Israel
- 0.7% unidentified location

Figure 12

Distribution of the Palestinian labour force among the residents of the Old City in 1996.



It is clear that the labour force for the Old City is limited. With most of the labourers (78%) working outside the Old City, business initiatives need to be developed to boost the local workforce inside the Old City.

Women Participation in the Labour Force: The percentage of working women of working age in the Old City is 17.1 %

- 24.6% unskilled
- 5% in Israeli government organisations
- 24% in local institutions
- 12% teachers
- 21% skilled
- 2.7% UNRWA
- 10.7% in foreign institutions

This low percentage of working women does not reflect their real participation in local development. Current statistics and the general definition for the labour force exclude housewives because they are unsalaried. Yet, women do produce home-made goods such as foodstuffs, embroidery, woven products and knitwear. The low rate of female participation in the workforce is due to limited opportunities, low educational level, early marriage and high birth rate and social traditions that impede their participation in the local economy. There are no institutions, nurseries, female care centres or support services to encourage and help women in their jobs. The working woman still suffers from salary discrimination of around 30%, hence the need for laws and legislation to guarantee justice and equality and encourage women to work.

7.2 Average Number of Providers in a Single Family

The study shows that in 42% of families only one family member works, in 16% of families, two and in 24% of families, three, whereas 18% of families have no working members. These very poor families rely totally on subsidies from governmental and non-governmental organisations in the Old City and in East Jerusalem.

This rate means that 825 families live below the poverty line and need continued assistance, especially since most of them have lost their provider due to death, sickness, or drug addiction. Many also are elderly, handicapped and sick.

Support Rate: According to statistics, the rate of family support in the Old City is 1:4.4 persons, i.e., every working person supports four people or more. This economic burden is due to the proportion of the population under 14 years of age (41.7%), high unemployment (18%), low participation of working women, lack of job opportunities for the young, and economic problems in the commercial and tourism sectors.

By Israeli standards, Jerusalem is considered one of the poorest Israeli cities, second only to Bnai Brek, with 34% of its population living below the poverty line. The Israeli National Insurance Institute and the Central Bureau of Statistics reports indicate that the rate of poverty among Arab families in East Jerusalem is higher than among Jewish families. These reports also show that the average income in Jerusalem is lower than in Israel and other cities, adding that 36.5% of the employees working in Jerusalem are paid less than the minimum income rate in Israel. Available information indicates that the income of 80% of Palestinians is lower than the general average in the city.

7.3 The Commercial Sector

The commercial sector in the Old City is considered one of the most important economic sectors. The Old City markets were considered the main commercial centre of East Jerusalem from 1948 to 1967. This situation prevailed even years after the occupation when these markets thrived from visitors from Palestinian cities as well as Israelis filling the streets of these markets, particularly on weekends and on holidays. Although many new commercial markets, such as Saladdin street, Bab al-Sahera and various shops along Nablus Road, Sheikh Jarrah, Shu'fat, and Beit Hanina were built outside the city walls, the Old City markets continued to play a major role in providing services to local and foreign visitors.

The Old City is characterised by many traditional markets with names reflecting their specialised merchandise such as Suq al-Lahamin (meat market, Suq al-Attarin (perfume market), Some of the most important markets are also Khan al-Zeit (oil market), the Suq al-Qattanin (cotton), the Suq al-Bashura, Suq al-Husor, Suq al-Khawajat, Suq Aftimos, the Dabbaghah (leathergoods), Harat al-Nasara (Christian quarter market), al-Nahhassin (the coppersmiths), and Suq al-Tujjar (the Merchants market). During the last three years, these have witnessed many changes in the type of trade and services offered. Many crafts have disappeared or declined and as a result the markets have become more general and lost their exclusivity. For instance, there are no more than eight perfumeries in the once-famous perfume market. Similarly the market of oriental artifacts now sells clothes, music tapes, and dry goods.

Number and Distribution of Stores:

According to the Jerusalem Chamber of Commerce records, in 1998 there were 956 stores and shops in the Old City. According to Israeli statistics, the number of stores, craft shops, commercial estates and offices which pay the non-residential arnona tax for the year 1995-1996 was 1,896. Of these, 42% were in the Moslem quarter, 39.4% in the Christian quarter, and 7.4% in the Armenian quarter.

There are now 169 additional stores, commercial estates, and craft shops in the Jewish quarter, representing 11.2% of the total number.

There is a large discrepancy between the higher municipal figures and the lower figures provided by the Chamber of Commerce. It is believed that the actual number is much lower since the findings of the surveys indicate that the number of stores inside the Walls numbered 1,000 out of a total of 1,572 in the entire East Jerusalem. The Israeli figures are closer to those found during the historic and architectural survey carried out in 1998/99 to prepare the Plan.

It was found that Oriental artefacts and souvenir shops rank highest in number (254) and represent 26.5% of the total number, followed by clothing shops (123) and grocers (40). Many stores and shops moved outside the Old City as a result of the lack of available space, and difficulty of movement and transport. The textile and fashion industry suffered most due to the new trend of ready-made cloths. Strong Israeli and foreign competition also affected the leather industry and shoemaking and, consequently, many workers lost their jobs and shops were forced to move out to newly-built suburbs around Jerusalem such as al-Ram and new towns such as Ramallah.

Table 15: Distribution of tax paying non-residential estates in the Old City quarters according to economic sector for 1995-1996

Source: Jerusalem Yearbook 1997

Quarter	Shops & offices	Industrial & craft shops	Companies including educational	Municipality	Bank estates	Religious estates	Other estates	Total	% of total
Moslem	823	82	32	8	2	14	16	977	42 %
Christian	780	97	8	3	--	15	10	913	39,4 %
Armenian	124	7	15	--	1	24	2	173	7,4 %
Total	1727	186	55	11	3	53	28	2063	88,8 %
Jewish	169	16	44	13	1	14	2	259	11,2 %
Sum total	1896	202	99	24	4	67	30	2322	100 %

Table 16: Distribution of trade shops registered with the Chamber of Commerce in the Old City, Jerusalem ,1998

Number	Trade	Number	Percentage
1.	Oriental artefacts & souvenirs	254	25.5
2.	Clothes/drapes	123	12.8
3.	Dry goods and beverages	86	9
4.	Restaurants and cafes	63	6.6
5.	Shoe stores (makers & menders)	41	4.3
6.	Leather and suitcases	35	3.6
7.	Miscellaneous and audio tapes	35	36
8.	Meat, poultry, and fish	32	3.3
9.	Jewellery and repair	29	3
10.	Fruit and vegetable	20	2
11.	Barbers and hairdressers	20	2
12	Sweets and confectioners	20	2
13.	Bakeries	17	1.7
14.	Coffee houses	16	1.6
15	Home appliances	15	1.5
16.	Cloth and wool	15	1.5
17.	Bookstores	13	1.3
18.	Watches	11	1.1
19.	Electrical supplies and repair	11	1.1
20	Craft shops	10	1
21.	Exchange	9	0.9
22.	Gifts and toys	9	0.9
23.	Photo shops	8	0.8
24.	Cosmetics	8	0.8
25.	Perfumeries	8	0.8
26.	Tailors	8	0.8
27	General trade	4	0.4
28.	Pharmacies	4	0.4
29.	Vegetable shops	4	0.4
30.	Construction materials	2	0.2
31.	Optical and dental	2	0.2
32.	Miscellaneous	12	1.2
33.	Unidentified	10	1
	Total	**956**	**100**

Source: Jerusalem Chamber of Commerce.

Geographical Distribution of Commercial Shops: Shops and stores are distributed all over the Old City. Khan al-Zeit ranks highest with 168 stores, Haret al-Nassara has 100, Suq al-Attarin is in third place with 95, Tariq al-Wad has 79, Suq al-Dabbagha, 75. In total they represent 54% of the total number of stores in the city.

Employment Capacity of the Commercial Sector: Accurate figures on the employment capacity of the commercial sector are not available, but a 1986 study indicated that 3,142 people worked in the Old City commercial sector, i.e. 59% of the total number people in the sector in East Jerusalem, estimated then to be 5,296, of which 1,240 worked in souvenir shops. The findings of the 1998 field survey revealed that 1,250 persons worked in stores (only 40% of those who were working in this sector in 1986), and the number of those working in souvenir shops had dropped to 273. Thus, if these figures were accurate, then the commercial sector would have lost 967 workers and labourers during a period of 12 years, a drop of 35.4%.

Problems Facing the Commercial Sector:

1. The security siege: There is no doubt that the security siege, imposed intermittently on the city of Jerusalem since January 17, 1991, and continually since March 31, 1993, has had detrimental effects on both the social and economic sectors of the city. The Human Development report of 1996/97 issued by the UNDP indicates that the number of days lost represented 38% of the year. The same report points out that the average daily loss was estimated at $6.1 million, and the loss suffered by the tourism sector in East Jerusalem during the period February 25 - April 4 in 1996 was $14.4 million, or $260,000 per day. This isolation led to higher unemployment and worsening social, economic and financial conditions, that deteriorated further after the al-Aqsa Intifada of September 2000. After 2001, the situation worsened and by 2002 Jerusalem was completely cut off from the rest of the Palestinian body. No Palestinian is allowed in Jerusalem unless he holds a Jerusalem ID, which virtually means that most Palestinians are not allowed to enter Jerusalem. The tourist sector is at a standstill since the end of the year 2000.

The closure also had a negative effect on Palestinians who live in areas around Jerusalem who depended on the city for jobs, business and shopping. The continued isolation of the city deprived it from the purchase power of a large part of the community. Consequently, unemployment reached record levels, many shops closed and many businesses were bankrupted.

2. Taxes imposed:

Since 1968 the Israeli authorities have imposed the following taxes on Palestinian residents in Jerusalem:

a. Arnona tax: Collected from the Palestinians on the basis of the apartment or store area at a rate of 40 shekels/m² for residential space and 152 shekels/m² for commercial space (1998)

b. Income tax: Collected from residents, merchants, and various commercial firms. It varies between 15-50% of individual profit.

c. Added Value tax (VAT): Collected from merchants, and businesses at a rate of 17% on sales value.

d. Property tax: Imposed on undeveloped land at the rate of 2.5% of its estimated value. It is obvious that a large number of land lots might be confiscated or auctioned because owners were unable to pay the accumulated taxes.

e. Employers' tax: Its value is 6.25% of the total taxable income in addition to a 4% employers' tax.

f. National and Health Insurance: Collected at a rate of 10% of salary.

g. Water tax: Collected at a rate proportional to the residents' water consumption.

h. Television tax: Collected annually from every family that owns a TV set.

It is important to note that any delay in paying these taxes results in a cumulative value of 12%, and a 9% increase in the cost of living. Evidently, the high level of taxation imposed by Israel on Jerusalem residents is part of a policy to squeeze the commercial sector. This policy has led to the closure of 231 stores in the Old City as many owners could not pay the accumulated arnona tax.

Table 17: Distribution of stores registered with the Chamber of Commerce in the marketplaces and streets - Jerusalem 1998

Number.	Market/Street name	Number*
1.	Khan al-Zeit	168
2.	al-Nassarah	100
3.	al-Attarin	95
4.	Tariq Al Wad	79
5.	Tannery (Suq al-Dabbaghah)	75
6.	al-Bazaar	48
7.	al-Lahamin	47
8.	Bab al-Amud	41
9.	Bab al-Khalil	44
10.	Swiqat 'Alwan	36
11.	al-Sinsila	28
12.	al-Silsila	27
13.	Via Dolorosa	26
14.	Bab Hitta	19
15.	al-Bashora	16
16.	al-Khawajat	15
17.	Jewish Quarter	12
18.	Aqabat al-Qadissiyya	10
19.	Latin Patriarchate	9
20.	al-Jabshah	8
21.	Aqabat Darwish	7
22.	al-Saadiyya block	7
23.	al-Mujahidin road	7
24.	Saint Helena road	6
25.	The Red Minaret	6
26.	Khan al-Aqbat	5
27.	Orthodox monastery	5
28.	Others	19
	Total	**965**

**This total includes some stores which were closed.*

Summary of the Problems affecting the Commercial and Economic Sectors:

- Lack of any development or regeneration plans for the commercial sector
- Absence of effective monetary corporations to support this sector. The only available facilities are credit companies that do not meet the needs of the city or the needs of the commercial sector. The Palestinian Development Fund is one of the most important credit companies, offering loans between $5,000 and $500,000. Established in 1993, the Fund had, by 1998, granted $5 million worth of loans. Until the year 2000 this represented still only 3% of the $50 million required annually by the private sector. The need has doubled many times over the last two years.
- Banking services: In 1995 there were 125

banks in West Jerusalem compared to 10 in East Jerusalem. This meant that in West Jerusalem there was one bank for every 1,911, compared to one bank for every 15,000 persons in East Jerusalem. There are no branches in the Old City, with only a few money exchange dealers to provide basic financial transactions.

- Limited Palestinian and Arab investment in the city. Despite the establishment of a number of Arab companies, including the Jerusalem Company for Development and Investment with a capital of $100 million, no projects have yet been implemented.
- Competition from Israeli markets, particularly the big shopping centres in Jerusalem such as the Malha Canyon compound. This is not helped by the fact that Israeli tour guides routinely encourage tourists to shop at the Cardo Suq in the Jewish quarter of the Old City. All of this has contributed to the deterioration of economic conditions in Jerusalem.
- Deterioration in the tourism sector has contributed significantly to the overall economic crisis. The Old City depends on tourism, especially the souvenir shops, the Oriental artefact stores, restaurants, and hotels, all of which represent the highest percentage of the commercial businesses.
- Lack of employment opportunities has led to deterioration in the hotel and restaurant business as this sector depends mainly on workers from the West Bank and the villages around Jerusalem.

Table 18: The arnona tax imposed on residential and non-residential property in the Old City in 2001

Type of property	Total	arnona in shekels	Discounted amount	paid %
Non-residential	2443	26712.9	9113.9	34.1%
Residential	5717	8737.8	4669.6	53.4%
Total	**8160**	**35450.7**	**13783.5**	**38.9%**

**Source: Municipality of Jerusalem. Published in the Statistics for Jerusalem, 2001*

- Prohibition of sale of West Bank products. The Israelis routinely ensure that no Palestinian products or goods enter Jerusalem, and replace them with Israeli ones. As Israeli goods are more expensive than comparable Palestinian ones, this has affected Palestinian industry in the West Bank and the standard of living in Jerusalem.
- Widespread petty crime such as pick-pocketing, theft, and drug dealing.
- Lack of economic organisation and weakness by the Chamber of Commerce. The one exception is the Merchants Association in the Old City, which safeguards the rights and interests of the merchants.
- High taxes and forced closure have prevented investors, tourists, and even workers from entering the city on a regular basis. Estimates indicate that sales have dropped by 60 percent as a result of the closures.
- Unavailability of good infrastructure services, especially sanitation and drainage.
- Difficulty of transporting goods into the Old City and lack of car parking facilities. Israeli figures show that in 1997, parking facilities in West Jerusalem (free, paid, private, or municipal) could provide parking space for 24,990 cars, whereas in East Jerusalem the capacity was limited to 560 cars.
- Lack of real competitive prices since goods come from the same source with the same cost and quality.
- Lack of competition based on providing a wider and better range of goods to attract the tourists. This depends on the size of the store, type of display, and customer service.

Most of the stores in the Old City are small, both in terms of size and the number of employees. The average number of persons working in one firm is 1.3, indicating that the owner himself works in his store, and is sometimes helped by one more person. In general, these are all private businesses, a simple ordinary company of often not more than two partners. Thus, 87% of the stores in the Old City are private enterprise and 13% are companies.

Most of these businesses were established before the Israeli occupation of the West Bank and East Jerusalem, and some much earlier. According to available documents, 13% of the firms found in the Old City were established before 1940, and more than 55% before the 1967 war. Those established in 1948, 1949, and 1950 and which are still in business make up about 13%. Those established from 1950 to1967 reflect the boom in tourism and trade in the Old City during the Jordanian period.

The number of commercial and craft stores in the Old City dropped more than 11% between 1968 and 1997, especially in 1985. Available information indicates that the number of souvenir shops rose from 165 in 1968 to 171 in 1975, but dropped gradually to 149 by 1997. The number of grocery stores dropped as well from 98 in 1968 to 80 in 1997. Vegetable stores dropped from 88 to 78 during the same period.

A sharp decline affected craft workshops, which dropped from 64 to 38 from 1968-1997, more than 40%. The reports also indicate that 240 shops in the Old City have closed down. These are mostly souvenir stores but include also grocery stores, restaurants, shoe stores, carpentry stores, olive-wood stores, textile shops, tailors, hotels, bookstores, shoe makers, cleaners, stove dealers and others. The Historic and Architectural Recording Survey carried out by the Technical Office in 1998/1999 confirmed that out of the 1,685 commercial units, 300 were closed down. The number of closed shops has markedly increased since 2000, since the current economic situation, as described in published reports, is much worse than that which accompanied the first Intifada in the previous decade.

Chapter 8

Tourism Sector

8.1 Changes in Tourism in Jerusalem

The City of Jerusalem is one of the oldest cities in the world, and is where the most important and sacred Christian and Islamic sites are found. As such, it has always attracted visitors from all over the world either for tourism or religious pilgrimages. The Jerusalem tourist industry was prosperous before 1967, and considerable private investment was directed into hotels and other tourist services. The development of the sector and influx of people had a positive effect on other sectors of the economy, as well, especially the commercial sector, which flourished as a result.

Most businesses working in the tourist sector in the region had representatives in East Jerusalem until 1967. However, after occupation these businesses closed their East Jerusalem branches and relied solely on their West Jerusalem travel agents and tour operators to run their regional business. Their move demonstrates the success of Israel's carefully planned campaign to monopolise and control the tourism sector.

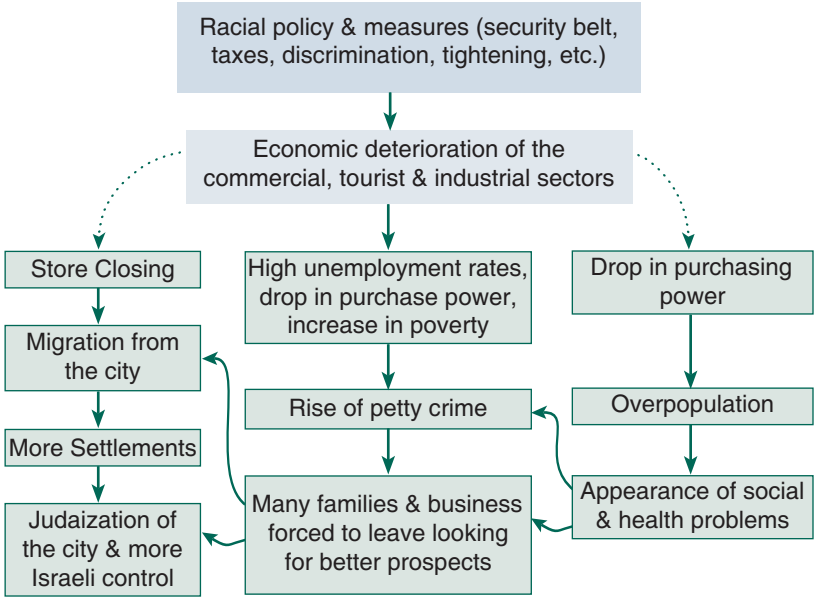
Consequently, after 1967 this vital sector began to decline. Most hotels, restaurants, and secondary tourist businesses (olivewood, ceramics, etc.) suffered severe financial losses and many were forced to close down. Before 1967, there were 28 tourist offices and 92 tourist guides, 40 hotels in East Jerusalem with more than 2,000 rooms and 1,156 traditional Palestinian artefact shops in the city (inside and outside the walls).

After more than 30 years of occupation, tourism in Jerusalem can be seen to have declined considerably, particularly its infrastructure. Israeli figures for 1997 indicate that while in West Jerusalem there were 34 hotels with 6,070 rooms, in East Jerusalem there were only 21 hotels with 1,976 rooms, or 32.5% the capacity of the Israeli hotels. The number of tourist guides in 1997 had dropped to 41, and travel agents to 17 mainly located outside the Old City.

The data also indicates that 95% of tourists arrive through Israeli or international tourism agencies, with only 5% using Palestinian travel agencies. The number of tourists who came to Israel in 1996 was 1.6 million, of which 1.2 million stayed in Israeli hotels. In 1996, there were 82 main offices and 22 branches of Israeli travel agencies in Jerusalem.

Figure 13

The relationship between economic deterioration in Jerusalem and the Israeli occupation.



8.2 The Role of Tourism in the Economy of Jerusalem

Since ancient times, the prominent Qubbat al-Sakhra (Dome of the Rock), al- Aqsa mosque, the Church of the Holy Sepulchre, the Buraq Wall (Wailing wall), Via Dolorosa, the Citadel, the Old City walls and gates, and other important landmarks have attracted millions of tourists and pilgrims of all faiths. Advances in transportation towards the end of the 19th century increased visits and allowed this sector to flourish and prosper. This continued even after the partition of Jerusalem in 1948. During Jordanian rule, the tourist sector in Jerusalem witnessed a boom and provided a main source of income and jobs in the Holy City. The number of hotels increased to over 40 with 2,750 rooms, with 2,250 employees. The number of travel agents reached 38 with 160 employees, 13 tour companies and 1,648 registered merchants dealing with souvenirs and artefacts.

Since 1967 the number of hotel rooms in East Jerusalem has remained the same, while the number in West Jerusalem has doubled. Furthermore the number of tour guides in East Jerusalem has dropped from 154 in 1967 to 47. The average number of occupied hotel rooms has also dropped, with less than 7% of the total number of tourists to the Holy Land spending their nights in East Jerusalem compared to 24% in West Jerusalem. Yet despite the recession, this sector remains important to the economy, with annual revenues of more than $130 million (until the year 2000). However, the total of value-added tax collected back from businesses is one-third of this figure (around $46 million) due to the fact that most of the materials used by Palestinian business were purchased from Israeli businesses.

The boom in the tourist industry is usually reflected in related sectors such as the construction sector through building new hotels and restaurants, tourist-related industries, transport, communications, home and office supplies, etc. and attracts those seeking investment opportunities. However, the exceptional cultural richness of Jerusalem does not necessarily guarantee achieving investment goals. Available data indicates that although most important tourist sites are owned by Palestinians in East Jerusalem, revenues accrue primarily to Israelis who have greater capacity to attract potential tourists and visitors.

8.3 Hotels in the Old City

Hotels: Due to Israeli restrictions and obstacles in granting permits and in classification, there is only one hotel that is registered and classified as such in East Jerusalem.

Hotel number and classification: There are 21 other premises that offer hotel accommodation and services distributed among 10 areas in the Old City: 5 in Bab al-Khalil, 3 inBab al-Jadid, 2 in Khan al-Zeit, 3 in St. Mark Street and the rest are distributed in other streets. Eight hotels were classified as guest houses attached to churches, and 13 were classified as inns. About 57% of these were built before 1967.

Guest Houses: There are eight in Jerusalem, attached to local churches in the Old City. These houses cater mainly to religious tourists in addition to general tourists. The facilities match the best hotels in the city.

Inns: These make up the largest number of tourist accommodations and vary in size and facilities offered.

Capacity: The number of hotel rooms in the Old City is 636 rooms with 1,543 beds. These include: single and double rooms, rooms for three or more and shared large rooms accommodating 20-25 people.

Hotel Employment Rates: There are 244 employees and workers in this sector. Chart 19 indicates that 69.3% are full-timers while 7.4% are part- timers, and 23.3% are paid volunteers. Forty seven percent come from Jerusalem, 30% from the West Bank, and 23% are foreign volunteers.

Overall Conditions: The survey results show that 42% of hotels can be classified as very good or excellent according to their physical condition, equipment, furniture, and hotel facilities. Some are distinguished by their beautiful historic architectural style, as well as their panoramic view of the city. Around 16% are in good condition, while 42% range between medium to poor and are in need of rehabilitation.

The rates vary according to the type of hotel and available facilities and the season. The rate ranges from $4-7 for large shared rooms up to $120 for a single room in some hotels. This difference in cost gives the tourist the ability to choose according to his/her budget.

Unfortunately, a large number of hotels have had to close down or curtail services, adding to the unemployment rates, following the outbreak of the Aqsa Intifada in 2000 and the consequent reduction in tourism.

Table 19: Hotels in the Old City by age in 1998

Age/year	Number
1700-1890	5
1938	1
1950-1968	6
1970-1980	5
1981-1998	2
Unidentified	2
Total	**21**

Table 20: Old City hotel staff and job type in 1998

	Number	Percentage
Full time	169	69.3 %
Part time	18	7.4 %
Volunteer	57	23.3 %
Total	**244**	**100%**

8.4 Hotel Development Needs

Restoration work, internal and external maintenance, air-conditioning, and ventilation rank high on the list of priorities in hotel development, followed by repair and refurbishment of furniture and beds, and rehabilitation of service networks. Hotel owners expressed the need for long-term loans and credit facilities and their willingness to attract investors to become partners in their business.

Table 21: Development Needs of Local Hotels in the Old City.

	Development needs	Number	Percentage
1.	Restoration and internal or external maintenance	12	75 %
2.	Installation of air conditioning	12	75 %
3.	Installation of ventilation systems	12	75 %
4.	Renovation of furniture and beds	4	25 %
5.	Maintenance of water piping	3	19 %
6.	Global restoration	3	19 %
7.	Addition of a new floor	1	6,2%
8.	Installation of TV sets to the rooms	2	21.5%
9.	Renovation of the electric network	2	12.5%
10.	Development of the personnel cadres	1	6.2%

8.5 Problems of the Tourism Sector in Jerusalem

The problems of the tourism sector in the Old City should be considered in relation to tourism in East Jerusalem as a whole since, despite certain unique characteristics of the Old City, the problems are the same.

Political Situation: One of the major problems that tourism faces is the difficult political situation in the Old City resulting

from the prevailing policies of Israeli occupation. Political instability and security fears have had negative repercussions on this major sector. The situation has deteriorated since 2000 to a current level of stagnation.

Military Closures: The continual military-enforced closures imposed on the city which isolate it from its surroundings has been a prime factor in the deterioration of the tourism sector, including internal tourism.

Israeli Competition: Israel's control and monopoly of tourism has paralysed Palestinian local capacity to compete with Israeli hotels and travel agents. Competition does not only include control of tourism activity, but also includes tourists arriving through Israeli/European travel agencies, staying in Israeli hotels, and touring the city according to a set program limited to visiting Israeli areas. Moreover, any visit to the Old City usually is planned at the end of the tour, for a very short duration, and is restricted to visiting religious centres after tourists would have already made their purchases at Israeli outlets.

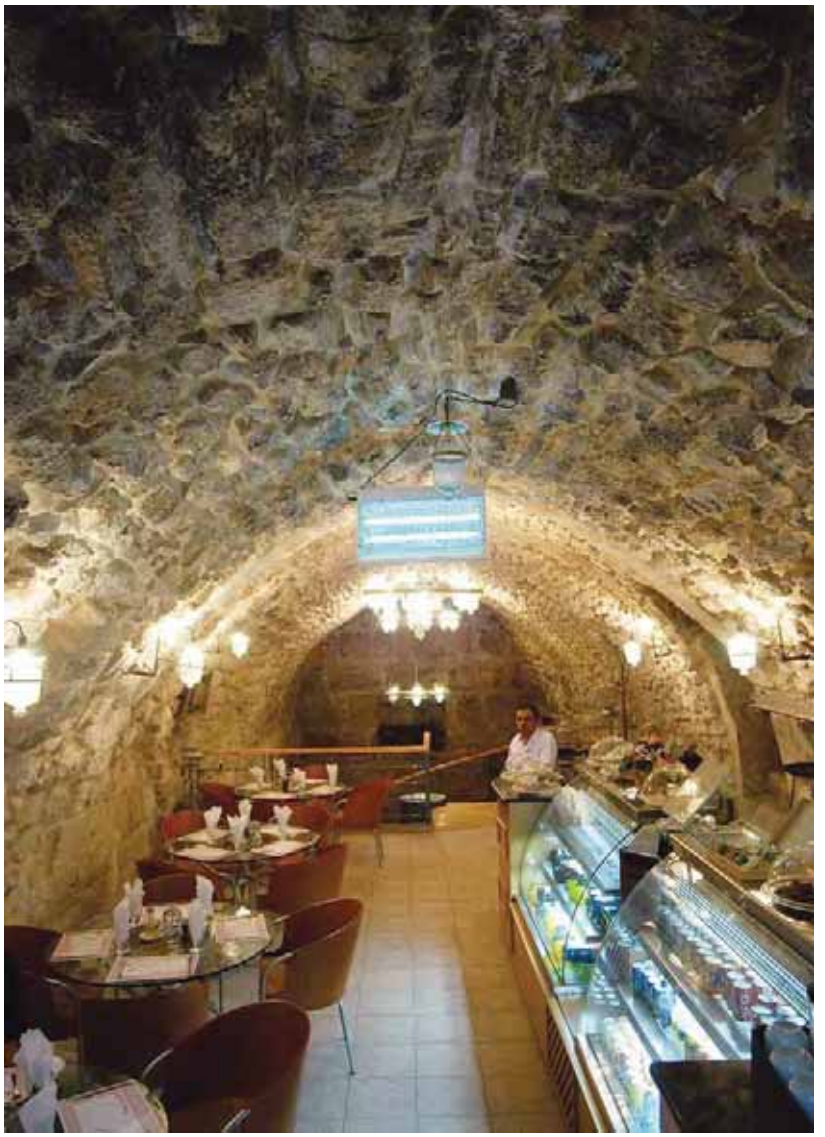
Anti-Palestinian Propaganda: Israel constantly carries out subtle smear campaigns through her agents, warning tourists to be wary of Palestinians, be cautious in dealing with them, and not to buy from their shops.

Prohibiting the Building of New Hotels and Enlarging Existing Ones in Jerusalem: Israeli authorities obstruct Palestinian plans for new hotel construction and expansion of existing hotels. Meanwhile Israeli authorities have given permission to its own companies to build five-star hotels on land confiscated in East Jerusalem, thus striking another blow at the existing hotels and making competition harder.

Dominance of Israeli Tourist Guides and Tourist Bus Drivers: This is another link in the tightening of the Israeli grip on this sector.

Weakness and Limitation of the Role of the Association of Hotel Owners: There is a lack of capacity in planning for the development of this sector, and finding solutions to its problems.

Lack of Co-ordination between the Various Local Tourism Related Bodies: There is little coordination between major tourist bodies such as the Association of Hotel Owners, Association of Tourism and Travel Agencies, Association of Translators, and Association of Oriental Artefacts and Souvenir Merchants.



Absence of the Role of the Palestinian Ministry of Tourism. Although there is a signed agreement between the PNA and Israel which disallows any official PNA role in Jerusalem, there are many areas in which the ministry can be effective through indirect support and development of this sector without breaking the agreement.

Shortage of Specialised Tourism Training Programmes: This applies at many different levels and types of tourism-related activities. What is available now does not meet the city's need in particular and Palestine in general.

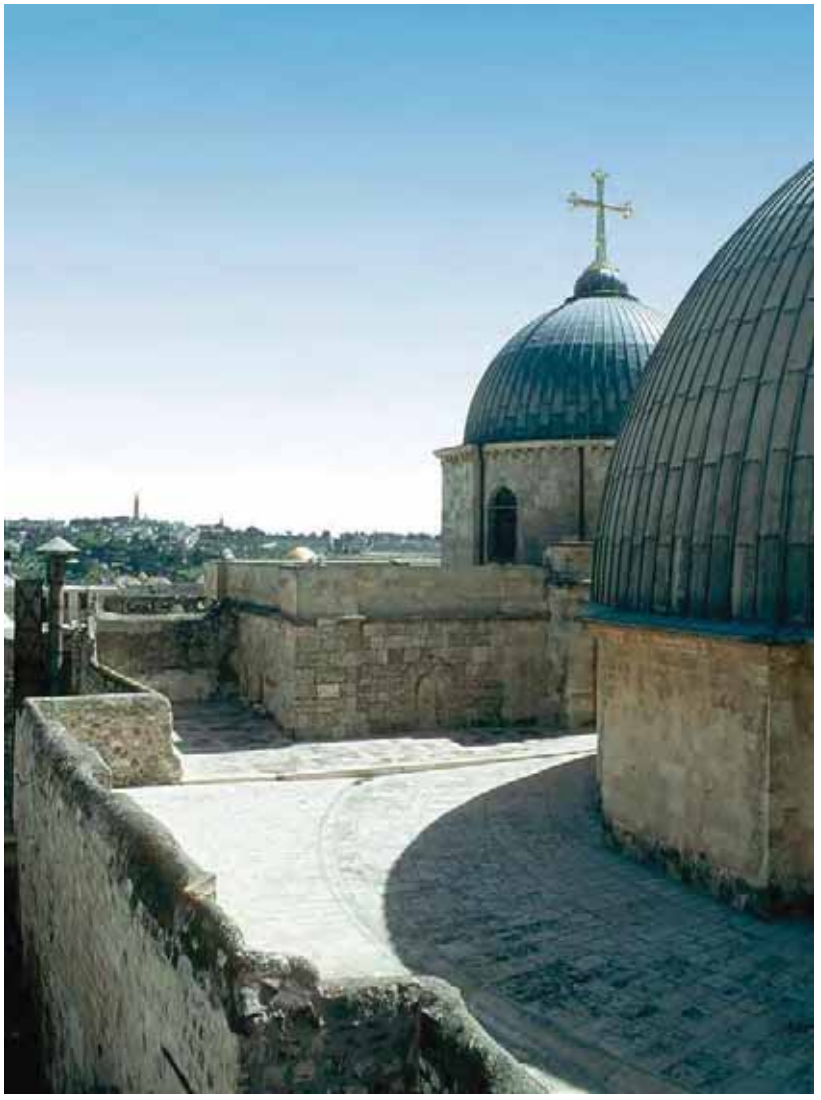
Absence of Programs for Palestinian Tourism: There is a weakness, if not absence, of marketing Palestinian tourist attractions in Europe, the West and in the Islamic world..

Unavailability of Palestinian Tourist Maps and Guides: In addition to the absence of Palestinian-produced tourism materials, there are Israeli-produced maps and tourist guides that distort Palestinian history, names of archaeological and religious sites, and street names. All of this misinformation aims at obliterating the Arab identity of the city.

Insufficient Palestinian and Arab Investment in The Sector: There is discrimination in the Palestinian and Arab private sector's investment in the tourism sector in Jerusalem. Meanwhile, the Israeli tourism investment in Jerusalem during 1995 and 1996 totalled $277 million invested in 27 large projects. This investment comprises 55.6% of all new projects in Jerusalem. Israeli statistics show that the number of projects implemented by Israelis in Jerusalem for this period is 101 tourism projects, investing nearly $500 million.

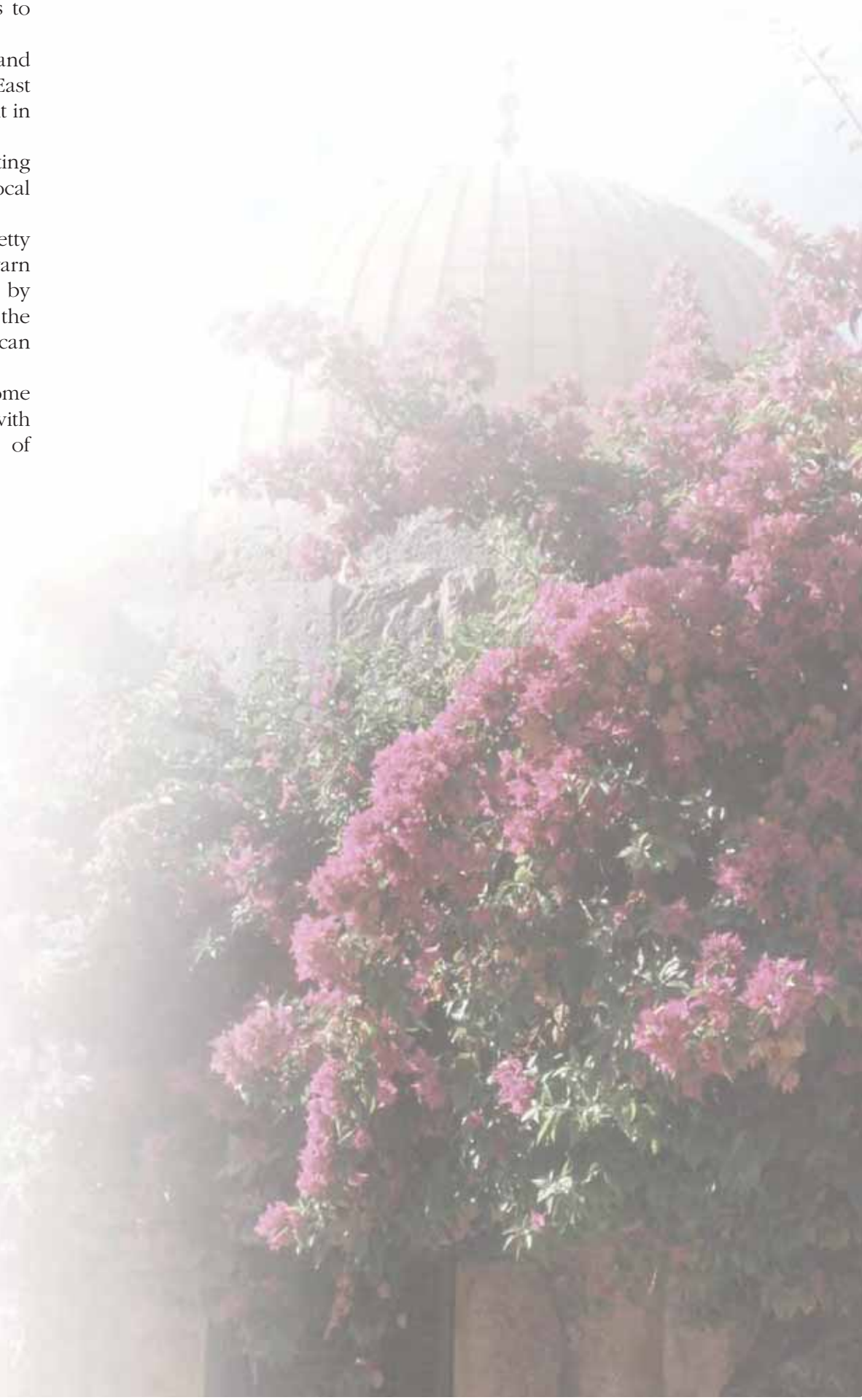
Problems Faced by the Tourism Sector in Jerusalem:

- The effects of military closures on hotel occupancy rates. Until 1993, before the closure, hotels relied on worshippers from the West Bank and Gaza Strip visiting al-Haram al-Sharif, particularly during religious holidays.
- General decline of tourism in the Old City (despite an increase in tourist activity in the region), where the major share of tourist activity has been monopolised by Israel. As mentioned, Israelis control tourists' programmes through their agents and tour operators, including the choice of hotels. East Jerusalem's share of any increase in tourism is very limited.
- The high arnona tax imposed on hotels. Officially hotels pay more than $130,000 annually, but the real amount according to the field survey is twice this figure. Although guest houses run by the churches are totally or partially exempted from the tax, many privately owned hotels lost their licence because of failure to pay taxes.
- Competition: According to East Jerusalem hoteliers, the local rates are half those paid by tourists in West Jerusalem while both sides of the city pay the same taxes regardless of their different circumstances.
- Continual break-ins by the municipality, the police, and the Ministry of Health under the pretext of security measures or drug searches.
- Insurmountable conditions set by the Israelis in obtaining hotel licences. Almost half the existing hotels are unlicensed.
- Absence of special tourism programmes for East Jerusalem and a lack of marketing, on the local, regional and international level.
- Absence of Arab hotel names in tourist brochures or guides of the Old City as part of the general Israeli policy. This does not excuse the Arab Tourism Sector in the city from not organizing themselves to produce their own tourist guides and circulate them internationally.
- Lack of communication between local hotels and international tourism and travel agencies. There is a need for organised collective action in this area.
- Absence of an effective role played by the Arab Hotel Organisation in regulating this sector to help overcome its problems.
- Lack of concern by Palestinian institutions for hotels in the Old City.
- Problems caused by disparity in salaries of workers in Israeli and Arab hotels. According to the agreement reached between the hotel owners and the union of hotel and restaurant workers in Jerusalem, the starting salary was set at $550 whereas the minimum salary in Israel is more than $820, causing many workers to appeal to the Israeli trade



union (Histadrut). This causes the Arab hotels great losses.

- Unavailable credit facilities to offer long-term soft loans to help develop this sector.
- Shortage of restaurants and clubs that open at night and absence of recreation and entertainment facilities in East Jerusalem. Consequently, most tourists seek entertainment in West Jerusalem where they will obviously spend money.
- The noise pollution caused by tractors and garbage collecting trucks in the early morning hours disturbs tourists and local residents.
- Breakdown in law and order and sharp increase in petty crime is a phenomenon exploited by the Israelis who warn tourists to be vigilant and who even encourage crime by releasing offenders without charge. This is aggravated by the fact that there are no Palestinian police or authority that can control such actions to protect the innocent citizens.
- Short-sighted and narrow-minded attitudes of some merchants due to lack of awareness of how to deal with tourists contributes to a negative image tourists have of Palestinians.



Chapter 9

Characteristics of Institutions and Local Organisations in the Old City

Civil society institutions contribute significantly to social development by encouraging collective work as well as individual initiatives. The work of the institution itself also contributes to the formation and development of society and improves its performance by strengthening democratic values.

Palestinian society in Jerusalem is undergoing a phase of social transformation and suffers from a shortage of local, modern institutions. Those that do exist tend to rely on traditional models. As is the case in all areas of East Jerusalem, the lack of formal and informal organizations in the Old City has accelerated the deterioration of living conditions. Following the Israeli municipality's control of Jerusalem, many local institutions were in fact established by Palestinians, but due to the lack of resources, the number and performance of such institutions has been inadequate. Nevertheless, they continue to play an important role in protecting the Arab identity of Jerusalem and in providing much needed social and developmental services.

There are a variety of Jerusalem institutions that are specialized to meet specific needs or that offer general services. Some are located and work only in the Old City and others are part of larger organisations working in other areas of East Jerusalem as well. The revitalisation plan considers the role of local institutions to be a crucial contribution to the revitalisation process. The performance and impact of these institutions, as well as the functions and problems of all institutions working in the Old City, whether actually located in or outside the Old City, have been carefully assessed. The historical and architectural survey shows that there are 49 social institutions in the Old City, including schools, clubs, and NGOs.

9.1 Role of Local Institutions and the Struggle for Survival

The local institutions in Jerusalem were among the first to be established in Palestine. Some were founded in the 1920's by Palestinian men and women who were pioneers in social voluntary work and willing to shoulder national and community responsibilities. Social work in Jerusalem and the Old City passed through a number of distinct stages that were influenced by political, social, and economic developments. Local institutions have experienced many changes, some radical, in their structure,

objectives, programmes, methodology, and nature of their relationships with society and the social groups and classes they represent, deal with, and serve. Local institutions have also faced enormous problems from the Israeli authorities, who have exercised all possible means and discriminatory measures to obstruct their activities and work, prevent them from continuing their role to provide much needed services, and, in some cases, forcing their closure.

Supervision of Local Institutions

There are 19 active local NGOs in the Old City, 11 (58%) of which are supervised by independent local bodies, 3 (16%) are totally or partially supervised by the municipality of Jerusalem, while a further 3 (16%) are international organisations. Two are medical clinics, supervised by UNRWA and by the Islamic *Awqaf* Department. Obviously the number of local institutions in the Old City is very limited and does not meet the needs of the residents with only one institution for every 1,622 people.

The role of international institutions in the Old City is limited although many operate outside the walls. Austria is one of only two international donors who helped to establish non-governmental organizations, providing social and health services in the Old City. The other, the Spafford Foundation established by an American family, operates a clinic. It is worth noting that the programmes and activities carried out by international organisations in the Old City have declined considerably since the signing of the Oslo Accords. Many have preferred to withhold funding or implementing programmes in Jerusalem until the city's status is determined in the final stage negotiations, according to the original terms of the Accords. Although a number of institutions in Jerusalem located outside the Old City have received substantial support from international organisations in various fields, most of these funds were allocated for projects and activities to be implemented outside the jurisdiction of the Jerusalem municipality.

Some social services can only be provided by institutions affiliated with the municipality, such as those serving the aged (al-Jabsheh Centre), centres for the handicapped and the Arab Society for the Blind. These two groups (the aged and the handicapped) are considered the most neglected and marginalised among the underprivileged groups in Palestinian society as a whole and the Old City in particular. The aged comprise 5% of the population in the Old City (1,460 persons) while those with special needs comprise almost 3% in the Old City. The actual numbers may be much higher but many families are reluctant to report having disabled or handicapped members.

Table 22: Distribution of institutions according to the supervising bodies

Supervising or responsible body	Number	Percentage
Independent local institutions	11	58%
International/Foreign institutions	3	16%
UNRWA	1	5%
Awqaf institutions	1	5%
Jerusalem municipality/Israeli	3	16%
Total	19	100%

Emergence of Local Institutions

The findings of the study indicate that 41% (7 out of 17 reporting institutions) were established before 1967 and the rest after 1977.

Structure and Administrative Authority of Local Institutions

Of the 19 institutions working in the Old City, 11 reported that they have a management board, 3 are under foreign management, one is under *Awqaf* and one is directed by UNRWA; (3 did not respond). Additionally, eight had a general assembly. The membership of these assemblies at the time the survey was conducted was 1,823 members. Seven institutions stated that the director is also the chairperson of the board or the assembly. Obviously, lack of separation between the executive and governing bodies is a major administrative flaw, indicating the need for organizational reforms in these institutions.

It was found that women's participation in the local institutions is important and effective at both the executive level and administrative level: 8 of the 19 institutions (42%) are directed by women compared to 11 (58%) run by men.

Table 23: Period of emergence of local institutions

Period	Number	%
1925-1932	5	26
1950-1959	2	10.5
1977-1984	3	16
1991-1993	3	16
1995-1998	4	21
Unidentified	2	10.5
Total	19	100

Classification of Local Institutions

The study shows that 7 of the 19 institutions are registered as charity (philanthropic) organisations, five as non-profit organisations, three as Ottoman institutions, one as part of UNWRA, and one as an ad hoc branch of the Palestinian Labour Union, with registration only in the Union. Two municipal institutions refused to cooperate; it is not known whether they are registered as institutions or as centres supervised by the municipality.

These results indicate that institutions registered as charity organisations are under the umbrella of the Palestinian Union of Charitable Organisations, a body with its own laws based on Jordanian law. Regardless of the classification of these institutions, the essence of their programmes and activities is similar. A minimum of three persons can officially register an institution provided that one is a resident of Jerusalem. Most organisations that registered according to this principle have seven members, although it is possible to have up to 51 participating members. More than 80 local organisations –inside and outside the Jerusalem region– are registered according to this classification. also there is more than 140 Palestinian institutions in the city of Jerusalem and its neighbourhoods that focus primarily on social services, education, health, women's issues, research and culture. In addition there are at least 70 international agencies and UN organisations active in Jerusalem.

Scope of Work and Activities of Local Institutions

The main interest of local institutions in the Old City is the provision of social, cultural, and recreational services, followed by health services, mother and child programs and material and financial support for students and the elderly. It was noted that most local institutions do not include or give little attention to development projects and programmes, other than those that are health-related, within their activities. In addition to the services provided by these institutions, there are a number of institutions outside the Old City who implement their programmes and projects inside the city walls in various fields, such as counselling and guidance, legal advice, special awareness programmes for women and a few drug rehabilitation programmes.

Targeted Groups

The study indicates that these institutions target mainly children, young people, and women through their activities. Of the 19 institutions, 15 work with young men and women, 15 target children, while 13 support programmes for women. Only five institutions provide help for persons with special needs. None of the Old City institutions indicated that they include drug rehabilitation in their activities.

While there are some institutions that specialise in particular fields and target specific groups, generally most of these institutions lack specialization and relevant expertise in the particular service they provide and lack knowledge of the target group and the geographic characteristics of the area. The persistence of these conditions will further weaken these institutions and affect their performance and, consequently, the impact of their work in the community.

Table 24: Groups targeted by the local institutions in the Old City

Number	Targeted group/beneficiaries	Number of institutions
1	Young men and women	15
2	Infants	15
3	Women	12
4	Students	12
5	Elderly	10
6	Those with special needs	5
7	Drug dealers and addicts	none

Employment Capacity of Local Institutions

The field survey showed that 212 people are employed by 17 local institutions in the Old City (excluding the Elwin and al-Jabshah institutions), of which 163 hold full-time jobs, 30 part-time jobs, and 19 are either full- or part-time volunteers. It reported that 175 employees (82.5%) hold Jerusalem residency, while 37 commute from the West Bank. Gender distribution of the employees is 115 males (54%) and 97 females (46%). Additionally, a Greek Orthodox (Hamelat al-Teib) women's society employs 564 women through small job creation schemes. The women produce embroidery and knitting that are paid per piece and the products are marketed by the society. The society encourages women to be self-sufficient by providing training opportunities and creating income-generating projects.

Financial Status of Local Institutions

The lack of financial sustainability is the most serious problem facing local institutions in the Old City, and one that limits their ability to implement programmes and provide services for targeted groups. Local institutions still rely on volunteer work for many of their activities. World Bank statistics indicate that until 1990 Palestinian local institutions received $229-260 million annually. This dropped dramatically to $151 million between September 1993 and the end of 1996, an average of $46.5 million per year. These figures represent a drop in funds of 81% from the 1990 level although some institutions managed to increase their budgets in the last few years. The general decline in funding has had severe repercussions on most of the local institutions that depend on outside support. Many major international donors halted support for local Jerusalem institutions after the Oslo Accord, in view of the political sensitivities regarding the unresolved status of Jerusalem.

Financial Resources of Local Institutions

- Self-financing (projects, taxes, fees, publication sales)
- Contributions from Palestinian, Arab, or religious bodies and individuals.
- Donations and grants from local or foreign international institutions.

Many institutions attempt to rely on their own resources and many have been successful: 13 out of the 17 institutions (76%) are self-reliant to varying degrees for the following reasons:

- Small size and budget of the institution and its dependence mainly on volunteer work.
- Success of some institutions, particularly those involved in the health sector, for whom service revenues constitute a large portion of their budget. For example, the Austrian clinic succeeded in self-financing about 95% of its budget, while others achieved 50%.
- The implementation of profit-making projects and services (training, needlework, pastry) allowed some institutions to be partially self-dependent.

Other sources of income include obtaining donations and grants from individuals or organisations: 10 out of 17 institutions (59%) depend partially or completely on this source. There are also 10 institutions that depend on grants from local or international organisations for funding their operations.

Table 25: Distribution of funding sources of local institutions in the Old City.

Support	Total number of institutions	up to 20%	21-40%	41-60%	61-80%	81-00%
Self-finance	13	3	3	3	2	2
Local contributions	10	3	2	2	2	1
International grants and donations	10	2	2	2	2	2

Activities of the Local Institutions in the Old City

Activities in various fields and sectors in the Old City include:

- **Health**
  Establishing and organising the following services:
  – Five health centres (maternity, infant, and primary health care).
  – Training and cultural activities in the field of primary health care.
  – A night clinic.
  – Emergency health services.
  – Clinic for diabetics.

- **Education and Culture**

Establishing the following:

– A children's library
– A library for the blind
– A computer centre
– A science and technology centre
– Various cultural activities

– Summer schools for children (empowerment)
– Literacy sessions for the elderly

- **Social and Recreational**

Organising and implementing activities such as:

– Various social functions
– Summer camps with cultural activities for children.
– Excursions such as picnics
– Special evenings to celebrate the holy month of Ramadan

- **Sports**

Establishing:

– A sports hall for body building
– A scout troop
– Sports activities for children and youth

- **Relief**

– Setting up a fund for needy students
– Distributing material and financial aid for the elderly, the needy families, and the families of prisoners

- **Training and rehabilitation**

Organising and setting up:

– Limited training sessions for local institutions in the social services domain
– Vocational training sessions: computer, tailoring, knitting, cosmetology, pastry, and embroidery
– A centre for art and training of women
– A cafeteria for women
– Training sessions for social leadership

- **Restoration.**

– Restoration and rehabilitation of buildings used by institutions

- **Economic**

– Providing job opportunities for 212 employees, in addition to the 564 women engaged to do embroidery work paid per piece and establishing up two income-generating projects, one for pastry and another for arts and embroidery.

Problems and Obstacles Facing Institutions in Jerusalem

Political and economic:

- Continued closure and its implication on institutions' ability to work.
- Various taxes imposed by the Israelis (arnona, income, employer's taxes)
- Oppressive policies of the occupation (harassment, refusal to issue building permits, refusal to issue entry permits to employees and workers from the West Bank.
- Imposed normalisation between Israeli and Palestinian institutions through "development" projects funded by some European and American agencies to achieve certain political objectives.
- Israeli control and containment of Palestinian institutions, especially in the health sector.
- Lack of support by the Palestinian Authority for local institutions in Jerusalem.

Funding:

- Shortage of funds, decline and discontinuity of donors' interest in East Jerusalem.
- Absence of an investment strategy (financial mobilisation)
- Nature of the existing relationship with the funding agencies.
- Reluctance of many international funding agencies to support institutions in Jerusalem.
- Donors' changed priorities.
- Limited number of self-financing institutions.
- Delays in disbursement of funds due to donors' bureaucratic procedures.
- Unrealistic demands by donors that institutions cannot meet due to their limited human resources and weak structures, consequently hindering their ability to function and develop.

Structural organisation:

- Individual control (one-man institution)
- Family-based affiliation
- Political and sectarian partisanship restricts institutions' ability to cooperate and work seriously

Internal policies and regulations:

- Lack of clear internal policies and regulations
- Absence of clear or proper administrative structures
- Shortage of appropriate internal administrative policy

Strategic planning:

- Lack of vision and clear objectives.

- Distorted order of developmental priorities related to the Old City.
- Shortage of relevant expertise for activities and targeted groups.
- Inability of Jerusalem institutions to provide a strong link and balance between their political resistance objectives and their development strategy.

Administrative issues:

- Shortage of personnel due to financial considerations.
- Shortage of professional female staff in certain fields such as social work and counselling.
- Difficulty in finding specialised experts in specific fields.
- Low wages.
- Limited incentives for the employees.
- Lack of job descriptions and dominance of one-man institutions.

Relation with the community and other local institutions:

- Lack of coordination and cooperation between institutions.
- Weak communication and interaction with local community and targeted groups.
- Absence of integration and specialisation.
- Lack of knowledge about other institutions and their activities.

Buildings:

- Unsuitability of some buildings to their new functions such as clinics or schools.
- Most buildings are old and in need of modern services and facilities.
- Insufficient space, particularly classrooms.
- Shortage of necessary tools and equipment.
- Insufficient and inadequate furniture.

A study of the status and performance of the local institutions in the Old City revealed that these institutions have a very important role to play in the absence of a legitimate central or local authority. They aim to develop social services and contribute to a general revitalisation strategy, the absence of which is causing deterioration in public services and in the physical condition of the city.

9.2 Educational Institutions

This section discusses in detail the educational institutions, their problems, needs, and developmental priorities.

Number and Distribution of Schools

There are 19 schools in the Old City: 8 boys' schools, 5 girls' schools, and 6 mixed. All are regular academic schools except one, Dar al-Aytam al-Islamiyya, the Industrial Islamic Orphanage School, which is a vocational school. Nine of these schools are very old, probably among the earliest founded in Palestine. Three schools were founded between 1645 and 1876, three between 1900 and 1923, and three before 1968.

Supervising Authorities

– Churches and monasteries or convents: 7 schools
– Islamic awqaf dept. : 5 schools
– Islamic local institutions: 4 schools
– The Spanish government : 1 school
– Municipality of Jerusalem : 2 schools

Number and Distribution of Students

The number of students in the Old City in 1998 totalled 7,117 students (boys and girls) distributed over three levels:

– Kindergartens: 5.6%
– Basic education: 85%
– Secondary education: 9.4%

- The Palestinian local institutions provide 100%

of kindergarten schooling; neither the Municipality nor the Israeli Ministry of Education contributes services at this level.

- The Palestinian local institutions and *Awqaf* authorities provide 66.4% of basic education for the students in the Old City; whereas the Municipality or the Israeli Ministry of Education provides only 34.6%.

- The Palestinian institutions provide 100% of the secondary education in the Old City; 50% of the students go to Christian local schools, and 40% to the *Awqaf* schools; the remaining 10% attend various other schools.

- It is evident that the Jerusalem Municipality and the Israeli Ministry of Education neglect the education sector in East Jerusalem since their contribution is marginal compared to the prominent role played by local Palestinian institutions.

- The low percentage of students in the secondary level of education (9.4%) is due to the fact that some of the students in this level enrol in schools outside the Old City, particularly municipal schools. It was found that 44% of students drop out before finishing high school: 25% of female students drop out to help at home, 31% to get married and 13.5% due to academic failure. Over half the male students (59%) drop out of school for financial reasons.

Table 26: Distribution of students according to levels and schools: 1997-1998

School type	K.G.		Basic		Secondary		Total	
	number	**%**	**number**	**%**	**number**	**%**	**number**	**%**
Christian	330	82.5%	2233	74	335	50	2898	40,7
Islamic	70	17.5%	524	8.6	65	9.6	659	9.2
Awqaf	---	---	1192	19.7	272	40.4	1465	20.6
Municipality	---	---	2095	34.6	---	---	2095	29.4
Total	**400**	**100**	**6045**	**100**	**672**	**100**	**7117**	**100**

Gender Distribution of Students

The survey showed that female students studying in Old City schools represent 37.7% of the total number of students. However, female representation decreases to 26% at the secondary level. The number of female students in basic schools does not exceed 39.6% of the total number of students at this level.

This low rate is due to the following:

- Many female students enrol in schools outside the city walls, such as the free municipal schools like Ma'muniyya, or private schools such as Dar al-Tifl, where fees are lower than schools in the Old City.
- Female drop-out rate is high especially at the secondary school level due to early marriage (31%) or the need to help at home (35%). Furthermore, many conservative families do not allow their daughters to continue their education. Regardless of the reasons for drop outs, it is evident that there is a serious problem in education in the Old City manifested in low rate of enrolment in schools and high drop-out rate and gender gap between male and female students, particularly at the secondary level.

- The significant shortage of municipality or ministry schools and classrooms inside and outside the Old City. It is noted that from 1988 to 1997, there were 290 additional classrooms in East Jerusalem compared to 928 new classrooms for Israeli schools in all of Jerusalem. This means that only 29 rooms are added every year which does not satisfy the needs of the schools nor does it meet the natural growth of the population in the city.

Table 27: Distribution of students according to gender and levels

K.G.			Basic			Secondary			Total		
M	F	Total	M	F	Total	M	F	Total	M	F	Total
22.1	179	400	3715	2330	6045	499	172	672	4425	2682	7117
55.2	44.8	100%	61.4	39.6	100%	74.2	25.8	100%	62.3	37.7	100%

Number of Classrooms

- The total number of classrooms in the Old City is 263:

K.G.: 13 (5%) Basic: 210 (80%) Secondary: 40 (15%). Total: 263 (100%)

Out of 263 classes, only 58 are in municipal schools, 121 in Christian local schools (46%), 56 in awqaf schools (21%), and 28 in local Islamic schools (1%).

- The average number of students in each classroom is:

K.G.: 30.7 students/class Basic schools: 29 students/class

Secondary schools: 17 students/class

- The number of students per class is very high considering limited size of the classrooms that does not exceed an area of 20m^2 on average.

Number and Qualifications of Teachers

The total number of teachers and staff in schools in the Old City is 468, of whom 210 (45%) work in the local Christian schools, 118 (25%) in the *Awqaf* schools, 94 (20%) in municipal schools and 46 (10%) in local Islamic schools. The survey findings of the education standards are based on responses obtained from 10 out of 19 schools. It was found that 46.5% of teachers (both male and female) hold a university degree, only three hold a Masters degree, 39% hold a teaching diploma from an intermediate or teacher's college, while 24.6% have no college or university education. Females make up 33% of teachers holding a secondary school certificate while 55.15% hold higher diplomas. Among teachers who are university graduates, 51% are female and 49% are male. Gender distribution at the school management level shows that 12 schools (63%) are run by male headmasters and 9 schools (37%) are headed by females.

Distribution by Areas

The study indicates that 59% of those working in 13 out of the 19 schools hold a Jerusalem ID, whereas 41% are from the West Bank. During the past five years, the percentage of teachers commuting from the West Bank dropped due to the closure of Jerusalem and an Israeli ban of all Palestinians from the West Bank and Gaza from entering the city. It is also extremely difficult for teachers from outside the city to obtain work permits for Jerusalem and the schools often cannot find replacements from Jerusalem ID holders. This has had serious consequences for the standard and quality of education in the city.

Problems of Schools in the Old City

The difficulties encountered by schools in the Old City are not transitory, as they are the result of unresolved problems accumulated since 1967. While local educational institutions play an important and prominent role in defending the Arab character of Jerusalem, they also contribute to the perseverance of the community and the building and development of Palestinian society. In view of the fact that there is a strong link between the educational institutions and the social, economic, and developmental conditions in the city, the continuity and sustainability of these schools are vital to the evolution of Palestinian society,

Table 28 : Availability of educational services and facilities

No	Type	Available		Unavailable		Total	
		%	No	%	No	%	No
1	Student advising	23	3	77	10	100	13
2	Science lab.	46	6	54	7	100	13
3	Library	38.5	5	61.5	8	100	13
4	Home economy lab.	23	3	77	10	100	13
5	Computer lab.	61.5	8	28.5	5	100	13
6	Outdoor playgrounds	38.5	5	61.5	8	100	13
7	Indoor playgrounds	21	4	69	9	100	13
8	Technical workshop	23	3	77	10	100	13
9	Conference hall	285	5	61.5	8	100	13
10	Councils	61.5	8	28.5	5	100	13

Political Problems

- Continuation of the security siege of Jerusalem is depriving schools of important educational and professional resources due to difficulties in having access or obtaining permits to enter the city, particularly during periods of complete closure of the Palestinian territories.
- Israeli obstacles that make it difficult to obtain building permits for new schools or additions to schools. Consequently this aggravates the shortage of space available for schools and worsens overcrowding in classrooms and the deterioration of a school's existing infrastructure. Some of these schools are in old buildings not fit for educational use.
- The municipality neglects its responsibility towards the Palestinian population in establishing new schools to meet the growing demands and the challenges of modern developments.
- Israel continues attempts to impose Israeli curricula on Palestinian schools, and interfer in their internal affairs in order to contain and control them. It is important to note that 33.3% of schools in East Jerusalem and 10.5% of the schools in the Old City currently are under the control of the Municipality and the Ministry of Education. Furthermore, 53.4% of the students in the city – nearly 50,000 students – and 29.4% of students in the Old City are enrolled in the municipality schools. The capacity of these schools in the 1960s and 1970s was limited, which led the Ministry to close down some schools, or use the buildings for other social services, for example, al-Bakriyya, Ahmad Sameh al-Khaldi, Khalil al- Sakakini, Khawla Bint al-Azwar, and al-Qadissiyya schools.

Growth of Municipality Schools

The reason for the increase in the number of schools under municipality control can be attributed to the following factors:

- Deterioration of private and local educational institutions which caused many students to leave.
- Similarity in education standards, quality of services and facilities between local private schools and public schools. In many cases the education standards and quality of infrastructure and services of some public schools were far better than that of private schools.
- Loss of private schools teachers to other areas in the public sector, where they enjoy better work conditions and financial remuneration.
- Rising fees of private schools making unaffordable to lower income groups.
- Natural population growth and the inability of local schools to absorb this growth.
- Absence of a legal Palestinian authority responsible for education in Jerusalem. In spite of the supervision from the Palestinian Ministry of Education of 19 out of the 90 schools,

and the relationship between the ministry and private and public schools, the standard of education in Jerusalem is inadequate.

- Absence of clear vision and educational strategy for schools in Jerusalem. While diversity could be considered a healthy attribute in societies, it had a negative impact on schools in Jerusalem. There are five different authorities supervising and running these schools including the municipality, the *Awqaf* authority, the churches and Christian authorities, Islamic institutions, and UNRWA, and all schools suffer from different and multiple authorities.
- Weakness of coordination and cooperation between schools. There is no common forum for schools in Jerusalem to develop mechanisms that will facilitate coordination, cooperation and integration of school systems. This is most important since schools are accountable not to their management but to their supervisory bodies. Consequently, decision making is not the responsibility of the education institutions' executive management, but the supervising bodies, many of whom are not Palestinian.
- Financial difficulties at most schools included in the survey (all 17, except the 2 municipal schools). Their financial problems vary but many of these schools have chronic budget deficits which affect their performance, academic standards and ability to develop. Most schools lost many of their staff due to low wages. Average wages are JD 300-400 while the lowest wages in Israel exceed JD 600.

Problems of School Infrastructure and Basic Educational Services

These can be summarised as follows:

- Lack of appropriate science laboratories.
- Unavailability of modern libraries equipped with the necessary books and references.
- Unavailability of multi-purpose halls to organise various activities.
- Insufficient number of computer laboratories.
- Shortage of indoor and outdoor playgrounds.
- Shortage in the number of available classrooms and resultant overcrowding.
- Absence of medical supervision of schools and students.
- Weak relationship between school and home.
- Need to improve staff skills through training and capacity building.
- Limited extra-curricular activities.
- Deterioration in the social fabric of society, increased crime rate particularly among the youth.

The revitalisation plan aims to prepare a strategy for the development of local capacities, the improvement of educational standards, the increase of the number of schools and their performance, a reduction in the drop-out rate, especially among girls, and the rehabilitation, upgrading and restoration of school buildings in the Old City.

Chapter 10

The Political and Legal Framework

Any revitalisation process in the Old City must operate within the current political and legal framework --- a framework that, unfortunately, has serious fundamental problems and can present major obstacles to any work, affecting complex issues related to authority, property ownership, use, and control. Jerusalem was militarily occupied in 1967 and subsequently annexed by Israel which manipulates the prevailing legal system to achieve its political objectives in the city. Therefore any study of the law must be carried out with a view to the existing political situation.

Israeli policy regarding Palestinians in Jerusalem is based on its claim that the city is an integral part of Israel. While there are various interpretations regarding the legality of this annexation, the aim of Israeli policy is to work towards achieving long-term control through the following:

- The take-over of Palestinian homes as a preliminary move in the overall policy.
- The Israeli government as an active party, which offers financial and moral support to extreme groups and associations, working to occupy Palestinian houses.
- The groups/organisations engaged in take-over activities are "non-governmental," and follow and pursue religious objectives, while enjoying legal endorsement and cover, as well as financial and political support from the Israeli government.
- The Israeli organisations exploit both Palestinian neglect and ignorance of their legal rights in Jerusalem to take over houses and properties and consequently weaken the Palestinian presence in the Old City.

It is therefore evident that there is an urgent need for a comprehensive plan of action to protect the Palestinian presence and to prevent the deterioration of the situation to what has already happened in Akko, Haifa, and Jaffa. The plan should identify certain measures to be taken by both formal and informal institutions to protect the Palestinian community and heritage.

10.1 Israeli Restoration Laws

There are Israeli laws directly related to the processes of restoration and protection of historic buildings, in addition to laws, instructions, and formal orders indirectly related to the revitalisation process, imposed in certain cases to restrict both the revitalisation and restoration works.

The Law of The Council for the Protection of Buildings and Settlements of 1991 is the main law directly related to the issue of restoration in Jerusalem. This council prepared a list of archaeological buildings and sites that require official permission to carry out any works provided that such works do not change the monument or site.

The Antiquities Law of 1978 defines the archaeological site as "every building or man-made object before 1700, including every addition after that date, on condition that this addition has become an integral part of this site." This law allows the Minister of Education the discretion to deem any building built after 1700 an archaeological site, provided that it has historic significance. This definition includes whole or parts of buildings.

Law of Planning and Construction of 1965, and in particular amendment no. 31 of 1991, outlines the objectives of the plans for the protection of buildings, and designates those which have special characteristics that should be protected. This law creates a body known as the "Council for Preservation and Restoration" with the responsibility to conduct surveys, record buildings of historic significance, and give an opinion regarding their protection and restoration. According to this law, it is forbidden to carry out any change, internal or external, in any building before obtaining a permit.

Law of Parks, Reserves, and National Sites of 1974 defines the reserved national site as, "every building, or compound, or part, including their environs, [that] is of historic national importance in the evolution of the settlements in cities." According to this law, the Old City and its surroundings have been designated as reserved national parks allowing only limited use.

Municipality Law of 1934 and its subsequent amendments authorise the municipality to protect buildings, demolish those considered dangerous to public safety, and pass the necessary municipal laws to achieve these objectives. This law grants the Municipal Engineer the authority to inspect buildings, and to decide if they threaten public safety and to act accordingly. The Engineer has the authority to close, demolish, restore or control that building.

Various Property Laws authorise Israeli authorities to take over and control Palestinian buildings and land. There are 34 such laws as well as instructions based on a single law such as the Law of 1943, which allowed for the take-over of land in the public interest, as well as the 1965 Law of Planning and Construction, the Absentee Property Law, and the Law of Antiquities.

These laws, as well as the Land, Protection of Public Right, General Inspection, and Investment Promotion laws, form the basis for Israeli control of Jerusalem. These laws are applied selectively in order to control any Palestinian process of change or revitalisation in Jerusalem. On the other hand, they are used as a mechanism to promote Israeli revitalisation policies in the city. These laws, with their double standards, serve Israeli interests, implement Israeli objectives, and restrict any Palestinian attempts to develop and revitalise their own buildings.

10.2 International Laws for Protection of Cultural Heritage

UNESCO (United Nations Education, Science and Cultural Organisation)

- Convention for the Protection of Cultural Property in the Event of Armed Conflict (The Hague Convention, 14 May 1954)
- Protocol for the Protection of Cultural Property in the Event of Armed Conflict, The Hague, 14 May 1954
- Recommendation on International Principles Applicable to Archaeological Excavations, 5 December 1956
- Recommendation on the Means of Prohibiting and Preventing the Illicit Export, Import and Transfer of Ownership of Cultural Properly, 19 November 1964
- Recommendation Concerning the Preservation of Cultural Property Endangered by Public or Private Works, 19 November 1968
- Convention on the Means of Prohibiting and Preventing the Illicit Export, Import and Transfer of Ownership of Cultural Property, 14 November 1970
- Convention for the Protection of the World Cultural and Natural Heritage, Paris, 16 November 1972
- Recommendation Concerning the Protection, at National Level, of Cultural and Natural Heritage, 16 November 1972
- Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas, 26 November 1976
- Second Protocol to the Hague Convention of 1954 for the Protection of Cultural Property in the Event of Armed Conflict, The Hague, 26 March 1999

ICOMOS (International Council for Monuments and Sites)

- International Charter for the Conservation and Restoration of Monuments and Sites (The Venice Charter), 1964
- Charter of Cultural Tourism, 1976
- Charter on the Conservation of Historic Towns and Urban Areas (The Washington Charter), 1987
- Charter for the Protection and Management of Archaeological Heritage, 1990

Other International Standards

Athens Charter for the Restoration of Historic Monuments (First International Congress of Architects and Technicians of Historic Monuments, Athens, 1931)

10.3 Characteristics of Property in Jerusalem

There are many types of property ownership in Jerusalem as in other Palestinian cities. These types can be summarised as follows:

- **Private Property**, registered in the name of the owner, or a beneficiary who is entitled to transfer, bequeath, or sell it to whomever and whenever he chooses. This category is further divided into two kinds:
  a. Officially registered property with a title deed proving that the beneficiary and user is the same person.
  b. Property of usage and benefit rights without official registration. This includes inheritors who have not legally transferred property from their grandparents or parents into their names, or owners who have bought a piece of land according to a sales contract and have not completed the relevant official registration. Another category includes those owners who have the right to use and exploit the property by right of a judicial ruling, key money or mortgage, but the land or building property is not registered in their names. This last type of property consists of the right of usage, or benefit by inheritance (continuity), but the property is registered in the name of the original owner who is different from the current user or beneficiary.
- *Waqf* Property (Property in state of mortmain): This can be either Islamic or Christian *waqf*, and can be further divided into general and family *waqf*.
- Municipal Property: This is public lands or roads, including lands in East Jerusalem that have been transferred to the municipality of West Jerusalem after occupation in 1967.
- State Property: Property transferred to the state (to the Israeli Land Department or the treasury of the Hashemite Kingdom of Jordan) by virtue of registering unclaimed land, or fiscal property in the name of the state according to the Ottoman Land Law of 1858, or Mandate Land Settlement of 1928. Or else, land confiscated from their owners for the benefit of the state.
- Disputed Property: Lands that are the subject of conflict or contest between the state and the private owners, who are unable to officially verify their ownership.
- Common Land: Land that is not registered or divided according to any official settlement

During Jordanian rule of the West Bank and Jerusalem after 1948, the government established a state procedure for land settlement in East Jerusalem, excluding property inside the Old City. However, the Jordanian government was unable to complete this procedure due to the Israeli occupation of Jerusalem in 1967. The Israeli authorities subsequently stopped the implementation up to the stage reached prior to occupation. Therefore, the Old City remains without property settlement.

Real estate property registered with property deeds in the Old City comprises no more than 10% of total properties. A large part of the Old City properties can be described as either public or private *waqf* properties including; Islamic *waqf*, or Christian *waqf* of churches and monasteries, *waqf zarri* (inherited family *waqf*) or private Jewish *waqf*, all of which amount to 60-70% of the property in the Old City. Most of these are not recorded in the real estate registry. The only relevant official documents are the *waqf* title deeds registered in the religious court in Jerusalem. The rest are private property, most of which are not recorded in the official registry. Some title deeds are registered by the owners in the religious court in Jerusalem while others are external sale/buy title deeds not registered in the court.

10.4 Verification of Property Ownership

The difficulty in defining the property location has a direct impact on the problem of ownership verification. To enable the development of sites in Jerusalem, as in other places, a building or development permit must be issued to the owner. Verification of property ownership is based on:

- Official title deeds for lands where estate settlement has been finalised.
- Official identification records/numbers of plot/parcel from land registry office.
- Ownership verification of property based on claims list in the name of the original owner or inheritors, in areas defined by a judicial ruling, lease contract with key money agreement, or municipal tax payments.

Obtaining a building or development permit requires presenting the official documents that prove ownership of the land by the developer who then must present the following additional documents:

- Land survey map certified by a chartered land surveyor.
- Signatures of adjacent neighbours on the survey map in cases of parts of plots/parcels without an official settlement.
- Preparation of a document concerning the claims list from

the Israeli Real Estate Department based on the parcel/plot number and the parts that were not settled officially.
- Testimony from an official proving that the applicant for the permit is the owner or the inheritor.

Although a building permit cannot be used to prove ownership, the municipality of Jerusalem still requires documents verifying ownership as a condition for issuing any permit.

10.5 Types of Waqf Property

Endowed (*waqf*) land according to Article (1) of the Ottoman Land Law is listed in the third category of divisions of land in the Ottoman state.

Waqf means land or property held in perpetual ownership by institutions (mortmain, "dead hand" or Habs al-Ein, "blocked hand" in Arabic) prohibiting individual ownership (legal right to own property) and distributing benefits to the poor or to charitable causes as an act of philanthropy.

Types of *Waqf* Sahih (Bona fide endowment)

1. Family *waqf*: property held in mortmain prohibiting individual ownership or transfer and distributing revenues to some or all inheritors for generations.
2. Charitable *waqf*: property held in mortmain prohibiting individual ownership or transfer and distributing revenues for charitable causes or among charity organisations, such as mosques, hospitals, and schools.

Size of *Waqf* Property

There are no available accurate records of all *waqf* property in the Old City of Jerusalem. All *Waqf Zarri* documents (inherited private *waqf*) are registered in the Sharia (religious) Court of Jerusalem. The department of *waqf* property in the Department of Islamic *Awqaf* in Jerusalem keeps all the relevant records, which are not open to the public. Consequently, based on estimates in the absence of recorded information, family (*zarri*) *waqf* property in the Old City may comprise between 15-40% of *waqf* property, excluding *waqf* property of the Armenian and Christian quarters. The Jewish family *waqf* is also not part of this estimate (according to available information, the *waqf* property of the Greek Orthodox patriarchate alone is estimated to be 12.4% of the total property in the Old City).

There is no doubt that a large amount of *waqf* property is registered in the records of Sharia courts, however, a statistical survey has not been carried out yet, which is a complex and difficult task. Scientific research regarding these records began only recently and findings have not been concluded. However, certain data can be obtained which could be considered realistic based on estimates and analysis of available data.

The ongoing research by Dr. Mohammad al-Alami is one of the few preliminary surveys to determine the size and characteristics of *waqf* property in the Old City. The preliminary results reached by Dr. Alami so far indicate the following:

The number of *waqf* properties recorded in the Sharia Court of Jerusalem (since AH 935 or AD 1529) is about 2,130 endowments classified into:

- Traditional local Islamic family endowments: 328
- Other Moslem groups (including: mosque *waqf*, religious institutions, and the Moslem poor): 1,223
- Christian *waqf* (religious institutions): 200
- Jewish endowments: 373, of which 361 were endowed after AD 1870.

The *waqf* property in the Old City (inside the Walls):

According to the Department of *Awqaf* estimates, there are 1,000 stores or shops of which:

- 773 are retail stores or shops, comprising 77% of the total, selling groceries, clothes, furniture, home appliances, gifts, artwork, building materials and others.
- 17, or 2%, are wholesale stores or outlets selling different wares.
- 210 are private stores or shops, comprising 21%, attached to homes and other buildings.

It is estimated that approximately 20% of the above is genuine (*sahih*) *waqf* property, and 10% is family *waqf*. Furthermore, of the genuine *waqf* property, there are 275 freehold leases, including 280 stores and shops, and 108 residencies.

The historical and architectural survey conducted for the preparation of the revitalisation plan was based on interviews with the inhabitants of the buildings. The survey indicated that 717 properties (including 350 shops) belong to the Islamic *Awqaf*. Property belonging to family *waqf* was found to be 1,212 units, of which 540 are shops. The Christian *waqf* totalled 955 units, of which 400 are shops.

Discrepancies in the estimates are due to the various definitions of *waqf* in different periods and the absence of accurate documentation. However, it is clear that religious *waqf* and family *waqf* properties have a vital role to play in the process for revitalisation of the Old City.

10.6 Main Legal Problems in the Old City

The main legal issues that are without clear procedures or legal references to follow are:

- Lack of registration of property leading to disputes over property rights.
- The need to prevent building users (tenants/leaseholders) from disposing of or transferring rights that they do not have, to third parties without approval of the original owners.
- Protected tenancy.
- Housing and leasing or sub-leasing in cases of protected tenancy.
- Acquisition and disposition.
- Long-term lease.
- Unprotected tenancy.

Protected Tenancy

The legal basis controlling tenancy during the period preceding the British Mandate was based on absolute freedom between the contracting parties, provided these do not violate public decency and public law. The second volume of the Ottoman Provisions of Justice (Articles 404, 660) was the one applied to all lease-related cases. There was no urgent need for amendments or changes to this law all through the period of Ottoman rule.

Immediately after the First World War, the British Mandate authorities introduced certain changes to the prevailing legal system. The objective was to introduce the British legal system which was considerably different from the Ottoman system. The British mandate authority intervened in the relationship between landlord and tenant, occasionally issuing a number of provisional lease laws with some amendments over the years. In 1934, Law no. 11 entitled The Law for Landlords and Tenants was issued (expelling tenants and restricting tenancies). This Law was amended and extended year after year and was only applicable to municipal jurisdiction areas. As a result of World War II, many people left their homes and moved to other areas in the countryside or to other cities, and benefited from their protected tenancies, forcing the British legislator to issue another law, "Restricted Tenancy Law" (for residential buildings), No.44, 1940.

Concerning commercial leases, section two of the Landlords and Tenants Law of 1935 (expelling tenants and changing contracts) was still applicable by extension. It was followed in 1941 by the Law of Tenancy Restrictions, for commercial properties. These two laws continued to be in effect even after the West Bank and East Jerusalem were annexed to Jordan.

In 1953 the Jordanian government issued the Landlords and Tenants Law No.26. By this law any tenant of a property, residential or commercial, within the municipal and local council jurisdiction, was protected by law. The rent could not be raised, nor the tenant be forcefully evicted from the property, except according to the terms of this law.

After the Israeli occupation in 1967 and subsequent "annexation" of Jerusalem to Israel, Israeli law was imposed on the city, in contravention of international law.

The law which most affected the rights of the landlords in the Old City was the 1968 Law of Tenancy Protection, an amendment to the British Tenant Protection Law, which was still in effect after the establishment of Israel. Following are some of the principles of this Law, amended in 1972:

- Protection of the law is granted to every tenant who rented a residential or a commercial estate before August 20, 1968, even though no key money was paid to the landlord.
- The same protection is granted to every tenant who rented a property after August 20, 1968, on the condition that key money was paid to the landlord.
- This protection right prohibited any rent increase, except according to the legal annual increase determined by the

Israeli government, which is a percentage of the estimated annual Israeli inflation rate.

- This Law forbids eviction except in clearly defined cases. Even if the tenant violates some of the provisions, he is still entitled to appeal to the courts. The court then has the right to prohibit eviction even after verifying that the property owner/landlord is legally entitled (Article 132 of the above law).

Cases in which the landlord has the right to ask the tenant to vacate leased property are:

- The tenant's refusal to pay rent.
- The tenant's violation of provisions in the lease contract.
- Deliberate damage to property caused by the tenant.
- Illegal use of the property by the tenant or on his behalf.
- Consistent disturbances or harassment of neighbours and/or owner by the tenant, or of others on his behalf.
- Lease or sub-lease by the tenant of whole or part of the property, for substantial profit compared to the amount of rent paid to the landlord.
- The landlord's need of the leased property for his/her own personal use.
- The desire of the landlord to demolish the property in order to construct a new building. The landlord should notify the tenant in writing and express willingness to provide an alternative. (Article 130 of the law)

The main characteristics of the Law can be summarised thus:

1. It established a legal system whereby a Protected Tenancy contract can be transferred from the husband to his wife after death and next to his children (if childless, to his relatives) after the wife's death. This system allowed the protected tenant, his children and his relatives to continue using the leased property for a long time. Consequently, landlords neglected their properties since it was almost impossible for them to repossess it. Additionally, the rent they received was too low and, at times, not even worth collecting (Articles 20-36 of the above law).

2. The Law grants the protected tenant the right to transfer the protected lease rights to a new tenant. The original tenant and the new tenant only needed to inform the landlord by sending an oath-supported declaration informing him of the transfer of rights, and specifying key money (*pas-de-porte*) to be paid by the new tenant to the old one, as well as for the landlord's share. The Law defined the share of the landlord to be an amount not exceeding 40% of the key money, which is itself calculated according to the number of years the original tenant has spent in the property.

The landlord can either accept the new tenant or give the key money to the original tenant and reclaim all his property rights, or refuse. In this case the original tenant has the right to appeal to the lease court to force the landlord to accept the new tenant.

This legal system established a special condition in the Old City: existing property in the Old City was allowed the right of protected tenancy. It was no longer possible to increase the rent except according to the rate set by the Israeli government, published once a year for residential property and quarterly for commercial property. This increase did not protect the real rent value, but only applied to rents paid in Israeli shekels. Since most of the rents in the Old City were set in Jordanian dinars, the Israeli courts were not bound to enforce an increase on these rents.

Meanwhile, some landlords tied their rents to the Israeli currency believing that the Israeli currency was more stable than the Jordanian dinar. They were soon disappointed as the Israeli currency dropped sharply over the years, causing a severe devaluation of their rent values. Consequently, the revenue from these properties was not enough to pay for restoration and maintenance costs.

Furthermore, since most of the existing properties in the Old City are *waqf* property, the freeze of rent value created resentment among many families. When the *waqf* beneficiaries did not obtain their expected share of the profit, accusations of mismanagement were brought against *waqf* trustees. This led to serious family disputes among many Palestinian families who appealed to the religious courts in East Jerusalem or the Israeli religious courts, demanding dismissal and replacement of the trustees of their *waqf*. This reaction was particularly common with family *waqf* in Jerusalem.

Perhaps, the biggest problem affecting property in the Old City was the payment of key money, since it is neither in the interest of the new nor the original tenant to declare the actual value agreed as key money, in order to pay the landlord a smaller share. On the other hand, many *waqf* trustees, acting as landlords, did not declare the transfer of protected tenancy, or refused to declare the real amounts they obtained as shares of key money, in order to pay other *waqf* beneficiaries less money.

However, the main problem faced by the trustees of *waqf* properties with regard to new tenants is their inability to choose who lives in their property. The law that allows transfer of protected tenancy rights denies the landlord the right to protest against any new tenant. Consequently, this enabled some protected tenants to transfer their rights to Jewish settlers who paid substantial amounts of money as key money to protected tenants, and the landlord or *waqf* trustee cannot object to the transfer. Even in cases of landlords objecting to the choice of the new "tenant," the original tenant will use the courts dealing with rents to force the owner to accept.

Housing and Leasing or Sub-Leasing

Most properties in the Old City are joined and interconnected units within a residential complex, used by many families, often with amenities shared by more than one unit. In addition to the absence of legal protection for landlords and trustees or the right to sublet their properties, the protected tenant meanwhile can sublet all or part of the property to a new tenant for an amount substantially higher than the rent they pay the owner of the property. Additionally, many sub-leases were agreed after Augest 20,1968 which do not have legal protection. In such cases the rent value is much higher than the protected rent.

The courts generally uphold the landlord's right to restrict the use of his property to the tenant only and consequently prohibit any subletting of that property without prior agreement of the landlord, or else the tenant could be evicted. However, this condition can still allow the tenant to sublet part of the property.

One of the most important incidents that caused an international protest was the sub-lease concluded in April 1990 between the Armenian tenant Mardiros Matossian of St. John convent, owned by the Greek Orthodox patriarchate, which is adjacent to the Church of the Holy Sepulchre, to the Jewish ultra-nationalist settlement movement, Ataret Cohanim. Although the main objectives of this movement have always been to control property close to the Aqsa Mosque and Qubbat al-Sakhra as a preparatory step to the building of the Third Temple, this deal proved that the ambitions of the Jewish settlement movements go beyond the declared objective, and aim in effect to control the property in various quarters of the Old City. While attempts to control Moslem property close to al-Haram al-Sharif aggravates the Moslem Jewish conflict in the Old City, this deal precipitated a new conflict between Jewish settlers and the Christian churches in Jerusalem.

Mardiros Matossian rented the Convent of St. John, a large building designed to accommodate Christian pilgrims, adjacent to the Holy Sepulchre Church. In the Tenancy Agreement, the Greek Orthodox Patriarchate allowed the tenant the right to lease and sub-lease the property. Consequently, Matossian sublet the building to the Jewish settler extremists, exploiting this right to conclude a sub-lease agreement, for which he received a substantial amount of money. The Patriarchate appealed to the Israeli courts to prevent the deal, but nine years later the court did not issue a decision, but advised the parties to reach a compromise. Meanwhile, Atarat Cohanim insists that any agreement must allow the movement members and their families to remain in the convent.

Most landlords in the Old City ignore Article 131 of the 1972 Law of Tenancy Protection that grants them the right to appeal to the court for the evacuation of the property in case the tenant should conclude a sub-lease contract by which he will receive a rent substantially higher than what the landlord receives from the protected tenant. If the landlords make use of the stipulation of this Article, they could probably reduce the level of abuse and protect their properties and income.

Free Hold or Long-Term Lease

Two procedures were used to obtain long-term leases in the Old City before British, Jordanian, and Israeli laws of tenancy protection were issued. During the Ottoman period the only arrangements binding the contractual landlord/tenant relationship were the instructions of the Journal of Judicial Provisions. The commonly known principle that "a contract is a binding agreement" governed all legal transactions and including the relationship between the landlord and tenant.

Article 484 of the Journal of Judicial Provisions states, "The landlord has the right to let his own possession or property to another party for a limited period of time as short as one day or as long as years" or "longer, even for a period that both contracting parties might not survive."

Some Moslem families refused to sell their properties to Christian or Jewish institutions and churches, but some of these families have leased their properties to these institutions for long periods, sometimes for as long as 90 years or longer. Many of these families have used this type of long-term lease as a pretext to conceal their wish to sell and consequently neglected the property and severed their relationship with the tenant and the building itself. For their part, these institutions, with full "control" of the property for a long period, registered it in the real estate department in their names without any objection or any claim from owners of their legal rights.

The other practice followed by some Moslem families was selling the property to either Christian or Jewish religious institutions, with the condition that they pay an annual rent for the benefit of the general Moslem *waqf*. The Islamic A*wqaf* continues, until now, to collect annual rent from Christian institutions.

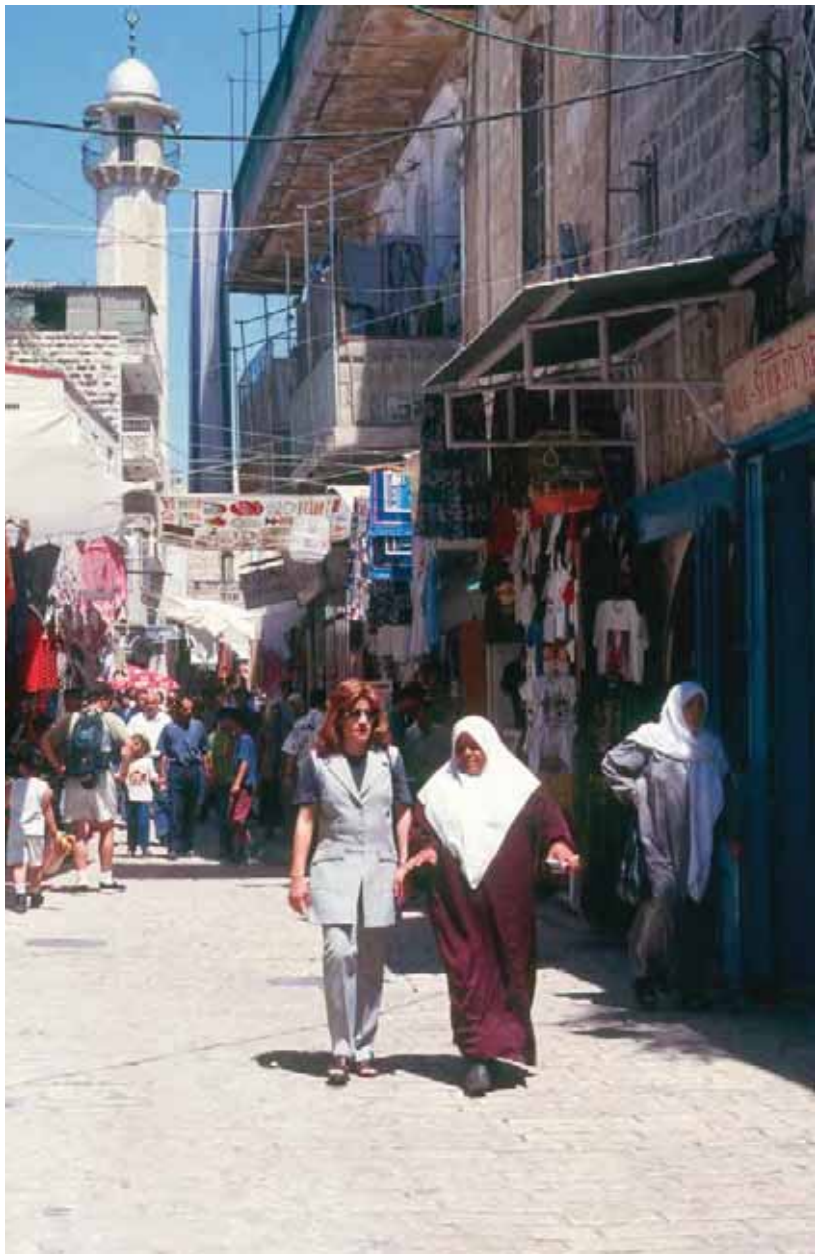
Acquisition and Disposition

The Greek Orthodox Patriarchate owns 12.4% of properties in the Old City, while the Armenian Orthodox Patriarchate owns most of the buildings in the Armenian quarter and all buildings within the Armenian convent, together estimated to comprise 6-7% percent of properties in the Old City. Both patriarchates have been subjected to false claims from some users of these properties, on the basis that they have used them for many years and generations and consequently acquired full disposition rights.

On the other hand, and despite the fact that all these buildings are within the confines of properties owned by the various Christian patriarchates and churches, the churches are until now unable to prove ownership and use all "diplomatic" means to avoid going to court and risking a ruling in favour of the tenant.

Similarly, Moslem families act in full disposition of properties in the Moslem quarter without having any legal document to verify their ownership or rights to the buildings they occupy. The only basis for their rights is their long-term occupancy of the building.

Possibly the most serious consequence of this situation is the fact that those who have the right of disposition can sell this right to whomever they want, such as extreme Jewish settler groups, as was the case when Jewish settlers bought the Jabshah building in the Christian quarter, a deal which was concluded with no party able to claim ownership and stop them.



Freehold Lease

Freehold lease does not fall under the provisions of the Law of Tenancy Protection of 1972. This is true of all contracts concluded after August 20, 1968, unless the contract clearly describes it as a lease (*hisbah*) covered by the Law of Tenancy Protection.

The terms of the lease according to this contract are concluded between the tenant and the landlord. The lease is generally for a short period and the rent value is according to the market rate. This is probably the least commonly used in the Old City, and does not involve any legal complications. The property can be vacated when the contract ends, or if the tenant has violated the contract terms, in which case the landlord appeals to the Israeli court or the Israeli executive department.

Most of the freehold tenancies are in properties owned by either Christian institutions or properties held by a protected tenant who has the right to sub-lease the property. Institutions can free their properties from tenancy protection by paying key money to the protected tenant. On the other hand, the protected tenants have by right of their contracts the right to sub-let the property. Therefore these two groups are the only beneficiaries from this type of contract.

10.7 Landlord and Tenant Roles Regarding Property Restoration

As mentioned previously, property rights are complicated and have a direct impact on the restoration of properties in the Old City. Any restoration work needs the approval of all parties who have rights to the building. Such approval is not easy to obtain for two reasons: the difficulty of identifying whether owner or tenant has the right, and the conflict of interest regarding the restoration work.

As a result of the difficulty in resolving the problem, the best solution would seem to be to obtain the approval of all relevant parties who have clear rights to the property.

Conflict of Interest in the Restoration Process

Cause: Conflict of interest usually arises between the owner of the building and the tenant, since the rights acquired by the tenants effectively give them ownership status, thus making it difficult for the landlord to force them to leave the property.

Effect: Basically, there are three factors that have weakened the rights of owners or *waqf* trustees which can be summarised as:

- Landlord is unwilling or unable to carry out any improvements to the building, particularly *waqf* property.
- Low revenue from rent does not motivate the landlord to make repairs or improve the building and so encourage tenants to stay longer.
- Landlord prefers not to upgrade or improve the property to discourage absent protected tenants from returning and claiming right to use the property.

Problem of Identifying Parties with Property Rights

It is usually difficult to obtain the approval of all parties before carrying out restoration work. Generally, there is the need to obtain the approval of the original owners as rights of users/ beneficiaries are usually conditional rather than absolute.

Therefore, identifying the rights of the owners and users of the building is the main step to take which could result in one of the following scenarios:

Owner's approval in cases where owner is known and available:

- Identifying the owner who could be: Public waqf, family waqf represented by the trustee, private property owner with documents to prove ownership or private property owner without documents.
- Owner's approval: In such cases, there is the need for documentation certifying ownership from the waqf authority, or a title deed certified by the religious court. Ownership verification is crucial in determining ownership and ascertaining that the person granting the approval is the one qualified to do so.

Owner's approval in cases where owner cannot be identified:

Cases Where It Is Impossible to Identify the Owner due to the following:

- Owner unknown because a) the building has been passed down over generations of families, b) the owner is dead or has emigrated, or c) the owner is not in the country, and his property is considered absentee property.
- Ownership of a building is uncertain in cases where the contract mentions the tenant but not necessarily the owner.
- Houses are *waqf* property but without clearly identified trustee.

Approval of restoration in the following cases:

In cases where it is impossible to identify either the owner or trustee, any approval is considered valid, as long as it is obtained by any person who has a connection to the building that needs restoration. However, in every case it is important to examine all documents that the beneficiary has as it may include a prior approval by the owner for the restoration work or the contract may have granted the user the right to restore without prior or written approval from the owner. If none of the above can be found, the user can take the risk and proceed with restoration without getting the approval, and accept the responsibility.

Beneficiaries and required approval:

Type of beneficiaries

- Tenant (protected or unprotected): In such a case, the contract must be examined to find out the nature and extent of the user's rights, noting that an unprotected tenant is weaker than a protected tenant. However, dealing with a case of unprotected tenancy is much simpler as it does not have the complex issue of conflict of interest.
- User without claiming ownership and without a contract: This situation is marked by three factors: firstly; the absence of any documents justifying the use of the building or user's rights to do so; secondly, this right is obtained upon the evident occupation of the property by the user for a long period, and thirdly, this right is acquired due to the absence of any claim from a third party. In this last case, only the user's approval is required.
- Secondary tenant (sub-let); the issue of conflict of interest between owner and user is repeated on a second level, in this case between the original tenant and the secondary tenant to whom the property was sub-let. However, it is important to note that the conflict of interest on the second level does not happen if the secondary tenant is an unprotected tenant. In all cases, the approval of the landlord, original tenant and secondary tenant are needed.

Beneficiary's approval:

The main principle is based on the beneficiary's aim to improve his/her living conditions through the restoration of his/her property. In this case the tenant has to examine the terms of his contract to find out whether he has the right to carry out restoration works without prior landlord approval and look for cases in which the law (Law of Tenancy Protection) grants the user the right to do so, with or without the landlord's approval, while carrying the responsibility.

The basic rule before any restoration work is carried out is to obtain the approval of the beneficiary. In most cases there are no objections, however, it is important to determine the role the user will play in the restoration process regarding the donor, the implementing agency, and the contractor, in addition to determining his/her rights and duties.

Consequently, it is clear that legal, political, and behavioural issues related to ownership verification and users' responsibility in the restoration process are very complicated and should be handled carefully. It is important to note that the prevailing laws relate to:

- Ownership verification.
- Right to use and sub-lease.
- Obtaining a permit.
- Benefiting from legal incentives.
- Financial burden legally presented to the authorities in charge (*marsam*).

Application of these laws by Israeli authorities contributes to the obstruction of the revitalisation process. Therefore, this plan will attempt to propose a strategy to utilise all available legal tools, not withstanding the legal and political restrictions.

Chapter 11

Physical and Environmental Conditions

11.1 Urban Environment

One of the main considerations in the revitalisation process is the issue of environment. Recently, there has been increased awareness regarding the need to develop a sustainable environment which includes not only the physical condition of buildings and infrastructure, but also the human element in the development process. Developing a positive dynamic environment is a clear indicator of a healthy social, economic, and cultural atmosphere in society that can attract various social and economic activities that will contribute to the revitalisation process. The Old City of Jerusalem suffers from deteriorating environmental conditions and consequently is faced with deteriorating physical, social and economic degeneration.

The Old City is known for its traditional crafts and light industries, particularly souvenirs, leather and shoe production, and food. The nature of these industries result in various types of emissions and waste, including harmful gas emissions into the atmosphere or liquid waste containing high chemical content which are disposed of through the drainage networks. Additionally, particles of solid waste are also disposed of through the drainage causing blockage and adding to the deterioration of the networks.

Generally, solid waste is collected in plastic bags left at shop fronts and factories to be collected by the municipality. While the noise and gas pollution resulting from the light industries do not constitute severe environmental pollution, they do, however, cause a certain level of pollution that particularly affects buildings, residents and visitors.

Fire fighting and emergency services are difficult in the Old City due to its narrow streets and alleyways that do not allow easy access and movement. There is only a single fire station in East Jerusalem, located outside the Old City, with 12 fire-fighters. Additionally, fire-fighting points within the Old City are few and difficult to find.

11.2 Infrastructure and Service Networks

The infrastructure component in the Plan comprises the following:

- An inspection of the existing network and fresh water supply in the Old City, and assessment of people's opinion regarding the safety of drinking water and conformity to required standards and specifications.
- A study of the sewage system's age, general condition, and capacity of wastewater discharge.
- A study of the condition of the rainwater drainage network inside the Old City and effect on waste disposal networks.

- A study of solid waste disposal and impact on the environmental conditions in the Old City.
- An assessment and evaluation of other environmental issues.
- Proposals for infrastructure-related projects to incorporate into the revitalisation plan.

Conclusions related to studies on condition of infrastructure networks:

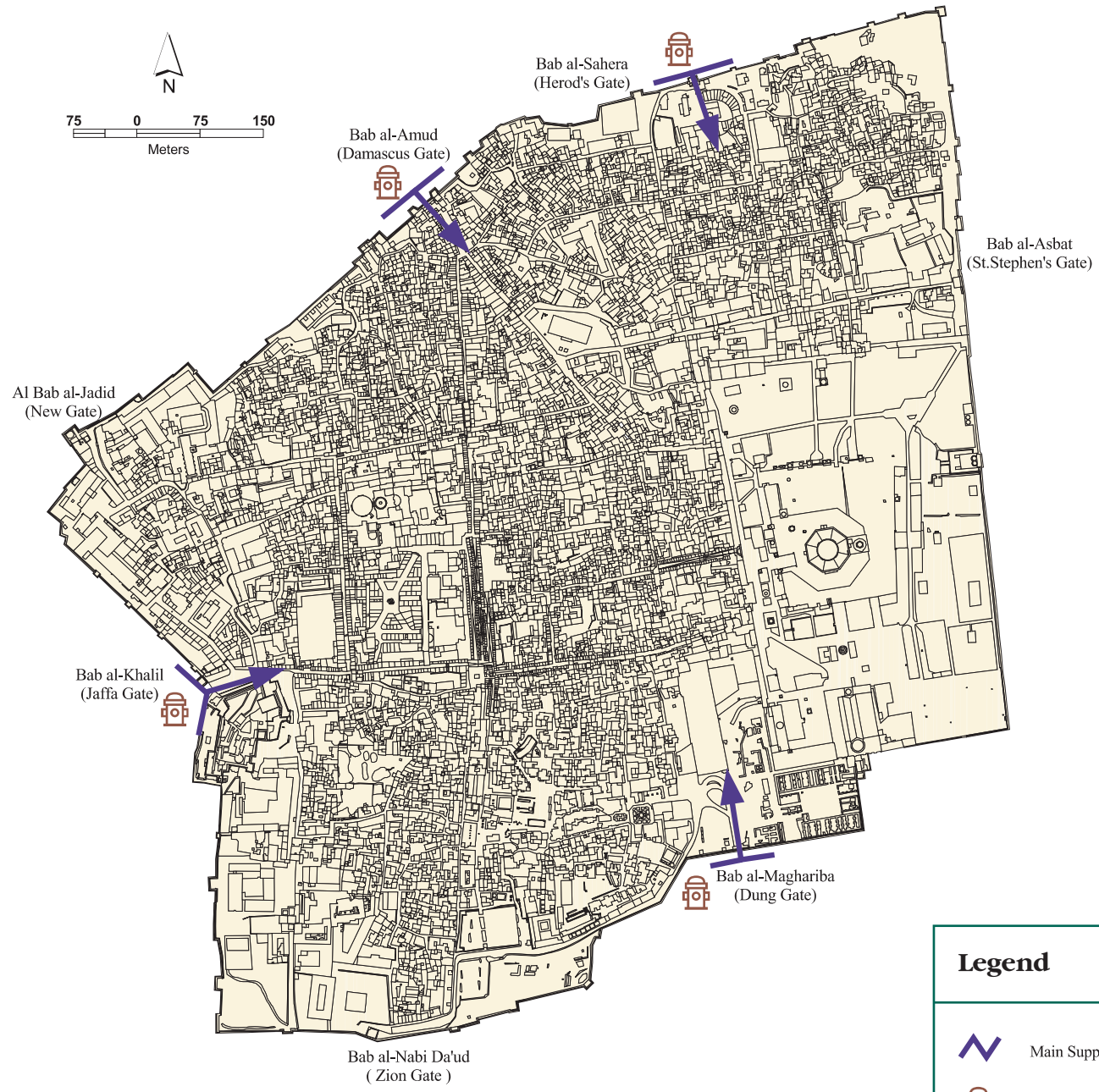
- Part of the infrastructure network is exposed mainly near pipe junctions and meters which makes it vulnerable to damage and breakage.
- Limited complaints related to a chlorine aftertaste and colour change of fresh water.
- Limited domestic use of water purification filters.
- Water pressure varies among regions but is generally good.
- Rust and corrosion of the network is considered to be the main problem in certain areas.
- The sewage network is generally good and considered adequate if used properly. However, it needs constant supervision and maintenance particularly before the winter season.
- Shop owners suffer as a result of the dumping of solid waste into the sewage network.
- Some residents and shopkeepers dispose of small quantities of solid waste and leftovers in the sewage system, causing blockage and overflow.
- Most of the time, domestic piping (house connection) is installed without technical consultation or municipality notification. This overloads the network in certain regions, and especially during drainage of rainwater.
- It was noted that maintenance of the waste disposal network is carried out every six months but some areas have no maintenance.
- All rainwater collection wells in the Old City are currently out of use, causing rainwater to be discharged into the sewage system. Meanwhile water collects in the wells and seeps underground causing serious problems of rising damp in many old buildings
- The discharge of rainwater into the sewage system overloads the network which was not originally designed for this purpose.
- No major flooding resulting from rain has been noticed in the Old City although minor floods have been reported as a result of melting snow and solid waste blockage.
- Individual consumption of fresh water per month was found to be about 3.5 m^3. Average number of persons per water meter is ten although this may include more than one family.

11.3 Water Supply

- The Old City is supplied with water as part of the municipality's program for water supply of all Jerusalem. Water is supplied to most houses with relatively high and adequate pressure. Nevertheless, water tanks are used in houses to balance the network pressure and ensure continued supply when water supply is interrupted.
- The Moslem quarter is supplied through a water line renewed in 1982 at Bab al-Sahera with 6" diameter pipe, branching from an 8" diameter pipe
- The Christian quarter is supplied at Bab al-Amud (Damascus Gate) by a 6" diameter pipe, branching from an 8" diameter pipe renewed in 1980.
- The Armenian quarter is supplied by an 8" diameter line, branching from an 8" diameter pipe renewed in 1973 at Bab al-Khalil (Jaffa Gate) and connected to a main line of 8" diameter renewed in 1980.
- The Jewish quarter is supplied by an 8" diameter pipe renewed in 1986 at Bab al-Maghariba (Moroccan Gate), branching from a main 8" line, renewed in 1978.
- Water quality varies from one area to another. Some areas complain of particles and other substances found in the water, forcing them to install filters. Others complain of strong chlorine aftertaste that indicates that there is no regular supervision during the addition of chlorine to water. However, the quality of the freshwater supply to the Old City is generally good and regularly inspected by the municipality.
- Currently the collected rainwater is not utilised and all houses in the Old City rely on water supply from the municipality only although, historically, Jerusalem and particularly al-Haram al-Sharif relied on rainwater cisterns for their water supply. Channels for rainwater collection are still visible in al-Aqsa mosque compound and many historic buildings in the Old City. A field survey showed that there are 745 wells in the Old City and there are indications that there may be other sources of water under al-Haram al-Sharif.
- According to preliminary results of a survey of homes in the Old City, the average monthly water consumption is about 3.5 m^3 per person (117 litres/person daily). This is considered higher than the average in other Palestinian areas; the average daily consumption in the West Bank (excluding Arab East Jerusalem) is 62 litres/person. The highest average in the West Bank areas is 100 litres/person in Ramallah. Comparing average consumption of water for residents in the Old City to those in Israel, it is evident that Palestinian consumption is much lower than Israeli consumption, which is more than double in some areas. It should be noted that the average number of subscribers per meter is ten and consumption ranges between 2.7-5.7 m^3/month per person.

In conclusion, the only problem in the water network that needs to be addressed in the Old City is installation and maintenance of water meters and house connections, which is the responsibility of the users. A great deal of leakage was noted in many points of house connections and also many meters were damaged.

Map 24 Main Water Pipelines and Valves



11.4 The Sewage System

- Wastewater in the Old City is disposed through the sewage disposal network. Due to the topographic nature of Jerusalem, the water is discharged to the south and south east direction, where some is mixed with waste water collected from other areas in Jerusalem.
- Part of the wastewater collected from the Old City flows through open channels and mixes with wastewater collected in the Bethlehem area where it continues to be discharged into Wadi al-Nar into the Dead Sea. In Wadi al-Joz, there is a wastewater and rainwater channel that is 2.5 m wide and 2.2 m deep. The wastewater of other regions in Jerusalem flows westward and is connected to the wastewater purification plant in the western side of Jerusalem.
- In some cases, house connection to the sewage network in the Old City is carried out haphazardly and without coordination with the municipality. This is a consequence of the lack of cooperation between the Palestinian residents and the Israeli municipality. The illegal house connections result in overloading the network which is already over ten years old and suffers from occasional flooding. Such problems are the result of rainwater discharge and blockage caused by solid waste and debris dumped in the drains.
- Part of the rainwater drainage goes through the sewage network particularly between the months of October and May. The amount of rainwater is relatively high compared to the capacity for which the sewage network was designed. This leads to overloading, damage to the already old network and flooding in many parts of the network.
- There is no wastewater purification plant in East Jerusalem, nor is one planned, although some studies have been proposed to construct a common plant for wastewater to serve East Jerusalem, al-Azarriyya, and Abu Dis, in addition to the Bethlehem region where the sewage collects in Wadi al-Nar near the Dead Sea.

11.5 Rainwater Drainage

- Rainwater collected from the areas around Arab East Jerusalem flows into two main valleys of Wadi Surik and Wadi Faran. The two valleys meet towards the Dead Sea forming what is known as Wadi al-Nar.
- For many years residents in Jerusalem have not used rainwater cisterns and many homes direct their rainwater drainage to the sewage disposal network, streets and open areas. Nevertheless many roofs of buildings and houses in the Old City are still connected to the old drainage system of unused water wells. It is believed that these wells have been damaged and suffer from cracks leading to leakage into the ground, consequently causing problems of rising damp, in addition to the unsightly appearance of damaged and rusting pipes.
- Recently renovated areas, such as the Jewish quarter, have a separate system for rainwater drainage. Water is collected from roofs and streets and drained into main outlets towards Wadi Qadroun extending from Wadi al-Joz and Wadi al-Nar (Wadi Surik).

11.6 Solid Waste

- Solid waste disposal is one of the major environmental problems in Palestinian society, both from an administrative and legal perspective as well as the level of social awareness.
- Solid waste disposal presents an environmental challenge to protect water sources from pollution by designing the appropriate waste disposal sites, and a public health challenge to avoid storage of waste close to residential areas where it can breed insects and cause serious diseases.
- Amount of daily produced solid waste is estimated at about 0.8 kg/person according to the Israeli municipal administration. This figure increases to between 0.7-1.2 kg/person daily according to World Bank estimates. Based on this estimate the daily amount of solid waste produced in the Old City of Jerusalem is about 20 tons.
- Solid waste in the Old City is collected in special vehicles able to circulate inside the narrow streets and alleys during evening hours to avoid causing traffic jams, then transported by larger lorries to a waste dump near the town of Abu Dis east of Jerusalem. The area of this dump is 300 square hectares under the supervision of the municipality of Jerusalem. It serves Jerusalem as well as the Bethlehem region, and is about one kilometre away from the closest Palestinian residential area.
- This dump, just like the waste dumps in other Palestinian areas, does not have a layer for disposal of liquid toxins, so that toxins seep out and flow into Wadi al-Azarriyya causing soil pollution, and eventually increasing the possibility of groundwater pollution in that area and neighbouring areas. There is another waste dump in the area of Shu'fat used by the Jerusalem municipality.

The environmental problem resulting from solid waste in the Old City can be summarised as follows:

- Shortage of number of staff working in garbage collection in the Old City. Reports indicate that the number of workers needed in the Moslem quarter is 32, while the current number is 22.
- Shortage in number and capacity of containers. There is only one container with a capacity of 6 m^3, and three containers of 23 m^3 in the Islamic quarter. The number required is at least two 6 m^3 containers and five 23 m^3 containers. The Christian quarter needs a similar number to meet its needs.
- Shortage of equipment necessary to handle solid waste in the Old City. This has contributed to aggravating the environmental problem which resulted from dumping.

Chapter 12

Electric Power Supply

The Palestinian Jerusalem Electricity Company supplied the entire Old City with electricity until early 1988, when an Israeli military order severed the Jewish quarter from the Jerusalem Company, and connected it to the Israeli company. The Jerusalem Electricity Company continued to supply the Moslem and the Christian quarters of the Old City. The power capacity in the Old City in 2003 was 7.5 megawatts (MW), annual consumption was 4.2 million kilowatt hours (kWh), and number of subscribers was 5,850.

12.1 System Description

The Israeli Electricity Company has three main link points to supply Jerusalem and the Old City loads:

1) From Jerusalem station D to Shu'fat and to Wadi al-Joz station.
2) From Jerusalem station D to Shu'fat and then to Silwan.
3) From Jerusalem station D to Shu'fat central station.

These link points supply Jerusalem and the Old City loads through three main power transformation stations at the central Shu'fat station (33/6.6 kV), Silwan station (33/6.6 kV), and Wadi al-Joz station. Some feeders from these stations operate with a capacity of 6.6 kV and supply the Old City.

Power Supply Networks

The Jerusalem Electricity Company uses the 33 kV electric system, in addition to 11/6.6 kV. About 60% of power lines are aerial, with underground cables used only in the cities. The major transformer stations are high-tension open type using bulk oil circuit breakers, which are now old and outdated. Most of the iron posts were originally imported from Britain, but recently, the posts are manufactured locally with different and stronger design. The legal distance between the overhead transmission line and the ground is seven metres.

Switchgears

33kV Switchgears: Most of the 33kV switchgears are external, oil type made by the British GEC Company with power short-circuit breaking capacity of 1000 MVA. Due to their age, these switches have probably accumulated hydrogen on the switchgear tank, which might cause an explosion triggered by the slightest spark in the reservoir.

6,6kV Switchgears: Most of the switchgears are starter English type and are old and outdated. Their current short-circuit breaking capacity is 250 MVA. Some of them have been used for 35 years and need urgent replacement.

Low-Voltage Switchgears: Most of the low voltage panel boards have English HRC fuse protection boards. The same arrangement exists on the distribution posts.

High Tension Cables

- Most of the cables function according to their nominal high capacity. There is a need to increase their capacity since most of their breakers operate with a capacity of 6,6 kV and must be replaced by cables that can function at 11 kV.
- A general inspection survey of all cables is needed to determine their capacity; especially those in use before 1970. The length of these old cables in the Old City is about 5 km.
- There is about 7% power loss on the 6.6 kv network. This rate is considered high and causes a voltage drop.
- Improving the supply system and increasing it from 6.6 kV to 11 kV will eventually reduce the loss and decrease the voltage drop.
- Many improvements are needed before increasing the system capacity due to power overload.

Transformers

The power lines which supply the Old City function in principle at 6.6 kV. It is possible for most transformers to function with a capacity of 6.6 or 11 kV based on the ratio 0.4/6.6/11 kv. Distribution transformers have different sizes based on the international IEC criterion: 100 kVA, 250 kVA, 400 kVA, 500 kVA, or 630 kVA. There are 21 distribution posts in the Old City.

Main Transformer Stations

A surrounding wall and a wire fence protect the main 33 kV transformer stations, but grounds have not been maintained, resulting in plant growth which can be a potential fire hazard. Many of the cable covers of terminal cables and power sources are destroyed, and stepping on them is hazardous. Transformers in these stations have the following capacities: 10 MVA, 7.5 MVA, 5 MVA, and 3 MVA.

Distribution Network

The low-tension underground cable network in the Old City was renewed in the early 1980s. The upgrading included the main streets of Khan al-Zeit, Suq al-Attarin, Suq al-Lahamin, Christian quarter streets, Soueiqat Alwan street, Tariq al-Wad, Via Dolorosa, Suq al-Dabbagha, and some adjacent secondary streets.

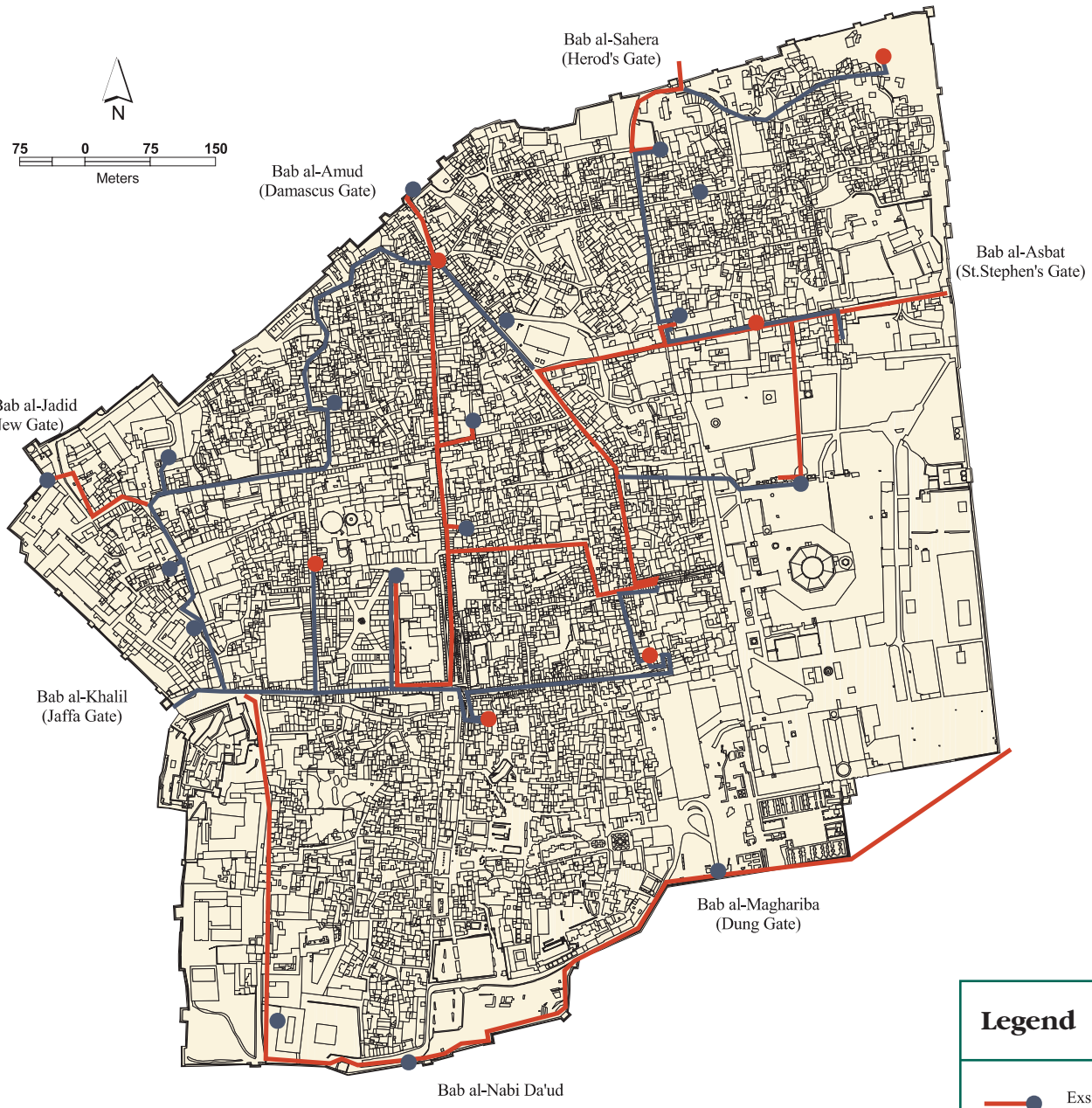
New 240 mm aluminium underground cables were laid in these streets through small distribution cabinets and big pillars Shops and stores were equally supplied with three-phase underground cables for those who wanted them and most of the secondary streets were equipped, as before, through collectors fitted on walls with service cables connected to houses. A substantial amount of services are still supplied by old lead cables causing numerous problems in the electrical supply.

12.2 Classification of Subscribers

There are 5,850 subscribers in the Old City, with 3,822 domestic subscribers consuming 592,265 kWh, 2013 commercial subscribers consuming 24,028 kWh and 15 industrial subscribers using 6,180 kWh.

Subscribers in the Old City are supplied by single-phase or three-phase meters on panel boards, where the load is controlled by semi-automatic switchgear, or wire or cartridge fuses. Most of the meters used now are 32-ampère (A) and above, but the old installations are wire fuse type and as a result the subscriber cannot repair any power failure. Some subscribers are still supplied by old 5-ampère (A) meters, which certainly cannot satisfy their needs.

Map 25 Electricity Supply



Legend

- Exsisting Substations & H.V. cables
- Proposed Substations & H.V. cables

12.3 Projected Power Capacity in the Old City

The study concluded that the present condition of the electric network does not allow it to contribute to the regeneration and development of the Old City economic base. Therefore, there is an urgent need to improve and upgrade the network by continued regular maintenance and increase of its capacity through installation of new transformers and replacing part of or the entire network. The electricity company has to develop the network as a basis for economic and physical regeneration, and encourage its customers to replace their building and house connections to the network to avoid possible damage. The rehabilitation of the networks should be an integral part of the physical restoration and development process.

Table 29: Projected Power Capacity in the Old City

Year	Megawatt (MW)
1998	5.0
2000	6.0
2002	7.0
2004	8.0
2006	9.07
2008	10.2
2010	11.35

Table 30: Capacities of Main Transformation Stations supplying the Old City and parts of Jerusalem (MVA)

Station	1998	2000	2006	2010
Central Shu'fat	22.7	27.22	31.5	39
Bir Ayoub Silwan	4	4.8	4.644	6
Wadi al-Joz	6	7.12	11.0	14.3

Chapter 13

Transportation and Road Network

The aim of this section is to describe the current condition of transportation and the road network into and within the Old City. Ease of transportation into the Old City, as well as within it, is both an important factor in the revitalisation process of the Old City and its economic regeneration.

13.1 Vehicle Ownership

In order to evaluate the level of vehicle ownership of residents and workers in the Old City, especially merchants, a random sampling of 94 families living in the Old City was carried out and a questionnaire form was prepared, to record ownership, type, use and parking facilities for vehicles. Meanwhile, a field survey was conducted of merchants and workers in the Old City, in which a random sample of 119 people were questioned on vehicle ownership, parking facilities, and location of residence.

The survey findings indicated that 54% of families in the Old City own cars: 51 of the families surveyed owned at least one vehicle, and three families owned two or more vehicles, while 43 families did not own a vehicle. Accordingly, the results also indicated that 44% of workers and merchants owned cars: 52 workers and merchants in the Old City own a vehicle compared to 67 who do not own a car.

13.2 Vehicular Access and Circulation

A statistical survey of the main circulation axes for vehicles (from, into, and inside the Old City) was conducted. The physical characteristics of the Old City, particularly its narrow streets, alleys, slopes and numerous stairs as well as the overcrowding of the narrow streets with pedestrians, limited the possibility of clear transport routes. There are six main access gates to the Old City:

Bab al-Asbat (St. Stephens Gate): The vehicles that cross through Bab al-Asbat can park in the *Awqaf* car park near the gate or proceed through Mujahiddin street connected to Via Dolorosa street to the west. This is one of the few long transport routes across the Old City. Private cars and light commercial vehicles are able to travel along this road.

Bab al-Amud (Damascus Gate): Tractors and handcarts are able to enter the Old City through Bab al-Amud (Damascus Gate) but the entry of vehicles is prohibited.

Bab al-Jadid (New Gate): Private and light vehicles can pass through this gate and proceed inside the Christian quarter towards Bab al-Khalil and Suq al-Bazaar in the Old City.

Bab al-Khalil (Jaffa Gate): Private and light vehicles, and those with permits, can enter and pass in one direction through the Armenian quarter road, which leads southward, then eastward to Bab al-Maghariba (Moroccan Gate), or towards the parking facilities in the south and southwest of the Old City. Access through this gate is two-way.

Bab al-Maghariba (Dung Gate): Two-way circulation through this gate is permitted for private cars, light vehicles, and buses (this is the only gate through which buses are allowed), as well as vehicles from the Old City, where one-way traffic from Bab al-Khalil proceeds west then east to end at Bab al-Maghariba where vehicles leave the Old City.

Bab al-Nabi Da'ud (Zion Gate): Through this narrow gate, private and light vehicles are allowed via a short deviation of the street which links Bab al-Khalil with Bab al-Maghariba located inside the Walls. Only one-way exit traffic is allowed.

13.3 Statistical Survey of Vehicle Classification

A statistical survey of vehicle classification was conducted in three different locations in the Old City; Bab al-Asbat, Bab al-Khalil, and the area inside Bab al-Amud. The study was carried out for vehicles in both directions (in and out of the Old City) every half hour in all locations on a weekday, from 7 a.m. till 7 p.m., during the months of August and September. Vehicles were classified into the following categories: private cars, service vehicles, tractors, and light vehicles.

Based on traffic statistics survey, it was possible to determine the daily traffic volume and identify the peak hour and level of traffic at peak times. It was also possible to define the volume of traffic in both directions.

Bab al-Asbat: The study location was selected in the area adjacent to Bab al-Asbat. Findings indicated that on Sunday, August 9, 1998, 676 private cars and light vehicles passed through the gate, 354 entering and 322 leaving. The morning peak hour of traffic was from 8:30 a.m. to 9:30 a.m., during which 82 vehicles crossed in both directions with a ratio of 24:67 in favour of incoming vehicles. The evening peak hour was from 5:30 p.m. to 6:30 p.m. during which time 79 vehicles crossed in both directions with a ratio of 34:66 in favour of outgoing vehicles. During that same day, 223 tractors also passed through, 121 entering the Old City and 102 leaving it.

Bab al-Amud: The second location was in the area inside Bab al-Amud, before the junction into both al-Wad and Suq Khan al-Zeit roads. The survey was carried out on Wednesday, August 5, 1998, from 7 a.m. to 7 p.m., when 117 tractors entered and left the Old City. The morning peak hour traffic was from 7 a.m. to 8 a.m. during which 11 tractors crossed in both directions. The evening peak hour was from 4:30 p.m. to 5:30 p.m., during which time 20 tractors crossed in both directions. During the same day 136 handcarts also crossed into and out of the Old City.

Bab al-Khalil: The survey was conducted in the third location on Thursday, September 16, 1998, from 10 a.m. to 2 p.m., when 225 private cars crossed. Considering that the temporal distribution of vehicle sizes is similar to that crossing through Bab al-Asbat (where the survey was conducted from 7 a.m. to 7 p.m.), it can be concluded that roughly 735 vehicles should cross in both directions during the same period. Results showed that the peak hour was from 12:30 p.m. to 1:30 p.m., with 68 cars passing in both directions with a ratio of 35:65 in favour of outgoing traffic.

13.4 Pedestrian Movement

The study of pedestrian movement is directly linked with traffic through the main Old City gates of Bab al-Amud, Bab al-Khalil, Bab al- Sahera, and Bab al-Asbat. The pedestrian movement of Old City residents, merchants, and workers is either to run errands just outside the city Walls, or to access public transportation, or parking facilities outside. There are also visitors, worshippers, shoppers, and tourists, whose purpose is self-evident.

There are two main axes routes, one extending from Bab al-Amud and through Suq Khan al-Zeit and crossing the other axis extending from Bab al-Khalil into Suq al-Bazaar. It also branches from the street extending from Bab al-Amud to Suq Khan al-Zeit and Tariq al-Wad extending southward. There is also the road stretching between Bab al-Asbat through Mujahiddin street and Via Dolorosa, crossing Tariq al-Wad and briefly following it southwards. It then separates to continue westward towards Suq Khan al-Zeit, reaching the Church of the Holy Sepulchre.

There is also the road extended from Bab al-Silsila to al-Haram al-Sharif, in addition to the roads and pedestrian alleys leading to religious sites, especially al-Aqsa mosque, Qubbat al-Sakhra, Church of the Holy Sepulchre, and the Buraq Wall (Wailing Wall).There are also the narrow streets that lead into some marketplaces, quarters, and residential *ahwash* throughout the Old City.

13.5 Statistical Survey of Pedestrians

Following the study of pedestrian movement, a statistical study was conducted on numbers of pedestrians passing through these crossings on normal weekdays. Another study was carried out on Fridays to assess the number of worshippers going to and from al-Aqsa mosque. The study focused on crossing points through the main gates into the Old City, including Bab al-Amud (Damascus Gate), Bab al-Sahera (Herod's Gate), Bab al-Khalil, (Jaffa Gate) and Bab al-Asbat (Lion's Gate). To assess Friday movement, the team selected the crossing points at Bab al-Amud and Bab al-Asbat and counted pedestrians crossing in both directions over periods of 15 minutes.

Table 31: Pedestrian movement into and out of the Old City according to a field survey (August 26, 1998)

Location	Survey time	Incoming	Outgoing	Total
Bab al-Amud	10-14	10,930	5,921	16,851
Bab al-Sahera	8:30-12:30	4,251	5,533	9,784
Bab al-Khalil	10-14	5,581	2,705	8,480
Bab al-Asbat	9-13	3,620	1,888	5,508
	Peak Hour Survey			
	Peak Hour	**Incoming**	**Outgoing**	**Total**
Bab al-Amud	12:15-13:15	1,355	3,346	4,701
Bab al-Sahera	10-11	1,242	1,516	2,758
Bab al-Khalil	11:45-12:45	876	1,751	2,627
Bab al-Asbat	12:15-13:15	527	1,369	1,896

13.6 Study of Pedestrian Traffic on Fridays

The movement of Moslem worshipers praying at al-Aqsa mosque and Qubbat al-Sakhra was studied at the Bab al-Amud (Damascus Gate) and Bab al-Asbat (Lion's Gate) crossings, on Friday, September 10, 1998, from 10:30 a.m. to 12:45 p.m., and from 1:30 p.m. to 3:30 p.m. The results are the following:

Bab al-Amud (Damascus Gate): The survey at this location showed that 12,548 persons crossed into the Old City; 6,877 during the peak hour from 11:45 a.m. to 12:45 p.m. After prayer, 9,833 persons exited the Old City, of which 5,437 left during the peak hour from 2 p.m. to 3 p.m.

Bab al-Asbat (Lions Gate): The survey showed that 9,893 persons entered the Old City through this gate, 5,162 during the morning peak hour from 11:45 a.m. to 12:45 p.m. After prayer, 6,218 persons exited of which 3,362 left the Old City during the peak hour from 1:30 p.m. and 2:30 p.m.

13.7 Study of Tourist Access and Circulation

Tourists enter into the Old City through its main gates, and take designated roads for pilgrimage or follow the route pre-planned by guided tour operators. The most popular gates of entry are Bab al-Khalil (Jaffa Gate), Bab al-Asbat (Lion's Gate), Bab al-Amud (Damascus Gate), and Bab al-Maghariba (Dung Gate). Until recently, the main inflow was through Bab al-Amud and Bab al-Khalil, but some Christian tourists enter through Bab al-Asbat, take the Mujahiddin road and the Via Dolorosa, before reaching the Church of the Holy Sepulchre. The Israeli authorities, however, have redirected tourist circulation in such a way that it begins and ends at Bab al-Maghariba to achieve certain political, religious and economic objectives by guiding tourists away from Moslem and Christian quarters.

13.8 Study of Car Parking Facilities

This study deals with parking facility locations for Old City residents, workers, merchants, and visitors. A survey was conducted in and around the Old City in July and August of 1998.

Table 32: Distribution and capacity of parking facilities in the Old City in 2001

Location	Name	Owner/user	Capacity
Inside the Old City	Islamic *Awqaf* dept.	*Awqaf* dept.	100
	Via Dolorosa	*Awqaf* dept.	20
	Bab al-Khalil	Municipality	10
	Armenian quarter	Armenian monastery	90
	Bab Nabi Daoud	Municipality	290
	Bab al-Asbat	Municipality	50
Around the Old City	Bab al-Amud	Municipality	385
	Bab al-Khalil	Municipality	1200
	Bab Nabi Daoud	Municipality	100
	Silwan Parking	Municipality	70

The survey included the parking facility of the Islamic *Awqaf* Department along Mujahiddin road near Bab al-Asbat, Via Dolorosa parking, Bab al-Khalil, and the Armenian quarter, in addition to two other parking lots near Bab al-Nabi Da'ud. Parking facilities directly outside the Old City were also included in the survey. They included those near Bab al-Asbat, Bab al-Amud, Bab al-Khalil, and Bab al-Nabi Da'ud.

Islamic *Awqaf* Department Parking (P1): This is adjacent to the Mujahiddin road a few meters away from Bab al-Asbat. It is owned by the Islamic *Awqaf* Department and restricted to the department's personnel and visitors. It can accommodate 100 cars, with the Department and its personnel using 60 spaces. Shop owners, workers, and visitors to the Old City can use this parking for a daily rate of NIS 7.

Via Dolorosa (P2): Located in a small square branching from the Via Dolorosa before it meets with Tariq al-Wad, it can accommodate 20 cars. It is not considered an official parking place, but many of the employees in the neighbouring Islamic *Awqaf* Department use it during office hours.

Bab al-Khalil (P3): Located directly inside Bab al-Khalil with very limited capacity of less than 10 parking spaces, it is usually used by taxis.

Armenian Quarter (P4): Located in the southwest corner of the city, it is owned by the Armenian monastery and used by residents for a monthly fee of NIS 50. It can accommodate 80-90 cars in its north section, but its southern section is still not in use.

Bab Nabi Daoud (P5, P6): Both are located in the vicinity of Bab al-Nabi Da'ud directly inside the Walls. The first (P5) is between part of the internal street branching from Bab al-Khalil towards Bab al-Maghariba directly to the east of Bab al-Nabi Da'ud. It can accommodate 40 cars on both sides. The second (P6) is controlled by the Jerusalem municipality and is in a square to the northwest of the first (P5). It can accommodate 250 cars. Parking fees can reach up to NIS 12 per hour for the first two hours, then NIS 6 for every additional hour.

Bab al-Asbat (P7): Located on the road between the Jericho road and Bab al-Asbat, about 50 cars can park on both sides of the road. Some are now using the paved square directly outside Bab al-Asbat that was originally intended for tourist coaches to stop over before returning on the Jericho road. It can accommodate about 10 cars.

Bab al-Amud (P8, P9, and P10): These are located outside the Walls near Bab al-Amud. The first (P8) is directly adjacent to the Walls, intended for taxis, and can accommodate 25 cars. The second (P9) faces the Musrara quarter, can accommodate 60 cars, and was intended for taxis, and transit vehicles (collective taxis) of passengers commuting to Jerusalem. The third (P10), close to (P9), is for public use and is run by a contractor for the Jerusalem municipality which collects the parking fees. It can accommodate 300 private cars at a rate of NIS 50 per month or NIS 5 per day.

Bab al-Khalil (P11): This parking lot is located just outside Bab al-Khalil through al-Khalil street. It is a multi-storey parking building within site of Mamilla cemetery and can accommodate 1,200 cars, at a rate of NIS 7 per hour.

Bab al-Nabi Da'ud (P12): Located just outside Bab al-Nabi Da'ud, adjacent to the road linking it to Salam street, it can accommodate 100 cars.

Burj al-Laqlaq Parking (P13): Located outside the wall, directly adjacent to the northeast corner of the wall (Burj al-Luqluq). This parking space is informal, and it is used in peak hours and on Fridays. The capacity of this parking is 20 cars and part of it is used for garbage containers.

Silwan Parking (P14): Located outside Bab al-Maghariba on Silwan road. The capacity of this parking is 70 cars and mostly used by visitors of the Western Wall (Wailing Wall).

Map 26 Vehicular Access and Parking Facilities

13.9 Study of Trade Activities and Transport of Goods

Commercial activity in certain regions of the Old City demands good facilities for loading and unloading of goods. However, the city gates and internal roads are so narrow it is impossible for trucks and heavy vehicles to pass and so light pick-ups, private cars, tractors and even handcarts are used instead.

13.10 Study of Physical Condition of Roads

A study to assess the physical condition of roads was conducted, particularly road surfaces and pavements. Although the roads were paved with stone tiles, they were later covered with asphalt or cement due to increasing vehicular traffic. The study covered the areas where roads and pavements have been renewed with new stone tiles since 1967.

The study found that the first phase of upgrading works, from 1967 to 1973, included the Jewish quarter and Suq Khan al-Zeit. From 1975 to 1980, the renewal of pavements included some main access streets in the Moslem quarter such as al-Wad street, the Christian quarter at Aqabat al-Khanqa, the Christian quarter road, and the Armenian road in the Armenian quarter. Work on other main roads in the Moslem quarter such as the Mujahiddin road, Via Dolorosa, and the roads of Saint Peter and Saint Francis in the Christian quarter, were completed between 1981 and 1984. Between 1985 and 1990, pavement upgrading was completed on some main roads in both the Moslem and the Armenian quarters. Finally, pavement upgrading works of side roads in the Moslem and the Christian quarters were carried out between 1991 and 1996. It should be noted that no upgrading or renewal work was carried out for open areas and courtyards in residential areas.

13.11 Environmental Conditions and Their Impact on Traffic and Transport

The number of vehicles crossing the various city gates is limited and therefore their impact on the environment inside the Old City is minimal. The damaging environmental effects of transport are mainly in air and noise pollution. Despite the limited number of vehicles and reduced speed, engine pollutants containing a high level of carbon monoxide and hydrocarbons are emitted into the atmosphere in addition to noise pollution.

13.12 Traffic Organisation Inside the Old City

Vehicle circulation into and out of the Old City is subject to many restrictions. The streets are crammed with traffic signs to organise vehicle movement but there are none to guide pedestrians to religious and tourist sites, landmarks and gates in the Old City. Furthermore, there are no information boards or continuous supervision to ensure compliance with traffic regulations.

Israeli Policies for Transportation and Traffic Inside the Old City

The urban master plan prepared in 1969 allowed for one-way traffic of vehicles on the road between Bab al-Khalil and Bab al-Magharbeh. All other roads inside the Old City were restricted to pedestrians. In 1973, the Israeli authorities prepared a transportation and traffic plan for the Old City allowing vehicles to pass through several city gates. The Jerusalem municipality has recently prepared a new plan for transportation and traffic inside the Old City, restricting entry of vehicles into the Old City, but this plan has yet to be put into effect.

13.13 Analysis and Evaluation of Transportation in the Old City

1. Evaluating Rate of Vehicle Ownership

Findings indicate that about 54% of families and 44% of merchants in the Old City own a car. The rate of vehicle ownership in the Old City is not expected to rise due to the special nature of the Old City, such as its limited space for urban expansion and population growth. (Between 1986 and 1996 the annual growth rate was less than 1%.) The number of vehicles owned by Old City residents is not expected to exceed 3,240 by 2005 and 3,400 by 2010.

2. Analysing Traffic Circulation out of and into the Old City

There is varying volume of traffic to and from the Old City, ranging from low to medium, due to the restricted movement and limited parking facilities within the Old City, and restrictions and checkpoints on vehicle entry and exit from the city. The main vehicle circulation is through the gates of al-Asbat, al-Jadid, al-Nabi Da'ud, al-Khalil, and al-Maghariba. The size and nature of these gates only allows one lane for entry and exit which restricts circulation. Only tractors are allowed through Bab al-Amud although movement is extremely difficult.

According to the field survey, 735 vehicles were estimated to have crossed Bab al-Khalil on a school day in both directions, while 676 vehicles and 223 tractors crossed Bab al-Asbat in both directions. The number that crossed Bab al-Maghariba was thought to be low, but could not be surveyed for security reasons while the number of vehicles which crossed Bab al-Jadid and Bab al-Nabi Da'ud each day did not exceed several dozen. Finally, 117 tractors crossed Bab al-Amud both ways during the day. Therefore, it was concluded that the main vehicle circulation is through Bab al-Khalil, Bab al-Asbat and Bab al-Maghariba.

3. Analysing the Suitability of Traffic Inside the Old City

It is evident that the available space and capacity for car movement in the Old City is restricted to certain roads and lanes. Some of these roads are one way and most are not connected due to the high density of built up areas, in addition to the narrowness of streets, slopes and stairways.

The daily movement of 730 vehicles through Bab al-Khalil in both directions each day results in medium traffic congestion, extending from Bab al-Khalil to Bab al-Maghariba which is a one-way system. The movement of dozens or hundreds of cars daily through other roads also causes limited traffic congestion in the very narrow roads originally intended for pedestrian movement.

The proposed "ideal" solution would be to allow only vehicles loading and unloading goods to enter the Old City using specified access roads. This can be implemented by using a traffic system restricting time and routing of vehicles while allowing only emergency vehicles to circulate at all times. Implementing such a proposal would protect the environment and preserve the historic and cultural nature of the Old City where pedestrian movement should be a priority.

4. Analysing Pedestrian Movement to and from the Old City

The flow of pedestrian traffic through the main gates of the Old City is only relative to the field surveys carried out during one weekday and on one Friday. The results showed that during the week the flow of pedestrian movement at peak times through Bab al-Amud is 4,700 pedestrians both ways, 2,760 at Bab al-Sahera, and 2,630 at Bab al-Khalil, while pedestrian traffic is much less at other gates. The rate of tourists at Bab al-Asbat was about 53% of the total pedestrians, which could be representative of other gates.

The study conducted on a Friday indicated that a huge influx of pedestrians enter through the gates that lead to al-Aqsa mosque and Qubbat al-Sakhra, when Moslems from all over Palestine travel to these sites for Friday prayers.

During the peak hour, 6,880 persons entered through Bab al-Amud, and 5,160 through Bab al-Sahera despite the severe restrictions by Israeli authorities on entry to Jerusalem and particularly the Old City without a permit. Some 5,540 exited from Bab al-Amud and 3,360 from Bab al-Sahera.

According to the above, pedestrian movement during peak times is estimated at 12,000 persons through these gates. Assuming that 10-15% of incoming pedestrians enter the city during the peak hour, the daily numbers should exceed 100,000 through these gates alone. These numbers indicate that bottlenecks occur at these narrow gates of the Old City, particularly at Bab al-Amud and Bab al-Sahera. Although these two gates are restricted to pedestrians, dozens of carts and tractors pass through daily.

5. Evaluating Pedestrian Movement in the Old City

It is possible to identify pedestrian movement in the Old City through the main gates of al-Amud, al-Asbat, al-Khalil, al-Sahera, and al-Jadid, towards various functions in the Old City. Movement is particularly toward religious sites that attract pilgrims and tourists, and toward traditional markets (khans and suqs) that attract shoppers and visitors. Additionally, these main streets comprise the arteries that connect the residential areas inside the city walls with the outside through the various gates but, since they were built many centuries ago, most are narrow with limited capacity.

The traffic volume sometimes exceeds 4,700 persons at the peak hour during normal days and 6,880 persons in each direction on Fridays through Bab al-Amud, before it branches into Tariq al-Wad and Suq Khan al-Zeit. This road, which is not more than five meters wide, allows for 16 persons per meter to cross every minute on a normal weekday and 23 persons per meter per minute on a Friday, causing high pedestrian congestion.

6. Evaluating Public Parking Facilities

Analysis of parking capacity inside the Old City show that it is very limited and does not exceed 500 spaces in total. There are 120 spaces in the Moslem quarter (20 of which are illegal), and about 60 for Islamic *Awqaf* department personnel, leaving only 40 paid parking spaces for Palestinian residents.

In the Christian quarter, there are no public parking facilities. In the Armenian quarter there is only one, which is owned by the Armenian church, and which has a capacity for 80-90 private cars. The remaining parking facilities with a capacity of 290 spaces are in or near the Jewish quarter. There are also parking spaces for the handicapped in very few dispersed locations in the Old City. All of these facilities are heavily used throughout the day.

Parking facilities outside the Old City are adjacent to a main street or to the pavement, such as Bab al-Asbat parking lot which provides free parking spaces for 60 cars. Others are in special open spaces where parking is subject to a fee, such as that near Bab al-Amud with capacity for 385 vehicles, of which 25 spaces are assigned for taxis and 60 for public "collective" taxis and small transit coaches. Recently, the Israeli municipality built a multi-storey car park just outside the Walls near Bab al-Khalil with a capacity for 1,200 vehicles.

7. Evaluating Transportation of Goods

It is evident that using trucks for the transport of goods to the Old City is impossible. This is compensated for by the use of light pick-up vehicles and private cars to transport food products, artefacts, and special souvenirs to the commercial stores in the city markets. Small tractors and handcarts transport goods through the very narrow roads or the roads with stairways. This affects the movement of pedestrians who have to 'compete' with tractors along narrow roads.

8. Evaluating Physical Condition of Roads

During the past two decades, a large part of the major and subordinate road networks, alleys, and stairways in the Old City have been renewed and upgraded. This was part of a general infrastructure rehabilitation plan that also included the water and sewage networks carried out by the Israeli authorities. Immediately after the Israeli occupation of Jerusalem priority was given to the reconstruction of a "Jewish quarter" which replaced the Arab neighbourhoods (al-Maghariba, al-Sharaf, al-Mydan) where historic homes were demolished and residents forced out.

Meanwhile, roads and narrow alleys in Arab neighbourhoods and residential areas were neglected and never rehabilitated or upgraded, in line with the Israeli policy of occupation and discrimination against the Palestinian residents of Jerusalem.

9. Analysing Impact of Traffic on the Environment

Related studies have taken into consideration the slow-moving circulation in the Old City, and assessed its negative impact not only on people but also on buildings and archaeological sites.

10. Analysing Israeli Plans for Outgoing and Incoming Traffic in the Old City

Since the occupation of Jerusalem in 1967, the Israelis have been interested in studying the traffic patterns in the Old City. Vehicles serving the Jewish quarter were mainly allowed to enter the Old City to serve the Jewish quarter. This was carried out through facilitating the main traffic access through the road from Bab al-Khalil and Bab al-Maghariba which has been renovated.

Meanwhile, no significant attention was given to traffic movement and circulation in the Arab areas. The municipality of Jerusalem prepared a new traffic organisation plan for the Old City regulating traffic inside and restricting vehicle entry in general.

The study of the Old City transportation and traffic conditions indicated:

- High concentration of pedestrian movement and circulation through main roads and gates.
- Shortage in parking facilities inside and around the Old City.
- Lack of development and numbering of side roads in the *ahwash*.
- Concentration on circulation around the city; whereby cars enter through Bab al-Maghariba and Bab al-Jadid, restricting pedestrian movement to Bab al-Amud and Bab al-Sahera.

Part III

Plan Recommendations and Proposals

Plan Recommendations

Chapter 14

Strategies for Development

General Introduction

The introduction of this book, after presenting the planning methodology and the existing conditions for all fields in the Old City, then explains the Plan's vision and strategies for implementation and identifies obstacles, opportunities and possible directions. It also specifies what needs to be accomplished to realise the objectives set out in Part I and to launch the revitalisation of the Old City. The strategic concepts and the tools for intervention that were proposed by the Plan form the basis for the preparation of *executive plans* for each sector as well as *development plans*, both spatial and functional, for specific geographical areas that will be prepared according to the conceptual and strategic plan, thus enabling its implementation.

It is important to note that the proposals for the Plan's implementation were based on two assumptions:

1. Continued occupation of Jerusalem and Israeli control of the Old City in the short and medium term.

2. Change in the existing political conditions and Palestinian sovereignty over the Old City in the long term.

Consequently, some of the objectives of the proposed Plan cannot be realised without taking into consideration the prevailing political and security conditions, and current municipal laws (protocol) for the city. While Palestinians do not recognise the occupiers' law, their compliance with international laws and conventions concerning cultural heritage preservation of historic buildings inside the Old City Walls (a UNESCO World Heritage site) has helped avoid friction with the Israeli authorities, since these laws do not contradict the imposed Israeli protocol for the Old City. There are also tools that can be used, and objectives that can be realised, without the need to deal with the Israeli municipality, or the Israeli legal system.

Plans, Recommendations and Proposals

There is no doubt that the realisation of the plan's objectives would be easier and more successful if Jerusalem were under Palestinian control and sovereignty. It could also be argued that the preparation of the Plan according to the "bottom-up" approach to avoid dealing with the municipality may weaken its potential for implementation. However, this weakness does not undermine the Plan's importance as a guideline for Palestinian activities that could be carried out in the Old City to preserve its cultural heritage, and to renew its historic buildings and upgrade the service networks.

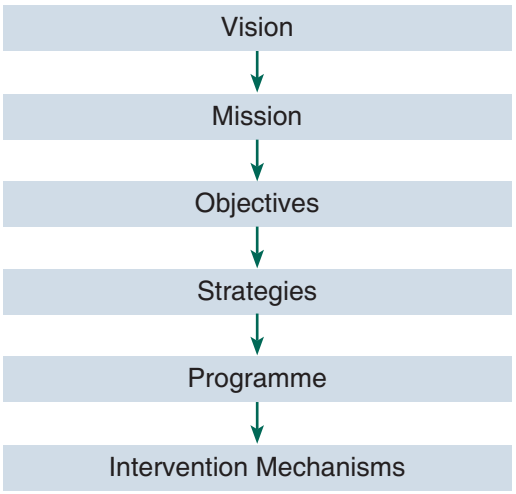
The Plan does not, under the current conditions, propose comprehensive spatial planning alternatives that can be assessed and selected according to a specific planning methodology. Nevertheless, a dynamic planning process has been prepared through which the strategies and the intervention mechanisms have been created according to the needs of various sectors and social groups.

These intervention mechanisms consist of different options and alternatives included in the Plan to realise the revitalisation objectives. They have been interpreted according to spatial and geographical units based on previously presented field surveys and studies. The options, considered fundamental to its implementation, were studied and assessed by the planning team and the advisory committee. It became evident that part of the proposed interventions could be implemented in the short term while other parts might require a longer period.

The Plan's Vision

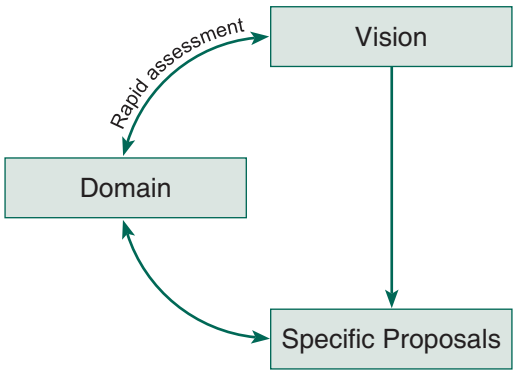
The city of Jerusalem, whose history has been characterised by changing civilisations and cultures, has witnessed the development of diverse cultural elements and distinguished architectural, religious and cultural monuments and edifices, enhancing its special physical and spiritual value and character. Armed conflicts, upheaval and natural disasters failed to diminish or destroy its unique identity.

Figure 14
Relationship between vision and mechanisms



The proposed vision, generated from the spirit of the time and place, aims to realise the plan's strategies and achieve a balance between the city's components and its objectives. The vision can be summarised thus:

"The Old City of Jerusalem is a living city with distinctive religious, cultural, and architectural diversity that combines originality and modernity, and engenders a sense of tranquillity and serenity."



The Plan connects vision and tools through a clear, comprehensive, and consistent methodology. The vision starts from the basis that Jerusalem is the cradle of the three monotheist religions. In order to realise this vision and its objectives, a clear strategy is needed, one based on abilities and capacities, utilising available resources sensibly to benefit the Palestinians, while protecting their world cultural heritage. The relationship between the vision, the levels of intervention and the specific proposals for implementation can be summarised as below.

14.1 General Strategy for Jerusalem Development

The Plan's main objectives are to improve the living conditions for Jerusalem residents and rehabilitate their homes while protecting the city's valuable heritage. Additionally, it aims to create a suitable economic and service base to attract selected social and economic groups to live and invest in the Old City. The development strategy to realise the Plan's objectives can be implemented through adopting strategies for the various sectors which will be described later. The development strategy includes:

1. Protecting the Arab character of the Old City and ensuring the continuity of Palestinian presence.
2. Securing suitable living conditions for the Old City residents.
3. Providing adequate infrastructure and services to attract investment and economic activities compatible with Old City needs and priorities.
4. Reestablish the central role of Jerusalem through the development and revitalisation of the Old City, its cultural core.

5. Implementing the international laws and regulations for protection of the cultural heritage to preserve and revitalise the Old City and restore its buildings according to international standards and conventions.

The suggested implementation strategies for the revitalisation of Jerusalem can be summarised as follows:

- Improvement of Palestinian living conditions through recognising the individual as the main axis for the development and revitalisation process, and provision of the necessary services and infrastructure needed for natural development.
- Creating local and international awareness of the importance of revitalising Jerusalem, highlighting its character, identity and attributes as a city inscribed on the World Heritage Site list while trying to stop Israeli attempts to destroy its character and change its status.
- Developing and revitalising the various sectors by establishing effective and responsive formal, informal, and religious institutions.
- Encouraging movement of population, economic, functional, and cultural activities in the Old City.
- Providing financial resources to attract visitors, residents, and investors.
- Providing maintenance for buildings and sites of special cultural, historic and architectural significance.

14.2 Planning Strategies

This is based on directing the urban development process by:

1. Changing the Israeli discriminatory policies towards the Palestinians by applying political and professional pressure and using all available tools.
2. Taking the initiative to prepare detailed plans that allow for development and construction in unplanned areas inside and around the Old City.
3. Exploring the means by which the municipality of Jerusalem can use the available mechanisms to implement plans that could benefit Palestinians and provide for their needs in Jerusalem in the short term.
4. The method behind the implementation of the Plan's recommendations is based on changing the existing conditions within the available circumstances, despite obstacles and restrictions imposed by the Israelis.

The proposed recommendations need a detailed plan consisting of four components:

a) Providing financial and human resources for planning and development:

- Establishing companies or co-operatives, which can provide resources for private initiatives and institutions active in fields relevant to the revitalisation process by establishing a bank, or a programme in an existing bank to offer easy credit for economic regeneration projects or housing rehabilitation.
- Applying pressure on the Jerusalem Municipality to upgrade the infrastructure in the Palestinian areas.
- Raising public awareness on the need to register the transfer of property ownership in the registry department, acquiring official title deeds and providing legal advice.
- Preparing surveys to enable institutions and owners (*waqf* and private) to identify their properties (area, size, boundaries) as a basis for restoration and future use.
- Establishing development projects for buildings owned by the Islamic *Awqaf* Department based on design studies to adapt them to modern uses relevant to the revitalisation plan.
- Developing the proper mechanism for settling problems of partner ownership for the benefit of partners.
- Providing means for using uncultivated land inside and outside the Old City to implement housing and economic projects for Palestinians.

b) Dealing with current planning concepts and adapting them to be utilised for the revitalisation plan. This could be done by reviewing plans approved by the Jerusalem Municipality to assess their contents, objectives, and implementation tools. This information can be utilised in the restoration and rehabilitation process to guide investors when housing, service, and economic projects are developed.

c) Dealing with building and land ownership and using it in different ways on the basis of the "available and possible." In this regard, it is important to undertake the following:

- Encourage landlords to rehabilitate their buildings according to their needs and capabilities.
- Encourage local institutions in the Old City, such as the *waqf*, to be actively involved in the revitalisation process for the Old City, particularly the restoration of their properties and adapting *waqf* buildings to new commercial, cultural and social functions.
- Establish companies or institutions for housing and rehabilitation, and finding a mechanism for cooperation and partnership between the landlords and these institutions.
- Encourage the use of private *(zarri) waqf* to create economic and service projects after restoring and upgrading their buildings.

d) Preparing an institutional public framework to create a suitable environment for development and investment in Jerusalem through:

- Cooperation with residents and selected social and political groups in the Old City.
- Dealing selectively with municipal or public institutions in Jerusalem.
- Coordination with Palestinian institutions and organisations with a developmental and political role. This includes:
  - Holding seminars and meetings to examine the issue of *waqf* and property ownership and their impact on the revitalisation process.
  - Coordinating with the *Awqaf* Department to conduct the necessary surveys and studies of their property and to build a database needed for related development and service projects.
  - Supporting institutions and the organisations that initiate public and economic activities in the Old City.
  - Encouraging establishment of investment companies between owners and beneficiaries based on partnership in property ownership and use.

14.3 Preservation and Rehabilitation Strategies

Preservation of the cultural heritage of Jerusalem and rehabilitation of housing are the main strategic objectives of the revitalisation plan. This involves:

1) Physical rehabilitation of houses and attempts to stop random construction and unprofessional restoration works that could be hazardous to public health and safety.
2) Securing basic health and environmental conditions for families of all social and economic backgrounds by specific and different types of intervention according to the needs of each building.

The Plan also seeks to achieve a balance between housing rehabilitation and the protection of cultural heritage using proper conservation techniques based on the following:

- Preparing a conservation plan for specific buildings based on building type and architectural style. The conservation process includes the building's physical survey and historic documentation. According to the results of the surveys, the appropriate physical and structural interventions will be selected and implemented taking into consideration the special characteristics of each building and avoiding the use of materials incompatible with the cultural value of the building.
- Using traditional building materials and methods, where possible, and avoiding modern materials that could be harmful to the original historic structure and its distinctive style.
- Raising public awareness of the importance of protecting the historic buildings and monuments and encouraging the public to participate in the revitalisation process.
- Providing regular and continued maintenance of the restored buildings to ensure the sustainability of the work.
- Preparing a simplified manual with instructions for rehabilitation and maintenance of historic buildings that can be easily used by residents and technicians based on the cultural and architectural value of these buildings.
- Classifying the buildings in the Old City which were examined during the historic recording survey according to the geographical location, architectural style, ornamentation, distinctive architectural features, historical significance, and physical condition.

Establishing specific intervention mechanisms for each category that has been classified based on the individual inspection of each building, and beginning the implementation according to the following proposed priorities:

1. Ease of intervention based on clear legal status such as availability of documents for ownership, protected tenure, and approval of landlord or user.
2. Type of intervention (planning, guiding, implementing, supervising, funding, and educating). It could be one or more types.
3. Importance of intervention, based on the critical nature of the building's physical and structural condition, and/or risks of takeover by extreme settler groups.
4. The economic and social needs of the user.

5. Possibility of public and institutional participation in the intervention process. The work that has been carried out by the Technical Office through its community outreach programme regarding restoration and rehabilitation of historic buildings in the Old City is considered pioneering in this field.

14.4 Housing Renewal Strategy

A national housing renewal strategy should be prepared for Palestine in general and the historic cities and sites in particular as part of the general housing strategy and as an integral part of urban development plans. Although a number of institutions in the field have contributed to the rehabilitation of housing and infrastructure, the lack of a clear strategy weakens the impact of the implemented work and its sustainability. The proposed renewal strategy is based on four basic components:

- Empowerment
- Transparency
- Accountability
- Participation

Based on this strategy, efforts should focus on preparing a legislative, institutional, and financial system to provide the opportunity for the private sector, local and public institutions, and non-governmental organisations (NGOs) to help provide appropriate shelter. (The Habitat Agenda, Istanbul Declaration 1995, Chapter IV, article 59).

Existing Condition of the Old City of Jerusalem

Within efforts to create and implement appropriate rules for cultural heritage preservation, there is still a lack of specific policies to deal with area and neighbourhood renewal in historic cities and their revitalisation, particularly housing renewal in historic areas, and restoration and rehabilitation of monuments and buildings of significant historic value and adapting them to new uses. The poor conditions in the residential areas reflect a general multi-dimensional state of deterioration on the economic, social, and physical levels, particularly in historic areas or cities that have been neglected.

The situation in the Old City of Jerusalem is aggravated by the prevailing political and security conditions that drastically reduce investment opportunities and deprive residents and local institutions from the incentives needed for improvement. The recent past has been marked by a deliberate Israeli policy to deny Palestinians their right to live in Jerusalem, especially when they are unable to show physical proof of an address in the city. Consequently, there was an influx of Jerusalem ID holders, especially from lower-income groups, returning to live in any available space in the Old City. Empty houses and rooms were converted into homes with random additions made without technical guidance or supervision. Their return thwarted the Israeli plan to vacate the city, but affected the physical condition of many historic houses.

Obstacles to Implementation

- Difficulty in controlling the number and manner of people's return to the Old City, as well as selection of their residence due to the absence of a legislative and executive authority.
- Lack of an economic policy to provide facilities for credit and loans to encourage residents to improve their living conditions.
- Weakness of coordination between various agencies working in Jerusalem, inability to direct economic, social, and physical support, and the widespread feeling of despair and frustration among residents of the Old City.
- Absence of a legal and technical authority to supervise restoration and internal expansion in residential buildings, to control illegal construction which damages the architectural heritage, and to supervise rehabilitation and restoration of historic buildings and monuments.
- Persistent infiltration by Israeli settlers inside the Old City, and Israeli political obstacles to rehabilitation and development.
- Since the residents' return is a spontaneous reaction to an exceptional political situation that threatens their legal right to live in their city, any control of this reaction will be counterproductive and therefore is not desired.
- Multi-ownership of property, the current tenancy law, and unavailability of legal documents to verify ownership make it hard for investors or donors to implement a rehabilitation policy.

- The instability of the political situation does not encourage investment in restoration or property by owners/users nor does it encourage outside investors to buy property and improve it for their use.
- The magnitude of the need for rehabilitation of derelict areas compared to the available resources leaves many of the buildings without rehabilitation, causing further deterioration in their physical condition.

14.5 House Revitalisation and Rehabilitation Strategy

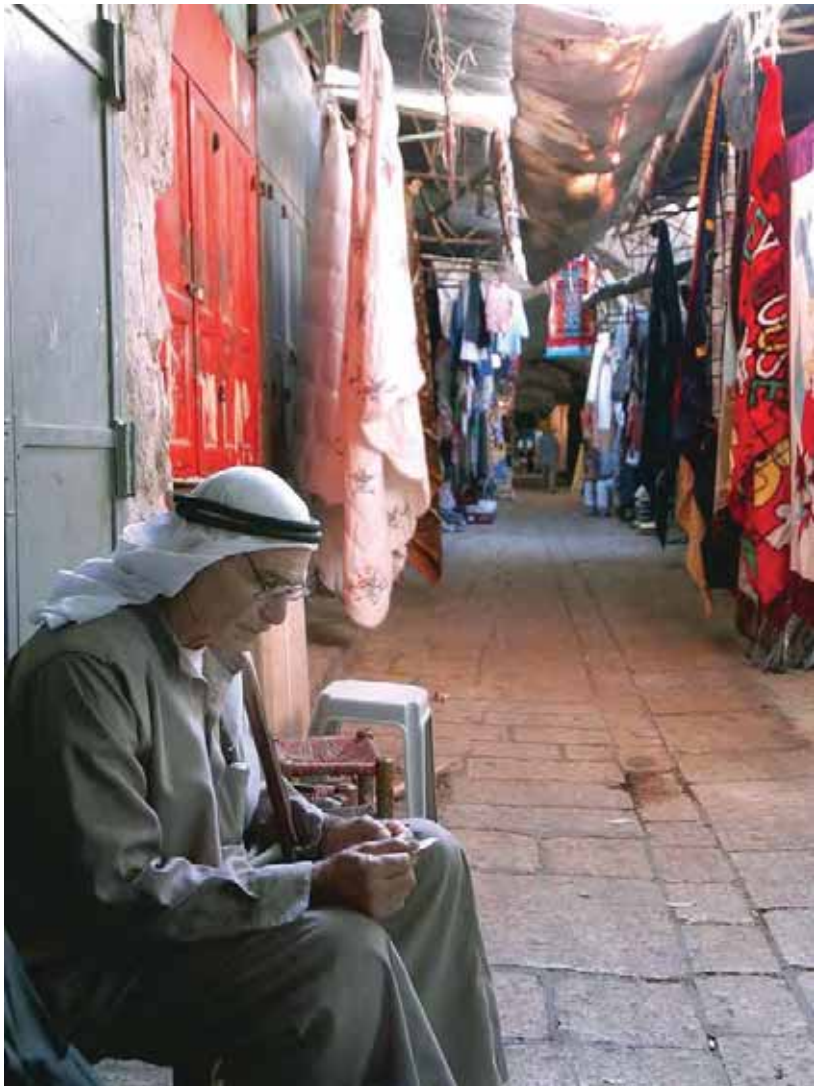
The national housing policy in many countries includes the renewal and rehabilitation of residential areas. International experience has proved that housing renewal within historic cores has social and economic benefits in addition to the protection of cultural heritage. It is evident that beginning a revitalisation and rehabilitation process for part of a city encourages more people to take the initiative to maintain and improve their homes, or seek financial and technical assistance to do so.

The volume of the required work and the urgent need to implement emergency restoration and reparation projects require the preparation of a housing renewal strategy to encourage residents to improve the physical condition of their homes. To ensure the success of such a policy, revitalisation plans should include provision for soft loans or revolving funds for residents and owners. The revitalisation strategy should also provide the technical assistance needed to direct and support the implementation of these projects to ensure that housing is improved, and is safe and healthy for residents, in addition to cultural heritage (container of residences) being well protected.

Strategy's Main Principles

The strategic plan depends upon the availability of a database of the existing conditions in the Old City that would include monitoring any changes in demography, needs, resources and priorities for rehabilitation and housing renewal. This is in addition to information regarding unemployment levels, economic conditions, social and educational services, security, and the relationship between houses and their surroundings.

Upon the results of the data analysis, areas of strengths, weaknesses, opportunities and trends are defined (SWOT analysis) prior to the preparation of a work plan. This will facilitate linking and coordinating various levels to achieve a balanced solution that avoids the unfair 'top-down' approach or the reverse solution of 'bottom-up' approach. Studies of housing



conditions in the Old City showed that there was no migration from the residential areas nor were there vacant properties. On the contrary, in spite of the difficulties, obstacles, and restrictions from which residents suffer, the Old City has had a continuous, stable Palestinian presence. Thus, housing renewal will result in:

1. Halting negative migration from the Old City, especially by higher income families, who contribute to social diversification and provide new job opportunities.
2. Return of the social elite and young, independent families with the potential to contribute to the regeneration of the economic conditions and the revitalisation of social and cultural activities.
3. Stopping the deterioration of buildings and encouraging their rehabilitation.
4. Strengthening cultural identity and awareness among the residents of the Old City through public awareness

campaigns focusing on housing rehabilitation and protection of monuments and historic buildings.
5. Linking religious and national affiliation with the sense of responsibility towards living in the Old City which should be accompanied by rehabilitation of houses and residential complexes (*ahwash*).
6. Encouraging trustees of public and private endowed buildings to initiate rehabilitation and restoration of abandoned or derelict buildings, thus setting an example for others.

It is evident that implementation of this strategy depends on the participation of residents, landlords, and users of buildings in the Old City. International agencies, and even local authorities such as the Palestinian Authority, or the NGOs, can also contribute to the revitalisation process by providing financial, professional, and educational assistance. However, any revitalisation strategy should be based on the needs of the people who activate it, and who should consequently shoulder the responsibility of preparing and implementing it.

Outside Intervention

Tools for support and intervention from outside contributors depend on:

1. Identifying the deteriorated areas and priorities for support. Based on urban surveys in the Old City, it was found that there are significant differences in the physical condition of various residential buildings. It is therefore possible to give priority for intervention according to a geographical area, or to certain complexes or specific buildings according to survey results.
2. Establishing a special fund in the form of soft loans or a revolving fund for rehabilitation and restoration. These loans can be repaid in instalments according to the financial capability of the borrower.
3. Finding mechanisms for user's participation in the improvement and rehabilitation of homes.
4. Asking families and upper-income groups who own houses in the Old City to renovate and rehabilitate them either for their own use or to rent them, or to adapt the buildings for use by cultural or commercial institutions.
5. Users of residential, commercial and cultural buildings should participate in the restoration and rehabilitation of their properties. (Studies indicated that the Moslem quarter is in the worst physical condition and suffers more than other areas, while in the Christian quarter there are a number of abandoned or under-utilised buildings that contributes to its physical deterioration. Therefore, intervention in the Moslem quarter is a priority in the revitalisation plan. It was noted that some churches carried out rehabilitation works for a number of their *waqf* properties in the Christian and Armenian quarters. In general, properties in the Moslem quarter have not received such support for many years).
6. Preparing plans and projects to reduce the cost of restoration and provide regular and continuous building maintenance to ensure the sustainability of the rehabilitation process.

14.6 Social Revitalisation Strategy

Social revitalisation is one of the main components of the Plan. It includes raising living standards, increasing awareness of the physical part of the revitalisation process and its social importance by contributing to the consolidation of family and social ties as well as to social activities in the Old City. The social revitalisation strategy can be summed up by the necessity to provide a safe and balanced social environment at home, in the *hosh*, the quarter, and the city, creating pride among the residents which reflects positively on economic regeneration, building rehabilitation and other services. This strategy can be realised through programmes that include protective as well as curative measures.

14.7 Strategy for Economic Development

The Plan aims to implement a strategy for regeneration of the Old City economic base by attempting to transform it into a national, commercial and services centre. This will be realised through organising economic, social, cultural, marketing and art activities. This can be achieved by providing job opportunities and financial support to encourage investment and by establishing a partnership between private and public sectors as well as with the local institutions.

Strategy for Revitalisation of the Economic Base in the Old City

A carefully studied Palestinian strategy could be adopted aiming to enhance the city's economic role, support residency in the Old City, and create investment opportunities for Palestinians at home and in the Diaspora, thus creating job opportunities for residents to increase their income and improve their living conditions without dependence on jobs in Israel.

The strategy should also aim to support areas surrounding Jerusalem, and strengthen their links with the city as they form the economic extension of the city and its main sphere of vitality. This will enhance the city's Palestinian character and reduce the dependence of its economy on Israel.

It is also possible to use the city's strong, albeit, undeveloped assets such as:

- The substantial wealth of its unique, unparalleled, religious and historic sites.
- The strategic location of the city as a link between north and south of the West Bank.
- Availability of numerous banking, commercial, cultural, and health services.

14.8 Institutional Development Strategy

The revitalisation strategy is based on strengthening institutions in the Old City to transform their work from a theoretical way of thinking into a practical tool for implementation, directed at all sectors in the revitalisation process. While Israel tries to marginalise these institutions, particularly in the Old City, there are still many opportunities for their contribution in the revitalisation of the Old City. Furthermore, the continued absence of a national Palestinian authority that enjoys sovereignty over Jerusalem gives local institutions a strategic pioneering role to ensure the implementation and sustainability of the revitalisation plan.

14.9 Public Participation in the Revitalisation Process

Public participation forms a key strategy that should be implemented through local institutions, landlords, and beneficiaries targeted by the revitalisation plan without whom the Plan cannot be realised. Participation aims to encourage the public to contribute to defining the appropriate tools through which the revitalisation process will be initiated. Public participation will be achieved by different methods which are appropriate to the Plan's objectives and mechanisms.

14.10 Legal Strategy

The prevailing "official" legal reference in the Old City is Israeli law, considered by Palestinians as "Occupier's Law." Palestinian tribal law exists on an unofficial level and has traditionally been used to settle social disputes. The Palestinian population and institutions have avoided using Israeli law to resolve their disputes; however, changing social conditions have weakened the effectiveness of tribal and common laws. This situation could obstruct the implementation of the development and revitalisation process. Therefore, the legal component should include methods of protecting property, defending ownership rights and settling disputes. The legal strategy aims to utilise the existing laws selectively while developing public and tribal mechanisms to ensure the success of the revitalisation process.

14.11 Strategy for Environmental Protection

Environmental protection and rehabilitation is a main component of the revitalisation strategy, through which the realisation of the Plan's objectives will be achieved. This includes protection of the architectural and cultural heritage, and improvement of the urban and economic environment.

A difference was noted between the internal environment of buildings and *ahwash*, and the external physical environment of roads. The revitalisation process includes the improvement of both environments by utilising the proposed tools to achieve this strategy. This strategy will focus on using the proposed mechanisms to implement the strategy for rehabilitation of the internal environment of the building, while leaving the external environment to the official institutions and increasing the public awareness of their role in the protection of their environment.

Chapter 15

Executive Plan: Intervention Mechanisms and Tools

The intervention tools were not based on priorities, since this depends on the findings of detailed sectoral studies within geographic units of neighbourhoods and residential complexes (*ahwash*). The proposals do not outline duties and responsibilities of each tool or intervention mechanism, but are grouped into sectoral intervention packages that can realise the long and short-term objectives of the Plan. Each package will have a positive impact on the whole of the revitalisation process and its sustainability.

15.1 Rehabilitation of Buildings

Field surveys have revealed that the Old City suffers from overpopulation and building misuse. Despite the 3,532 real estate units used for different purposes, there are 358 abandoned units, mostly shops, and 74 that have been shut, in addition to 162 that are only partially used. These are located in Haret al-Saadiyya (Dar Qirrish, Dar Eid), Haret al-Silsila, Aqabat al-Nakbah, and Haret al-Nassara. It is important to adapt these for reuse after identifying the owners and encouraging them to participate in the revitalisation process.

Intervention Priorities for Housing Rehabilitation

Field surveys showed there are wide differences in the physical and structural condition of buildings. The proposed intervention priorities indicate the degree of urgency in beginning the improvement of the badly deteriorated buildings by rehabilitation of the utilities, consolidation of the structural elements and careful restoration of the architectural features, according to the level of their deterioration.

Buildings in bad structural condition are concentrated in the following areas:

Al-Silsila road	21 buildings
Khan al-Zeit	7 buildings
Al-Wad road	40 buildings
Aqabat al-Khaldiyya	7 buildings
Bab Hitta	72 buildings
Aqabat al-Saraya	17 buildings
Haret al-Sa'adiyya	72 buildings
Aqabat al-Sheikh Rihan	11 buildings
Haret al-Nassara	19 buildings

Total **266** buildings in bad structural condition

There are 266 buildings in these areas in need of rehabilitation and structural consolidation, and about 50 buildings in similar

bad structural condition distributed among other areas in the Old City.

Buildings in poor physical condition are concentrated in the following areas:

Al-Haram al-Sharif	6 buildings
Bab al-Amud	6 buildings
Al-Dabbagha	10 buildings
Khan al-Zeit	6 buildings
Al-Silsila	65 buildings
Aqabat al-Takiyya	12 buildings
Al-Gharbi	5 buildings
Aqabat al-Mufti	7 buildings
Al-Wad	74 buildings
Qanater Khodeir	7 buildings
Bab al-Khalil	5 buildings

Total **257** buildings in poor physical condition

In addition to the 257 buildings, there are 60 buildings in bad condition distributed over other areas in the Old City. It was noted that the most deteriorated buildings are found in Bab al-Silsila area, Tariq al-Wad, Aqabat al-Saraya, Aqabat Sheikh Rihan, Bab Hitta, and Haret al-Sa'adiyya. Therefore there is need to prepare a rehabilitation and maintenance plan for these sites.

Proposals were prepared for the rehabilitation and improvement of historic buildings according to the field survey that examined and assessed the buildings' physical and structural conditions, including any horizontal and vertical additions, damage to special architectural features, and destruction of important heritage sections.

Physical Improvement of Buildings by:

- Conducting a detailed architectural survey and proposing appropriate technical solutions for each case.
- Looking for appropriate intervention through participation of both landlords and residents (including awareness, funding, education, and supervision).
- The collaboration of family *waqf* trustees or the Islamic *Awqaf* Department in the rehabilitation of their buildings with, and under the supervision of, a technical institution. These buildings should be on the priority intervention list.

The building rehabilitation process includes the following components:

I. Additions to Buildings: The pressure of population growth has led to the construction of additions to buildings, causing change and damage of the original architectural features and decorative elements. This requires immediate intervention to control its deterioration. The special architectural features in the Old City buildings should be protected by:

- Educating the residents about the important architectural value of their historic buildings. There is need for a thorough technical study for any addition prior to implementation.
- Establishing a professional institution to supervise any new construction or any restoration work. In the absence of a Palestinian municipal authority, this institution should be acceptable to both residents and the Palestinian Authority.
- Expanding the role of the Welfare Association's Technical Office, in collaboration with other local institutions, to act as technical adviser to families wishing to rehabilitate or make additions to their homes and preparing a preliminary study and recommendations to help them undertake the work themselves.
- Offering housing alternatives outside the Old City to reduce overcrowding in the Old City and offering temporary residence for families during the rehabilitation of their homes.
- Providing the required sanitary services, according to a properly prepared plan, to housing units which have none or share with other units (toilets, bathrooms, and kitchens). The survey findings indicated that there are 165 such units.

II. Wells: There are more than 754 unused wells in the Old City that could be used for water collection and storage, in addition to the wells that have been either filled in or used for other purposes. The residents should be made aware of the importance of protecting these wells or even reusing them after their rehabilitation for rainwater collection during the winter for domestic use. A detailed survey of these wells will help prepare a rehabilitation plan for reuse, which should reflect positively on the character of the Old City.

III. Courtyards: There are two types of internal courtyards in the Old City: courts inside buildings and *ahwash*, and courtyards between them. These courtyards are diminishing continuously due to illegal building expansion and additions, thus threatening the architectural style of the Old City. This incursion on open public spaces that serve the residents of the quarter or the *hosh*, and the roofing of them should be stopped and avoided since they have important health, environmental, and architectural functions. Residents should be encouraged to preserve and protect these public spaces, and to ensure that no addition is made that compromises a courtyard without studying the courtyard's function.

IV. Façades and Mashrabiyyas: The irregular maintenance of buildings included neglect of the decorated façades, ornamental features including *qanater* (arched bridges), and *mashrabiyyas* (wooden screens), in particular those built during the Mamluk and early Ottoman periods. The rehabilitation process must include restoration of façades, together with the preservation of windows, doors, arches, and *mashrabiyyas*. In addition to the physical restoration and structural rehabilitation of the building, such work contributes to the preservation of the Old City's architectural character, according to the international laws for cultural heritage protection. The architectural survey located 200 *mashrabiyyas* in need of maintenance and restoration. The restoration should include ornamental woodwork and decorative timber screens which will improve the façade's appearance and consequently enhance the Old City's Arab and Islamic character.

V. Qantaras (arched bridges): The architectural survey included 224 *qantaras* that characterise the Old City of Jerusalem. These have four main functions:

- Cover market places to protect pedestrians from the elements.
- Utilise empty spaces in the public roads allowing for super-construction.
- Consolidate structures on both sides of the roads.
- Act as bridges linking two buildings on road ends.

Some are found within private property, while others are private *waqf* property. Therefore, their restoration and maintenance is the responsibility of the owners or users. Others that are within public property should be maintained and restored by the official public institutions.

VI. Roofs: The roofs of the Old City buildings are considered its fifth "elevation." Many have been deformed by random vertical additions, mounting of solar heaters, television antennas, satellite dishes, and water storage tanks. The architectural survey found 2,752 flat roofs, 807 roofs with various dome shapes, and 271 sloped or pitched roofs. Of these, 298 are tiled with stone, 1,058 with cement, 67 are metal, 22 are timber roofs, and 271 are made of brick tiles. Accordingly, any building rehabilitation should include its roof, by:

- Considering the roof a fifth elevation that requires continued maintenance.
- Mounting central television antennas, satellite dishes, and water tanks to serve every *hosh*, and ensuring that individuals do not make installations without guidance or supervision.
- Protecting the roofs through regular maintenance since they have a direct impact on building deterioration.
- Encouraging use of plants and vines to make them more attractive.

VII. Ceilings: Richly decorated ceilings with distinctive ornaments and features enhance the cultural value of many houses and buildings in the Old City. The field survey recorded 1,489 flat ceilings, 393 with internal domes, 91 supported by metal structures, 1,585 with cross vaults of the Crusader period,

and 1,106 with semi-barrelled vaults. Therefore, it is essential to preserve these ceilings as part of the building restoration, paying special attention to delicate decorations and architectural features.

VIII. Floors: Like roofs, floors have suffered from decay as a result of neglect, lack of maintenance, and misuse, particularly stone tiles (752 floors) and traditionally decorated tiles (212) floors. It is important to make the residents/users aware of their value, the need to protect them and clean them properly and encourage them to use traditionally decorated tiles in new floors.

Selection of additional priority areas for intervention:

At the start of the Old City of Jerusalem Revitalization Programme implementation, the Technical Office selected Area 21 as Priority Area 1. This area was selected according to an initial survey that found it was the most vulnerable area in the Old City. A pilot study was carried out to examine physical, legal, economic and social conditions of houses and buildings and a plan was drawn to implement a comprehensive restoration programme. The results of the Architectural and Historic Survey found that the next two areas that will need physical intervention are Bab Hutta and Haret al-Sa'adiyya. These two areas are occupying the northeast corner in the Old City and comprise the following neighbourhoods: 7, 7A, 8, 9, 9A, 10, 11, 12, 13, 14, and 29.

These areas were selected for the following reasons:

1. They comprise a physically continuous area between two gates (Bab al-Sahera and Bab al-Asbat.
2. They suffer from social and economic decline and inadequate services.
3. The survey findings showed that these areas have the highest number of buildings with bad physical, structural and environmental conditions.
4. The two areas, particularly Bab Hutta, are under threat from extreme settler groups as some consider it was originally a Jewish area before the Crusader period.
5. There are empty spaces within the neighbourhood of Bab Hutta that could be utilised, such as the areas of Burj al-Laqlaq and Salahiyya or Saint Ann's Church. The two sites are close to the Islamic *Awqaf* Department parking near Bab al-Asbat inside the City walls. There are also some abandoned buildings such as Hammam Sittna Mariam. Therefore, these two areas are in need of a detailed and comprehensive revitalisation plan that takes into consideration their social, economic, and physical conditions.

Levels of Intervention in Restoration Works:

Based on a study of physical conditions in the Old City, three types of intervention were identified and relevant tools were proposed accordingly:

First type: Buildings in need of emergency or total restoration. Their deterioration has been classified by surveys as bad to medium, and in need of rapid intervention. Such buildings are concentrated in certain neighbourhoods.

Second type: Buildings classified by surveys as good to medium. On the whole, these are not priority cases, but need urgent cleaning, insulation, and improvement.

Third type: Historic buildings and monuments of high architectural and historical value. These need preservation and careful and delicate restoration according to international laws, subject to availability of financial resources.

Consequently, the work can be divided into two stages; the first is to deal with buildings of high priority, depending on available funds.

General Proposals for Restoration and Rehabilitation Works:

- It is not necessary to invest in the main infrastructure networks in the Old City since this is currently the responsibility of the municipality and is generally in good condition. However, there is need for upgrading and improving the internal and house connections and provision of proper sanitation inside the buildings.
- It is recommended that in the future, residents must share in restoration costs in order to guarantee future property protection. Priority for restoration could be decided according to the readiness of user/owner to contribute to at least 10-20% of the total cost by a legal contract. It is also possible to consider the possibility of establishing a revolving fund providing soft loans.

- It is important to carry out a social survey of property users before starting restoration. The survey results will decide the level of intervention required which will contribute to a better understanding of the social structure, needs and priorities of beneficiaries.
- Before starting any works, beneficiaries should sign a legal declaration not to damage or change the work after restoration is completed and to protect it.
- Efforts should be made to improve the image of the city by cleaning its façades, removing unsightly clutter of concrete, metal, inappropriate wiring and sewage installations.
- It is very important to remove eyesores such as antennas, satellite dishes, water tanks and solar heaters from rooftops, and provide alternative solutions.
- Encourage utilising roof tops for family activities, including use of decorative plants and vines.
- Raise funds to restore and repair the remaining 200 *mashrabiyyas* that contribute to Jerusalem's rich architectural character and historic value.
- Remove concrete and asphalt layers from domes and roofs to expose their aesthetic value.
- It is essential to adhere to the use of traditional building materials and techniques in restoration work wherever possible.
- Historic architectural features should be exposed and enhanced.
- Each building restoration should have a sign affixed with a brief project description and name of funding agency to encourage future donors.
- A small booklet should be prepared and distributed to residents of each restored building, with general guidelines to facilitate maintenance and any future restoration work.

Management and Maintenance of Heritage Sites:

The importance of the revitalisation process rests in its continuity and sustainability in parallel with the rehabilitation of buildings and monuments. This can be achieved by establishing appropriate mechanisms for the management and maintenance of historic buildings and monuments. These buildings fall into two categories:

1. Residential buildings or historic monuments of high architectural and cultural value used for housing.
2. Public buildings and monuments of historic and architectural value.

Management of the restoration and maintenance of the first category will be carried out through the training of residents and users and raising their awareness to enable them to protect the buildings after the work is completed. It is proposed that a technical unit, such as the Technical Office of the Welfare Association or the Building Department of the Islamic *Awqaf*, be encouraged to supervise this process and build the capacity of relevant bodies to manage and maintain these historic sites and provide them with the necessary documents and standards to follow during implementation.

In the case of public buildings and monuments of architectural and historic value, it is necessary to expand the authority and role of the *Awqaf* Islamic Antiquities Department to manage historic sites, and preserve and maintain public properties. The Welfare Association's Technical Office can offer advice on building maintenance after rehabilitation in addition to the central role played by the trustees of private *waqf* in management and maintenance. The Technical Office is currently engaged in the preparation of a general manual on management and maintenance of archaeological sites and heritage buildings as well as management of building restoration, revitalisation, and maintenance. The Technical Office has also prepared and published a number of booklets and newsletters to raise public awareness through its community outreach programme launched in the year 2000.

Proposed Priorities for Action:

1. Holding training workshops on management and maintenance of historic buildings.
2. Expanding the authority of the *Awqaf* Islamic Antiquities Department.
3. Establishing a rehabilitation unit/technical office in the Old City for management and maintenance of historic buildings and monuments.
4. Preparing a manual for management and maintenance of sites.

15.2 Development of Economic and Tourism Sector in the Old City

The Old City economy depends largely on tourism and related commercial services. The city's merchants rely on distributors outside the Walls for their goods and raw materials. The industrial sector within the Old City has little significance. Consequently, economic activities within the Old City depend totally on the situation outside it, and are especially affected by the closure imposed on Jerusalem by Israel. Therefore, the process of revitalising the Old City aims to develop new investment opportunities for small industries, particularly traditional and exclusive products that do not cause pollution or environmental damage. This is achieved by:

- Giving priority to products needed for the tourist sector from Palestinian sources.
- Developing traditional and simple tourist-related industries that can be produced within the Old City.
- Offering soft loans to workshop owners or housewives in the Old City to provide them with the capital needed to start their own businesses.
- Developing industrial regions around the city of Jerusalem to establish these industries. This will supply residents and the institutions with their needs for consumer goods and production material, and provide job opportunities for residents of the Old City and Arab Jerusalem and increase their income.
- Overcoming obstacles faced by small projects in the Old City by providing funding, technical assistance and training required to develop these projects.

Reopening and Reviving Closed Shops

A survey conducted in 1999 found that there were about 300 closed shops, comprising 18% of total commercial properties primarily in the historic markets in the Old City. There are 35 in Suq Aftimos, 54 in Suq al-Qattanin, 27 in Suq Bab al-Silsila, 22 in Suq al-Khawajat, 14 in Suq al-Lahamin, and eight in Bab al-Jadid.

The Islamic *Awqaf* Department is cooperating to encourage shopkeepers to maintain their shops by allowing them to use those shops owned by the *Awqaf* (i.e., Suq al-Qattanin) without paying any rent. In the future it may be possible for the *Awqaf* to be able to contribute to the revitalisation of these markets by perhaps revising the rules forbidding non-Moslem tourists and visitors from entering al-Haram al-Sharif from gates other than Bab al-Maghariba. Such a change could have a direct effect on revitalising Suq al-Qattanin and Suq Bab al- Silsila. However, as long as the prevailing security and political conditions continue it is unlikely that the *Awqaf* will make such a gesture. Currently, the Department of Islamic *Awqaf* is cooperating with the Technical Office/ Welfare Association in a project for restoration and revitalisation of Suq al-Qattanin.

Development of the Tourist Sector / Cultural Tourism

Economic regeneration strategy depends on using tourism as leverage for other economic sectors in the Old City. This strategy aims at:

- Extending the amount of time tourists, visitors, and pilgrims spend in the Old City.
- Increasing the number of tourists, visitors, and pilgrims to the Old City.

These two strategic goals can be achieved by organising programmes based on increasing and diversifying supply and demand. It is evident that Jerusalem's special characteristics can offer such diversity; Arab Jerusalem has a great capacity to accommodate itself to opportunities for tourism, such as visits to religious, heritage, and cultural sites, and to attract visitors in general from all over the world and from Palestine and the Arab world in particular.

Measures Needed to Encourage Tourism

1. Attracting tourists directly since poor marketing is seriously damaging the potential for development of the tourism sector in Palestine and Jerusalem.
2. Addressing Islamic tourism as it is more stable than other tourism sectors. This will definitely lead to more demand for qualified guides, especially Palestinian tourist guides who speak Arabic and who are familiar with Islam and relevant traditions and history. This will require the training of a new generation of Palestinian guides with whom Israeli guides cannot compete.
3. Organising internal tourist activities with active tourism awareness campaigns for local visitors, particularly for students from all over Palestine. Also arranging group tours for tourists visiting the holy sites in the Old City from the West

Bank and Gaza, as well as Palestinian visitors living within the Green Line.

4. Promoting diverse cultural and entertainment activities, which would contribute to the support of cultural tourism in the Old City, and encourage visitors to spend more time in the Old City and use its various facilities.

Investment Opportunities in the Tourism Sector

- Under normal circumstances, the number of visitors to the Holy Land rises steadily. The number rose from 1.1 million tourists in 1991 to 2.5 million in 1995, most of them coming to visit religious sites. Five million tourists were expected to visit East Jerusalem in 2005. However, as a result of the ongoing political and security conditions which have deteriorated since 2000, there has been a drastic drop in the number of visitors.
- East Jerusalem needs 8,000-9,000 rooms to accommodate the number of tourists that was originally anticipated for 2005.
- The investment needed to finance and furnish these rooms is estimated at about $700 million. This is indicative of the wide opportunities of investment should conditions improve.
- Hotels in East Jerusalem can currently only accommodate 10-15 percent of the total number of tourists who visit the Holy Land. A number of projects were planned in East Jerusalem during 1998-99 to build new hotels and extend the capacity of existing ones. Although some construction began to raise the capacity to about 1,500 rooms at a cost of $150 million, unfortunately these projects were stopped due to the present situation.
- There are extensive investment opportunities in other tourism facilities such as restaurants, transport, and tourism agencies. Reports indicate that there are no more than 10 restaurants in East Jerusalem and there is demand by Arab and foreign tourists for a further 50. The estimated cost for one restaurant is between $50,000-100,000, making the total investment needed $4-5 million.
- At the time of the original survey, there were 150 big and 25 small coaches. The projected need is for 800 new coaches each costing $200,000. The investment needed for this facility is about $160 million.
- Anticipated investment in the tourist sector is about $865 million. However, a large part of these facilities, mainly hotels, cannot be accommodated inside the Old City due to lack of space, high cost of land, or an inability to obtain hotel construction permits inside the Walls.

Notwithstanding the need for political stability and security there are some practical solutions that can improve the available services:

- Enlarging the existing hotels inside the Walls, if financing is provided. Hotels with potential for extra accommodation need restoration, maintenance, additional furnishings and installations, such as heating, modern equipment, new interior decoration, etc.
- Restoration of some houses inside the Old City which could be appropriately furnished and equipped to be used as cheap accommodation for tourists in the Old City, particularly Christian and Moslem pilgrims who cannot afford expensive hotels.
- Opening tourist restaurants that satisfy the different tastes of various tourist and local consumer groups, especially restaurants of local character with panoramic views of the Old City.
- Establishing tourism transportation companies with offices inside the Old City Walls.
- Opening family hotels either inside the Old City or around it, with 10-20-room buildings, managed by family members. This type now meets a growing success and encouragement in many European cities.
- Expanding hotel construction outside the Walls should benefit Jerusalem and the Old City. Tourists usually prefer to shop and eat at restaurants close to their hotel. If they stay in Arab Jerusalem, this should therefore revive the area around the hotels, and allow for the organisation of tours by Arab tour guides, who would encourage tourists to visit Arab facilities in the Old City.

Economic Regeneration and the Role of Tourism

- Encouraging establishment of public shared companies in the tourism sector with the participation of Palestinian economic forces in the country and in the Diaspora to establish tourist facilities such as hotels, restaurants, and transport services with special focus on projects inside the Old City.
- Encouraging local banks to give soft loans to investors in tourism projects in Jerusalem, especially in the Old City, through a loan security programme obtained from relevant international organisations.
- Establishing a revolving fund for building restoration inside the Old City for owners or tenants who wish to adapt their property for reuse as tourist inns, on condition that no legal impediments stand in the way.

Necessary investment can be encouraged through a number of tools, namely:

1. Providing job opportunities in the Old City through encouraging and developing tourism industries and establishing small projects.
2. Providing credit programmes for both the commercial and the tourism sectors which will be given priority for investment.
3. Encouraging and training women to join traditional crafts and

tourist industries, by organising training facilities, marketing services, and credit programmes.

4. Developing existing tourist hotels, and building additional guest houses that offer basic hotel facilities and attract a variety of visitors and tourists.
5. Allocating special pedestrian zones inside the Old City with basic facilities to be used for special art and folklore activities, especially during the month of Ramadan.
6. Organising internal tourist tours in co-ordination with the Palestinian Arabs in the 1948 areas, and in other Arab and Islamic areas and countries.
7. Opening an office or a branch for al-Quds University in the Old City that could generate commercial activities.
8. Opening tourist restaurants in the Old City that will contribute to its revitalisation.
9. Encouraging night time shopping, and providing tourist attractions as an alternative to West Jerusalem.
10. Revitalisation of Suq al-Qattanin which in turn would revive Tariq al-Wad, especially since this road has become the main entrance to al-Haram al-Sharif. Plans to revitalise the suqs of Dabbagha, Khawajat, and Aftimos should be prepared.
11. Restoring and enhancing archaeological, religious and historic sites and monuments, as well as adapting public khans and baths for tourist purposes.
12. Organising art exhibitions and encouraging tourists to visit them.
13. Organising study tours for university and college students and professionals interested in learning about the architectural, cultural, religious and historic characteristics of Jerusalem and the Old City, and incorporating this information in the educational curricula of schools and universities.
14. Emphasising the importance of dealing with tourists in a professional manner, through training courses and publishing special leaflets.
15. Fighting social problems in the Old City such as drug addiction, pick-pocketing, and other petty crime through awareness campaigns, counselling facilities and education.
16. Designating car parking facilities, restricting working hours for tractors and carts inside the Old City, and pressuring the municipality to implement these measures. The current chaos disturbs citizens and tourists alike, and does not reflect a civilised image of the Old City.
17. Preparing and publishing professional high quality tourist guidebooks, maps, and tourist information bulletins about the Old City and Jerusalem, and distributing this material to tourist and travel agencies, locally and abroad.
18. Providing and developing special advanced training programmes related to the tourism sector through specialised agencies.

19. Developing and initiating co-ordination and co-operation between the various tourism sectors in the Old City and Jerusalem. These include the Organisation of Arab Hotel Owners, Organisation of Tourist Guides, Organisation of Travel and Tourism Agencies, Organisation or Committee of Souvenir Shops, the Palestinian Council of Tourism, the Hotel and Restaurant Workers Syndicate in the city, and the Palestinian Ministry of Tourism.
20. Preparation of a strategy to attract local and foreign tourists and consumers to shop in the Old City. It was found that local and Moslem tourists are reliable groups that should be encouraged.
21. Adopting measures to increase commercial activity in the Old City by organising economic and cultural entertainment activities at night and on special occasions.

Proposals for Tourism Development and the Role of the Welfare Association include the following:

- Encourage/sponsor programmes to offer soft loans and credit facilities to hotel owners for maintenance and restoration.
- Participate in the development of tourist programs.
- Contribute to the preparation of an Arabic hotel directory of the Old City and distributing it internationally in co-operation and co-ordination with the Organisation of Arab Hotel Owners.
- Co-operate with other parties to organise information campaigns abroad to help market the sector.
- Assist in the preparation of maps and tourist guidebooks for the Old City using Arabic names.
- Provide vocational training for tourist-related activities.
- Support use of special accounting systems for hotels to help their structural development.
- Sponsor/fund folklore festivals, and artistic evenings in the Old City to attract tourists and revive the area.
- Designate pedestrian zones.
- Prepare regular educational bulletins and newsletters focusing on tourism in Palestine in general and Jerusalem in particular. This should also help in linking the main tourist attractions in Jerusalem to sites in other Palestinian towns such as Bethlehem, Jericho, Nablus, etc. The publications should also market the supporting services available in Jerusalem such as hotels, restaurants and traditional markets while promoting the hospitable face of Arab Jerusalem.

Proposed economic and tourism projects with inherent potential for implementation:

1. Suq al-Qattanin
2. Suq al-Dabbagha
3. New Imperial Hotel
4. Latin Patriarch Road
5. Al-Bazaar al-Kabir (The Grand Bazaar)
6. Burkat al-Sultan (Sultan Pool)
7. Armenian Patriarch Project

Among the suggestions are cultural tours and trails in the Old City for students, visitors, pilgrims, tourists, and the citizens of Jerusalem organised by *Awqaf* departments, specialised local institutions, travel agencies, and tourism companies.

Required Tools for Implementation:

1. Defining trails and preparing maps.
2. Preparing guides.
3. Forming specialised agencies in Jerusalem and outside.
4. Selling tourist packages.
5. Providing tourist facilities in various locations.
6. Marketing of trails with guides and travel agencies.
7. Establishing parking facilities, public toilets, and loading/unloading locations for tourist coaches.

Some visitors might think that al-Haram al-Sharif, with all its sacred sites, holy shrines and magnificent monuments, is the only interesting area to visit and study which represents Islamic civilisation and its architectural and cultural heritage. In reality, Jerusalem has a wealth of sites, buildings and monuments which provides a wide range of different Islamic architectural styles and features which could be interesting and useful to any visitor seeking culture, knowledge and diversity. Many sites, visible and hidden, could be part of a fascinating tour for the visitor, when the appropriate and specialised guidance and direction is available.

The following are a number of suggested academic tours and trails that reveal part of the history of Jerusalem, its architecture and cultural heritage. These tours and trails are distinguished by being dependent on field visits; there is a need for guidebooks containing basic technical and scientific data about every site on the trail. These trails are suitable for all age groups, social and cultural backgrounds and in particular for students.

1. Sufism in Jerusalem: The trail following the main Sufi sites; zawiyas, khanaqahs, routes and spiritual schools.
2. Military Fortifications and Defences in Jerusalem

This trail is divided into two parts:

a) The first trail covers the city Walls for an architectural panoramic view of the city, its minarets, domes, towers, and churches which cannot be seen from the levels of streets, alleys, or harat. This trail begins at Bab al-Khalil or Bab al-Amud, and ends at Bab al-Asbat near al-Haram al-Sharif.

b) The second goes round the Walls overlooking its towers, gates, decorative and architectural features, and the city topography and landscape with its mountains and valleys. It can be followed clockwise or counter-clockwise, including:

1. The city Walls and gates.
2. The Citadel.
3. The Citadel Museum (entry fee)
4. The Walls and its castellations and decorative features.
5. The Wall's gates (Bab al-Khalil, Bab al-Jadid, Bab al-Amud, Bab al-Sahera, Bab al-Asbat, Bab al-Maghariba, and Bab al-Nabi Da'ud).
6. The Wall's towers (Palestine Museum Tower, Burj al-Luqluq, Burj al-Kibrit, etc.).

Other trails include:

1. The Umayyad trails (urban development of al-Haram al-Sharif since the Islamic conquest until the European occupation) Trail path and visits sites:
   a) Qubbat al-Sakhra, b) Qubbat al-Silsila, c) al-Haram al-Sharif arcades, d) the Golden Gate, e) al-Aqsa Mosque, f)

al-Mussalla al-Marwani, g) the Old Aqsa, h) the Umayyad palaces and ruling seat.

2. Educational institutions in Jerusalem
3. Public water fountains (sabeels), pools and water sources in Jerusalem and al-Haram al-Sharif.
4. Maqams, mausoleums, and cemeteries in Jerusalem: This trail presents the status of Jerusalem within Islam through a number of factors:
   - The land of Israa and Mirage (the night of prophet Mohammad's ascension to heaven), the promised land on the Day of Judgment, the land of Surat and Jahannam (Heaven and Hell), and the place where Muslims from all over the world wish to die and be buried to be closer to God on Judgment Day. This may explain, among other reasons, why there are many cemeteries around the eastern wall.
5. Commercial, economic, and social life; and institutions.
6. Small Jerusalem museums.
7. On the trail and footsteps of Jesus Christ: The theme of this trail comprises the most important historic and archaeological sites and locations linked with Jesus Christ and his message in Jerusalem, his miracles, trial and crucifixion.

15.3 Mechanisms for Reactivation of Institutions

These can be based upon:

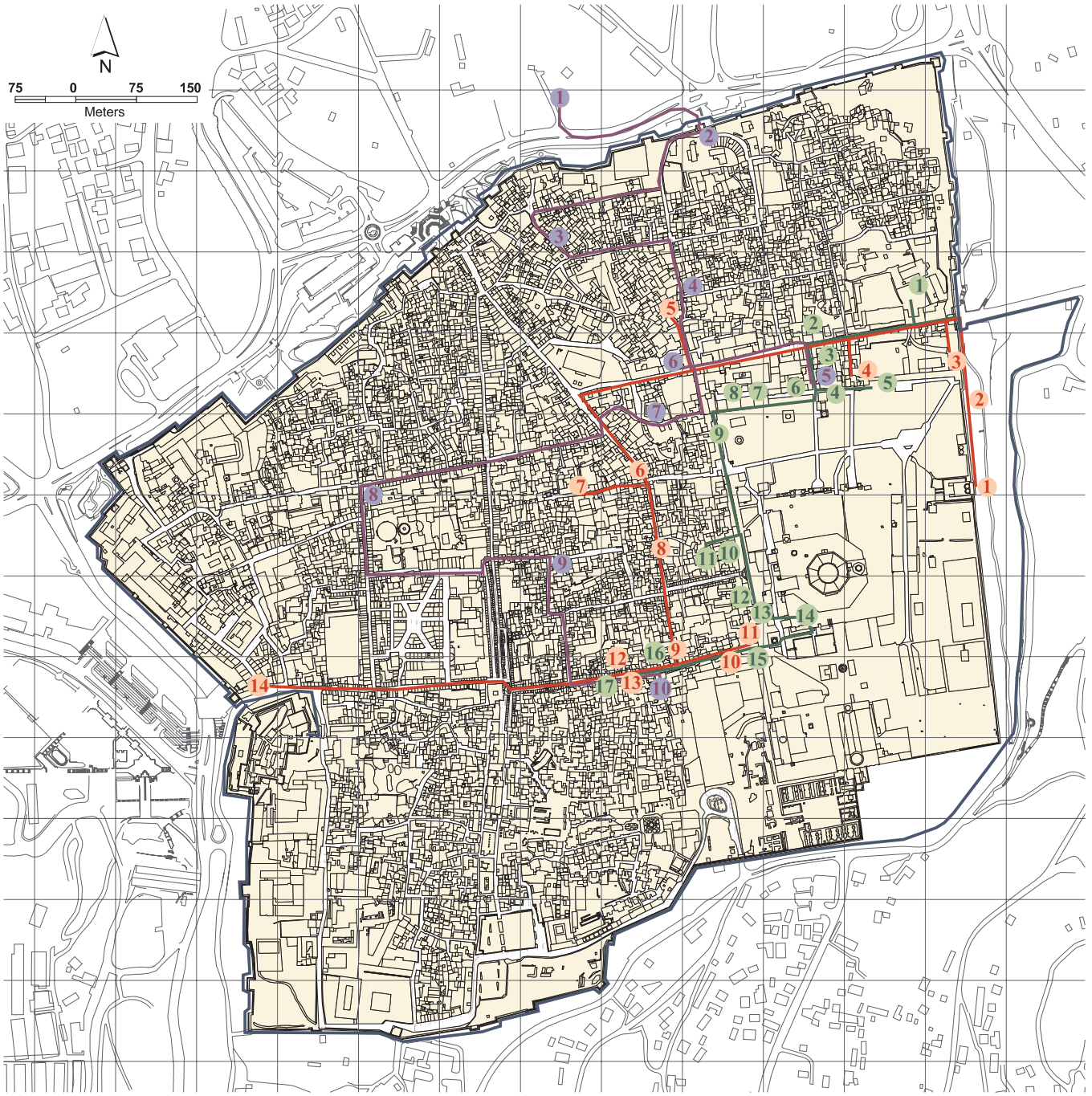
- Supporting local institutions and consolidating their roles and empowering them to continue serving the public.
- Setting up a trust fund to support local institutions and provide assistance for their expenses and regular programmes.
- Encouraging local institutions to return to the Old City and open branches in restored buildings adapted to their relevant use.
- Developing co-operation and co-ordination among active institutions in the Old City and Jerusalem at large.
- Providing technical support and training for local institutions to develop their capacity.
- Establishing a union/society for the local institutions in Jerusalem.
- Giving priority support to educational institutions to overcome their financial crises and improve their level of education by providing the following:
  – Financial support for schools infrastructure, and development of needed educational facilities.
  – Development of curriculum and teaching methods.
  – Continuous training of faculty and staff.
  – Development of co-ordination and co-operation among different schools.
  – Development of teacher-parent relationship.
- Forming a body to provide leadership and guidance in educational matters for all schools in Jerusalem presenting a forum for meetings, consultation, planning, and co-operation to upgrade current curricula.
- Holding an annual national conference to assess existing conditions and challenges of schools in Jerusalem, and to propose a clear vision of and a strategy for their development and educational curricula.

Local institutions should deal with women as the basis for

Table 33: Proposed Trails

Sufi Trail (Zawaya)	Educational Institutions (Madrasas)	Sabils & Water Systems	Maqams and Mausoleums	In the Footsteps of Jesus Christ	Traditional Markets (Suqs)	Museums
Al-Zawiyya al-Adhamiyya	Al- Salahiyya	Sabil al-Shurabaji	Cemetery of Bab al-Rahma	**First Trail**	Suq Khan al-Zeit	The Museum of the Franciscan Monastery
Al-Zawiyya al-Hindiyya	Al-Mu'athamiyya	Sabil Bab al-Nazir	Tombs of Saddad and Ubadda	Churches of the Resurrection on the Mount of Olives	Khan al-Aqbat	St. George Museum
Al-Zawiyya al-Mawlawiyya	Al-Salamiyya	Extension of Qanat al-Sabil,	Ikhshidi Tombs	German Church of the Holy Sepulchre (Augusta Victoria)	Birkat al-Aqbat	Dar al-Tefl Museum
Al-Zawiyya al-Hamra'	Al-Basetiyya	Sabil al-Wad	Al-Turba al-Awhadiyya	Russian Church of the Holy Sepulchre	Suq Aftimosa & al-Dabbagha	The Palestine Museum
Al-Zawiyya al-Dawadariyya	Al- Ghaderiyya	Sabil al-Khalidi	Turbat al-Sheikh Rihan	Dome of the Ascension	the three MArkets (al-Attarin, al-Lahamin and al-Khawajat)	Damascus Gate Museum
Al-Zawiyya al-Naqshabandiyya	Al-Aminiyya	Qanat al-Sabil	Madfan Bayram Jawish	Pater Noster Church	Khan al-Sultan	The Museum of Greek Patriarchate
Al-Zawiyya al-Qadiriyya	Al-Jukandariyya	Sabil Bab al-Silsila	Turbat Sit Tunshuq	Weeping Palm Church (Dominus Flavet)	Suq Al- Qattanin	The Armenian Museum
Al-Zawiyya al-Salahiyya	Al-Jawiliyya	Sabil Qasim Pasha and Birkat al-Naranj	Turbat al-Sayfi	Russian Church of Maria Magdalena with oval domes	Hammam al-Ain	The Islamic Museum
Al-Zawiyya al-Qeramiyya	Al-Manjakiyya	Sabil Qaytbay	Al-Turba al-Jaleqiyya	Gesthemane Church (All Nation)	Takiyyat Khasski Sultan	
Zawiyyat al-Maghariba	Al-Arghuniyya	Al-Haram Wells	Turbat Turkan Khatun	Church of Nazeh Cave	Khan Khasski Sultan	
Al-Zawiyya al-Bistamiyya	Al-Khatuniyya	Sabil Sha'lan	Al-Turba al-Sa'diyya	Church of St. Mary's Sepulchre		
	Al-Othmaniyya	Sabil Mustafa Agha	Al-Turba al-Kilaniyya	**Second Trail (Via Dolorosa)**		
	Al-Ashrafiyya	Sabil Ibrahim al-Rumi	Turbat al-Amir Baraka Khan	St. Anne Church		
	Al-Nahawiyya	Sabil Bab al-'Itm	Tombs at Bab al-Khalil	Via Dolorosa and the Fourteen Stations of the Cross		
	Al-Tankaziyya	Sabil Bab al-Asbat		Church of the Holy Sepulchre		
	Al-Taziyya	Birkat BAb al-Asbat		Church of Alexander Nivesky		
	Al-Tushtumuriyya	Birkat Sitti Mariam		Church of St. John the Baptist		
The Umayyad Trail				Church of the Redeemer		
Dome of the Rock				Church of Christ		
Dome of the Chain				**Third Trail**		
The Haram's Archades				Church of the Cock Crow		
The Golden Gate				The Last Supper and Nabi Da'ud Mausoleum		
Al-Marwani Mosque				Ruins of the Church of Lamentations		
The Old Aqsa				Ruins of the German Church of St. Mary		
Al-Aqsa Mosque				The Assyrian Church of St. Marcus and the Last Supper		
The Umayyad Palaces				The Church of St. James and the Armenian Monastery		
				Christ Church - Anglican		

Map 27 Proposed Trails (1)



Soufi Trial

1 Al- Zawiyya al- Adhamiyya
2 Al- Zawiyya al- Hindiyya
3 Al- Zawiyya al- Mawlawiyya
4 Al-Zawiyya al- Hamra'
5 Al- Zawiyya al- Dawadariyya
6 Al- Zawiyya al- Naqshabandiyya
7 Al- Zawiyya al- Qaderiyya
8 Al- Zawiyya al- Salahiyya
9 Al- Zawiyya al- Qeramiyya
10 Zawiyat al- Maghariba

Maqams & Mausoleums

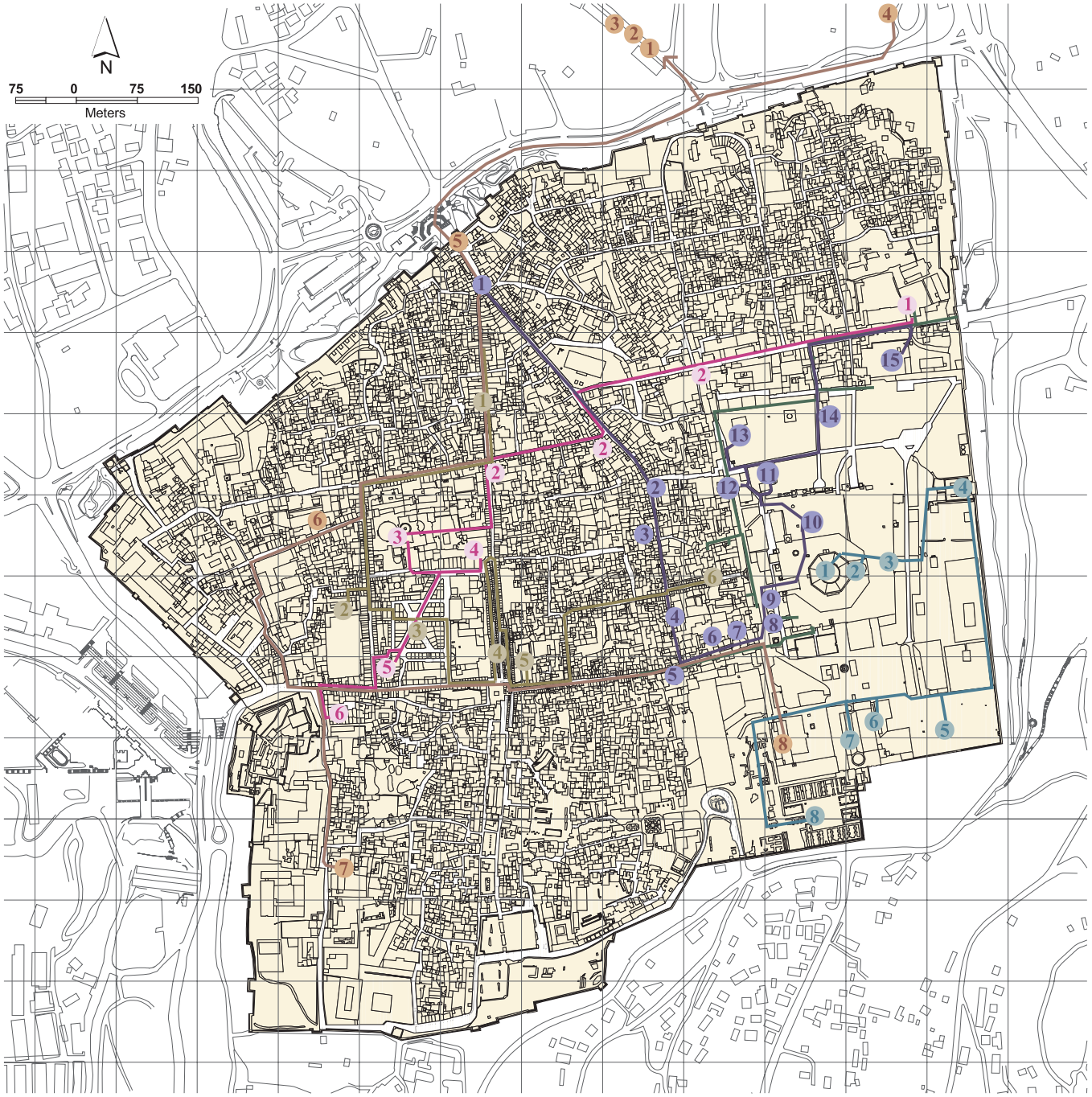
1 Cemetery of Bab al- Rahma
2 Tombs of Shaddad & Ubada
3 Ikhshidi Tombs
4 Al-Awhadiyya
5 Turbat Sheikh Rihan
6 Madfan Bayram Jawish
7 Turbat Sit Tunshuq
8 Turbat al- Sayfi
9 Al- Turba al- Jaleqiyya
10 Turbat Turkan Khatun
11 Al- Turba al- Sa'diyya
12 Al- Turba al- Kilaniyya
13 Turbat al- Amir Baraka Khan
14 Tombs at Bab al- Khalil

Educational Instituations

1 Al- Salahiyya
2 Al- Mu'athamiyya
3 Al- Salamiyya
4 Al- Basetiyya
5 Al- Ghaderiyya
6 Al- Aminiyya
7 Al- Joukandariyya
8 Al- Jaweliyya
9 Al- Manjakiyya
10 Al- Arghuniyya
11 Al- Khatuniyya
12 Al- Othmaniyya
13 Al- Ashrafiyya
14 Al- Nahawiyya
15 Al- Tankaziyya
16 Al- Taziyya
17 Al- Tushtumuriyya

Tour Around the Walls

Map 28 Proposed Trails (2)



Umayyad Trail

1 The Dome of the Rock
2 Dome of the Chain
3 The Haram's Archades
4 The Golden Gate
5 Al- Marwani Mosque
6 The Old Aqsa
7 Al- Aqsa Mosque
8 The Umayyad Palaces

Sabils & Water Systems

1 Sabil al- Shurbaji
2 Sabil Bab al- Nazir
3 Extension of Qanat al- Sabil
4 Sabil al-Wad
5 Sabil al-Khalidi
6 Qanat al-Sabil
7 Sabil Bab al-Silsila
8 Sabil Qasem Basha
9 Sabil Qaytbay
10 Al- Haram Wells
11 Sabil Sha'lan
12 Sabil Mustafa Agha
13 Sabil Ibrahim al-Roumi
14 Sabil Bab al-Itm
15 Sabil Bab al-Asbat

Via Dolorosa

1 St. Anne Chuch
2 Fourteen Staions of the Cross
3 Church of Holy Sepulcher
4 Church of Alexender Nivesky
5 Church of John the Baptist
6 Christ Church- Anglican

Jerusalem Museums

1 Franciscan Museum
2 St. George Museum
3 Dar al- Tefel Museum
4 The Palestinian Museum
5 Damascus Gate Museum
6 The Museum of Greek Patriarchate
7 The Arminian Museum
8 The Islamic Museum

Traditional Markets

1 Suq Khan al- Zit
2 Khan al- Aqbat
3 Souq Aphtimous & the Tenners
4 The Three Markets
(al- Attarin, al- Lahhamin, al- Khawajat)
5 Khan al- Sultan
6 Suq al- Qattanin

intervention and change as they represent a main factor in social, economic, and cultural development in the Old City. Therefore, it is necessary that local institutions, inside and outside the city, individually or collectively, set up a plan for raising the status of women based on:

- Developing special training programs to qualify women in the fields of art, crafts and artisan tourism industries that have a refined artistic and cultural dimension that also appeals to tourists.
- Encouraging women to participate in regular training courses to qualify as tourist guides and work with local and foreign tourist organisations, as well as local institutions, on projects for the development of tourism services.
- Developing training programmes for small and medium-sized businesses in defining a project, developing action plans, preparing a feasibility study, fundraising and project management.
- Providing the relevant training programmes for project management, financial management, and marketing skills.
- Establishing credit facilities for women to encourage small and medium businesses with soft loans at easy terms that can be repaid over five years.
- Encouraging women to establish self-financing societies to enable women's organisations and local and international development agencies to contribute to developing credit facilities, and to help establish the institutional trust fund in its initial stages, and to provide training and expertise to secure its success.
- Emphasising the need to develop special training programmes for women who are socially marginalised, and support developmental programmes that incorporate women in various fields.

It is evident that the development and implementation of these programmes will require considerable efforts and resources, serious commitment and a high level of co-ordination among institutions. The creation of a common co-ordination mechanism would contribute to:

- Increasing the efficiency of the proposed programmes and their impact on changing the existing conditions.
- Facilitating exchange of experience and expertise, thus benefiting from lessons learned, and avoid duplication and waste of time and money.
- Reducing duplication in certain programmes and activities.

Proposed future projects and programmes for local institutions:

1. Health
- Buying new medical equipment and supplies.
- Setting up new specialised clinics such as: orthopedic surgery, cardiac surgery, and pre-natal and post-natal care.
- Buying ambulances for use inside the Old City.
- Opening a local pharmacy.

2. Sports and Recreation
- Forming folk dancing (dabkeh) groups and boy and girl scouts.
- Developing sports sections for the youth.
- Establishing a sports centre for young men and women.
- Holding summer camps and sports activities for children.

3. Services
- Providing special homes or centres for old people.
- Opening a morning centre for women.
- Establishing a children's library.
- Creating a kindergarten for children.

4. Projects
- Founding a co-operative association.
- Initiating a housing project for young people.
- Establishing income generating projects.

5. Training
- Developing a computer centre.
- Organising training sessions for women.
- Developing youth and social leaderships.
- Organising awareness and educational programmes for students.

Required Training

It is important for every institution, regardless of its nature or type of work, to continuously develop its institutional structure and define its objectives taking into consideration the developments and changes arising in the environment where it operates. Training and capacity building of personnel is central to their ability to realise objectives and implement their programmes. This requires training staff in technical and managerial skills.

Table 34: Required training for developing local institutions in the Old City

	Type of Training	Number	%
1.	Defining needs of the local society	11	69
2.	Developing effective communication skills	10	62,5
3.	Training in strategic planning	9	56,2
4.	Evaluation of institution and employee	8	50
5.	Training in management and corporate culture	7	44
6.	Training on finance management	7	44
7.	Writing reports and proposals	7	44
8.	Developing management and leadership skills	7	44
9.	Developing networking skills	7	44
10.	Recruiting volunteers	7	44
11.	Building and formation of work teams	6	37,5
12.	Technical training	1	6,2

The following is a summary of responses from institutions to our survey regarding training needs:

It is evident that the method of identifying needs is the top priority for institutions. This indicates that they are aware that their ability to assess the developmental needs of the community must be based on a scientific basis. Accordingly, the institution must not reflect their own needs and consider them to be the needs of the local community, nor deal with the priorities and concerns of donors as if they were the needs and priorities of the community.

Proposals to Overcome Obstacles

These include:

The Political Level:

- Agree on a Palestinian strategy to confront the Israeli policy of containment and control of some Palestinian institutions, mainly the Jerusalem Electricity Company and the Jerusalem health institutions.
- Agree on selective refusal of joint developmental projects and programmes with Israelis, which have been accepted by some institutions, to ensure that these institutions are not used as a bridge for normalisation with the Israeli side and for increased subjugation, at a time when pressure on the city, its residents and institutions is increasing.
- The Palestinian National Authority should put the existing conditions of the city as a main priority with respect to financial support and implementation of developmental projects. This could be achieved through the efforts of the city's representatives in the legislative council, dialogue and meetings between the institutions and the authority systems and various ministries.

Funding Level:

- Provide financial and material support for institutions to implement their objectives in providing services for the community and protecting their rights.
- Establish a trust fund to cover routine expenses and projects.
- Assist local institutions in defining their strategies regarding financial mobilisation and resource development, through providing relevant personnel training and the needed information on various financing resources.
- Pressure various financing institutions to co-operate and co-ordinate to include Jerusalem institutions in their agendas. The role of the different local and specialised networks such as the Union of Charitable Societies should be effective in this field.
- Help local institutions develop new projects as well as other self-financing programmes.

- Encourage financial institutions to approve financial support without slow bureaucratic procedures to avoid the unfortunate consequences such as the Burj al-Luqluq project, when if the concerned parties had acted promptly to resolve the problems, Israeli bulldozers would not have raided the site to build a new settlement.
- Ask financing institutions to consider the administrative and structural conditions of many institutions as these are often unable to meet complicated bureaucratic procedures. Most of the institutions in the Old City are small with limited administrative capacities. This should not deprive them from receiving the support they need. Alternatively, donors could provide the funds through stronger and bigger organisations that can channel the funds to the smaller ones.

Co-ordination Level:

It is necessary to form a network of all local institutions in the Old City and in Jerusalem. It is also possible to form a specialised network of all local institutions in the same development sector which would accomplish the following:

- Develop the concept of collective work among all institutions using clear work plans based on development priorities.
- Prepare and present a joint work plan to various funding sources.
- Minimise competition and duplicated projects to eliminate fragmentation of efforts and reach developmental integration between all relevant agencies.
- Publish a periodical bulletin or newsletter that would be a common information platform for local institutions in the Old City, to inform the local and international community about their activities.

- Find the appropriate mechanism to pressure and influence all policy makers.

Condition of Buildings Used by Local Institutions:

- Provide required financial resources to enable institutions to restore their buildings.
- Restore abandoned or unused properties and buildings that can be adapted for use by local institutions and encourage those who left Jerusalem to return.
- Ensure that any appeal to the Welfare Association, or any other Arab or Islamic party concerned with Jerusalem, particularly with the Old City, should include helping these institutions by offering them restored buildings in return for an affordable rent, for use as main offices or new branches. This proposal would accomplish many objectives, such as:

1. Enabling some institutions to return to Jerusalem and the Old City and implement developmental projects.
2. Providing job opportunities for the residents of the Old City.
3. Contributing to the process of revitalisation of the Old City.

Administrative Level:

- According to the study's findings of training needs for institutions, it is recommended that the Welfare Association and others should adopt a development and capacity building process to raise the performance level of these institutions and improve their staff potential.
- Due to a shortage of open communal areas, playgrounds and similar facilities, it is important to coordinate between the different institutions and schools to organise sports activities for the youth in their own playgrounds in return for financial support or through presenting shared programmes.
- Organise visits to the local institutions for students from universities and schools to acquaint them with their programmes and activities.
- Organise volunteer programmes in these institutions in co-ordination with universities and schools. Some universities, in fact, require their students to perform 120 hours of community work as a condition for graduation. Consequently, students would be given the chance to participate in the implementation of developmental programs, strengthening their ties to the institutions and the Old City.
- Market the products of local institutions by organising exhibitions to inform the community about these products and encourage sales.
- Encourage the private sector to invest in specialised sports clubs.

15.4 Legal Mechanisms

The use of legal mechanisms depends first on establishing the clear legal foundations by which to explain and clarify the muddled issues surrounding property ownership and accountability. This legal understanding can be informative in the context of the current conditions and be the basis on which any future changes can be made. Therefore it is important to point out certain measures that can be made to emphasise the legal rights of Palestinian owners over the centuries and to reduce legal risks, such as:

Documentation of Ownership Rights in Jerusalem:

- Check, record, verify and control all available documents and create the appropriate conditions to protect them against theft and to ensure their safety.
- Establish an indexing system designed by experts and using the latest modern techniques to preserve the contents, develop them and complete what is missing.
- Copy all available documents using microfilm and photocopying and keep duplicate copies in several different places for safekeeping, so that copies can be made accessible for research and studies without need to refer to the original.
- Establish a laboratory for document fumigation, sterilisation, and restoration in a central location for important documents. (The Department of Islamic *Awqaf* in Jerusalem, in collaboration with the Welfare Association and UNESCO, are creating a centre for restoration of Islamic manuscripts at al-Madrasa al-Ashrafiyya in al-Haram al-Sharif which will

include the creation of a similar laboratory.)

- Creation of a special unit to assist in providing copies of property ownership documents that will be a main support in reducing the risk of expropriation or the loss of part of or entire estates in the event of disputes and forgeries and to clear any doubt regarding ownership.
- There is need to conduct case studies of legal defence cases in Jerusalem. This should be carried out through inspection of previously prepared legal files for legal defence cases in the Old City or Silwan to learn from them for future cases.
- Conduct a comprehensive study of institutions, which worked, or are still working, to defend properties in Jerusalem, and evaluate their successes and failures, and their capacity to adopt a comprehensive project for the legal defence of properties in Jerusalem for the future.

Research and Surveys Needed:

- Comprehensive survey of types of ownership, possibly through examining ownership documents in the Old City on a neighbourhood-by-neighbourhood basis. This examination will be based on several sources including.
- Archives of the British High Commissioner in London.
- Archives of the Custodian of Absentee/Enemy Property in Amman.
- Title deeds and identification documents of citizens and landlords, past and present.
- Records available at Palestinian institutions, such as Moslem and Christian *waqf* Departments.
- Documents of the Municipality of Jerusalem, past and present.
- Documents registered at the Islamic and Christian *Awqaf*.
- Documents registered at the Israeli Land Department.
- Appeals to Israeli and international courts against Israeli organisations and institutions, including the government, regarding methods used to expropriate property.

One can conclude that the legal aspect of property protection aims at regulating ownership relations. While prevailing laws can, in theory, regulate this relationship, the fact is that property in Jerusalem has been put under Israeli control and "sovereignty" to serve Israeli objectives. Therefore, the proposed legal strategy implies a selective application of the law that would serve Palestinian objectives and the revitalisation of the Old City, and an activation of the role of informal tribal laws and traditions in the existing complex situation in the Old City. Consequently, efforts should focus on:

1. Preparing a reference of the laws that could be of benefit to revitalisation of the Old City (property ownership, economic regeneration, taxes, and tenant/landlord relationship).
2. Preparing a reference of tribal laws to form the basis for institutional activities in the Old City, as well as for tenant/landlord relationships, the private/family *waqf* and property users.
3. Finding the means to reduce the damage caused by the Law of Protected Tenancy, and adapting it to influence the revitalisation process positively.

15.5 Tools for Public Participation in the Revitalisation Process

The revitalisation strategy relies on the contribution of residents and is prepared for their welfare and according to their capabilities, needs and priorities. This cannot be achieved unless the public participates in all stages. Such participation is considered essential to the revitalisation process, especially in Jerusalem, in the absence of a national authority whose responsibility it is to regulate the activities of the local institutions.

Since 2000, the Technical Office at the Welfare Association began to implement a comprehensive programme for community outreach, which has become a main component in the Old City Revitalisation Programme.

Public participation is achieved through:

1. Training teams that can implement the participation process by acting as agents for change according to various methodologies.
2. Holding workshops to create public awareness of revitalisation and physical restoration.
3. Developing awareness that will bind the inhabitants to their urban environment.
4. Holding lectures and regular meetings between the people and experts in the revitalisation process.

5. Preparing descriptive promotional booklets and posters on historic buildings to be distributed by the local institutions and clubs in the Old City.
6. Using daily news bulletins to build up awareness to the revitalisation plan by displaying sample models for guidance.
7. Using religious institutions (mosques, churches, and clubs) as a social and spiritual framework through which to contact the public and disseminate information and a sense of civic responsibility for revitalisation.
8. Intensifying links with high-ranking individuals to participate actively in building public awareness.
9. Encouraging the public's involvement selectively in urban and physical revitalisation and participation in social and economic development.
10. Supporting institutions and organisations that are involved in the campaign to build public awareness and participation in the revitalisation process, and providing the resources they need.

Proposed Solutions and Implementation Mechanisms:

The proposed mechanisms for public participation in the revitalisation process focus on building public awareness of the cultural importance of their city, and encouraging them to participate in preparations for the revitalisation plan and its implementation. Despite the fact that this process involves primarily all residents of the city of all groups, it focuses on women, children, and the youth, through NGOs, public, academic, and religious institutions.

Summary of the Community Outreach Programme implemented by the Technical Office:

The Technical Office for the Old City of Jerusalem began implementing the first phase of the Community Outreach Programme in 2000 and 2001 and later extended the programme in 2002 to phase two to include a public participation component. The main groups targeted in the programme are:

1. Old City Residents:

- Holding a number of one-day workshops on the theme of building maintenance and the typical problems and inconveniences encountered by residents in living in historic buildings. Discussions are carried out regarding restoration and rehabilitation requirements and how to deal with condensation, water leakage and humidity. Some of these meetings are meant to take the form of theoretical advice while others are practical in teaching the residents to help themselves andcreate a healthier residential environment.
- Series of lectures to improve the awareness of residents of the historic value of their buildings and importance of heritage protection. Some of the lectures can focus of specific historic buildings or sites of special value.

2. Residents in General and Women in Particular:

Preparing posters on how to maintain historic buildings, distributed by organisations and clubs in the Old City, explaining the dangers of making random extensions, how to use water safely and the consequences of bad ventilation.

3. Children:

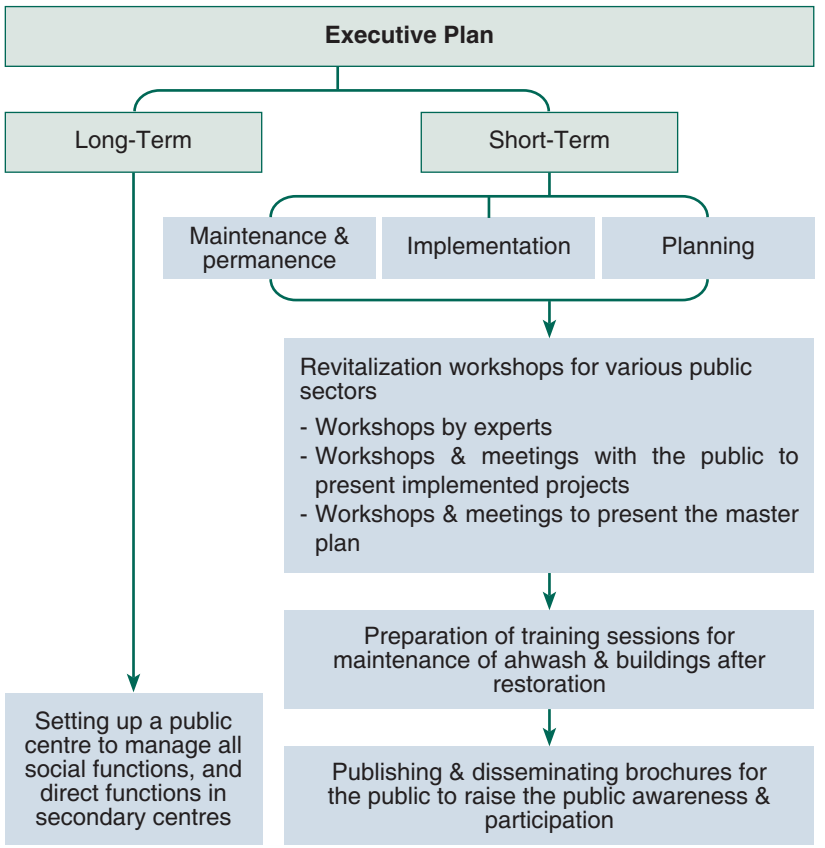
Incorporating heritage and heritage preservation in the school curriculum and wide media coverage should encourage children to realise the importance of Jerusalem's cultural heritage.

4. Youth:

Religious and academic institutions can play an effective role in the process of cultural awareness by devoting five minutes per day on the importance of cultural heritage. It was suggested that religious leaders such as Imams of mosques and Christian clergy could include issues of heritage protection in their sermons.

Figure 15

Proposed public participation plan structure



15.6 Social and Cultural Regeneration

The revitalisation process is based on:

1. Developing cultural and educational programmes aimed especially at children and students regarding the dangers of criminal behaviour and delinquency.
2. Organising family education campaigns produced by a local TV station in the Old City, holding social activities in the hosh or quarter, publishing bulletins, and establishing cultural and social centres in the city.
3. Holding seminars in schools to strengthen parent-teacher relations and encourage families to participate in school activities.
4. Creating a special scholarship programme for university students focusing on community and social projects in the Old City.
5. Improving and developing schools in all levels with attention for students of special needs. Studies indicated that 41% of students who work as street peddlers/ vendors dropped out of school after failing or being expelled.
6. Using the religious dimension and social connections as tools to supervise and advise social groups to protect them from social misdemeanours and problems such as drug abuse.
7. Improving housing conditions and increasing job opportunities.
8. Strengthening residents' awareness of the importance of education to reduce further social decline.

To ensure positive results, there is need for all local institutions that are active inside and outside the Old City to assume a leading role in the implementation of the following steps:

1. Reactivate educational and cultural programmes for young men and women in various neighbourhoods and schools, particularly groups most affected by deteriorating social conditions.
2. Work to reduce the percentage of school drop-outs, and encourage students to finish secondary school.
3. Establish health and rehabilitation centres for drug addicts and encourage parents to participate in the rehabilitation stages.
4. Provide financial aid to the families of drug addicts, and encourage them to depend on themselves by assisting them in establishing small businesses.
5. Take the necessary steps to rehabilitate drug addicts socially and professionally and assist them to be reintegrated in the society.
6. Establish special community centres for elderly people.
7. Convince owners of abandoned homes to adapt them for reuse as social centres and youth clubs.

15.7 Environmental Protection

This can be achieved through a programme that will include:

- Developing awareness programmes to increase the residents' participation in the protection of the environment with the aid of special publications, lectures, and educational programs.
- Establishing environmental protection organisations to encourage public participation.
- Providing special vehicles that can provide fire fighting services in the narrow streets and alleys. Two to three vehicles at a nearby location should be available at all times.
- Maintaining and regularly inspecting fire fighting points.
- Rehabilitating power lines to improve their appearance and maintaining them to reduce exposure to electric shocks.
- Forcing shop owners and small businesses to provide appropriate environmental means of waste disposal.
- Encouraging the local authority to set an example for cleanliness that will lead residents to take more pride in the upkeep of their *ahwash*.

15.8 Infrastructure and Services

The development of infrastructure is currently the responsibility of the Jerusalem municipality which has allocated financial resources since the beginning of the occupation. Current Palestinian efforts focus on exerting pressure on the municipality to develop infrastructure in Arab residential areas, and improve internal connections. On the other hand, Palestinians active in restoration and rehabilitation of buildings must focus on

improving house connections and services, in addition to regenerating the socio-economic base of the revitalisation process. The following are proposed projects for infrastructure development:

- The Plan recommends surveying the rainwater drainage system for buildings inside the Old City in order to rehabilitate the network. Data needs to be collected from each house in order to design a rainwater drainage system appropriate to the streets and courtyards, particularly in areas where the house sewage system lacks the capacity to drain wastewater. Other houses should be connected to the sewage system in areas where these networks can accommodate rainwater drainage.

Street water channels must be built on the sides of streets under rehabilitation; they should also be paved and graded to direct the rain water to specific points to be accommodated within the sewage network. There is also the possibility of expanding the rainwater drainage network in the Jewish and Armenian quarters to include nearby areas in both the Moslem and the Christian quarters.

- It is important to note that any restoration or improvement of the infrastructure services should take into consideration the prevailing conditions of Israeli occupation and consequently the complex and legal implications. Basic infrastructure services are the responsibility of the municipality, but the development required of the Palestinian citizen is more than simple domestic connections and should involve environmental awareness.

The objectives of improving infrastructure services in the Old City:

- Reducing water loss by adjusting and controlling domestic metres and connections.
- Raising the standard of services in the Old City by integrating them within restoration and rehabilitation plans.
- Arranging power points and lighting fixtures in the buildings in locations that respect and preserve the architectural character of the building.
- Dealing with the problem of blockage in the sewage system.
- Providing appropriate healthy environmental conditions for citizens inside the Old City Walls.
- Improving the standard of basic services related to garbage disposal and the sewage system.
- Raising public awareness of residents and encouraging participation in environmental protection.

Proposals for Infrastructure Rehabilitation

These include the following:

Water Supply:

- Surveying the domestic connections, especially in the vicinity of tourist sites, and placing them in metal or plastic cases appropriate to the architectural style and the nature of the narrow alleys or *ahwash*.
- Conducting a general survey of water metres, repairing damaged ones and replacing those that are destroyed or damaged.
- Regularly inspecting the water supply at main supply routes to check soil residuals and chlorine percentage.
- Carrying out a project to provide water supply to public fountains and water coolers like those found inside al-Haram al-Sharif, and placing them in selected tourist sites in the Old City.

Sewage Network:

- Conduct a survey of the general physical condition of the sewage network mainly in the Moslem and Christian quarters and implement periodic maintenance projects according to priority.
- Close the open channels close to residential areas by replacing them with closed concrete pipes.
- Separate the rainwater drainage system from the sewage system, especially in locations where flooding has been reported during rainfall.

Rainwater Drainage:

- Treat low areas and areas susceptible to flooding by separating them from the sewage system and installing a separate system.
- Regularly maintain water inlets by cleaning off dirt accumulated in summer to avoid blockage and flooding.
- Evaluate the extent of the problems of dampness and damage that result from channelling rainwater to collecting reservoirs, and define the right mechanism to close the reservoirs and drain the rainwater appropriately.

Solid Waste:

- Increase the number of solid waste collection vehicles, whose size allows for manoeuvring inside narrow alleys and streets.
- Organise garbage collection during evening hours to avoid traffic congestion, and increase the number of workers.
- Provide garbage bins in public places and heavily populated areas to facilitate garbage collection and disposal outside the City.
- Increase the number of garbage containers and examine the possibility of providing containers suitable for the size of collection vehicles.
- Develop a management system through environmental protection organisations, and encourage them to train regular and special teams.

Table 35: Proposals for Infrastructure Projects

Number	Project Range Objective	Description	Parameters
S1 Water Supply	Reduce water loss at domestic connections	Rehabilitate 20% of domestic connections in both the Moslem and Christian quarters, i.e., 400 houses at $500/ house. This includes collecting metres in unified closed trunks in keeping with the urban style.	-provide $200,000 -public participation -approval of parties concerned
S2 Water Supply	Provide services for tourist and religious activities in Jerusalem	Provide public water fountains in tourist places, 10-15 at approx. $800 each	-provide $12,000 -provide general water source and drainage system -approval of parties concerned
S3 Water Supply	Beautify/improve appearance of streets and buildings	Treat unsightly overhead power lines by painting or concealment.	-provide funds - approval of parties concerned
S4 Sewage Network	Regulate domestic connections and assess problems	Conduct physical survey of domestic sources and connections to asses damage; survey includes 2000 houses; expected repair of 20-30%. Survey cost is $5-$10/house	-provide $15,000 -approval of parties concerned
S5 Sewage Network	Reduce environmental hazards from sewage damage	Rehabilitate damaged domestic connections, install ventilation system and siphons to prevent bad odour. 400-600 houses at $50/house.	-provide $30,000 -public participation -approval of parties concerned
S6 Sewage Network	Treat wastewater to protect sources and environment	Fund a wastewater treatment plant in Jerusalem. Regional and international co-operation needed.	-provide funds -conduct studies needed -approval of Israeli authorities, joint Israeli Palestinian water committee
S7 Rainwater drainage	Treat problems of dampness and damaged pipes	Conduct comprehensive survey of closed collecting reservoirs to assess damage caused from them, close them and redirect drainage towards proper drainage network.	-provide $10,000 -citizen understanding -approval of parties concerned
S8 Rainwater drainage	Fast, effective rainwater drainage to prevent flooding	Establish a rainwater drainage system on the roofs of residential complexes (ahwash) in Jerusalem, by providing under-floor channels to direct water to main inlets. Estimated length 1-2 km at $25,000/km	-provide $50,000 -public co-operation -approval of parties concerned -rehabilitation of pavements and streets in the Old City
S9 Rainwater Drainage	Facilitate proper water drainage and flood prevention	Rehabilitate and clean water inlets of accumulated garbage and dirt, preferably at the beginning of the annual rain season.	-provide $12,000 -public co-operation -approval of parties concerned and co-ordination
S10 Solid Waste	Facilitation of garbage collection and disposal	Purchase and install tools including containers, garbage bins, and special garbage vehicles. This requires funding of $750,000 to purchase 20 medium size containers, 5 vehicles, and 100 street bins.	-provide $750,000 -public participation -approval of parties concerned and co-ordination
S11 Solid Waste	Reorganise collection methods and raise public awareness	Prepare a program of efficient garbage collection by scheduling collection at night and during lulls in traffic.	-provide funds -public co-operation -approval of parties concerned
S12 Environmental Issues	Improve environmental awareness	Prepare environmental public awareness programs using all available media.	-willingness to serve -approval of parties concerned

Number	Project Range Objective	Description	Parameters
S13 Environmental Issues	Raise public environmental awareness and increase participation in environmental protection	Form environmental protection organisations and provide the funds to maintain awareness.	-provide funds -public co-operation -approval of parties concerned
S14 Environmental Issues (Fire fighting)	Improve fire fighting operations inside the Old City	Provide special fire fighting vehicles for use in narrow alleys and ahwash. Needed are 2-3 at approx. $50,000 each.	-provide $150,000-200,000 -availability of manufacture -approval of parties concerned
S15 Environmental Matters (Fire fighting)	The rehabilitation of fire stations	Co-ordinate with parties concerned for maintenance of fire fighting posts and assessment of efficiency.	-provide funds -approval of parties concerned
S16 Environmental Issues	Improve building appearance to contribute to tourism	Reinstall power lines and water connection in harmony with the urban fabric and architectural style for about 100-150 Palestinian areas in the Old City.	-provide $5,000-10,000 /quarter -public co-operation -approval of parties concerned
S17 Environmental Issues	Raise public awareness	Carry out a special awareness programme for shop owners and light industries in the Old City to protect the environment from liquid and gaseous residue, resulting from their commercial and industrial activities, and help them provide appropriate means of disposal.	-provide funds for partial contribution to expenses -co-operation of shop owners and light industries.

15.9 Electricity

Rehabilitation of the electricity network is one of the proposed short-term objectives for the development of economic and living conditions in the Old City. This includes amplifying the power system to 11 kV which will require the following:

A. Replacement of High Voltage Switchgears

All stations in the Old City have very old and hazardous oil circuit breakers, which are also an obstacle to implement future power amplification from 6.6 to 11kV and all must be replaced. All station transformers operate at 6.6 and 11 kV except the Bab al-Amud, St. Peters, and Casanova stations, which have transformers that have not been replaced in over 30 years.

- Main Transformation Stations: The Old City is supplied by 6.6 kV power lines from various sources that needs upgrading.
- Bir Ayoub Main Station: Changing the main transformer to 5 MVA 33/11/6.6kV
- Wadi al-Joz Main Station: Replacing this line with a new supplier of 120mm^2 area to transfer 3,500 kVA capacity.
- High Voltage Network: Most of the Old City stations are interconnected through high voltage copper cables of 120-170 mm^2 and aluminium cables of 185 mm^2. These are in good condition, but some older cables in the Old City need replacement. The main cables in the Old City are old and the sector area needs rehabilitation and replacement, especially in Wadi al-Joz, Bab al-Asbat, Bir Ayoub, Bab al-Maghariba, and Bab al-Amud.

B. Short-Term Development Plan (five-year plan)

Following the separation of the Jewish quarter in 1988 from the Jerusalem Electricity Company and its connection to the Israeli Company, other quarters of the Arab areas suffered from low energy supply, particularly after losing four stations that used to supply the Arab areas. These were Suq al-Hosr, Haret al-Sharaf, Bab al-Silsila, and a station in the Armenian quarter. No new stations have been constructed since and this has reduced the energy supply.

C. Construction of New Distribution Stations

New distribution stations must be constructed as the existing stations have reached maximum capacity. The proposed locations are:

- At the beginning of Bab al-Silsila to replace the previous Jewish block station.
- Bab al-Silsila area to replace al-Buraq Wall station.
- Middle of Haret al-Nassara.
- Mid-way between the Latin patriarchate and Bab al-Khalil.
- Middle of Tariq al-Wad and Aqabat al-Takyiyya.
- Aqabat Darwish.
- Aqabat Sheikh Rihan at the beginning of Tariq al-Wad
- Bab Hutta road

D. Purchase of New Connection Post

The study has shown that there is need for a new connection post with a 6 MVA capacity. Bab al-Khalil is considered one of the best locations for this new post, but the process requires construction of a new station near the Citadel to mount the main transformer, in addition to new automatic high voltage switchgears. This new station has a 13.2 kV power that requires transformation into 6.6 kV now, and into 11kV in the future, using an autotransformer.

E. Station Connection Links

The study indicated that an auxiliary high-tension cable supplies the Hospice station, which can be linked to the cable connecting the Sisters Station and the Qattanin Station due to its close location. It is important to link al-Haram al-Sharif Station to Aqabat al-Takyiyya proposed station to ensure continuous power supply.

It is also important to implement a five-year plan (2003-2008) for electricity development in the Old City along with implementation of the revitalisation plan. The system would then become capable of supplying the city for many years in line with all projected power loads. The plan deals with:

- Amplifying power from 6.6 kV to 11 kV to encounter power load. This entails prior implementation of the following:
- Physical survey of all 5 kM 6.6 kV power cables to locate old sections. The estimated cost is $500,000.
- Replacing both 33/6.6 kV main transformers supplying the Old City with new 33/11/6.6 kV ones. The estimated cost is $200,000.
- Changing three 6.6kV transformers to 33/11/6.6 kV ones. The estimated cost is $50,000.
- Changing all 33 old high voltage switchgears in 10 stations in the Old City. The estimated cost is $140,000.
- Changing all 95 mm^2 aluminium power cables to 150 mm^2 copper cables. This should reduce power loss by 2-5%. Changing old lead cables, in addition to rehabilitation of distribution pillars and replacing the hazardous ones.
- Maintenance of internal and external stations to prevent water leakage and rebuilding and restoring their surrounding walls.
- Providing connection links and constructing new stations to ensure safe supply and diminish overload on existing distribution stations.
- Constructing the new connection link to encounter power load and reinforce the Old City's power supply.

15.10 Transportation, Traffic and Road Networks

The objective of the transportation and traffic study is to facilitate traffic circulation into and inside the Old City and, more importantly, to consider this a contributing factor in the revitalisation plan.

Development Proposals and Projects are based on:

- Facilitating circulation of residents, shop owners, shoppers, visitors, worshippers and tourists entering and exiting the Old City.
- Facilitating circulation of residents, shop owners, shoppers, visitors, worshippers and tourists within the Old City.
- Facilitating access to all locations inside the Old City and providing appropriate parking facilities.
- Facilitating transportation for emergency services, loading and unloading of goods.
- Upgrading road conditions.

- Improving the increasingly negative environmental impact of traffic.
- Upgrading standards of traffic organisation and control.

Proposals and Recommendations for Implementation:

- **Restricting Vehicle Entry Into and Circulation Inside the Old City**

The Plan proposes to permit restricted entry through Bab al-Asbat, Bab al-Jadid, Bab al-Khalil, Bab al-Nabi Da'ud, and Bab al-Maghariba for light and emergency vehicles and tractors. Entry should be permitted in the early morning hours until 7 a.m. and after 5 p.m. for loading and unloading purposes only, with the exception of emergency vehicles. This procedure could be implemented gradually, during which taxis would be allowed to transport people to and from the Old City. Consequently, this will improve pedestrian circulation through the gates and inside the city in crowded areas, and reduce environmental pollution.

- **Facilitating Circulation into Old City Gates and Link Between Them Using Public Transportation**

A special public transport system has been proposed for the streets outside the Walls of the Old City to the city gates and other destinations outside the city. Such a system can be implemented by connecting this line with both coach parking facilities north of the city and by having coaches stop at these two facilities to pick up and drop-off passengers.

- **Facilitating Transportation, Loading and Unloading of Goods**

It is imperative to facilitate transportation, loading and unloading of goods by providing special parking facilities for big trucks near some gates, mainly Bab al-Asbat, Bab al-Jadid, Bab al-Khalil, and Bab al-Maghariba where they can reduce their loads by transfer to smaller vehicles or tractors. These would be allowed to enter the city during fixed hours of the day with a limited load.

- **Allowing Pedestrian Circulation Through the Gates and Inside the Old City**

In addition to restrictions on vehicle circulation, restrictions should be applied to shop owners and street vendors on the area allowed for displaying their goods inside the gates or along the roads. This will allow for greater pedestrian circulation.

- **Providing Appropriate Parking Facilities**

In order to meet the needs for parking, a number of locations have been proposed for providing parking facilities near the following gates: Bab al-Asbat, Bab al-Sahera, Bab al-Amud, and Bab al-Jadid. It may also be possible during the period of gradual implementation to expand the parking facility in the Armenian quarter and open it for public use by charging a fixed fee. The current capacity of 80-90 spaces could be at least tripled if expanded southward.

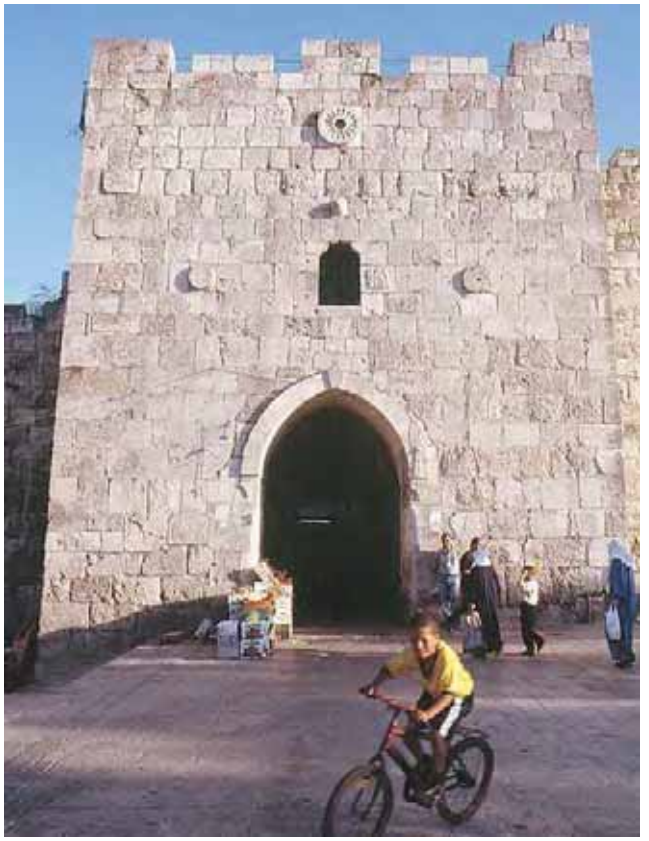
Parking facilities on Fridays and religious occasions could be improved through co-operation with the Islamic Waqf Department, which owns substantial areas of land east, and north east of the Old City. Some of the plots owned by the *Awqaf* could be developed as parking facilities for a fixed fee. Other locations could be found at some distance from the Old City with a large parking capacity, such as near the entry to Jerusalem from the north/ Ramallah road, east/ Jericho road, and south/ Bethlehem-Khalil road.

- **Improving Road Conditions**

There is need for the rehabilitation of a number of alleys and roads inside the Arab areas, a process that should include repaving with traditional stone tiles to enhance the special urban and architectural environment of the Old City, and in co-ordination with infrastructure works.

- **Traffic Organisation and Control**

This proposal included preparation of a detailed plan for organisation and control of vehicle and pedestrian circulation at the gates and inside the Old City. This can be achieved by using a number of traffic signs indicating the direction of vehicle circulation. Traffic signs should be mounted at the gates with large maps locating the different city gates, streets, and important landmarks in different languages. These signs should also be mounted along the city roads and on street corners to direct visitors and tourists to the important sites, and clearly indicate street names.



15.11 Housing Policy in the Old City

The housing in historic cities is rarely included in the national housing policy of most countries. While a large part of the buildings in historic cities, particularly in the Middle East, are used for housing, the physical, social and economic aspects of the residential areas in historic cities are usually either neglected, forgotten or left to other agencies to worry about. This reflects the general attitude of policy makers to development of needs of communities living in historic areas. Invariably, most of the residents of these areas are low income and marginalised groups.

The housing policy proposed for the Old City of Jerusalem is a policy that should be adopted as a rule by national governments towards historic cities. There is also need for a policy that allows for public participation in the process of rehabilitation and protection of their residential areas.

The general principles proposed for housing renewal in the Old City are based on:

1. Incorporating a policy of housing renewal within a comprehensive revitalisation program.
2. Encouraging local initiatives and partnership projects between the public and the private sector and NGOs.
3. Providing the right environment for public participation in identifying needs and priorities, decision making and implementation and ensuring continuity.
4. Upgrading and building the capacity of public institutions and all sectors through training and awareness programmes.
5. Adopting a flexible and dynamic housing policy, adjusted according to regular evaluations of its effects on the people and their areas.

It is equally important to study the available grant policies in Jerusalem, the criterion for grant eligibility and method of distribution, and develop the appropriate mechanism to ensure that the grants reach those most in need such as:

1. Areas defined as priority areas for intervention and comprehensive renewal, including home and environment improvement. The residents of these areas should also be encouraged to participate by providing financial incentive (soft loans and credit facilities).
2. Areas allocated for a comprehensive housing renewal where housing, social and economic conditions do not allow residents to participate.
3. Priority in grant eligibility. This depends on many factors including:

- The physical and structural condition of the building.
- The political threat if the property is left empty or unused and taken over by extreme settler groups.
- The economic condition of residents does not allow for their participation.

4. The selection of buildings that need immediate intervention and emergency repairs. This depends on:
    - Removing health, safety, and security hazards.
    - Stopping rapid and cumulative deterioration to the building's physical condition.
    - Preventing the spread of damage from one part of the building to other parts or to adjacent structures.

Short Term Options:

1. Imposing a maximum value on any grant per house so that as many homes as possible can benefit.
2. Excluding high density residential complexes, *ahwash* and units where legal and property rights are unclear and intervention will be problematic.
3. Concentrating aid on main housing elements and problems that threaten public health and safety.
4. Making decisions based on modest expectations as the aid offered does not aim to solve all the building problems, but only to deal with selected critical problems to make the house more fit for use.

Long Term Options:

There is a need for developing a work plan for housing renewal policy, which does not only deal with the physical condition of houses, but also provide solutions to any future problems. This is based on:

1. Need to raise public awareness to the problems of restoration and rehabilitation with their complexities and restrictions.
2. Availability of institutions and specialised organisations offering technical and practical help to people who want to

carry out their own restoration and rehabilitation work.
3. Provision of a financial mechanism to offer soft loans to assist people who wish to do their own restoration and maintenance and cannot wait for donors.
4. Establishment of a bank or a special trust fund to grant small soft loans for simple works of restoration and maintenance to ensure their continuity.

Summary of the Housing Renewal Policy:

The policy is based on the following objectives:

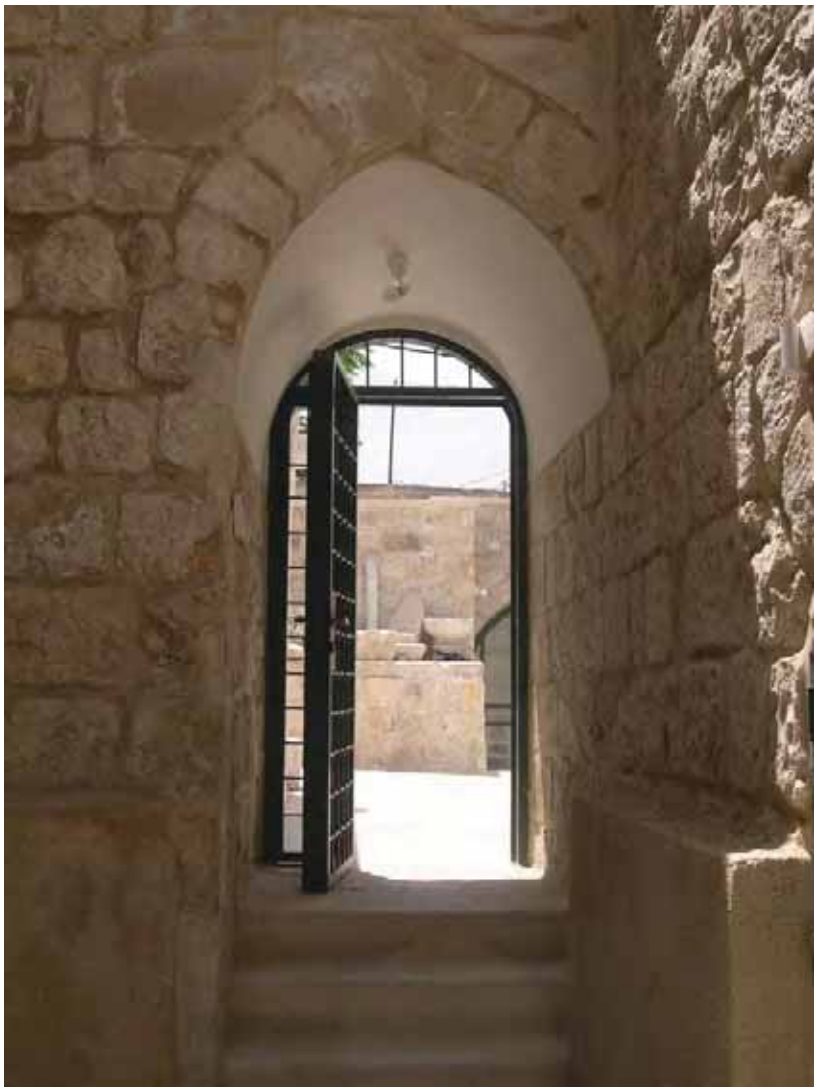
1. Preserving available resources and distributing them effectively according to a clear criterion.
2. Using available resources to attract private sector investment and participation of various other sectors.
3. Establishing a framework of legal and financial tools, incentives, and technical and practical assistance for residents.

Implementation Tools:

1. Learning from previous experiences to identify the best practice.
2. Creating appropriate tools to ensure high efficiency and quality of work to avoid wasting available resources.
3. Using resources effectively, focusing on the most damaged areas and distributing resources to rehabilitate adjacent buildings.
4. Creating financial mechanisms to help residents to obtain credit.
5. Encouraging public participation in the renewal process.

Summary of Findings:

1. There is a direct correlation between low income and deterioration of buildings as well as health and living conditions of residents.
2. The rehabilitation of the infrastructure and transport is a major factor that contributes to the improvement of housing conditions in the Old City.
3. The absence of a legal authority and applicable restoration and preservation laws within a comprehensive national housing policy is a main cause of building deterioration.
4. There is an urgent need to prepare a comprehensive renewal policy integrated with economic and social regeneration reflecting positively on both residents and the buildings.
5. The development and rehabilitation of residential areas will have a positive impact on reviving the economy and improving social conditions.
6. Starting the restoration and rehabilitation work of some buildings would encourage residents to initiate similar projects themselves.
7. The current economic condition does not allow many residents to carry out building restoration and rehabilitation efficiently and appropriately without outside technical and financial support.
8. Most of the restoration work implemented individually is carried out haphazardly without any technical supervision or guidance, often causing damage to valuable architectural and cultural elements in the building.
9. The legal problems related to complex and multiple ownership and lease contracts are considered a major obstacle to restoration.
10. There is no clear mechanism for defining priorities agreed between agencies working in the Old City.
11. Absence of needed co-ordination between all agencies involved in the restoration projects led to duality of functions and wasting resources.



Recommendations:

To facilitate a proper housing renewal policy there is need to implement the following recommendations:

1. Establishing an appropriate mechanism for selecting buildings in need for restoration and rehabilitation based on:
   a. Emergency restoration of buildings that threaten public safety.
   b. Total restoration of buildings with multiple problems or in certain important locations.
   c. Restoration of complete *ahwash* with multi-residential blocks and rehabilitation of related services and facilities.
   d. Renewal and rehabilitation of whole residential areas based on multi-sector studies and comprehensive surveys.
2. Preparing a maintenance manual for restored historic buildings and houses located in historic sites and offering appropriate management to ensure efficiency and sustainability.
3. Offering alternative housing (outside the Old City) for those living in historic buildings such as historic monumental buildings (*madrasas* and mausoleums).
4. Providing financial incentives in the form of soft loans or revolving funds to help inhabitants carry out rehabilitation works without having to wait for donors.
5. Preparing a simplified restoration manual that can be used to adopt simple and appropriate techniques of restoration.
6. Encouraging public participation in defining priorities and making decisions at all work stages.
7. Initiating a public awareness campaign on the importance of the rehabilitation and revitalisation process, and the indispensability of cultural preservation.
8. Encouraging effective co-ordination among various agencies involved in restoration and rehabilitation projects in the Old City by establishing a technical coordination committee to ensure efficient performance and prevent waste of resources.
9. Forming a technical unit in the Old City with experience and expertise in restoration to direct and guide interested groups and individuals.
10. Supporting training programmes for the different aspects of restoration for various parties involved in the process (architects, engineers, contractors, surveyors, etc.) to improve their skills.

15.12 Adaptive Reuse

The concept of adaptive reuse is not limited to converting individual historic buildings to modern uses but could be expanded to include complete sites or neighbourhoods that could be upgraded and rehabilitated to meet modern needs, while protecting and enhancing their cultural and architectural heritage characteristics. There is no doubt that preparing a comprehensive plan for development and revitalisation of a whole historic quarter or city is not simple due to legal, political and economic restrictions. However, this does not prevent the preparation of the Plan's outline and defining realistic priorities before beginning implementation of adaptive reuse and rehabilitation projects.

It is important to remember that adaptive reuse is not a modern concept. Building use has changed over time according to the changing needs of users, ownership and shifting of trends and functions. Many historic Mamluk madrasas, mausoleums, monuments and stables were converted to residential use, palaces were converted to workshops, schools and warehouses according to need and the availability of a certain property. In spite of a lack of technical sophistication in the process of adaptive reuse, it is evident that the physical and structural condition of the converted but fully occupied properties is much better than that of abandoned properties.

Findings of the surveys conducted by the Technical Office indicated that the Moslem and Christian *Awqaf* buildings are in better physical condition than other buildings. This is due to the fact that most of the restoration work was carried out under the supervision of professionals while most of the work in other buildings is carried out by users without any technical guidance

due to lack of resources. Professional agencies involved in the preservation of historic buildings and cities must try to address this problem and offer services and technical assistance to ensure that the individual work is carried out to satisfy the user's needs without damaging the cultural heritage value of the building.

In the absence of a legitimate national authority (legislative and executive) in Jerusalem, it is essential that all efforts should be made to minimise the damage caused by "informal" restoration and make it more effective. This could be achieved through awareness campaigns and public participation in the decision making process and through training and transfer of skills.

While it is important to encourage residents to continue using historic buildings for residence, business, service, recreation or any other function, it is equally important to direct this process, provide the appropriate tools to facilitate such use without damaging the structure and the architectural features of the building. Experience proves that when a person needs shelter, he will find a way to obtain it at any cost. The role and duty of the professional is to assist the citizen achieve his/her objective without damaging the cultural container of that shelter.

It is evident that adapting historic buildings for modern use should take into consideration modern technological developments, changing needs and expectations of users over time. The Technical Office experience over the last seven years in this field showed that it is possible to divide adaptive reuse projects into two categories:

First Category: Intervention in buildings previously adapted for different uses such as Mamluk schools or mausoleums converted to residential use or Byzantine churches converted to workshops or office use. The previous conversions usually include installing sanitary and electrical services, and vertical and horizontal building expansion carried out haphazardly without technical

supervision or guidance. The use of buildings of this category is unlikely to change in the foreseeable future.

Second Category: Intervention in empty, abandoned or underutilised buildings that need rehabilitation and carefully adapting them to a specific new use.

The level of intervention in the first category will be restricted to damage limitation. Since there is no change of use, the intervention will involve removing undesirable and harmful additions and restoring the original structures to their original state, carefully installing modern services and utilities without damaging the original building's features using traditional materials and methods appropriate to the specific architectural style of the buildings. The work should be carried out according to proper professional practices and international conventions, especially "the Venice Charter" using the rule of "reversible actions."

The intervention in the second category is relatively easier but utmost care should be taken to ensure that the new use is compatible with the style and physical characteristics of the original structure and respectful of the unique urban fabric of the Old City. While it may be desirable to adapt historic buildings and monuments to be used as museums and libraries, it is also important to encourage their use by universities, educational and cultural institutions. Where possible, some of these buildings could be adapted for use as traditional craft workshops and artefact shops, "artisanas," as long as such change will not damage the building or harm residents and the environment. International laws and conventions should be strictly followed to protect the historic buildings and monuments when restoration and rehabilitation work are carried out in buildings under either of the two categories.

Adaptive Reuse Projects Implemented by the Technical Office

Some of the most significant projects implemented by the Technical Office during the preparation of the Plan include the following major historic buildings and monuments. The experience acquired by the team formed the basis for the Plan's proposals and recommendations:

First Category:

1) Dar al-Aytam al-Islamiyya Complex: The largest and most important project is the rehabilitation of Dar al-Aytam al-Islamiyya, the largest complex outside al-Haram al-Sharif compound. Built on an area exceeding 4,500 m^2, the construction of this former Mamluk palace extended over the centuries of various Ottoman periods with varying architectural styles. The total built up area is over 8,000m^2 occupied by an industrial school with workshops, offices and a dormitory for orphans, and an academic school for 650 students with a library, mosque and a traditional "soup kitchen."

The Technical Office carried out a number of physical studies and surveys, a historic study and a development plan for the complex. With a budget of $3 million, the project included a comprehensive rehabilitation of all infrastructure and services, restoration of all historic buildings, courtyards, roofs and domes. The work was carried out according to international standards and conventions for cultural heritage preservation. A training programme for stone restoration was conducted by a team of Italian experts involving architects, engineers and contractors. The exceptional Mamluk façade of the original palace was also restored by the Italian team and the trained Palestinian team.

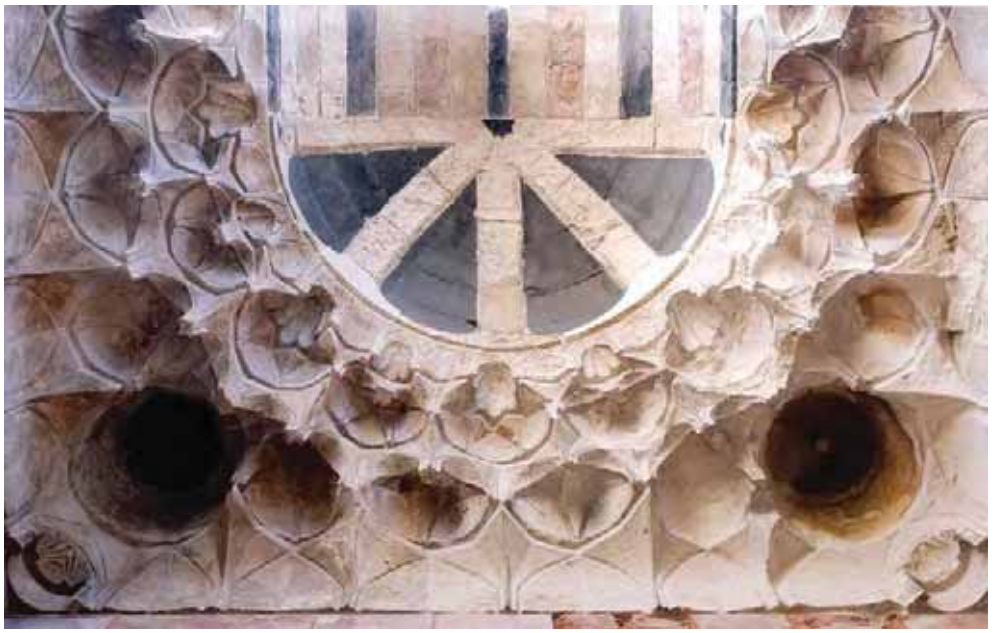
2) al-Budairiyya Library: A family *waqf* that is housing hundreds of valuable historic books and manuscripts. Located at one of the main gates to al-Haram (Bab al-Majlis) and overlooking al-Haram al-Sharif, this small but significant building was restored and its utilities rehabilitated. The project also included supply of new furniture and equipment.

3) al-Madrasa al-Jawhariyya: This Mamluk school is currently partially occupied by the Department of Islamic Antiquities, while the rest of the complex is used for housing. The project included the restoration of the historic part of the building used as offices, including the main entrance, upgrading the services and utilities and rehabilitating the roof.

4) al-Madrasa al-Manjikiyya: The office of the Department of Islamic Awqaf, this beautiful Mamluk school is situated at Bab al-Majlis with the main façade inside al-Haram al-Sharif compound. The three-floor building was restored and new service networks and utilities were installed to ensure that the offices are equipped with modern facilities.

5) Restoration and rehabilitation of al-Madrasa al-Taziyya (Mamluk School) and al-Turbat al-Jaliqiyya (Mamluk Tomb): Both were already converted for residential use; the Technical Office removed the additional extensions and replaced them with new light weight (reversible) structures, restored the historic parts of the buildings carefully and installed modern utilities according to international standards.

The Islamic Museum in al-Haram al-Sharif: The building suffered from lack of maintenance over many years resulting in the deterioration of the walls and ceilings of the main exhibition halls and deterioration of the roof. Upon the request of the Department of Awqaf, a project was launched in 2001 by the Technical Office to rehabilitate the roof and restore the interior spaces and redesign and refit the exhibition halls. The restrictions imposed on the work in al-Haram since the Intifada began delayed the work for over two years. After long periods of rainy weather and snow storms over these two years, water accumulated on the roof and leaked into the main halls and display cases, damaging some of the museum's valuable articles. Consequently, work was allowed to start on roof rehabilitation in mid-2003.



Revitalisation of Suq al-Qattanin: The implementation of the first phase of this project, the roof rehabilitation, was completed in 2003 and work began on the restoration of the main arcade of this unique and splendid Mamluk structure. The remaining phases of the project involve the restoration of the two main gates, including the main gate of Bab al-Qattanin inside al-Haram al-Sharif, considered the most beautiful of all gates in al-Haram. It also includes the rehabilitation of the 54 shops in the suq. The revitalisation of this centrally located important market will initiate an economic revival in the Old City.

Second Category:

Al-Madrasa al-Ashrafiyya: Considered the third jewel in al-Haram al-Sharif, this outstanding Mamluk monument built by Sultan Qaitbey was chosen by the Department of *Awqaf* to become the Centre for Restoration of Islamic Manuscripts. The Technical Office began implementation of the project in 1999 in partnership with UNESCO and the *Waqf* to restore and protect thousands of valuable Islamic manuscripts and rare Qurans. The main building previously used as al-Aqsa library and partially used now as a girls' Sharia school is to be adapted into a laboratory for restoration of manuscripts with related functions.

Much preparatory work had to be completed before the building was fit for its intended use, particularly dealing with the extensive humidity and condensation problem and with the cause of the water leakage and rising damp. Five technicians from Jerusalem spent three years in Italy training on restoration to take over the laboratory work. However, the prevailing political conditions and the restrictions imposed by the Israeli authorities on work inside al-Haram compound stopped the restoration and building work for over two years. The work resumed slowly in the middle of 2003 and is expected to be completed by early 2004 when the laboratory should be operational.

Women's Mosque in al-Haram al-Sharif (al-Aqsa Library): This building adjacent to al-Aqsa Mosque was used previously as a women's mosque and in later years it was partially used as a study. A beautiful cross-vaulted space was chosen by the *Awqaf* to be used for al-Aqsa library which had been located before in al-Madrasa al-Ashrafiyya. The project was implemented in two phases and included the restoration of the historic structure, rehabilitation of the roof and installing modern services and utilities to enable its use as a modern, internationally recognized centre. The second phase involved the interior design and upgrading of equipment and furniture of the library.

Hab Rumman Mill (Computer Centre): Restoration and rehabilitation of Hab Rumman mill, adapted for reuse as a computer centre for al-Quds University.

Khan Tankiez in Suq al-Qattanin complex: Adapted for reuse as the Archaeological Institute of al-Quds University.

Al-Buraq Restaurant: This project was implemented to save a beautiful space originally used as stables and converted for use as a full-service restaurant with modern facilities and utilities.

Byzantine Church in Aqabat al-Khalidyya (Community Centre): The unique historic cross-vaulted space believed to have been used as a church, changed use many times over the centuries. Recently used as a carpentry workshop, it was selected by al-Quds University to house a centre for community and social work. Implementation

included careful restoration of the historic features, consolidation of the structure, rehabilitation of the roof and installing modern services and utilities, as well as interior design of the space according to university needs.

Welfare Association Old City Office: Aware of the need to establish an office in the Old City to facilitate the work of the Technical Office of the Old City of Jerusalem programme, the Welfare Association purchased a house in Haret al-Sa'adiyya in the Old City which was adapted by the Technical Office to be used as its field office.

15.13 Proposals for Implementation

Based on the study and analysis of the existing conditions and current trends in the Old City and in Jerusalem as a whole, the proposed Plan puts forward a vision for the city. This vision can be realised through implementation of strategies, policies, and intervention mechanisms even in the context of today's realities in Jerusalem where there is no legitimate Palestinian authority or sovereignty. Any changes in the political conditions, together with the Plan's proposed strategies and policies, will no doubt contribute to the development of the physical, economic, and social conditions of the city, and the preservation of its cultural heritage.

The Plan includes proposed intervention tools that could be implemented in packages through a number of agencies working in the Old City, taking into consideration the capacity and capabilities of the various implementing agencies in the field of housing renewal, restoration and protection of historic buildings. It is therefore essential to establish a coordination mechanism between all these parties to allow all to contribute efficiently in the realisation of the Plan's objectives.

There are a number of tools that could be utilised to implement certain tasks in the short term, while others need a long term plan for implementation. The Plan uncovered the complexities involved in the Old City revitalisation. While many of these are typical of problems faced in all historic cities, the uniqueness of Jerusalem and its extraordinary geo-political conditions compound the complexities. Consequently, there is a need to adopt the Plan's proposed tools and to incorporate them into work plans and projects that could be implemented by a number of actors, such as residents, local NGO's, local political and administrative bodies, investors and intellectuals.

The Plan also outlined the need to create an integrated partnership between an institution that could be responsible for coordination with local groups in various neighbourhoods and intercommunication among them to assess and define their needs and priorities and another body that will act separately and be responsible for planning and implementing different time tables.

The proposed Plan could be implemented through a technical coordinating team that will translate the recommendations into projects and programmes. The role of the Welfare Association in coordination with relevant local, regional and international bodies is considered to be vital for the creation of such a team. The team is expected to assist in establishing new bodies and assisting existing bodies in the Old City to enable them to contribute to the start of the revitalisation process, in the short term.

The Plan also proposed implementation of earmarked projects to enable the realisation of the Plan's objectives for revitalisation of the Old City, its development and the protection of its exceptional architectural character, and to ensure its sustainability. This could be achieved also by the publication of a technical guidebook for conservation, newsletters and bulletins, tourist maps, and tourist guidebooks for Jerusalem, as well as a detailed study of dilapidated and threatened areas, while proposing certain projects for restoration and rehabilitation of these areas.

The Plan aims to put forward a comprehensive programme for the revitalisation of the Old City that will become a model for local experience and achievement. the programme will be added to the international body

of knowledge in this field and be used as an example that could be followed in revitalisation of other internationally recognised historic cities and traditional urban centres of special architectural characteristics. It is expected that such a model will enhance the Palestinian presence in the international stage and will contribute to the realisation of the Welfare Association's long term objectives for the future of the Technical Office.

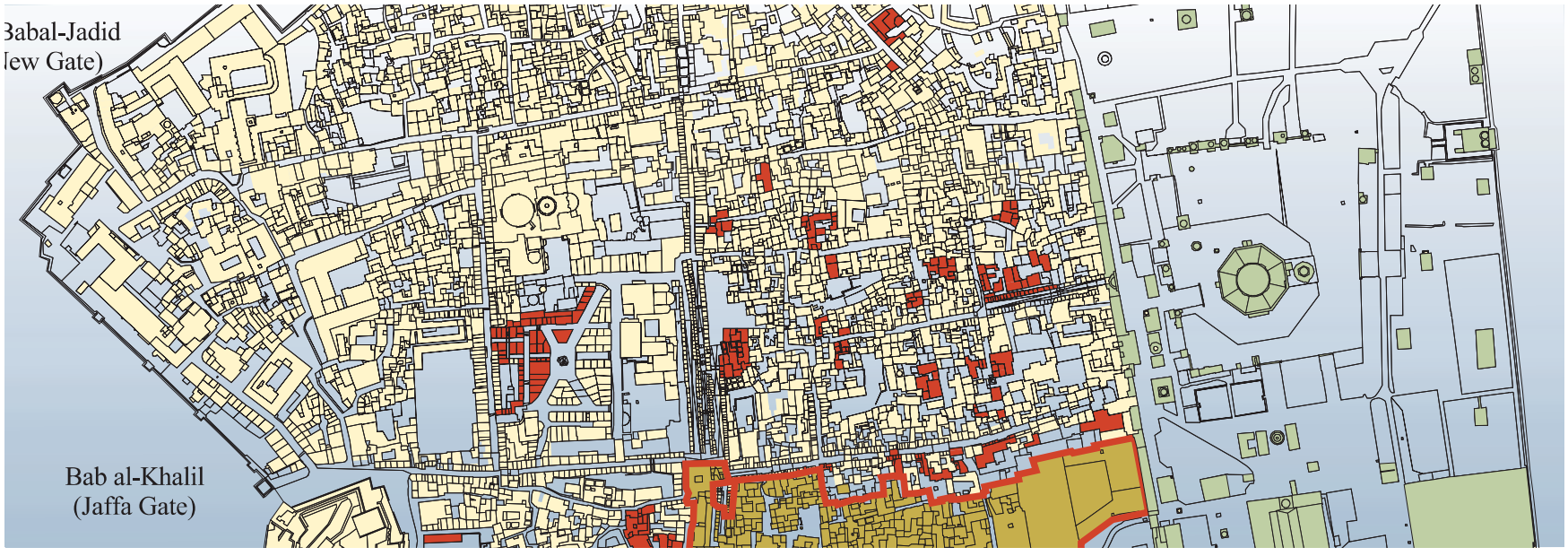
The revitalisation programme launched by the Welfare Association in 1995 through its Technical Office is a pioneering initiative; it is currently involved in the implementation of various components in the revitalisation process. The Welfare Association aims to continue supporting the Technical Office's work in the Old City and to pursue the realisation of the Plan's objectives. At the same time it encourages the team to expand the sphere of its operations and develop the Technical Office into a more specialised body that could function as a regional institute for the preservation of architectural heritage.

This could be achieved by using the proposed mechanisms in coordination with local, regional, and international parties concerned with preserving the Islamic and Arab character of Jerusalem and other local and regional historic centres.

It is worthy of note that the Plan's proposed strategies and intervention mechanisms were not based on theoretical schemes. Rather they evolved from the practical experience accumulated by the Team through implementation of more than 100 projects of housing renewal and restoration of historic buildings and monuments, in addition to the lessons learned during the implementation of the community outreach programme, the training programme and the extensive surveys and studies carried out by the Technical Office. These related to various sectors and fields in the Old City particularly the comprehensive historic recording survey for the Old City and the physical, social and legal study of priority area (1) of Area 21.

These studies, along with the sector studies conducted by experts during the Plan's preparation, have created a rich database for the Old City which has been entered on the GIS, the Geographic International System. The database is continuously updated and strengthened by adding new data and information from every new project implemented or research conducted. This is probably the first time that such a database has been utilised as a tool to aid development and revitalisation of a historic city anywhere in the world.

Since its establishment, the Technical Office has implemented a multi-faceted training programme for architects, engineers, contractors and technicians in the field of conservation. The programme includes a theoretical, practical and on-the-job training element, an internship programme, short and long fellowships at various universities and relevant conservation institutes, as well as organising visits from experts to Jerusalem.



Chapter 16

Proposed Land Use Plan For the Old City of Jerusalem

Framework

The previous chapters reviewed the existing condition in the Old City, and present and future needs, as well as the analysis of the sector studies in all developmental fields. This section presents a proposed future land use plan that forms the basis for strategies for maintenance, restoration work and other relevant physical intervention in the Old City. The proposed plan interprets the needs and priorities identified for implementation through projects and programmes in the various fields. This should be based on a spatial distribution to enable the required structural and functional changes. Such changes aim to realize the Revitalization Plan's vision and objectives. The proposed land use plan is an integral part of the physical, social, economic and cultural components of the Plan.

Objectives

The land use plan's main objectives can be summarized thus:

- Identifying the different land uses in the Old City.
- Dividing the Old City into priority areas for intervention according to their physical, economic and social needs.
- Selecting appropriate sites for public amenities.
- Distributing commercial services and economic activities around the Old City and its catchment area.
- Defining sites and themes for special services.
- Translating strategies, sectoral and functional programmes into policies and implementation tools according to the spatial distribution.
- Protecting the Old City image through achieving the right balance between modernity and originality (authenticity).

Land Use Plan Assumptions

- The Old City Walls represent the project's boundaries. However, certain relevant activities outside the Wall could support and complement activities inside the Old City.
- Circulation inside the Old City should be mainly pedestrian with limited access for emergency vehicles.
- The population in the Old City is approximately 33,000 people.
- Vertical building extension or height of new construction should not exceed the height of the City Walls or major monuments inside the Old City.
- The private sector offers the main development dynamic. However, the extent of its intervention should be based on the private for-profit interest as well as public interest.
- The proposed plan represents a Master Plan to guide development and does not form a tool for control of development.
- The diverse mixed land use in the Old City will continue.

Proposed Programme for amenities and public services

Presently, the Old City has reached its ultimate capacity of population at approximately 33,000 people. However, the population does not have the needed level of public services. Therefore, it is important that such services are provided according to the table shown below.

It should be noted in case of a political settlement, and subsequent stability in the area, competition for housing in the Old City will be reduced.

Consequently, should peace and security prevail in the future, many Palestinian families residing in the Old City may be encouraged to move out to surrounding areas. Others may be encouraged to invest in the improvement of their housing conditions. There will also be functional change in building use and provision of amenities and public services (schools, clinics, community centers, clubs, playgrounds, etc.).

The following table summarises the main public services programme that should be provided in each residential neighborhood inside the Old City according to the number of residents. These public services could be provided in areas allocated for renewal or reuse. It is worth noting that some public services for the Old City residents are provided from outside the city while people living outside the Old City are provided with educational, cultural and religious services within the Old City.

Table 36: Programme for required public services and amenities in the Old City

Facility	Required
Basic schools	7 schools of 18 classes each*
Secondary schools	3 schools of 18 classes each**
Community Centres	10 Community centers (one for every 3,000 persons). These include children's clubs, women's clubs, play activities centres, computer centres and libraries.
Health Centres	10 Health Centres (one for every 3,000 persons. These include mother and child clinic, nursery and general health clinic).
Hospital or large clinic	The existing Hospice is proposed to be converted back to a hospital.
University, college or higher education centre	Dar al-Aytam and the centres around al-Haram al-Sharif could be converted.
Car Parking	According to what is shown in the Plan, as well as parking around the Old City.

** In the existing situation there are 19 schools in the Old City, most of them small.*

*** A portion of the students from the Old City study in schools outside the Old City.*

Plan Components

The Plan includes different land uses and components that could be translated into defined physical spaces. There are also existing functions and activities within the buildings that could be developed, adapted or enhanced to create a public tool for revitalization and development in the Old City. The proposed land use plan can be summarised in the following components.

Religious Sites

This includes al-Haram al-Sharif (Holy Sanctuary), the Church of the Holy Sepulchre, al-Buraq wall (Wailing Wall), in addition to numerous mosques and churches all over the Old City. These sites have their religious function and attraction as well as their cultural, tourist and recreational dimension (spiritual and commercial value). These outstanding monuments form the main features and landscape of the Old City and direct movement and circulation.

The maintenance, rehabilitation and restoration of these monuments are usually carried out by

special private institutions. Current use of these buildings will be maintained in addition to relevant social activities around it.

The Plan does not propose allocating more land for religious uses, except for the cases where some buildings could be converted to prayer halls and *zawayas* in residential areas.

Religious buildings and monuments comprise one-fifth of the Old City area. The maintenance, preservation and restoration of these buildings are the responsibility of the management of the relevant religious authority such as the Islamic *Awqaf* Department in al-Haram al-Sharif and the Christian Patriarchates for churches and convents.

The open spaces within and around religious buildings create semi-public spaces and offer the "lungs" through which the Old City fabric breathes, although the plan did not define them as green or public spaces.

The plan proposes that each religious site should have a detailed plan for its maintenance and development prepared according to the Plan's objectives. Part of the religious sites could be used for cultural, social and health centers, thus integrating the spiritual aspect with the social aspects.

Housing Renewal

The largest part of the total area of the Old City is used currently for housing, a situation that is not expected to change in the future. The housing density is very high which is expected to continue although it varies according to quarters and neighborhoods. It is evident that the Old City has no more capacity to accommodate additional residents and therefore one of the main aims of the Plan is to improve the living conditions for residents in areas of the highest level of deterioration and density (highest in the Moslem Quarter and lowest in the Armenian Quarter).

The Plan proposes reducing the housing density in the Moslem Quarter while improving the living standards by reaching an average density of 30 persons per dunum with the average area of the housing unit not less than 20m^2.

The following guidelines are proposed to achieve such an objective:

- Converting available space within one large room into a small apartment for one small family (utilising the high ceiling to create mezzanine floors) and provide utilities for each family.
- Opening closed spaces (i.e., remove new partitions or walls added to the original structure or clear blocked doors and windows) to improve ventilation and air circulation. This should be carried out carefully without damaging the original historic fabric of the building.
- Adding new structures or additional floors of light construction materials to provide extra space and/or utilities to the house or *bosh*. Any such intervention should adhere to the international laws for protection of historic building, especially regarding the reversibility of the work.
- The height of additional floors should not exceed the height of the City walls or any adjacent monument.
- The style of the residential complex (*bosh*) layout should be maintained as part of the physical and social fabric of the Old City. Therefore wherever possible the internal courtyards should be protected and new additions inside it should be restricted.
- All restoration, rehabilitation, repair or maintenance work for original structures or additions should be carried out by using traditional materials and methods to ensure its

integration within the Old City urban fabric. Modern utilities and services should be carefully installed to ensure the protection of the historic structure.

- The original traditional floors, windows and decorative elements should be restored and treated carefully and replaced only in cases of complete destruction by similar or compatible materials. Users should be encouraged to protect such features.
- A legal and administrative mechanism should be established to protect residents' rights and encourage cooperation and participation of the users in the renewal process.
- Needs and priorities should be assessed according to each family's social and economic situation and their ability to contribute technically and financially.
- On the basis of the findings of surveys and studies conducted by the Technical Office, the Plan proposes to divide the residential neighborhoods in the Old City into six priority areas for intervention. The priorities were based on the level of physical deterioration, social and economic decline and proximity to the site of al-Haram al-Sharif (surrounding areas of Bab Hutta, Tariq al-Wad, Tariq Bab al-Silsila and Haret Sa'adiyya being the most vulnerable).
- Specific houses or housing complexes in each priority area will be selected for rehabilitation according to special criteria and after further inspection.
- Priorities for intervention reflect the realities on the ground according to the general characteristics of each selected area (physical, social and economic conditions). However, there are certain dilapidated buildings located in areas of lower priority, and buildings in good physical condition within areas of higher priority. The Plan acknowledges the need for a flexible approach towards priority areas and priority buildings for intervention.
- The Plan aims to maintain the existing land use mix in the Old City which gives it its special charm and unique characteristics. While there is need to control noise and air pollution from industries and commercial activities, the mix of residential, commercial, cultural and social functions should be encouraged and enhanced.
- The Plan proposes the provision of at least one social/health centre within 100 metres of each neighborhood. Some residential buildings could be converted for such use.
- The Jewish Quarter which was built on the ruins of Palestinian neighborhoods (al-Maydan, al-Maghariba and al-Sharaf) was planned and reconstructed as one urban ethnic entity that includes modern infrastructure and social services. The Plan does not include any proposals for this quarter.

Open Spaces and Playgrounds

The Plan proposes an increase in the area available for public use, open spaces and playgrounds. This involves encouraging mixed use through utilising open areas surrounding schools, educational and religious institutions for use as public spaces and playgrounds. Due to the shortage of land available within the Old City and its surroundings, the distribution of these amenities will be restricted to what is left of the areas where there is no building.

There is need to prepare a detailed study for each priority area or neighborhoods selected for renewal, to examine the potential for utilizing any available space and develop it for public use.

Traditional Markets:

In addition to the main commercial streets in the Old City, there are a number of unique and attractive traditional markets (suqs and khans) that used to be famous for their exclusive merchandise and special architectural character, such as Suq al-Qattanin, Suq Aftimos, Khan al-Zeit, etc. Unfortunately, most of these suffer today from physical deterioration and economic decline.

One of the main components of the revitalization process is the preservation and restoration of traditional markets in the Old City. The markets offer a special attraction in the commercial sector and form a powerful magnet radiating from northern and western gates, through the main city axis towards al-Haram al-Sharif, the high point of any pilgrim's tour or visit.

The Plan proposes the implementation of a series of projects for rehabilitation and revitalisation of these markets. The projects will involve the careful restoration of the buildings according

to international standards and conventions and the economic regeneration of the suqs. The latter could be achieved by encouraging investment by the private sector and providing financial incentives for businessmen and shopkeepers.

Commercial Streets:

This comprises the series of shops and outlets alongside the main streets connecting the Old City gates with al-Haram al-Sharif. Most of these shops are small, narrow and short of space. More space could possibly be made available, if the original structure is carefully examined to determine if there is any blocked space behind or below these outlets. Over the centuries, many hidden rooms have been closed, filled with debris and forgotten and are a regular feature of the Old City.

The commercial outlets could continue to be occupied by shops, restaurants and small workshops to protect the diverse and rich character of the Old City. The Plan encourages the reintroduction of safe, clean and non-polluting light industries such as crafts and artisan shops.

Two levels of commercial axes are proposed: the first comprises the main axis extending from Bab al-Amud, Tariq al-Wad and Suq al-Qattanin, and the second, the axis extending from Bab al-Amud, Khan al-Zeit, Suq Aftimos and also from Bab al-Khalil to Aqabat al-Khaldiyya.

The second level are secondary axes including that extending from Bab al-Sahera to Via Dolorosa, also from Bab al-Asbat to the area of the Hospice and al-Ahram Hotel, and from Bab al-Hadid to Tariq al-Wad and the Hospice.

There are other secondary commercial routes along smaller side streets and alleyways in various neighborhoods that should be developed according to the needs of the commercial sector. The plan foresees that with improved political and economic conditions, more outlets could be established by making use of the ground floor of buildings for various commercial activities.

Along the 'Path of Jesus':

This axis extends from Bab al-Asbat through the Church of the Holy Sepulchre to Bab al-Khalil. This highly important and attractive route should be developed physically and functionally. This will involve supporting the opening of new commercial outlets, souvenir shops, artisans, coffee shops and restaurants.

The plan also proposes special restoration projects for the facades alongside this route with provision of information boards and signs designed and installed carefully to ensure they do not overpower or damage the special image of this area.

Main Gates Surrounding the Area:

It is proposed that the areas surrounding the main gates such as Bab al-Sahera, Bab al-Amud, Bab al-Jadid and Bab al-Khalil be designated for recreation and public use. This will include restaurants, cafeterias, traditional cafés (*qahawi*), art galleries, exhibition halls and small museums. It is envisaged that these activities will create a functional connection between areas inside and outside the city walls.

Such areas will form the physical and functional entry points, leading the visitor gradually to the unique, rich and diverse mix of architectural, urban, cultural and spiritual features of the Old City of Jerusalem.

The Plan recommends that a detailed plan should be prepared for an area of 100 metres around the main gate. The detailed plan will include function, uses, treatment of façade, required restoration projects, landscape and circulation. No workshops or traditional industries should be allowed in these areas while products of artisan work could be exhibited in the allocated spaces.

Parking Facilities:

One of the Plan's main recommendations is the reduction of traffic in and around the Old City. However, there is need to continue securing access for vehicles to certain sites. The Plan recommends that no new access roads should be allowed except where emergency and service cars are required. The Plan only defines the existing parking facilities and does not propose any additional parking to discourage car circulation and limit pollution in the Old City.

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LEGEND AND EXPLANATIONS

Project's Borders -
Defined by the Old City Wall

Commercial Activities

New or Weak Commercial Axis
(To be Created or Revitalized)

Existing Active Commercial Axis
(Need Improvment & Development)

Commercial Center
(Need Improvment & development)

Circulation & Parking

City Entrance (Gate)

Vehicles Entarnce
(Restricted and Scheduled)

Pedestrian Routes
(All Roads and Alleys)

Vehicles Allowed Route
(For Residents and Service Vehicles)

Existing Parking Lots

Public an d Community Services

Exisiting Clinic

Prposed Clinic / Daycare Center

Hospital (to be Reactivated)

Existing Educational Instituations
(Need Rehabilitation and Development)

Existing Community Center

Proposed Community Center

Public Buiding and Spaces

Main Religoius Centers

Archeological Site

Public Green Area

Physical Intervention Priorities

1st priority

2nd priority

3rd priority

4th priority

5th priority

6th priority

Implemented or Ongoing
OCJRP Projects

Proposed OCJRP Projects

Jewish Quarter
(Not Inculded in the plan)

Buildings Outside the Old City

Cemetery - Outside the walls

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هؤسسة التعاون
WELFARE ASSOCIATION

Old City of Jerusalem Revitalization Program

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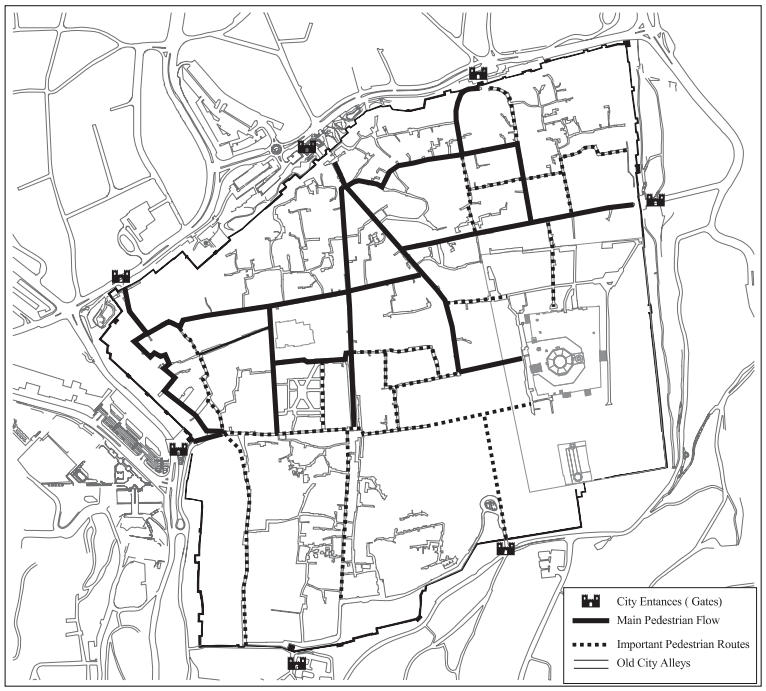
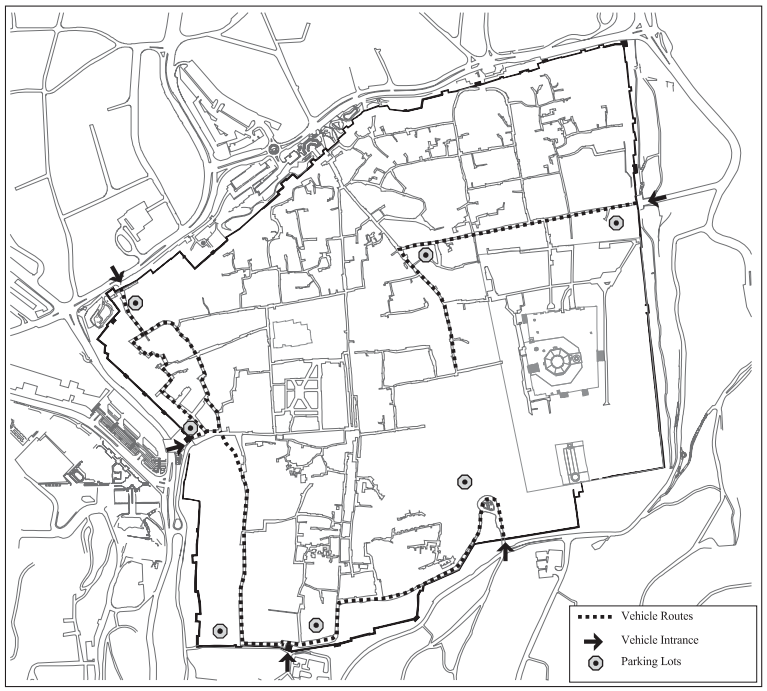
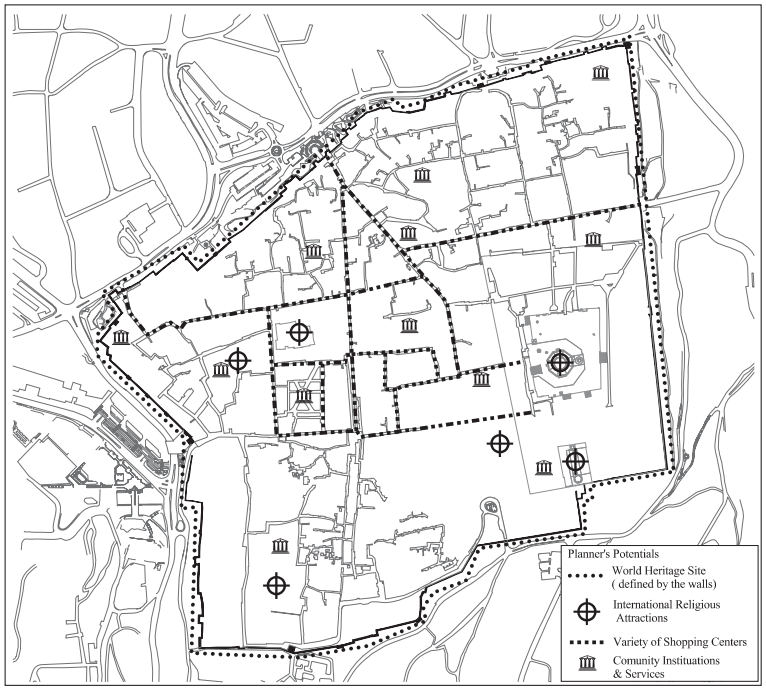
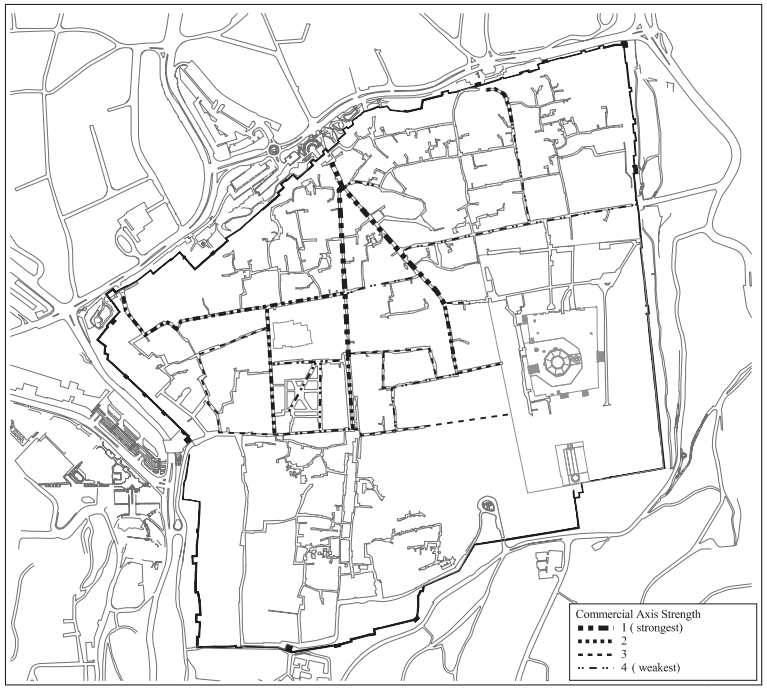
Map 29 Schematic Analysis (1)

Map 29 Schematic Analysis (2)









Conclusions

The methodology used to implement the restoration and rehabilitation work for buildings and neighbourhoods was conducted in parallel with the Plan preparation. The practical experience and in-depth knowledge of the Old City and its needs and characteristics acquired during the project's implementation helped in forming realistic proposals and recommendations for the Plan. After the Arabic version of the Plan was finalised, the selection process for projects implemented by the Technical Office was based on the Plan's recommendations. This created a two-way dynamic that will help in the implementation of the revitalisation process.

In addition to the proposals included in each sector study, other issues need be taken into consideration, as they contribute to the quality and speed of implementation, and sustainability of the work. These include:

1. The possibility of separating works on infrastructure from physical restoration of residential complexes (*ahwash*).
2. The possibility of implementing revitalisation on the level of one *hosh*, neighbourhood or a quarter.
3. Encouraging formation of public partnerships and financial contributions from beneficiaries.
4. Raising public awareness of residents who are not directly benefiting from the ongoing restoration works, and encouraging young leaders to participate in the activities of the youth clubs in the Old City, including awareness publications with simplified explanatory sketches of structural problems.
5. Encouraging cultural and environmental awareness among various groups, particularly women and youth, and advising PNA authorities to incorporate these issues in the national curriculum.

The findings of the comprehensive historical field survey, in addition to the practical experience of the Technical Office, showed that certain neighbourhoods suffer from multiple socio-economic problems as well as physical deterioration. Invariably these areas are also targeted politically by extreme settler groups such as Tariq Bab al-Silsila, Aqabat al-Khaldiyya and Bab Hutta. Consequently, it is essential to conduct a thorough physical, legal, and social survey of the buildings in this area, and prepare a detailed rehabilitation plan to improve the living and social conditions of the residents, and provide them with the necessary services. Moreover, a conference or a seminar should be organised, to which all institutions concerned in the restoration and revitalisation of the Old City are invited, to adopt the plan and approve strategies of implementation.

It is important to note that the Islamic *Awqaf* Department, in addition to other institutions, has a major role to play in the Plan's implementation, based on reuse of open spaces as public gardens, and allowing empty properties for use by local institutions and organisations whose work contributes to the improvement of living conditions in the Old City.

The Welfare Association, through its Technical Office, began a programme for urban renewal of Area 21 (Aqabat al-Khaldiyya), designated as Priority Area (1). The Office also embarked on implementation of projects for adaptive reuse and restoration of historic buildings and monuments for social, cultural and educational functions in the vicinity of al-Haram al-Sharif.

There is a need for implementation of a project that combines housing renewal, cultural activities, and the establishment of institutions. The Plan proposes implementation of such a project in the area of Bab Hutta which is considered one of the priority areas, after carrying out a detailed survey. This includes restoration and rehabilitation of a large number of its residential compounds and buildings. The residents can also partially participate in restoration works, such as restoration of ceilings and other sections that need improvement, which means that they can contribute in total restoration projects that otherwise impose a financial burden on them and take a long time to complete.

Therefore, there is need to develop the proposals based on spatial or sectoral needs and translate them into realistic projects that can be implemented as part of the realisation of the vision's objectives. The Technical Office of the Old City of Jerusalem Revitalisation Programme began in 2000 to implement a public awareness campaign with the participation of a number of local social, religious, youth, and educational institutions to involve them in safeguarding the heritage of Jerusalem.

Epilogue

This publication is distinguished from other "books on Jerusalem" in several important ways. It is the first comprehensive development vision for revitalizing the Old City of Jerusalem, improving the living conditions of its residents and regenerating its social and economic base. And it is a Palestinian vision, the end result of a Palestinian process of research, discussion and planning for the future of the city. At the same time, while looking toward the future, this Plan aims to protect the cultural heritage of the past and the Arab identity of the Old City and preserve its outstanding religious, historical and architectural heritage.

A number of experts and specialists in various developmental fields contributed to the production of this Plan. The collection of data and preparation of original research and studies were carried out under exceptionally difficult circumstances reflecting the harsh conditions the city and its people have had to endure under an occupation ongoing since 1967.

As all other Palestinian cities and villages, and perhaps more so, Jerusalem's Old City has suffered along with the rest of Jerusalem from the Israeli policy of domination and oppression. This policy often manifested itself in systematic campaigns to erase Palestinian cultural and religious heritage, in varying degrees, throughout the years of occupation.

However, since September 2000 when the Intifada erupted with the issue of Jerusalem as the flashpoint, and after the first publication of this Plan in Arabic in 2001, conditions in Jerusalem and other Palestinian areas have worsened. The continued and increased siege of Jerusalem, the closure of Palestinian towns and their reoccupation in 2002 and more recently the start of construction of the infamous separating "Wall" has resulted in the almost complete isolation of Jerusalem from its Palestinian hinterland.

Consequently, for the first time in its history, Jerusalem has became inaccessible to most Palestinians, even for pilgrims wanting to visit the holy sites. The prohibition on entry of labor, goods and services from any Palestinian area has had the effect of sanctions and aggravated the decline in its social and economic conditions and the deterioration in the physical condition of buildings and services. As with other Palestinian towns and villages, the efforts of both formal and informal organizations are now focusing on mere survival.

Under the circumstances, it was not possible for the team to carry out additional field surveys to update the data and statistics included in the original Arabic text, since most of the experts were not able to enter Jerusalem. The updated information included is this book was based on documentary research and observation as well as on the Technical Office's records and experience accumulated during the implementation of its projects and sub-programmes since its inception in 1994.

The original work aimed to produce a comprehensive development Plan for revitalization of the Old City; however, this effort should be accompanied by production of detailed plans. Under the prevailing political and security conditions, such plans cannot be prepared or endorsed in view of the unclear and unstable local and international circumstances that are engulfing the region and directly affecting the future of Palestine in general and Jerusalem in particular.

However, the proposed Plan offers the planner, the professional, the researcher, and the expert in development and cultural heritage preservation a "compass" to guide them in the right direction. As with any development Plan, the need to review, and make additions and revisions to ensure its suitability, dynamism and sustainability in the face of all the difficulties and uncertainties will be constant.

In spite of these deficiencies in the Plan due to the abnormal conditions in which the city finds itself, this publication still represents the first Palestinian Plan for Arab Jerusalem and its people.

Whose Heritage?

"…damage to cultural property belonging to any people whatsoever means damage to the cultural heritage of all mankind, since each people makes its contribution to the culture of the world."

Adopted at the Hague, 14 May 1954
Convention for the Protection of Cultural Property in the Event of Armed Conflict

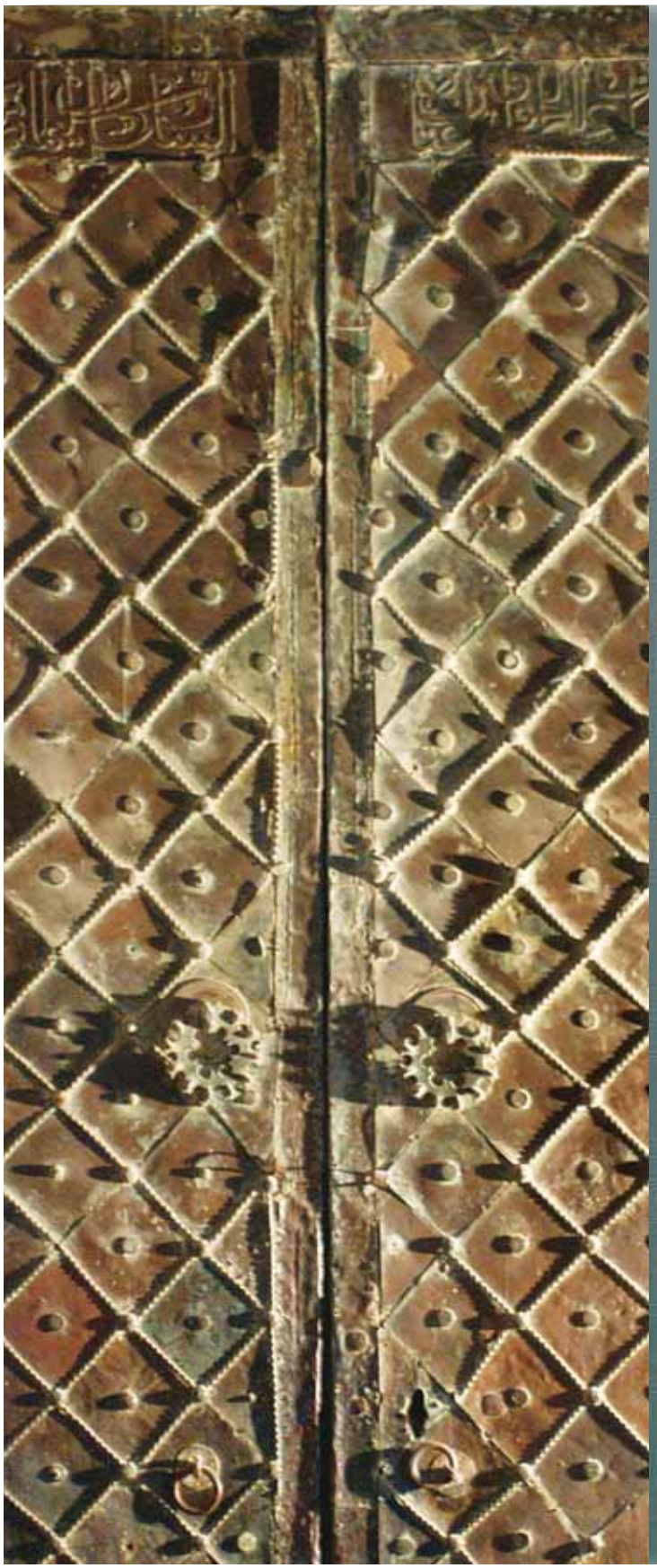
All over the world, monuments, places of worship, buildings, archeological ruins and remains of historic settlements, accumulated from many civilizations, interweaves in a rich and colorful mat created by our ancestors, whatever their race or religion.

It is therefore the duty of professionals in the field of cultural heritage preservation (architects, engineers, archeologists, anthropologists, historians), to educate, advocate and raise the awareness of the public (especially politicians), to our collective duty to protect this universal heritage.

We should endeavor to preserve and maintain the inherited treasures of our ancestors and enhance them with our own creativity to ensure that future generations of all people will do the same.

Today in Jerusalem, the resident joins the user, the merchant joins the worker, the artist and the professional in the struggle to survive and to protect their identity and heritage. Today the picture seems gloomy and the battle long and difficult, however, with each dawn a new ray of hope seeps through the darkness and the roots of the people of Jerusalem and the foundations of its monuments get stronger and deeper with every heroic tale of perseverance and steadfastness that happens everyday between the Old Jerusalem Walls.

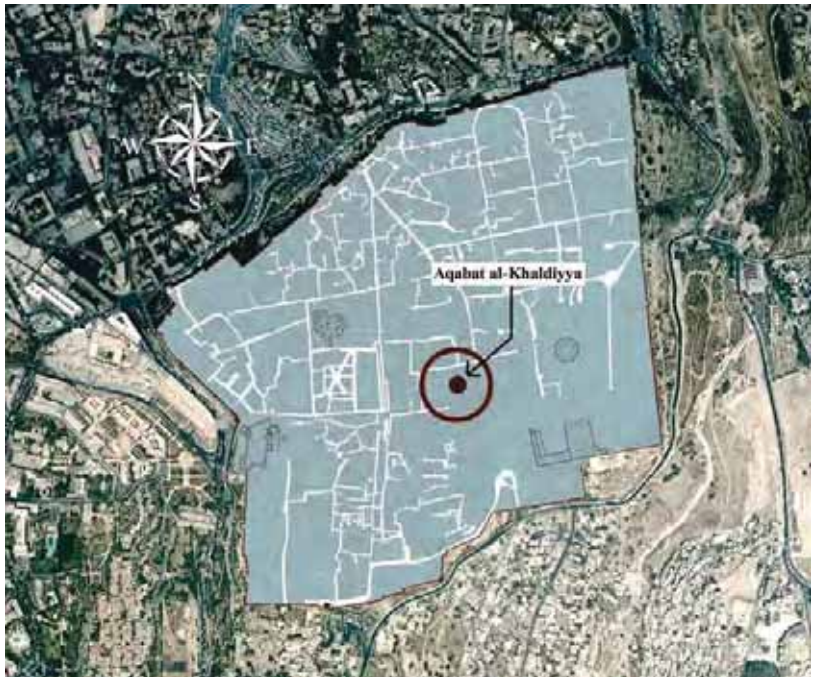
Shadia Touqan



Appendix

APPENDIX

Case Study



Aqabat al-Khalidiyya (Area 21)

Criteria for the Selection of Residential Complexes (Ahwash) for Housing Renewal

Area (21)

Pilot Study for Priority Area No. 1 and its Proposed Development:

At the start of implementation of the Old City of Jerusalem Revitalisation Programme, the team at the Technical Office divided the Old City into 48 areas in order to identify priority areas for intervention. The Technical Office selected a neighbourhood, later referred to as (Area (21)) and locally known as Aqabat al-Khalidiyya, as the first priority for immediate action. It is located west of al-Haram al-Sharif and 100 metres away from Suq al-Qattanin. It is bordered by four roads: to the east, Tariq al-Wad, to the north, Aqabat al-Khalidiyya road, to the south, Tariq al-Silsila, and to the west, the Hikari road, with a built up area of 12,500m^2. Area (21) was selected since it was considered the most vulnerable to threats from extreme settler groups due to its proximity to the Buraq Wall (Wailing Wall), Jewish Quarter, and al-Haram al-Sharif. The area is characterised by severe urban decay, physical deterioration and social and economic decline.

Consequently, the team chose this area to conduct a comprehensive legal, social, economic, and physical survey in order to prepare the relevant rehabilitation plans based on priorities identified by the survey results. This survey was considered a pilot study to define indicators for the deterioration, and recommendations for further studies and surveys in other areas in the Old City that may be needed before preparing the revitalisation plan.

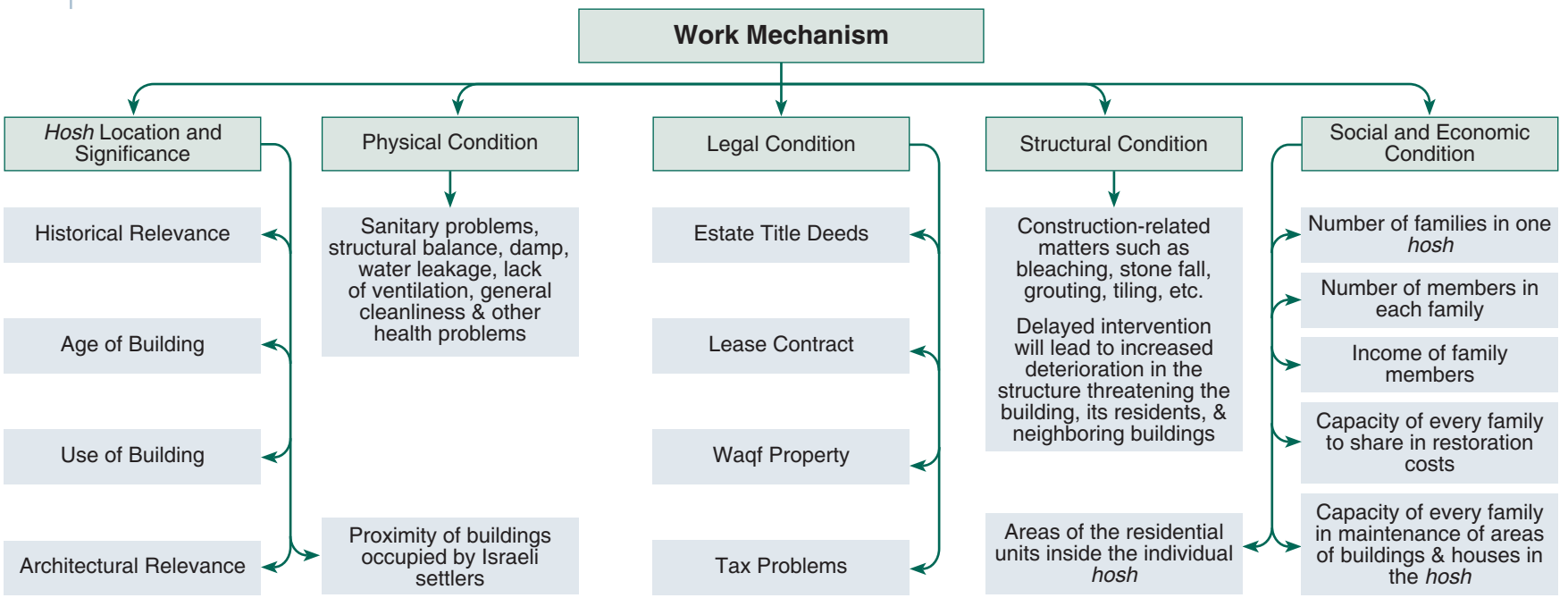
Urban Renewal of Area (21)

The historical and architectural studies carried out by the Technical Office indicate that most of the ground and first floors of buildings of this area are of the Mamluk period, whereas most of the second floors belong to the late Ottoman period. Other extensions to buildings were built during the Mandate and Jordanian periods. The name of this area seems to have changed over the centuries. During the 19th century, Area (21) was known as Aqabat al-Qattanin, then Aqabat Rassas, and later came to be known as Aqabat al-Khalidiyya. The study shows that 80% of the buildings belong to the Ottoman period, 8% to the Mamluk, and only 12% to the post-Ottoman period.

I. Description of Existing Conditions

This area is notable for its magnificent facades, special architectural styles, traditional markets, popular restaurants and workshops of traditional furniture and woodwork. The Khalidi library, recently restored, is located at the side of Tariq al-Silsila and is famous for its important reference and historical manuscripts. However, the area is also known for its high density, particularly residents living in residential complexes (*ahwash*) or those who took over historic buildings and monuments for shelter such as al-Madrassa al-Tazziyya and al-Turba al-Jaliqiyya in Tariq al-Silsila. Adapting these buildings for residential use was carried out haphazardly without any technical guidance or professional supervision. Yet, while the outer façades do not show any major serious problems, the internal spaces suffer from extensive physical and environmental deterioration and damage to some of its most valuable architectural features and decorative elements. There is an empty piece of land of approximately 1.5 dunums used by residents and property owners as a public garden in spite of its deteriorating condition. It does not have a direct access except from one entrance from Bab al-Silsila and another entrance from Hikari road.

Figure 16
Criteria for selection of *ahwash*



II. The Rehabilitation Process

Upon the completion of the pilot study for Area (21) and analysis of the findings, a team from the Technical Office conducted several field visits to the residential complexes (*ahwash*) in this area to identify intervention priorities to start the implementation of a number of total restoration projects of the *ahwash* as part of the renewal programme of Area (21). This included the physical and historical surveys of the selected buildings and the preparation of design and detailed drawings and tender documents. The projects were selected according to special criterion developed in the Technical Office and according to data obtained on the questionnaire forms and previous reports.

The selection was according to the following principles:

i) Structural Condition:

Construction-related problems such as cracks, floor settlement, severe damp, corrosion of metal beams, loose or fallen stones, and deteriorated plasterwork, roof and floor tiles. Such indicators show the need for quick intervention to avoid further deterioration that could threaten the structural stability and the safety of users or neighbouring buildings.

ii) Physical Condition

Health and safety risks resulting from water leakage, condensation, dampness, lack of ventilation and general overall sanitation causing deterioration in walls, ceilings, woodwork, metal work and stairways.

iii) Legal Condition:

Availability of title deeds, lease contracts (whether it is Protected Tenure or not), and *waqf* property documentation (religious or private), freehold property and tax status of property (whether arnona tax is being paid).

iv) Significance and Location:

Historical and architectural significance of the *hosh*, age and use of various building components inside the *hosh*, proximity to property occupied by settlers.

v) Social and Economic Characteristics:

Number of families in one *hosh*, number of persons in each family, ability of each family to share in restoration costs and building maintenance, total area of the *hosh* and size of each unit within it.

After the survey of Area (21) was completed, the team carried out more detailed inspection of ten *ahwash* in the area. Seven were selected for the first phase of implementation of the urban renewal project. Total restoration of these *ahwash* was

completed in 2000. More projects were completed during 2001-2003, including three houses and one *hosh* as well as the adaptive reuse of one stable into a restaurant and a Byzantine church into a community centre.

III. Implementation Obstacles

The obstacles to implementation of building rehabilitation in the Old City of Jerusalem can be seen on two main levels:

- The first is the organisational level relating to the Technical Office management of restoration projects, the relationship with the user/resident and the contractor executing the work.
- The second is the technical level related to the Technical Office's concern to maintain the highest standards during implementation of strategies for the preservation of these buildings and their valuable cultural heritage.

These two levels are reflected during the various implementation stages of the restoration projects: the field survey, the design, and the implementation stages.

i) Architectural and Physical Survey

Obstacles: Deterioration of building condition physically and aesthetically due to overcrowding and random additions.

Solutions: Open dialogue with users to identify problems in the building which will contribute to reaching the correct diagnosis and solutions.

ii) Design Phase

Obstacles:

1. New additions affecting the historical image of the building, which have proven difficult to remove as these satisfy the needs of users; most of the additions are used as kitchens or bathrooms which were not originally provided.
2. Inability of users to understand the proposed design and the technical and legal limitations encounted by the team.

Solutions:

1. Follow as far as possible the mechanism for preservation of historic buildings, while improving the quality of work in the new additions to ensure its compatibility with the traditional methods and materials and high value of the original historic structure.
2. Establish dialogue with beneficiaries and encourage their participation in identifying needs and priorities and accepting the proposed design and any subsequent changes to their property.

iii) Implementation (Execution) Phase:

Obstacles:

1. Time constraints: To ensure the high quality of work in the restoration projects, there is need to examine and study each technique to ensure it meets the required standards. There are often many "surprises" during restoration work of historic buildings as many problems cannot be accurately assessed until the work starts. There are cases when new spaces are discovered and decisions should be made to revise the original design and to issue instructions to the builder to modify the contract documents.
2. Beneficiaries: Due to lack of alternative accommodation for beneficiaries, residents may start pressuring the contractor to finish the project as quickly as possible, thus interrupting the work and affecting the ability of the contractor to finish on time.
3. Accessibility: As a result of the closure of the West Bank and siege of Jerusalem particularly since September 2000, many contractors are facing difficulties in bringing in labour and material from the West Bank. Shortage and high cost of skilled labour in Jerusalem and lack of building materials such as stone is affecting the quality of work and ability of contractors to follow the agreed time schedule.

Solutions:

1. A dynamic management approach for the project should be followed which takes into consideration the constraints and restrictions.
2. Following up the project with weekly and daily reports to evaluate implementation and avoid problems, while assisting the contractors in rescheduling their tasks.
3. Training more young people with Jerusalem IDs on different restoration skills to meet the needs of this sector.
4. Constant supervision of site under restoration to make sure implementation conforms to written specifications and to ensure that the contractor does not sacrifice the quality of work to meet deadlines.
5. Encouraging more public participation at all stages of the work to make the users aware of the potential problems and the complex nature of restoration of historic buildings.

Technical Office Experience in the Old City of Jerusalem (1995-2003)

Lessons Learnt:

Since its establishment, the Technical Office faced many difficulties and obstacles in the implementation of restoration and rehabilitation projects in the Old City. With the deteriorating political and security conditions, the problems became more complicated and difficult to overcome in the last three years. The main obstacles can be summarised thus:

A. Technical:

1) Contractors limitations including:
   - Shortage of local skilled labour in the field of restoration in Jerusalem.
   - Inability to obtain permits for skilled labour from the West Bank.
   - Insufficient number of local contractors with experience in restoration and traditional building techniques.
   - Lack of contractors' experience in project management.
   - Difficult access to building material available in other Palestinian towns
2) Limited experience of local consultants in restoration and preservation.
3) Shortage of technical teams and experts qualified to work in cultural heritage preservation.

B. Financial :

Limited financial resources to meet the needs for restoration and rehabilitation and related activities.

C. Legal and Political:

The impact of the occupation and subsequent legal vacuum is manifested directly and indirectly in:

1. Restrictions imposed by the occupation authorities on work in the Old City often according to unclear laws and legal references and arbitrary decisions.
2. Limited sources of reliable information and difficulty in accessing data and verification of available data.
3. Duality in the management of certain tasks by various Israeli agencies and overlapping authorities which often results in confusion and delays.
4. Isolation of the Old City from its natural urban fabric due to the imposed political siege.
5. Lack of legitimate Palestinian authority (legislative and executive) able to work in Jerusalem and safeguard the cultural heritage and improve the living conditions and rights of the Palestinian community.
6. Uncertainty of the future of Jerusalem in general and the Old City in particular, which requires added efforts to find alternative solutions.

D. Social:

As a result of the prevailing political and security situation and the dire social and economic conditions in Jerusalem, most of the Old City residents belong to the lower income and marginalised groups of the community. In the absence of any legitimate authority to provide the necessary services, respond to the needs of the

community, enforce law and order and security to Palestinians, the residents of the Old City learned to fend for themselves as they consider themselves victims and act accordingly. In this harsh environment where many residents suffer from feelings of insecurity, suspicion and abandonment, it is hard to initiate cooperation between various groups based on trust and care for the general welfare of the community. Such an environment makes the work of agencies in the Old City more difficult.

Summary of Pilot Study and Recommendations

The struggle to safeguard Jerusalem's cultural and architectural identity has led the Palestinian institutions, notably the Welfare Association and the Arab Fund for Economic and Social Development, to initiate and implement a comprehensive programme for social and economic regeneration of the Old City and for the preservation of its exceptional cultural heritage. This initiative is implemented through supportive surveys, studies and programmes to direct an intensive process for revitalisation of the Old City.

The Technical Office started this process by preparing a complete survey of the priority area known as (Area 21), or Aqabat al-Khalidiyya, according to which the projects for renewal were selected and implemented. The findings and results of this Pilot study helped in preparing the outline for the more comprehensive plan for revitalisation of the entire Old City.

This brief report presents the results of the surveys conducted for the pilot study in Aqabat al-Khalidiyya, or Area (21), and summarises the findings of the field surveys of the physical, housing, social, economic and legal conditions in this area.

Methodology:

The Plan's methodology was based on implementing three stages:

1) Field Surveys including:
   - Physical surveys of buildings, infrastructure, and services.
   - Data collection on population, housing, social and legal conditions using a questionnaire prepared for this purpose.
2) Data Analysis using the following tools:
   - Digital maps and Auto-Cad drawings prepared for the physical condition of buildings, façades, and infrastructure.
   - Data entry of housing, social and economic conditions on GIS maps.
   - Review of literature related to Jerusalem and the Old City.
   - Preparation of photographs and a documentary to be used in information analysis.
   - Recording conclusions to aid the preparation of relevant plans and programmes for the required and expected rehabilitation process.
3) Preparation for Documents for Rehabilitation Projects:
   - Design drawings and working details for physical restoration of buildings.
   - Proposals for rehabilitation of infrastructure and services in this quarter.
   - Tender documents including bills of quantities, specifications.

Results:

1. Area (21) is located in the centre of the Old City. It covers an area of 12.5 dunums, and is surrounded by four roads: Aqbat al Khalidiyya road to the north, Tariq al-Silsila to the south, Hikari road to the west, and al-Wad road to the east.
2. The Area comprises 27 *bosh*, with a varying number of floors, rooms, and families. Each *bosh* is occupied by a number of families with one entrance through an adjacent road. While some buildings are composed of three floors, only the ground and first floors are used.
3. The area was originally built of both Mamluk and Ottoman styles. However, many of the original features were destroyed or covered by new extensions built without considering the original building material and architectural styles and without any technical supervision.
4. Some of the buildings are in a bad state of decay and not fit for use, others need different degrees of rehabilitation and restoration.
5. Most of the buildings in use have undergone some kind of rehabilitation while the abandoned units are dilapidated.
6. There are 56 shops in this area, 25 of which are closed.
7. Area (21) lacks public buildings. There is only the *waqf*

building on Aqabat Jabr Street, recently rehabilitated to be used as a clinic.

8. There is one public open space of one dunum in the centre of Area (21) which could be rehabilitated and landscaped to be used as a public park.
9. The physical condition of the surrounding roads is relatively good after being rehabilitated by the municipality of Jerusalem.
10. All basic infrastructure facilities are available in the area, although some have been installed with no consideration to the unique style or historic value of the building. There is need to change the appearance of these connections to improve the presentation of the architectural characteristics of this area.
11. There is need to upgrade the services and rehabilitate the electric and mechanical networks inside the *ahwash*.
12. Some additions have been constructed from incompatible material and without any attention to the historical and architectural value of the building.
13. The physical deterioration of buildings threatens the safety and security of the structure, the adjacent buildings and the users. If the problems are not attended to, this may result in their expropriation by the municipality as an unsafe structure which may later be a pretext for its use by settlers.

The physical condition of buildings that need intervention can be divided into three categories:

a. Dwellings in a bad state of decay that need major repair and consolidation work, and in certain cases the removal and careful reconstruction of certain internal and external parts of the structure.
b. Dwellings that need partial repair and rehabilitation and improvement of the construction additions to integrate them with the historic fabric of the building. Any new construction should be according to the international rule of "reversibility."
c. Dwellings that need regular maintenance and restoration.

13. The physical survey of Area (21) indicated that in most houses inside the *ahwash*, infrastructure and services connections are in poor and dilapidated condition. There is a need to upgrade all services and connect them to the main infrastructure networks in the Old City.
14. The preliminary design drawings for restoration projects for each *hosh* or residential unit in this area were proposed, together with bills of quantities and specifications. The projects included the restoration and rehabilitation of the building and upgrading and improvement of utilities, electric and sanitary services within the *hosh*. Before the actual implementation of these projects, the Technical Office restudied and revised the documents, and prepared the working drawings and details as well as tender documents, according to international standards and conventions for preservation of historic buildings.

Results of Housing Survey

1. In 1996-97, there were more than 750 people in Area (21) distributed over 105 families, four of which did not submit any information to the survey researchers. It is expected that the number of these families increased in the last few years due to the influx of residents returning to the Old City from other areas to protect their rights to live in Jerusalem.
2. The average number of family members in Area (21) is 7.65 persons/family, compared to the average in Jerusalem of 5.38 persons/family. This average in Area (21) exceeds that of Jerusalem by 42%.
3. The average size of an apartment in Area (21) is about 40m^2, compared to the average of 42m^2 in the Old City. Average area in Arab Jerusalem is 71m^2. Thus, the average area of units in Area (21) is 56% of that in Arab Jerusalem.
4. In Area (21), the average area per individual is 5.2m^2, compared with 13.2m^2 per individual in Arab Jerusalem.
5. There is a severe housing shortage in Area (21), which is characteristic of the Old City as a whole.
6. Most of the families in Area (21) suffer from severe economic conditions, and rely on social security. The number of families with a monthly income of NIS 4,000 ($1,000) is not more than 13%. The rest have a monthly income of less than that figure.
7. One-third of families in Area (21) are migrants from other Palestinian areas.

The social and housing field survey showed that Area (21) is a representative sample of the Old City. It suffers from severe economic and social decline and physical deterioration of buildings and services. Therefore, selection of priority restoration projects in these areas should take into consideration the social and economic conditions of each household. The questionnaire distributed formed the basis for a preliminary study of the condition of each family to direct the extent of rehabilitation work required in each building, in addition to the improvement of the social and economic condition of each family.

Legal Survey of Ownership

1. The legal ownership survey was a major part of the general legal survey. The questionnaire prepared for this purpose allowed for a preliminary assessment of the legal condition. Findings indicated that 16 families own their residential units, 16 live in family *waqf* units, and two live in public/ Moslem *waqf* property, while the rest are protected tenants.
2. The study also showed lack of registration of property ownership rights at the land registry. Legal rights form a mosaic of property ownership pattern which includes general/religious *waqf*, private or family *waqf* protected tenancy, lease and sublease, ownership and disposition by continuity, freehold or long term tenancy, and unprotected tenancy.
3. The legal survey indicated that some houses were owned and used according to original verified legal documents. Others had documents that could be partially challenged by law. It became evident that a small part of the required restoration work in certain buildings may need a building permit from the municipality while most of the work does not need a permit.
4. The rights of the tenant/user, not the landlord, are also problematic. When it is announced that a *hosh* or a building needs restoration, a detailed study of its legal status must be carried out. Consequently the preparation of a legal memorandum safeguarding holders' rights and assuring their participation in restoration, and maintenance, should be signed by all parties.
5. The physical, economic, housing, and legal conditions formed the basic components for proposing the appropriate tools and mechanisms and identifying priorities for intervention in (Area 21), based on integration and harmony between these factors.

Obstacles to Conducting Surveys

Office and fieldwork teams faced a number of obstacles during the conduct of the survey, including:

1. Harassment and restrictions by Israeli settlers and police.
2. Lack of cooperation by some Palestinian families due to suspicion of fieldworkers and their intentions.
3. The limited cooperation of residents resulted in obtaining unreliable, insufficient or incorrect data.
4. Unavailability of legal documents with landlords or users or their refusal to show the teams these documents.
5. Lack of primary source data to compare with and corroborate the information provided by residents/users.
6. Collection of data by using detailed questionnaires included sensitive information, which users were often reluctant to give; this reduced the trust between the researcher and interviewees.

Conclusions of the Survey in Area (21)

It is recommended that before conducting similar surveys in other areas in the future, it was essential to modify the survey methodology and content to reflect lessons learned from the pilot study. This includes:

1. Building confidence between the field survey workers and the inhabitants or residents.
2. Employ local representatives from Jerusalem

to carry out any housing, physical or social surveys.

3. Coordinate with the *waqf* department on issues related to ownership.
4. Organise appropriate training to qualify field workers.
5. Prepare a simplified questionnaire to facilitate data collection.
6. Ensure that the questionnaire includes the request for views, recommendations and needs of the residents to secure their participation in future plans for revitalisation and restoration of the area.
7. Avoid duplication and high expectations of residents by explaining the survey objectives and limitations from the start.

Recommendations

- The social, economic, and legal diversity of the Area, despite its small size, points to the necessity of following different models during revitalisation and restoration, including the methodology of dealing with landlords, managers, or tenants. Additionally, the rich, unique and special historic, architectural and cultural value of different styles in this area requires the preparation of detailed documentary study for each building before its restoration.
- The threat facing this area due to its proximity to the Jewish Quarter and the infiltration of extreme settler groups into this neighbourhood requires raising the awareness of residents and supporting them to remain in spite of the daily harassment.
- There is need to establish a local management agency/body in the area to give residents advice and guidance, raise their awareness and represent their point of view on relevant issues with other institutions.
- This proposed body, together with other local institutions active in (Area 21), would carry out individual restoration works on behalf of the residents including contacting relevant authorities after obtaining user's authorisation.
- In view of the high cost of restoration, it is proposed that projects requiring minor restoration be carried out by assisting the users in the maintenance of their houses before starting total restoration projects of a complete *bosh*.
- Provide support for those willing to do the restoration themselves by offering them technical advice from a non-profit technical team. The benefiting family would carry the responsibility of restoration cost, wholly or partially, and provide continued maintenance of the building.
- Coordinate with the *Awqaf* Department, or with trustees of family *waqf* to contribute to the restoration process, all within a defined legal framework that guarantees the rights of both beneficiaries and trustees of the private *waqf*.
- Encourage owners of closed shops to re-open, following an economic study to assess any appropriate mechanism to offer incentives.
- Prepare a detailed legal study dealing with the relationship between the laws and conventions (customs) applied in Jerusalem's traditional built environment, and the modern environment that establishes and implements new modern laws and regulations.
- Create a legal model based on a special study that guarantees the rights of both landlords and tenants/users to benefit from a building after restoration.
- Provide various methods of support to families wishing to carry out the rehabilitation work on their own.
- Prepare a comprehensive master/development plan for the revitalisation of the Old City, including the desired visions and implementation strategies, as well as proposed mechanisms for implementation.

Mechanisms for Intervention

The establishment of mechanisms for intervention and for defining priorities to initiate the renewal of (Area 21) is based on the relationship between the legal status of property ownership to the physical condition of the building. This is

in addition to assessing the social and economic condition of resident families such as:

1. Privately owned properties, whose owners wish to participate in the restoration, provided it is low cost.
2. Properties owned by the *Awqaf* and of significant cultural and historical value, for which it is possible to provide funds.
3. Buildings occupied by a protected tenant who wishes to continue using it and who is ready contribute to the restoration, provided cost is reasonable.
4. Restoration of buildings that do not require building permits.

It is evident that priorities for intervention should be based on the following factors:

1. Ownership
2. Participation of residents in restoration costs
3. Restoration cost
4. Need to obtain permits
5. The role of the *Awqaf*
6. A building's special value and characteristics

Mechanisms for Intervention include:

1. Coordination between landlords and the *waqf* to start the restoration works after signing the relevant legal contracts.
2. Examination of available documents, and preparation of drawings and tender documents, including bills of quantities and specifications.
3. Implementation of projects under qualified professional supervision.
4. Training technical teams to implement high quality restoration work according to international standards through special training programmes for architects, engineers, contractors and craftsmen.

After the Report

An executive work plan should be prepared based on the findings of field surveys outlined in this report, which will develop the proposed intervention tools and priorities, including the preparation of the following:

- A detailed physical, social, economic, and legal study for each case and residential unit.
- Priorities according to financial resources and implementation capacity, taking into consideration political, legal, and economic obstacles.
- A strategy and policy for preservation of historic buildings and methodology for restoration and intervention in the following issues:
  – How to start restoration? Should it begin with minor or major restoration work?
  – Who will carry out the restoration in various neighbourhoods, and how?
  – How to involve the residents in the revitalisation process both mentally and physically?
  – How to find the appropriate maintenance and restoration tools for restoration through raising public awareness and establishing local institutions?
  – How to determine the current user's rights after restoration?
  – How to implement social reform to improve housing conditions in the area?
  – How to raise the living standards for residents to limit their migration or moving to other areas?
  – How to find the balance between the laws and conventions applied in the traditional urban environment of Jerusalem – and many other Islamic and Arab cities – and the current modern laws imposed on the residents, and how to deal with this traditional environment through regulations and systems compatible with modern needs. The contradiction between these two negatively affects the efforts to preserve the universal cultural heritage of Jerusalem.

This study was the first Palestinian field survey for physical, housing and legal conditions in a neighbourhood of such an area in the Old City of Jerusalem. In spite of the obstacles encountered, this project still represents a basis for establishing policies for future surveys and plans for implementation in other areas.

Work Plan for Development

The above proposals and recommendations can be developed into a work plan for (Area 21) as a whole or for each individual hosh separately. It can also be applied to other areas.

Regular Maintenance and Hygiene

A programme for regular maintenance and cleaning is a basic element in the protection of buildings regardless of their age. In the case of historic buildings, more effort is needed, not only during regular maintenance. There

is need to train technical staff to carry out regular maintenance and cleaning of historic buildings. Such work requires an understanding of the traditional building materials and techniques, characteristics of historic architectural styles and functions of the different building components, both structural and architectural, original building materials and compatible modern alternatives.

In the absence of a national Palestinian authority in Jerusalem that can follow up the needed maintenance and cleaning work in Arab neighbourhoods and raise public awareness to protect their cultural heritage and environment, a maintenance timetable is proposed for distribution to the residents as a guide to help them protect their buildings, and carry out regular maintenance assisted by local institutions including the Awqaf authority.

Table 37: Proposed rotating maintenance timetable in the Old City

Number	Details	Frequency	Preferred months	Maintenance Team
1.	Inspection of roofs and	12 months	October	residents cleaning of rainwater drains
2.	Inspection and cleaning	6 months	October-April	residents of main manholes
3.	Inspection of external wall and window paint	24 months	September	Technical pointing, etc
4.	Pressure inspection of water network	36 months	Optional	Technical
5.	Inspection of electric installations	12 months	Optional	Technical ensuring there is no power loss, and inspection of plugs
6.	Monitoring physical and	24 months	Optional	Engineers structural condition, and supervision of cracks

Preventative Measures

Preventative measures should be taken through projects that protect the historic monuments from misuse, or accidents such as theft, fire or pollution. The most important of these protective measures is raising the public's awareness of the importance of protection of historic buildings and monuments in their entirety with their various elements. There are many instances where theft was recorded of certain elements of historic buildings such as original stone tiles, columns and historic decorative features that were later sold and used in buildings outside the Old City.

Environmental damage such as air pollution can be reduced by regular maintenance and in certain cases use of transparent film to the surface which makes the cleaning process easier without damaging the original material. However, special effort should be made to stop the phenomena of graffiti on historic stone facades in the Old City by launching awareness programmes and cleaning campaigns with the participation of the community and in cooperation with the local institutions active in the Old City such as the Islamic Awqaf and the churches.

Projects for Rehabilitation of Areas Surrounding Historic Sites

The area surrounding a historic site is an integral part of the site, such as access roads, open spaces, public parks and entry gates and steps. The Old City of Jerusalem is surrounded in four directions by open space paved by the municipality which also upgraded all infrastructure networks. Consolidation work for foundations and structural walls were also implemented for a number of buildings in Area (21) and adjacent neighbourhoods.

As mentioned earlier, there is a green open space of approximately 1,000 m^2 used as a park by the surrounding houses. Although it is planted, it is mainly neglected and has no direct access from the main street. It is proposed that this space should be landscaped and rehabilitated for use as a children's playground and public park by the residents of this neighbourhood.

It is noted that a number of small open spaces, courtyards and alleyways have been closed and used as sanitary facilities and kitchens by the residents. All these additions should be examined, restudied and the spaces redesigned to allow for open space while providing the required amenities for the houses. Traditional materials and construction compatible with the original structure and architectural style should be employed.

Proposals for Restoration and Rehabilitation Works

In line with the general findings and subsequent proposals for the renewal of this neighbourhood, the team began the implementation by examining each unit and recording the required work for each stage of the implementation process. This includes the physical and historic documentation and analysis based on photographic and physical surveys, and historical research before the start of the preparation phase of restoration.

The following basic guidelines should be considered during the restoration work:

Before starting the restoration process it is important to prepare the building by allowing it to dry and eliminate sources of dampness.

Drying Process:

- In addition to roof ventilation, the walls usually trap a substantial amount of water within its thick construction (usually two external layers of stone with sand fill, of a thickness often of more than one meter).
- The old plaster and mortar joints should be removed carefully and in certain extreme cases selected stones could be removed and numbered to allow the fill to dry according to a carefully drawn elevation to enable each stone to be returned to its original location.
- Cross ventilation should be allowed by opening all blocked windows and doors until the humidity level in the room is normal.
- After the completion of the drying phase new lime plaster will be applied to the walls as well as lime mortar to replace the old cement mortar. Lime wash paint should be applied for the final finish.

Dampness:

Before treating the symptoms of dampness, it is important to examine the causes and deal with the origin of the problem. It is essential to stop the water penetration to the ceiling and vaults and to dry the water that has already infiltrated the roof layers and reached the vaults and internal spaces.

This could be achieved by removing the roof tiles carefully and reducing the thickness of the sand layer and allowing it to dry. In case of cement screeds or reinforced concrete layers (a practice often used in recent roof rehabilitation), these should be removed carefully.

After a reasonable period for drying the roof layers, a new screed of lime should be applied to the appropriate slopes before laying stone tiles to ensure proper drainage of the roof. Water leakage through waste and drainage pipes should be treated by changing and replacing the pipes with the proper installation and insulation.

Condensation:

Condensation usually aggravates the problem of dampness in historic buildings. This is usually due to poor natural ventilation and lack of mechanical ventilation.

Users should be advised to open the windows regularly and avoid leaving rooms locked for long period (in case of irregular use). Rooms without windows could be provided with mechanical ventilation.

Floor Tiles:

There is a trend in historic buildings to remove the old original stone tiles and to replace them with modern ceramic tiles. The users are encouraged by certain dealers who pay substantial amounts of money to obtain these tiles and resell them outside the Old City. There is a need to raise the users' awareness of the value of the original stones and to encourage them to keep and maintain them.

Windows and Doors:

During recent rehabilitation works for historic buildings, original timber windows were replaced by aluminium window frames, a practice which is incompatible with the special architectural style of historic building. Consequently, the traditional timber work declined and it became difficult to find skilled carpenters to work in historic buildings. Therefore, the use of aluminium should be discouraged.

The Technical Office took the initiative during the implementation of their restoration projects in the Old City to replace all aluminium windows with timber windows.

New Extensions:

To meet the needs of residents for additional space, new extensions could be built using light construction material according to the international rule of "reversibility." Closing open space and courtyards should be discouraged to allow for proper ventilation for the building.

In case of vertical extensions, the height of the new part should not exceed the height of the adjacent structures or the height of the Old City walls.

The stability of the original structure should be carefully examined to ensure that it will not be damaged by the additional weight.

Building materials used in these extensions should be in harmony with the character of the original historic building.

Water and Electrical Connections:

While there is need in rehabilitation work to upgrade and improve service connections, it is important that special care be taken during the installation of these services.

The existing old exposed pipes and wires should be removed and replaced by new connections carefully covered to protect the appearance and aesthetic value of the historic building.

Decorative Elements:

- Many delicate ornamental and decorative stone elements have been damaged over the centuries due to misuse, lack of maintenance and pollution. Careful restoration work and cleaning should be carried out by specialists to ensure their preservation.
- Wooden screens (*mashrabiyyas*) should also be carefully restored and damaged parts repaired and painted.

General Notes:

- Agencies working on restoration of historic buildings in the Old City should unify their methodology, their technical specifications and work plans to achieve the highest standards of work and follow international laws and conventions for preservation of cultural heritage.
- Restoration material and methods should be chosen according to and in harmony with the original construction and architectural styles of the historic buildings. Design of new openings, windows arches should be in accordance with the original styles (Mamluk, Ottoman, etc …).
- All restoration work should be carried out manually, slowly and carefully.
- Using any kind of mechanical equipment to remove old plaster and clean mortar joints should be prohibited as it damages the stone and the stability of the structure.
- Traditional building materials and methods should be applied as much as possible during restoration and use of modern incompatible material should be avoided.
- It is important to encourage shopkeepers in traditional markets and suqs to unify the shape and size of their canopies.

Conclusion

The pilot study findings for (Area 21) confirmed the importance of its selection as a priority area and as a model to represent the physical, social and economic deterioration in the Old City.

The findings and recommendations assisted the Technical Office in the implementation of housing renewal projects and indicated the need to conduct a comprehensive revitalization plan for the Old City based on the pilot study and the historic recording survey for the Old City.

The information obtained from the pilot study about the physical condition of the buildings and the social and economic conditions of the residents helped the team of the Technical Office to identify priorities for intervention and select *ahwash* for rehabilitation.

Consequently, the Technical Office implemented 14 projects in this area including 9 *ahwash*, 4 houses, a restaurant and a community centre. The concentration of work in one area had clear and observable results, particularly in terms of residents' positive response and the increased public awareness of the value of cultural heritage preservation.

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Glossary

Ablaq	Alternating white and red or white and black masonry, favoured by Mamluk architects
Ahwash	Plural of hosh, a complex of linked houses with a common internal courtyard
Al-Aqsa	Mosque in al-Haram al-Sharif, Islam's third holiest site
Aqabat	The immediate neighbourhood of a street
Awqaf	In Jerusalem, the Department administering trusteed properties
Bab	Gate, door
Burj	Tower
Dar	House, palace
Hammam	Public bath
Haram	Sanctuary (lit. forbidden, i.e., sacred or private)
Haret	Neighbourhood
Hosh	A number of living units gathered around an internal courtyard
Iwan	Vaulted or flat-roofed hall, open at one end
Khan	Lodging place for travelers or merchants; lord; prince
Khanqa	Residential sufi convent, often with an additional funerary function
Madrasa	An Islamic school, usually for Koranic studies
Mamluk building	Used to describe the architectural style popular during Mamluk rule in Jerusalem
Maqam	Shrine
Mashrabiyya	Window grill or screen of turned wood devised for privacy, especially for balconies
Masjed	Mosque, usually without a minbar
Mastaba	Bench or platform, usually made of stone
Mihrab	Arch or niche, flat or concave, which indicates the direction of Mecca (the qibla). In Jerusalem, all mihrab are situated on the southern wall.
Minbar	Pulpit in mosques, used for Friday prayer
Muqarnas	Honeycomb or stalactite vaulting made up of individual cells or small niches, often used as bridging elements
Nabi	Prophet
Ottoman	Used to describe the architectural style popular during Ottoman rule in Jerusalem.
Qanatir	Arcade
Qantara	Bridge linking two buildings on opposite sides of street
Qasr	Palace, fortress or mansion
Qibla	Indicating the direction of prayer for Moslems, i.e., to Ka'ba in Mecca
Qubba	Dome
Qubbat Al-Sakhra	Dome of the Rock, revered as the site marking Mohammed's night flight to heaven
Ribat	Fortified complex of buildings for Moslem pilgrims
Sabil	A public fountain giving free water
Sufi	A sect of Islam advocating ascetic life and spirituality
Sultan	Ruler; king
Suq	Market, usually subdivided according to trades
Takiyya	Kitchen distributing free meals, soup kitchen
Turba	Mausoleum; lit., dust
Waqf	Land or property charitably endowed in perpetuity for the benefit of a pious institution, and yielding an income
Waqfiyya	Legally attested deed of endowment
Zawiyya	Small residential building, usually for a sufi sect

Old City Gates:

Bab al-Amud	Damascus Gate	باب العامود
Bab al-Jadid	New Gate	الباب الجديد
Bab al-Khalil	Jaffa Gate	باب الخليل
Bab al-Nabi Da'ud	Zion Gate	باب النبي داوود
Bab al-Maghariba	Dung Gate	باب المغاربة
Bab al-Asbat	St. Stephens' Gate or Lions' Gate	باب الأسباط
Bab al-Sahera	Herod's Gate	باب الساهرة
Bab al-Rahma *(sealed)*	Golden Gate or Gate of Mercy	باب الرحمة، الباب الذهبي (مغلق)
Al-Bab al-Mufrad *(sealed)*	Single Gate	الباب المفرد (مغلق)
Al-Bab al-Muzdawaj *(sealed)*	Double Gate	الباب المزدوج (مغلق)
Bab al-Tawba (al-Thulathi) *(sealed)*	Triple Gate	باب التوبة، الباب الثلاثي (مغلق)

Al-Haram al-Sharif Gates:

Bab al-Asbat	Gate of the Tribes	باب الأسباط
Bab Hitta	Absolution Gate	باب حطه
Bab al-Itm	Gate of Darkness	باب العتم
Bab al-Ghawanima	Ghawanima Gate	باب الغوانمه
Bab al-Nazir or al-Majles	Inspector's Gate	باب الناظر، المجلس
Bab al-Hadid	Iron Gate	باب الحديد
Bab al-Qattanin	Gate of Cotton Merchants	باب القطانين
Bab al-Mathara	Gate of Ablution Place	باب المطهرة
Bab al-Silsila or al-Sakina	Chain Gate	باب السلسلة، السكينة
Bab al-Maghariba	Moroccan's Gate	باب المغاربة
Bab al-Rahma *(sealed)*	Golden Gate or Gate of Mercy	باب الرحمة، الباب الذهبي (مغلق)

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**Source: D. Bahat and C. Rubinsein, "Illustrated Atlas of Jerusalem,"(Carta, Jerusalem,1990).*

***Source: W. Mustafa, (al- Quds Sukkan wa Umran) (JMCC, Jerusalem 1997).*

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LEGEND

ROMAN PERIOD

1. Al- Buraq Wall (Western Wall)
2. Al- Qal'a (The Citadel)
3. Warren's Gate
4. Wilson's Arch
5. Barclay's Gate
6. Damascus Gate (Bab al- 'Amud)
7. Remains of Upper Cardo
8. Church of Holy Sepulcher
9. St. James Church / Armenian Complex (Convent and Musuem)
10. St. Anne Church
11. John the Baptist Church
12. St. Mark House- Syrian Orthodox
13. The Nea Church

UMMAYYAD PERIOD

14. Dome of the Rock
15. Dome of the Chain
16. Al- Aqsa Mosque
17. Golden Gate (Gate of Mercy)
18. Al- Marwani Mosque
19. Bab al- 'Atm
20. Double Gate
21. Triple Gate
22. Ummayyad Palaces (Dar al- Imara)
23. Western Arcade
24. Eastern Wall
25. South-East Arcade
26. Mahd Issa (Jesus Cradle)
27. Southern Arcade
28. Eastern Arcade

CRUSADRE PERIOD

29. Qubat al-Mi'raj (Dome of Ascension)
30. Single Gate
31. The Three Markets
32. Church of St. Julian
33. St. Archangel - Olive Tree Convent
34. Wilson's Arch Hall

AYYOUBID PERIOD

35. Al- Khanqa al- Salahiyya
36. Al- Zawiyya al- Khatniyya
37. Al- Bimaristan al- Salahi (St. John Hospital)
38. Umar Mosque
39. Al- Mathara (Ablution Place)
40. Sabil al- Kas (al- Kas Fountain)
41. Women's Mosque (al- Aqsa Library)
42. Al- Maghariba (Moroccan's) Mosque
43. Mosque of Muharib
44. Gate of the Chain (al- Silsila)
45. Dome of Sulaymn
46. Bab al- Nazir (Inspector)
47. Zawiyat al-Hunoud (Indian)
48. Al- Qubba al- Nahawiyya
49. King Issa Cistern
50. Al- Madrasa al- Badriyya
51. The Nothern Portico
52. Sabil Sha'lan
53. Al- Madrasa al- Mu'azamiyya
54. Bab Hitta
55. Dome of Musa
56. Coptic Patriachate
57. Al- Hariri Mosque

MAMLUK PERIOD

58. Turba of Baraka Khan
59. Ramban Synagogue
60. Ribat Ala' al- Din
61. Al- Ribat al- Mansuri
62. Al- Mansuri Mosque
63. Ribat Kurd al- Mansuri
64. Al- Khanqa al- Dawadariyya
65. Al- Turba al-Awhadiyya
66. Mihrab Da'ud
67. Al- Ghawanima Minaret
68. Al- Turba al- Jalqiyya
69. West Portico
70. Bab al- Ghawanima
71. Al- Buraq Mosque
72. Bab al- Maghariba (Moroccan's Gate)
73. Al- Turba al- Sa'diyya
74. Al- Madrasa al- Jawiliya
75. Al- Madrasa al- Karimiyya
76. North Arcade
77. Zawiyat Abu Meddain
78. North-East Arcade
79. Al- Madrasa al- Tankaziyya
80. Bab al- Silsila Minaret
81. Ribat al- Nisa'
82. Al- Madrasa al- Aminiyya
83. Hammam al- 'Ain
84. Hammam al- Shifa
85. Bab al- Qattanin
86. Suq al- Qattanin
87. Khan Tankiz
88. Al- Khanqa al- Fakhriyya
89. North-West Arcade
90. Al- Madrasa al- Salamiyya
91. Al- Madrasa al- Almakiyya
92. Al- Fakhriyya Minaret
93. Summer Pulpit
94. Turb of Turkan Khatun
95. Al- Madrasa al- Faresiyya
96. Al- Turba al- Kilaniyya
97. Al- Madrasa al- Khatuniyya
98. Bab al- Hadid
99. Al- Madrasa al- Arghuniyya
100. Al- Madrasa al- Is'ardiyya
101. Dar al- Quran al- Sallamiyya
102. Al- Madrasa al- Manjakiyya
103. Al- Madrasa al- Taziyya
104. Al- Ribat al- Mardini
105. Bab al- Ashat Minaret
106. Al- Zawiya al- Bustamiyya
107. Al- Madrasa al-Lu'lu'iyya
108. Al- Zawiya al-Lu'lu'iyya
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111. Al- Zawiya al- Wafa'iyya
112. Al-Madrasa al- Tashtumuriyya
113. Al- Zawiyya al- Qiramiyya
114. Khan al- Sultan (Al- Wakala)
115. Dar al- Sitt Tunshuq
116. Mihrab Balwi al- Dhahiri
117. Zawiyat al- Sheikh Yaqub al- 'Ajami
118. Turba & Suyufi Mosque
119. Turba of Sitt Tunshuq
120. Al- Umari Mosque Minaret
121. Mihrab Jarkas
122. Turba of Musa al- 'Alami
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124. Turba of al- Sheikh Muhamad al- Muthabet
125. Al- Madrasa al- Basitiyya
126. Al- Madrasa al- Ghadiriyya
127. Al- Madrasa al- Hasaniyya
128. Well of Ibrahim al- Rumi (Sabil al- Basiri)
129. Al- Madrasa al- Uthmaniyya
130. Al- Madrasa al- Jawhariyya
131. Khan al- Qattanin
132. Mastabat al- Karak
133. South West Arcade
134. Al- Ribat al- Zamani
135. Al- Madrasa al- Muzhiriyya
136. Al- Madrasa al- Ashrafiyya
137. Sabil Qaytbay
138. Al- Hayyat Mosque

OTTOMAN PERIOD (16th Century)

139. Sabil Qasim Pasha
140. Minaret and Zawiyat al- Khalwatiyya
141. Sabil al- Wad
142. Sabil Bab al- Silsila
143. Sabil Bab al- Nazir
144. Sabil Bab al- 'Atm
145. Sabil Bab Sitti Maryam
146. Mihrab wa Qubbat al- Nabi
147. Bab al- Sahira (Herod's Gate)
148. Burj al- Laqlaq
149. Bab al- Asbat (St. Stephen's Gate)
150. Bab al- Khalil (Jaffa Gate)
151. Bab al- Nabi Da'ud (Zion Gate)
152. Burj Kibrit
153. Bab al- Maghariba (Dung Gate)
154. Ribat Bayram Jawish
155. Maktab Bayram Jawish
156. Dar Bayram Jawish
157. Hujrat Muhammad Amir Liwa' al- Quds
158. Al- 'Imara al- 'Amira
159. Khalwat Qitas
160. Khalwat Parwiz
161. Redeemer Monastery (Latin)
162. Sabil Bab al- Maghariba
163. Al- Khanqa al- Mawlawiyya
164. Hujrat Muhammad Agha
165. Ben Zakkai Synagogue
166. Al- Madrasa al- Mawardiyya (al- Rasasiyya)
167. Al- Zawiyya al- Muhammadiyya
168. Sheikh Rihan Mosque
169. Al- Qaimari Mosque
170. Hujrat Islam Beg
171. North-Western Khalwa of Ahmad Pasha
172. North-Eastern Khalwa of Ahmad Pasha
173. Al- Khalwa al- Janbalatiyya

OTTOMAN PERIOD (17th & 18th Century)

174. Madrasat Ahmad Pasha
175. Eliyahu Hanavi Synagogue
176. Qubbat al- Arwah (Spirit's Dome)
177. Al- Zawiyya al- Naqshbandiyya
178. Khalwat Bayram Jawish
179. Al- Zawiyya al- Qadiriyya
180. Mihrab 'Ali Pasha
181. Maqam al- Sheikh Ghabain
182. Kursi Sulaiman
183. Al- Turba al- Safadiyya
184. Qubbat Yusof Agha (Dom of the Rock Terrace)
185. Qubbat Yusof Agha (al- Haram Courtyard)
186. Sabil al- Shurbaji
187. Odat Arslon
188. Zion Synagogue
189. Al- Nabi Mosque
190. Sabil al- Khalidi
191. Sabil al- Husaini
192. Khalwat al- Dajani
193. Al- Istanbuli Synagogue
194. Mihrab Ahmad Qullari
195. Sabil Mustafa Agha
196. Dar al- 'Izz (The Military Hospital)
197. Iwan al- Sultan Muhammad II
198. Qubbat al- Khadr
199. Khalwat Sadanat al- Haram
200. Khalwat al- Mu'adinin
201. South-Western Khalwa
202. Bab al- Asbat
203. Al- Qashla (Police Station - Jaffa Gate)

CONTEMPORERY PERIOD (1840-1917)

204. Flagellation Church
205. Coptic Khan
206. Greek Patriachate
207. St. Joseph Sisters Monastery
208. Christ Church-Anglican
209. Greek Orthodox Praetorium
210. Austrian Hospice
211. Sisters of Zion Convent
212. Hurvah Synagogue
213. Tiferet Israel Synagogue
214. Collège des Frères
215. Ethiopian Patriarchate
216. Rosary Sisters Church and Convent
217. Church of Maria of the Spasm
218. New Gate
219. Hammam Sitti Maryam
220. Alexender Nievsky Church
221. St. Veronika Church
222. Redeemer Church
223. Chapel of St. Nicodemus

Glossary of Terms

Amir: Commander
Bab: Door, Gate
Burj:Tower
Dar: Palace, house
Hammam: Public bath
Hujra : Chambre, cell
Iwan: Vaulted or flat-roofed hall, opened at one end
Khalwa : Small chambre or cell
Khan: Lodging place for travelers or merchants
Khanqa: Residential Sufi convent, often with additional funeral function
Kursi: Throne, Preacher's seat in a mosque
Liwa':Territorial administrative unit
Madrasa : School
Maktab: Office
Maqam: Shrine
Mastaba : Bench or platform
Mihrab: Arch or arcuated niche , flat or concave which indicates the direction of Mecca (al-qibla)
Oda :Chambre or cell
Qubba : Dome, Mausoleums
Ribat: Sufi Hospice
Sabil:A public fountain giving free water
Sufi: Islamic mystic, symbolizing ascetic life
Suq: Market usually subdivided according to trades
Turba : Mausoleum
Zawiyya : Small residential building for Sufis, also discharging a teaching and at times funerary functions

WELFARE ASSOCIATION
Old City of Jerusalem
Revitalisation Programme

Important Historic Buildings, Sites and Monuments in the Old City of Jerusalem

Prepared by The Technical Office of the Old City of Jerusalem Revitalisation Programme/ Welfare Association, 2003
The Information Included in this Map is Partially based on the Map Prepared by the Islamic Awqaf Department and the British School of Archeology, 1977

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Bab al-Sahera (Herod's Gate)
Bab al-Amud (Damascus Gate)
Bab al-Asbat (St. Stephens Gate)
al Bab al-Jadid (New Gate)
Bab al-Khalil (Jaffa Gate)
Bab al-Maghariba (Dung Gate)
Bab al-Nabi Da'ud (Zion Gate)

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