



The Van Leer Jerusalem Institute  
Centre of Garden Art and Landscape Architecture (CGL), Leibniz University of Hannover (eds.)

# Environmental Policy and Landscape Architecture

Workshop

Jerusalem, March 23-25, 2011

## Abstracts and CVs

The Van Leer Jerusalem Institute  
Centre of Garden Art and Landscape Architecture (CGL),  
Leibniz University of Hannover

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## Opening Remarks

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Gabriel Motzkin

Introduction "Environmental Policy and Landscape Architecture"

Why are we at The Van Leer interested in Landscape Architecture? Because the development of landscape architecture shows how aesthetic considerations can be translated into usable policy. Usable policy is not only aesthetic; it affects how we deal with our planet, and whether we can continue to live on it. Landscape architecture is one of the disciplines that has much to tell us about these questions. In the last few years, talk about something called sustainability can be heard everywhere. We fear that we will lose our own sustainability if we cannot learn to tend nature with an ideal of sustainability. Behind that concept lies the idea that we can renew our environment instead of using it all up. Here we apply something traditional farmers slowly learned about keeping their land fertile to all areas of life. If we are to avoid decay, we have to keep ourselves, our minds, and our world fertile. Applying knowledge acquired in landscape architecture to our political and governmental dilemmas can also help us learn to live together. Whatever our political views, everyone must understand that we will all have to live together. If we find it hard to get along as people, let us get along in terms of both preserving and renewing our environment, so at least we begin to have a common project. We at the Van Leer Jerusalem Institute will continue to support projects on landscape and the environment, and we look forward to further cooperation with institutes such as the Centre of Garden Art and Landscape Architecture at the Leibniz University of Hannover.

Joachim Wolschke-Bulmahn

Preface

It is a pleasure and honour for me as executive head of the Centre of Garden Art and Landscape Architecture (CGL), Leibniz University of Hannover, to welcome together with Professor Gabriel Motzkin, Director of The Van Leer Jerusalem Institute, the readers of this brochure, which is the result of a fruitful collaboration of The Van Leer Jerusalem Institute and the CGL.

The Centre of Garden Art and Landscape Architecture was established in 2002; actually the CGL is one of five officially acknowledged research centres of the Leibniz University of Hannover. During the first years of its existence the CGL has dealt with such manifold topics as the avantgarde and modernism and landscape architecture in the early twentieth century, garden preservation and numerous other issues related to the history of garden culture and modern landscape architecture. From the very beginning of its existence the CGL has dedicated particular attention to questions of gardens and the perception of nature in the context of religion and culture. At the 2004 symposium "Nature and Demo-



cracy!?", e. g., the contributions of Jewish experts to nature preservation in early twentieth century Germany have been discussed, among them the 1932 publication by Siegfried Lichtenstaedter, "Naturschutz und Judentum. Ein vernachlässigtes Kapitel jüdischer Sittenlehre".<sup>1</sup> In 2006 the symposium "Gardens and Parks in the Lives of the Jewish Population after 1933" was organised. This symposium was of particular importance regarding the fruitful and intensive collaboration with scholars from Israel.<sup>2</sup>

Out of this symposium and particularly its section "Gardens in literature and literary worlds of remembrance" arose the collaboration with the Franz Rosenzweig Minerva Research Centre for German-Jewish Literature and Cultural History and The Van Leer Jerusalem Institute. Professor Motzkin, then director of the Rosenzweig Research Centre, suggested to the CGL a follow-up conference with a specific focus on gardens and landscapes in Jewish and Christian literature. This symposium, "The Perception of Nature and Landscape in Jewish and Christian German Literature in the Early Twentieth Century", took place in September 2008; it was jointly organised by the Rosenzweig Research Centre, the CGL and The Van Leer Jerusalem Institute.<sup>3</sup>

The symposium "Environmental policy and landscape architecture" is dedicated to issues of environmental policy, environmental protection and the contribution of landscape architecture to these fields. Although it has no explicit religious focus there will also be questions raised in the section "Mentalities and the shaping of the landscape" whether Islamic, Jewish and Christian cultures may impact ideas about environment and environmental protection differently. But the focus of this symposium will be on environmental issues of vital importance to the people in the Near East and beyond in the present and the future. The symposium was prepared by intensive discussions of Professor Motzkin and Professor Khamaisi with the German organisers on the occasion of their visit to Hannover in January 2010. In addition, G. Motzkin presented as CGL-Visiting-Scholar a thought-provoking lecture "Being afraid of the environment," which is published in this brochure. We hope that his lecture and the abstracts collected in this publication might serve as an excellent introduction to a symposium, which brings together experts from different fields and different nationalities, Israel, Norway, Palestine, the United States and Germany. And we hope that the symposium will promote collaboration on joint research projects in order to diminish environmental problems in the Near East by the means of landscape architecture.

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1 Gert Gröning and Joachim Wolschke-Bulmahn (eds.), *Naturschutz und Demokratie!?*, CGL-Studies, vol. 3, Meidenbauer, Munich 2006; see particularly the contribution by Gert Gröning about Lichtenstaedter in this volume.

2 Hubertus Fischer and Joachim Wolschke-Bulmahn (eds.), *Gardens and Parks in the Lives of the Jewish Population after 1933*, CGL-Studies, vol. 5, Meidenbauer, Munich, 2009.

3 Hubertus Fischer, Julia Matveev and Joachim Wolschke-Bulmahn (eds.), *Natur und Landschaftswahrnehmung in deutschsprachiger jüdischer und christlicher Literatur der ersten Hälfte des 20. Jahrhunderts*, CGL-Studies, vol. 7, Meidenbauer, Munich, 2010.



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## Introduction to the Symposium

Gabriel Motzkin

## Being afraid of the environment

The current idea about the world is that humans have exploited it for their own use, and that this human exploitation for use has been deleterious to the environment, i.e. that it has been more damaging than the normal wear and tear the environment would experience from its use by other organisms. This idea is largely a modern idea, since it depends on both the idea that humans consume and change the environment more than do other organisms, and that use by organisms damages the environment. This negative evaluation of environmental use is also based on our ambivalence about the idea that the world is there for our use, i.e. that it exists not for itself but in order to be used by us. The questions arise of whether humans should use the environment at all (which is ultimately tantamount to asking whether humans should exist), and whether use, treating the world instrumentally, is at all legitimate. We are uncomfortable with the idea that we do exploit something which we view as being alive. People who are sated can question whether eating meat is a discretionary activity. But to this discomfort there is added the somewhat modern idea that while the world is indeed there for our use, it is there for a very special kind of use, namely that it is there to be enjoyed aesthetically by us, as if we could observe the world from afar without changing it. Thus the distinguishable ideas that the world should be enjoyed aesthetically and that it should not be consumed or used are fused into the idea that our main duty with respect to the environment is to preserve it.

These kinds of intuition are common among what one might term elites, but they are not the most common explicitly stated ideas in the polemics about the environment. They may inform those polemics, but the explicit argument that is made is quite different. The most prevalent argument for preserving the environment is that future humans should be able to use it in largely the same way as we allegedly use it. That is what sustainability means; sustainability appears to refer to the idea that the world should be allowed to survive, but the hidden message is that the world is like an agricultural field, and we want it to deliver crops in the future as well. This argument of sustainability accepts our instrumental relation to the world, but it also contains the tacit presupposition that something like moderate use of the environment, i.e. that sustainable development is possible. In that sense, this human argument is anthropocentric, while making some assumptions about the malleability of human nature that need to be tested.

Against this point of view, one could argue that what humans need to do is to exploit the environment ruthlessly, thus hastening their extinction, and the environment could recover sooner than it will if it is continually pestered by humans who ultimately seek to create, under whatever assumptions, an environment in their own image. Behind the various positions, there is then less difference than at first appears between aestheticists and

instrumentalists, for both are anthropocentric. But can humans really attend to a world that is not in their own image?

The currently fashionable idea of sustainable development contains two presuppositions about time and history. The first assumption is that future time is open-ended. We can affect now how we will live in that future time, or even whether we will live, but there is no finite moment in the future where everything must end. In that sense, the idea that the environment must be protected in the future is both an optimistic idea, because we can affect the future positively, and it is also a secular idea, at least in comparison to the Abrahamic religions, which all believe in the end of days, with quite serious consequences for their conceptions of the worth of the environment. The second presupposition underpinning sustainable development is not logically necessary, but it is quite popular. This presupposition is one about past history: it is the idea that people in the past somehow affected the environment less than we do.

Of course, both of these presuppositions are wrong. However, they are wrong in different ways. Our idea about the future is ultimately wrong. However, it is not wrong in the near term, and we believe that the possibility of affecting our environment positively in the near term is all we need. It is even difficult for us to think in the comparatively near term of fifty years. To be told that the world will eventually come to an end has no meaning for us. Moreover, at least at present, we do not see what we can do to avoid this outcome. From that very long point of view, the best thing we could do would be to begin now to work hard to establish space colonies (if we succeed in establishing space colonies, what happens to mother earth will become a secondary issue). It does not seem to me that anybody is taking this idea seriously, and in that sense we are still bound to this earth as our environment.

However, even on this earth, it may also be that a positive effect in the near term can turn out to be a negative one in a longer term. The history of the environment is replete with such examples, where improvement ultimately meant deterioration. Nonetheless, our evolutionary hardware is such that we can only struggle to get through in the near term. One cannot really fault the hunter who killed the last mammoth if that was going to be the only way in which his family would survive.

In contrast, our idea about the past, namely that somehow people did better with the environment in the past, is dangerously wrong. It took people a long, long time to figure out how to farm without exhausting the soil. Certainly the history of the human race is the history of a contest between the human capacity to pollute any close environment to a dangerous level, and nature's own recuperative powers. Moreover, it may well be that some pollution was necessary for the survival of the human race. Again, if I heat my home to the minimum necessary for survival, but in the process release dangerous elements

into my environment, I will always choose to heat my home to at least that minimum. The weaker argument is sometimes heard that human beings did less damage to the environment because they did not have the same capacity to inflict as much damage as we do. This argument is dangerous nonsense. Human beings have always transformed the environment they encountered, and they have changed it permanently since human beings were able to do so. Humans hunted most of the great mammals to extinction; once they mastered agriculture they destroyed forests wherever they went, causing both erosion and climate change; their animals changed environments radically, eating everything in their path, one major cause of nomadism. In short, the industrial revolution is only the latest stage in the human revolution. In evolutionary terms, what the human revolution reflects is that any animal at the top of the food chain will extract what it can from the environment, not what it must extract in order to survive. Ultimately, Malthus was right. However, in the short term, it may not just be population pressure that drives this possibly creative destruction. It may be inferred that while evolution operates through minimal change, the animals that are the subjects of evolution try to change as much as they possibly can; from their point of view their collective hunger is infinite. Evolutionary adaptation may proceed by minimal steps, but selection pressures are always experienced by the relevant population of organisms as being maximal. Locusts, dogs and humans all seek to maximize their welfare rather than to get by with minimum consumption.

Why do animals, and especially humans, constantly seek to extract the maximum from their environment, thereby transforming it? The reason is obvious: uncertainty. The human effort with respect to the environment first of all stems from fear. Fear, like all emotions, cannot be precisely described through language. It may well be that there are different kinds of fear, different emotions of fear, just as there are different kinds of uncertainty. It may well be that the only way to vanquish uncertainty is through addressing its cause, but if an uncertainty is sensed to be intractable, then human beings have devised ways of dealing with their emotions of uncertainty. The two major ways in which humans address their irresolvable uncertainties are religion, and control. The first stage of control is wandering from place to place, the next is storage, and the third is the transformation of nature. Indeed, since storage probably preceded the transformation of nature, it may be that the agricultural revolution had its origin in places where food was stored. Storage is already both control and transformation, since it enables the deferment of consumption. In the first two stages of control, nomadism and storage, there can be no such thing as excess. In the third stage, however, it is not clear that there is or can be any limit to transformation.

But my point is something else: in all three cases, nature is not viewed as a friend, but rather as an enemy. First, there are the other hostile animals, including other humans, who are the most threatening hostile animals of all. Second, there is the idea that the non-animal natural world itself is dangerous, whether because of the weather, or because it is tricky to walk around a disorganized world, or because it at first seems awesomely silent.

It is that non-articulated threat that needs to be vanquished, and it cannot be vanquished through love. In this regard, from the beginning, humans distinguished between other animals and everything else, and they were afraid of them in different ways. We can conceive of this in a different way: when Kant opines that humans are by nature evil, he does not explain why humans are evil. But if nature itself is the prime enemy, then it becomes the human task to be evil with respect to nature. It is a natural human drive to seek to exploit, to control, and ultimately to destroy nature. Industrial economies are merely expressions of this human interest in vanquishing enemies.

Boethius thought that evil is the ordinary condition, and good is the strange miracle. However, he did not think that nature is inherently evil. That is because he did not feel threatened by nature, but rather much more by other human beings. Once nature is no longer threatening, we can relocate the source of evil intentions, and the fear we feel in the face of such evil intentions, to other human beings. So our conception of evil depends out fundamental revision of our attitude with respect to nature, because nature does not threaten us in the short-term. For animals that cannot think beyond an immediate future the normal condition in life is to be threatened. We need to think about how this relocation of the source of evil changes our conception of it, how radical evil is only possible once it is no longer natural evil.

How did humans emerge from this situation of being threatened by the very world on which they were dependent? They did so in two steps: first, the control of the immediate environment, and then, second, its neutralization through creating a distance between humans and the environment. We know how human control of nature was achieved: control was achieved through tool-making. The origin of tools lies in the idea that tools are things to be thrown; humans are the only primates who can aim and throw accurately. All tools are based on these capacities for accuracy and for replication of that accuracy. But throwing also makes it possible to injure an animal or an enemy by creating a distance between the agent and the enemy. Tools require the following: distance between the agent and the object, and making the tools through a rigid series of steps and procedures that cannot be reverse engineered from the final product: we can know the conditions for a tool-making instrument, but if we did not know what a hand looked like, we could not grasp the outline of the hand from the stone arrowhead. In sum, creating such a distance requires objectification, conceiving an object from which one is detached. In this way, nature's threat is neutralized through the double process of objectification: regarding the target as an objective, and making an objective tool to hit that target.

The second step seems to us to be even more remarkable: it is the creation of a system of communication for making the tools and for learning how to use them. Many theorists think that this system of communication was created in terms of the relations between humans. My suggestion is that one reason that impelled humans to look for a system of

communication was to neutralize nature, to create a distance between the agent and nature so that the agent could better manipulate his environment. That system is language. Noam Chomsky has pointed out that there are not enough stimuli in the child's environment that could explain how the child could learn language. Others have tried to imagine how language could evolve in terms of what biological modifications are necessary for the development of the capacity for language. It seems obvious to all that language has a selective advantage. In fact, language shows how a selective process is much more evolutionarily rapid than an adaptive one. Yet what could prove profitable for us is to think about why language becomes such an absolute demand or requirement, i.e. it is the environment is doing the selecting for language, and not just the social dynamics of the human group.

Let us try to be precise: language not only facilitates the systematic organization of the world. It also creates a filter between the organism and the world, since a language-enabled being tends to first put his reactions and initiatives with respect to the world into some form of language before he acts. Representing the world through linguistic expression means the creation of a distance between the organism and the world so that the organism can grasp the world as its own simulacrum. That distance does not create the agent's relation of hostility to the world; that distance is rather an attempt to overcome the agent's fear of the world's hostility to him. Yet when modern people began to allow themselves to like nature, they thought of trying to overcome the distance that their desire for survival through control has created between humans and nature, rather than of dispensing with the tools they had made in order to create that distance. People who love the environment do not give up on language and on tools.

The most naturally protected environment for humans is not the city. It is precisely urban inhabitants who are quite helpless with respect to nature. They live in an environment in which they have maximized their distance from nature, and therefore they have no direct strategies for manipulating nature. It was with some astonishment that people learned a generation ago that their consumption of fossil fuels may be as it were unsafe for the environment, both because they had not thought about the environment's need for protection, and they also thought no longer about their need for protection from the environment. It would seem that the best way to achieve both results would be to isolate human beings from the environment. The logic of urban culture is that both the world and human beings are safer when they have less to do with each other.

The question we should ask is whether such ever more urbanized humans have lost their fear of nature, or whether some fear of nature still permeates their being? My answer will be that while urban humans cannot have lost their fear of nature, urban culture has altered the way that fear works on people. If humans had really lost their fear of nature, then appeals based on that fear would no longer affect them. But what humans have lost is their awareness of their own fear of nature. The aestheticization of nature depends on



suppressing our natural fear of nature. That aestheticization makes it possible to lose one's fear of nature as an idea, indeed to such a degree that henceforth all relations with nature require first posing nature as an idea rather than as an experience. It is an expression of that sentimental view of nature when we are told, while taking a trip, that we are now in a beautiful place, or are seeing a striking landscape. We do not conceive of that landscape, of what we are seeing as a permutation of our vision, but as something that is objectively pleasing, or beautiful, or sublime. In all these cases, we have distanced ourselves from what we are perceiving by first contemplating the idea of the object as a reflection of our consciousness, and only then do we permit ourselves to enjoy it. It is this essential step of transforming the object into an idea that has made it possible for us to lose our fear. In that case, what we are experiencing when we experience the beauty of nature is not nature, but rather the kind of experience we have set as our a priori experience of nature through a psychological operation on ourselves. However, it should be pointed out that we can still have a fear that we attach an idea. But that fear is then an abstract fear: I am afraid of global warming in general, not of how it will affect me specifically.

To the question of whether such a psychological operation really does away with our fear of nature, my answer is no. If our self-operation has transformed our apprehension of nature, it has rendered our fear of it more diffuse and general in such a way that we can even reach the state in which we do not know what it is we are afraid of, but we still have a general sense of apprehension. Is that general sense of apprehension there because we no longer have the object in front of us, because our fear is no longer specific? We could intuit that even humans in the prehistoric environment possessed a general sense of apprehension. However, one could also imagine that this general sense of apprehension was related to their specific fears. I would like to argue that we generalize in a different way than they did. Here where Kant helps us. For us, the loss of the ability to attribute our fear to a specific cause has been replaced by an aesthetic sense of the world: our anxiety no longer appears as an anxiety in the face of nature, but as a cosmic or a psychological anxiety. We are afraid of both much more than nature, and of much less than nature, of the cosmos and of ourselves. In both cases, what we have is an aestheticized fear, a fear that is a fear both of the external world and of our own consciousness of that world, without being able to attach it to any cause or object. Unlike Heidegger, I think that this situation is one that characterizes our culture, and not the human condition as such.

We then can reattach such an aestheticized general fear to the environment, but as stated, it will be something quite different from the general fear of our primitive forebears because we have conceived what we should be afraid of before we actually feel afraid of it. Rather than fear stimulating an image or a concept, in this case, it is the image or the concept that stimulates the fear. Hence the object that it creates is not the natural object, but the intended object of this sublimated fear. For our ancestors, because nature could be specifically dangerous at any moment, they therefore developed a rationality in dea-

ling with their hostile environment. In contrast, we are irrationally afraid. We are afraid because we have no idea of how nature can be dangerous, except insofar as we have experienced the terrors of nature on television, i.e. as stories and as depictions. It is this lack of specific fear that makes us generally apprehensive. We do not believe that nature in general is hostile, and because we do not believe that nature is inherently hostile, its occasional hostility seems to us to be irrational, which is not what pre-modern people thought. For them, natural catastrophes had a reason (perhaps we are now returning to that thought in a scientific guise). In turn, insofar as we sense that we are afraid of nature, unlike our forebears, we think we are being irrational. And in turn, we seek to compensate for and conquer our own irrationality through technology, as if an external tool can be effective in dealing with our subjective sense of irrationality. I want to make this clear: primitive man was not irrationally afraid. Our criticism of the primitive is not that they were irrational in our sense, but that their rationality was irrational, i.e. that they were mistaken in their analysis of the situation. In contrast, we are conflicted between two different ideas of irrationality:

1. Nature has its own rationality, which we have irrationally offended. In that sense, it is our rational behavior, e.g. consuming oil, which is irrational.
2. The situation is inherently irrational. We are just as afraid as the primitives were, but because we are distanced from the object of our fear, we feel that we are being absolutely irrational when we are afraid.

This kind of absolute irrationality has the following consequence: Of ourselves, we then have no psychological equipment to deal with the very fear that we have psychologized. It is then because we do not possess any internal standard for evaluating our fear that we create an external way of dealing with it, i.e. we substitute a technological conception of technology for our rational reflection, since it was our rational reflection that made it seem, as it does for Kant, that our fears are absolutely irrational. Technology is the response then to our sense of absolute irrationality. The reason is obvious: our fears are not irrational, but they have no object, since normally we never find ourselves in a situation in which we have to fear the environment. Technology has freed us from the environment and from our specific fear of the environment, but not from our general fear of an environment. Lacking that immediate fear, we defer the fear, and swallow up stories, possibly true stories, about the catastrophes that are about to happen, but which we do not have to deal with right now. That the psychological basis for our fear of impending but not immediate catastrophes is irrational does not mean that the catastrophes won't happen. What it means is that contemplating the catastrophe that may happen in fifty years appears to synthesize our technological and rational abilities to predict with our seemingly irrational fears about the inherently unknown future. The prediction of a future catastrophe may be correct, but it has no inherent relation to the emotion it stimulates in the person who is apprised of that prediction.

So we can say that in a sense we are more afraid of nature than our ancestors because we are less hostile towards nature. However, we cannot say that our fear is anything like their fear, because it is not the fear of someone caught in an earthquake. The question that remains is whether our general fear is a good basis for either judgment or action. Our ancestors' fear was an excellent basis for judgment and action: they survived and succeeded. Never mind the damage they inflicted on the environment, which was severe, never mind the great catastrophes that befell the human race as a consequence of their environmentally damaging behavior. Of course, that success was global, and not local. Humans as a whole survived, but the odds were against any specific group of humans surviving. Human strategies were local, and a very few of those local strategies worked.

Our general fear, in contrast, looks absurd for two reasons:

1. It has aesthetic overtones. We regret the damage that we inflict on the environment for its own sake, without asking ourselves whether the benefit of inflicting that damage is good for us. The reason is that we assume that any damage done to the environment is bad.
2. Our general fear impels us to formulate a global strategy rather than local strategies. The argument for a global environmental strategy is that our world is too complex, we know too much about the many interactions between different parts of the globe so that local strategies can be effective. This argument is weighty, for it may look absurd but still be right. It looks absurd because it does not answer any specific need but balances different needs.

I would like to argue that this strategy is mistaken. Here are my reasons:

1. A global strategy is one strategy. What if we are wrong? In an ideal world, it would be good to have one country that takes measures against global warming next to one country that does nothing. In that way we would do what human have always done: diversify the response in order to find out what works. The reason that this option is impractical is that short-run success by one country or society would make it impossible for the other country or society to continue with its perhaps mistaken strategy. We would eventually reach the unpalatable answer that environmentally cautious countries should compensate environmental polluters so that the cautious countries could continue their allegedly successful environmental policies.
2. From that response my conclusion can be inferred that it will be very wrong to adopt any global policy whatsoever, a. because we may wrong; and b. because a global policy is one in which the weak have to sustain the even weaker, i.e. in which no country can reap the benefits of its unanticipatedly successful strategy. And from that we infer that the ultimate consequence of environmental decline or catastrophe will be the end of globalization.
3. It therefore follows that in some sense we must return to the wisdom of our ancestors, i.e. that we must be tolerant of different strategies followed in different places so that the

human race as a whole will survive – that is, if we agree that the survival of the human race is a good. And if we do agree that the survival of the human race is a good, it follows that nature is not for us an independent player, i.e. that we will always be insecure about the autonomy we will concede to nature. Have no fear, nature can take care of itself. It is not nature that will suffer from mistaken strategies, it is us.

A policy in which different assignments are dictated to people who live in different places is one which requires a different emotional constitution than ours. It means that we will need to get rid of our romantic and aesthetic appreciation of nature, just as we will need to get rid of our merely utilitarian attitude to nature, for both delegitimize our fear of nature. In order to return to a specific fear of a specific nature, which has been the stimulating constraint on human survival and development, we will need to learn respect for nature in local terms, which means that we will need to learn again to cultivate our specific fears, the kind of fears in our world that farmers tend to have. It is in that sense that the industrial era is over. Our world is caught between two tendencies, the tendency to ever greater application of technology and the tendency to revaluing nature as a force that will always surpass any technology. Our challenge is how to reconcile this conflict between our apprehensiveness in the face of nature and our seemingly unlimited capacity for providing technological answers not only to our problems but also to our fears. My point has been that while we can resolve this problem both in terms of technology and in terms of the way we decide about and allocate resources and assignments in this world, we will do well to pay attention to our own human nature, and learn to respect the emotional equipment with which evolution has provided us in the struggle for survival. That means paying attention to the specific dangers that confront us with an attitude of respect for our specific fears engendered from immediate challenges.

## CV

Prof. Dr. Gabriel Motzkin, the Director of The Van Leer Jerusalem Institute, is an emeritus of the Hebrew University and holds the Ahad Ha'am Chair in Philosophy. He was also a member of the Departments of History and German Literature. Gabriel Motzkin has served as the Dean of the Faculty of Humanities (2001–2004) and Director of the Franz Rosenzweig Center for German-Jewish Literature and Cultural History (1996–1999 and 2006–2007).

Motzkin has been a Fellow at the Siemens Foundation, the Max-Planck-Institute for Human Cognitive and Brain Science, Clare Hall at the University of Cambridge, the Max-Planck-Institute for the History of Science, the Einstein Forum, the Wiener Institute at Tel Aviv University, the Max-Planck-Institute for History, the Wissenschaftskolleg (Berlin), and the Zentrum für interdisziplinäre Forschung (Bielefeld).

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He has been a Visiting Professor and/or Visiting Scholar at the Ecole des Hautes Études en Sciences Sociales (Paris), the University of Giessen, the University of Amsterdam, the University of Konstanz, and the Cardozo School of Law at Yeshiva University.

His fields of interest are: the philosophy of history, secularization theory, cognitive science, memory theory, and Heidegger.

Hubertus Fischer, Gerd Michelsen, Joachim Wolschke-Bulmahn  
Environmental policy and landscape architecture – An introduction

### *Formation and structure of the conference*

The conference "Environmental Policy and Landscape Architecture" has been initiated by The Van Leer Jerusalem Institute and The Centre of Garden Art and Landscape Architecture (Zentrum für Gartenkunst und Landschaftsarchitektur, CGL) at Leibniz University Hannover. The basis of contact were two preceding conferences. The first, held in September 2006 in Hannover at the former "Jewish Horticultural School Ahlem", has dealt with the topic "Gardens and Parks in the Lives of the Jewish Population after 1933"<sup>4</sup>, a hitherto neglected area of research in the context of refuge and persecution. The second, held in October 2008 at The Van Leer Jerusalem Institute, was a cooperative project between the CGL and The Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History, The Hebrew University of Jerusalem. The subject of the conference with scholars from ten universities in Israel and Germany has been a desideratum in the newer cultural history: "The Perception of Nature and Landscape in German Jewish and Christian Literature in the First Half of the 20th Century".<sup>5</sup>

The conference "Environmental Policy and Landscape Architecture", developed with assistance of the Institute for Environmental Communication (Institut für Umweltkommunikation), Leuphana University of Luneburg, deals with a topic of immediate interest. It brings together scholars of various disciplines such as Landscape Architecture, Urban Planning, Environmental Planning, Ecology, Technology Assessment and Philosophy of Science, Sociology, Communication Science and Political Science. The participants are scholars from various countries including Israel and Palestine, USA, Norway and Germany. Some of the scholars have experience in Israel, Palestine, Gaza, South Asia and the Middle East, as well as the German Federal Foundation for Environment (Deutsche Bundesstiftung Umwelt, DBU), which is joining in this conference and which has recently sponsored research projects in Cyprus, Israel and Lebanon. They therefore are particularly interested in the problems and strategies for solution presented by their colleagues from Israel and Palestine.

In the sessions "Sustainable development – how it affects planning and technology", "Mentalities and the shaping of the landscape", "Politics and sustainable development", "Nature conservation and environmental planning", "Sustainable landscape design in arid climates", "Environmental policy and the contribution of landscape architecture at a local level" and, finally, "Landscape architecture in Israel – Case studies" the conference will deal with appropriate issues. One objective is to find out issues of joint interest and to de-

4 Cf. Hubertus Fischer and Joachim Wolschke Bulmahn (eds.), *Gärten und Parks im Leben der jüdischen Bevölkerung nach 1933*, (CGL-Studies 5), Martin Meidenbauer Verlagsbuchhandlung, Munich, 2008.

5 Cf. Hubertus Fischer, Julia Matveev and Joachim Wolschke-Bulmahn (eds.), *Natur- und Landschaftswahrnehmung in deutschsprachiger jüdischer und christlicher Literatur der ersten Hälfte des 20. Jahrhunderts* (CGL-Studies 7), Martin Meidenbauer Verlagsbuchhandlung, Munich, 2010.

velop an international research program with the focus on the Near East. This conference should offer excellent opportunities to achieve this. Yet at the beginning there must be some preliminary or rather tentative considerations.

### *Environmental policy in the context of sustainable development*

Environmental policy in the sense of all political efforts that serve to preserve the basis of man's sustainable living conditions is no longer thinkable today without relating it to sustainability and sustainable development. This has been the case since 1992 at the latest, when the world conference on "Environmental and Development" was held in Rio de Janeiro, at which 178 countries agreed to the Agenda 21<sup>6</sup> to counteract a further deterioration of the situation of mankind and the environment and to ensure a sustainable use of natural resources. Following the example of the Brundtland Commission report (1987), sustainability or sustainable development is understood as "a development that meets the needs of the present without compromising the ability of future generations to meet their own needs".<sup>7</sup>

In the concept of sustainable development various social visions interact with one another, each weighted differently, including those of the equity of a moderate style of life, freedom and self-determination, the well-being of all people and responsibility for the future. Governments, business organisations, NGOs as well as national and international conferences all declare sustainability to be an important objective. Since sustainability plays a role in different areas of interest and contexts, the term itself and its understanding are characterised by inaccuracy, ambiguity and at times by contradictions.

The discussion surrounding sustainable development is embedded in cultural patterns of perception and behaviour (e.g. the question of equity and equality). In addition, research into mentality and risk awareness also reveals that for example the perception of environmental phenomena as environmental problems is dependent on cultural context, whereby questions of cultural differences and an awareness on these also play an important role. Closely connected with the role model of sustainability is the idea of a concept for modernising and reshaping society that demands stronger involvement of its citizens. Citizen participation is therefore frequently understood as a new challenge for the political culture and is seen in close connection with sustainable development.

The dispute about the concept of sustainable development presumes an awareness of the problems that a non-sustainable development had caused in the first place. These generally have very variable effects at local, regional, national and international levels, which in turn implies that a diversity of options is available for taking action to solve the pro-

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6 Bundesministerium für Umwelt, Naturschutz und Reaktorsicherheit (BMU), *Umweltpolitik. Agenda 21*, Bonn (s. a.).

7 Volker Hauff, *Unsere gemeinsame Zukunft. Der Brundtland-Bericht der Weltkommission für Umwelt und Entwicklung*, Greven, 1987, p. 47.

blems. Key ecological problems that play a global role are climate change, soil degradation, loss of biodiversity, water shortage and the conflicts ensuing from this.

Putting the models of sustainability and the concept of sustainable development into action requires a variety of political instruments. Since the idea of the environment and the aspect of development are both significant in the concept of sustainable development, the former "hard" and "soft" instruments of environmental policy have to be modified in the interests of an environmental structural policy. In doing so, particular importance needs to be accorded to the participation of civil society, alongside the market economy and government, as a significant instrument of control in realising sustainable development. In other words, participation should be seen as a further instrument of structural politics.

In recent years an increasing amount of importance has been attached to sustainability communication in the context of "soft" political instruments. Whilst there was talk first of environmental communication, in the meantime the insight has prevailed that communication about environmental issues can no longer be undertaken without linking it to the model of "sustainability" and that discourses therefore have to be located in the context of the debate on issues of sustainable development.

If we adopt Luhmann's reflections on system theory, then the discussion about "sustainability" as a role model is also a consequence of communicating environmental issues: "Fish or humans may be dying, swimming in lakes or rivers may be causing illnesses, pumps may no longer be yielding oil and the average temperatures may be sinking or rising, but as long as this is not being communicated, it will have no effect on society".<sup>8</sup> The discussion about sustainable development that has been going on for a number of years can thus be interpreted as a logical continuation about environmental issues. This communication between various social systems such as politics, law, science, economy and education has shown that environmental problems and their causes are not to be viewed separately from economic just as little as they are from socio-cultural developments and that problem-solving strategies are also only to be seen in this overall context.

For a conference dealing with various aspects of "Environmental Policy and Landscape Architecture" we consider it vital that a fundamental agreement is arrived at concerning the links between environmental and development issues and that the concept of sustainable development is also looked at. In our opinion this includes reaching an understanding about:

- the concept of sustainable development and its political effects
- key<sup>9</sup> ecological problems of the region with particular attention paid to "biodivers-

<sup>8</sup> Niklas Luhmann, *Ökologische Kommunikation. Kann die moderne Gesellschaft sich auf ökologische Gefährdungen einstellen?*, Opladen, 1986, p. 63.

<sup>9</sup> Cf. Günter Altner, Heike Leitschuh, Gerd Michelsen, Udo E. Simonis und Ernst U. von Weizsäcker, *Jahrbuch Ökologie: Lob der Vielfalt*, S. Hirzel Verlag, Stuttgart, 2009.



ty" and "water resources"

– the role of "soft" instruments such as communication on environmental and sustainability issues as well as the importance of education.

*Landscape planning in a cultural context – mentality, religion and behaviour*

Landscape planning and urban design (the planning of urban public space) viewed with regard to the demands of sustainability deal with protagonists and social groups whose thinking and behaviour are determined by a variety of attitudes. It is not simply a question of economic interests and political outlook. Mental attitudes and, depending on the collective formative influence, religious traditions and value judgements, too, often equally affect thinking and behaviour. A project that focuses on the topic "Environmental Policy and Landscape Architecture", in particular one that has regional connections with Israel and the countries of the Near East, should not neglect the aspects of mentality and religion, especially since in this complex region these overlap in a special way and exercise a considerable influence not only on public and private life but also on politics and society.

It needs to be asked what kind of relationship Zionism<sup>10</sup>, as the founding philosophy, demonstrates to nature and in what measure it has shaped and still shapes the understanding of nature and landscape held by the traditional governing and intellectual elite. How influential has Zionism become with regard to the concept of landscape in the State of Israel?<sup>11</sup> Which impulses did it give not only in creating a productive landscape modelled on European examples, but also in transforming this landscape into an industrial agrarian landscape?

Progress and stagnation appear to be clearly separated, when one looks across the "Green Line". But one needs to ask whether the pre-industrial notion of landscape on the Palestinian side might not also be interpreted differently: as the expression of a knowledge that has been accumulated over generations about that scarce commodity, water, and of how to use it in a sustainable manner as represented by an ingenious irrigation system in a landscape otherwise characterised by stony arid terraces. In view of the great contrast in the different manner of dealing with water, one will also have to inquire into water from the perspective of cultural and religious history<sup>12</sup> to recognise the overall context and to

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10 Cf. in general Michael Brenner, *Geschichte des Zionismus*, Munich 2008; on aspects of particular interest here cf. Tal Alon-Mozes and Shaul Amir, Landscape and Ideology. The Emergence of Vernacular Gardening Culture in Pre-State Israel, in: *Landscape Journal*, 21 (2002), 2, pp. 40–53; Izhak Schnell, Nature and Environment in the Socialist-Zionist Pioneers' Perceptions: A Sense of Desolation, in: *Ecumene*, 4 (1997), 1, pp. 69–85.

11 On architecture cf. Ita Heinze-Greenberg's instructive essay: Von Dessau nach Haifa: Neues Bauen im zionistischen Kontext, 1918–1949, in: Munio Weinraub/ Amos Gitai, *Architektur und Film in Israel*. Ed. Winfried Nerdinger in collaboration with Mirjana Grdanjski, Ita Heinze-Greenberg and Anna Schlieben (Publikation zur Ausstellung des Architekturmuseums der TU München in der Pinakothek der Moderne 6. November 2008 bis 8. Februar 2009), Edition Minerva, Munich, 2008, pp. 30–49.

12 Cf. Annemarie Schimmel, The Water of Life, in: *Environmental Design: Journal of the Islamic Environmental Design Research Center*, 2 (1985), p. 9; James L. Wescoat Jr. and G. F. White, *Water of Life: Water Management and Environmental Policy*, Cambridge University Press, Cambridge, 2003; Robert H. W. Wolf, *Mysterium Wasser: Eine Religionsgeschichte zum Wasser in Antike und Christentum*, V&R Unipress, Göttingen, 2004.

sound out future options. "What might impress us from a present-day perspective about the Islamic world's archaic irrigation system is less its technical capacity than its ecological balanced character and the social harmony that was achieved in coping with the scarce natural water supply."<sup>13</sup>

It may be helpful to make sure of the Torah's ecological message.<sup>14</sup> But above all it will be necessary to look into the significance of nature conservation in Jewish spheres during the 20th century<sup>15</sup> when looking into landscape planning under conditions of sustainable development. For Palestine and for the later state of Israel one should take into account a basic genetic conflict between the needs of a society geared from the outset to growth and to immigration and the requirements of nature conservation and environmental protection on the soil of a cultural landscape thousands of years old with different climate and vegetation zones. It needs to be investigated in greater depth which mental barriers have to be overcome in view of the continuing immigration from different countries and cultures and which impulses might be gained from the Jewish tradition in order to at least mitigate this conflict.

But the question is also which consequences current developments in religion and the lives of religious groups have on the shaping of the landscape and environmental policies? Is the "Religious Revival in the Modern Age"<sup>16</sup> an inhibiting or fostering element in the process of a landscape planning and urban design oriented towards sustainable development? This is related to the question of life styles and ways of living, but also to the practical effects of ritual prescriptions and certain behavioural models. Which role does religion play in the radical settler movements and how does this 'wild' form of 'shaping' the landscape on the one hand relate to the official landscape design on the other? These are difficult questions, but they should not be omitted where the question of an environmentally friendly landscape architecture is concerned.

The "erection of the 'separation wall', which will obstruct the last remaining spatial landscape connections", is becoming a question of compatibility or rather incompatibility in a religious sense, too. "Regardless of the topographic situation, the settlements affected are being deprived of an unobstructed view of the horizon with its sunrises and sunsets so im-

13 Stefano Bianca, *Hofhaus und Paradiesgarten. Architektur und Lebensformen in der islamischen Welt*, 2nd, revised ed., C. H. Beck, Munich, 2001, p. 42.

14 Cf. Aloys Hüttermann, *The Ecological Message of the Torah Knowledge, Concepts and Laws which Made Survival in a Land of "Milk and Honey" possible* (USF Studies in History of Judaism), Scholars Press, Atlanta, Georgia, 1999.

15 Cf. the contributions by Uwe Puschner, Tal Alon-Mozes, Gert Gröning and Aloys P. Hüttermann on the complex „Religion, das Beispiel des Judentums“ in: Gert Gröning and Joachim Wolschke-Bulmahn (eds.), *Naturschutz und Demokratie!? Dokumentation der Beiträge zur Veranstaltung der Stiftung Naturschutzgeschichte und des Zentrums für Gartenkunst und Landschaftsarchitektur (CGL) der Leibniz Universität Hannover in Kooperation mit dem Institut für Geschichte und Theorie der Gestaltung (GTG) der Universität der Künste Berlin* (CGL-Studies 3), Martin Meidenbauer Verlagsbuchhandlung, Munich, 2006, pp. 121–154.

16 Cf. *50 Years The Van Leer Jerusalem Institute (VLJI)*, Van Leer, Jerusalem, 2007.

portant in everyday Islamic religious life, when the muezzin calls people to prayer from the mosque's minaret."<sup>17</sup> The question of having space, in the broadest sense, at one's disposal is thus significant in religious terms, because there are "basic forms of spatial ritual and behavioural patterns"<sup>18</sup> in everyday life that form a community's inner structure.

In the view of the worldwide environmental problems increasing attention is being paid to the connection between the state of non-anthropogenic nature, man's relationship to nature and religions. For Islam, too, there are meanwhile numerous publications available that discuss more or less critically "the environmental dimensions of Islam".<sup>19</sup> One should also investigate the links between Islam and concept of the man-nature relationship and of nature conservation and environmental protection.

As regards "desert" seen from the perspective of cultural and religious history, one might add that the image of the desert could constitute a topic of its own at the conference. For Islam and Christianity, Dzevad Karahasan states: "A comparison of the desert in both religions and cultural traditions could undoubtedly make an important contribution to understanding their mutual relations, the complicated and exciting game of similarities and differences ... and define them in more detail".<sup>20</sup> That in arid zones the economical use of water is one of the key factors when designing new landscapes, one can learn from the projects of Shlomo and Barbara Aronson.<sup>21</sup> In recent years water has been often discussed as a source of political conflicts.<sup>22</sup>

### *Environmental policy and the contribution of landscape architecture at a local level*

A conference that is explicitly devoted to "landscape architecture" and environmental policy should deal with how environmental policies are put into effect by landscape architecture at a regional and local level. One focus could be on the activities of municipal authorities (comparable with the municipal departments for green space management in

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17 Christiane Sörensen, Sehnsucht nach Heimat in der Fremde/ La nostalgie de la patrie, loin des pays d'origine, in: *Anthos*, 3 (2005), pp. 46-50, here p. 48.

18 Bianca, *Hofhaus und Paradiesgarten*, 2001, pp. 21-29 (chapter).

19 M. Dizzi Dien, *The Environmental Dimensions of Islam*, Redwood Books, Trowbridge, Wiltshire, 2000; cf. also Ahmad von Denffer, *Islam und Umwelt* (Schriftenreihe des Islamischen Zentrums München, no. 8), Munich, 1993; Akhtaruddin Ahmad, *Islam and the Environmental Crisis*, Ta-Ha Publishers, London, 1997; Richard Foltz, Is there an Islamic Environmentalism?, in: *Environmental Ethics*, 22 (2000), 1, p. 63-72; Erhun Kula, Islam and Environmental Conservation, in: *Environmental Conservation*, 28 (2001), 1, p. 1-9.

20 Dzevad Karahasan, *Das Buch der Gärten. Grenzgänge zwischen Islam und Christentum*, Insel Verlag, Frankfurt am Main and Leipzig, 2002, p. 129; cf. Jacques Le Goff, Die Waldwüste im mittelalterlichen Abendland, in: id., *Phantasie und Realität des Mittelalters*, Klett-Cotta, Stuttgart, 1990, pp. 81-97 (original edition: *L'imaginaire médiéval*, Editions Gallimard, Paris, 1985).

21 Shlomo Aronson and Barbara Aronson, Anthropogene Landschaften in einer Welt der Extreme/ Man-made landscapes in a world of extremes, in: Donata Valentien (ed.), *Wiederkehr der Landschaft/ Return of Landscape*. With photographs by Alex S. MacLean, Jovis Verlag/ Akademie der Künste, Berlin, 2010, pp. 202-213; cf. Shlomo Aronson, *Aridscapes*, Barcelona, 2008.

22 The United Nations Environment Programme (UNEP) is talking of "Wars about Water"; cf. e. g. Rainer Hermann, Gefangene des Nils, in: *Frankfurter Allgemeine Zeitung*, Monday 3 August, 2009.

Germany) in large cities in Israel and in neighbouring countries.

CABE Space (Commission for Architecture and the Built Environment) conducted in 2003 an investigation: "Is the grass greener ...? Learning from international innovations in urban green space management". In the context of this investigation, case studies were carried out in large cities such as Aarhus, Curitiba (Brazil), Hannover, Melbourne, Minneapolis, Paris, Tokyo, Wellington and Zurich. The survey's departure point was the situation in England, for which it had been diagnosed "that public parks and urban green spaces in England's towns and cities have suffered a widespread decline and neglect in recent years".<sup>23</sup> In the course of the research project, eleven large cities were examined with regard to their parks and green spaces, "focusing in particular on aspects of management and maintenance practice".<sup>24</sup> An older study dating to 1990 is available for Cairo.<sup>25</sup>

The conference could on the one hand incorporate the insight of the CABE Space research study, also with reference to sustainability and municipal space policy.<sup>26</sup> On the other hand one might discuss the situation in large towns such as Haifa, Jerusalem or Tel Aviv as well as large towns of neighbouring states.<sup>27</sup> Park planning under changing perspectives and the significance of informal development in urban planning are further aspects and subjects of examination. But "at a local level" implies also rural settlements, the villages and the transformation of a traditional landscape by tourism and recreation sites.

### *Landscape, environment and the arts in Israel*

Israel's open spaces, boundaries and landscapes, how they have changed and the changes their population has undergone are uniquely portrayed in Amos Gitai's films (born 1950). Since this trained architect and son of a well-known architect (Munio Weinraub-Gitai) began making films in the early 1970s, people have/he has been taking a critical look at the environment ("Geography According to Modern Man and his Control of the Environment", short film 1972/73; "Medabrin al ecologia", short film 1973), at boundaries ("Hagvul", short film 1977) and at the political myths connected with these ("Political Myths", short film 1977). It would be worthwhile looking at the "landscape as a player" in selected documentary and feature films by Amos Gitai. Of the documentary films, the trilogy "Wadi"

23 CABE Space, "Is the grass greener ...? Learning from international innovations in urban green space management", duplicated manuscript, Barlett School of Planning UCL, London, 2003, p. 4.

24 Ibid., p. 4.

25 Mohamed Younis Ali Abdalla, *Grünflächensituation in den ägyptischen Städten und Möglichkeiten zur Verbesserung der Grünversorgung, dargestellt am Beispiel Großraum Kairo* (Beiträge zur räumlichen Planung. Schriftenreihe des Fachbereichs Landschaftsarchitektur und Umweltentwicklung, vol. 24), Hannover, 1990.

26 See also the contribution by Gholam Reza Pashan-Hazrat, Sustainable Development in Tehran, in: The Aga Khan Trust for Culture (ed.), *Sustainable Landscape Design in Arid Climate, Proceedings of a Symposium held at Dumbarton Oaks on 7 December 1996*, The Aga Khan Trust for Culture, Geneva (s. a.), pp. 39–48, and Abdelhalim I. Abdelhalim, *Culture, Environment and Sustainability: Theoretical Notes and Reflections on a Community Park Project in Cairo*, ibid., pp. 49–62.

27 For Saudi Arabia cf. Dominik Geilker, *Saudi-Arabien. Landschaftsarchitektur seit den 1970er Jahren am Beispiel der Arbeiten Richard Bödekers*, ed. Zentrum für Gartenkunst und Landschaftsarchitektur (CGL), Universität Hannover, CGL, Hannover, 2005 (brochure).

(1981), "Wadi Ten Years After" (1991), "Wadi Grand Canyon 2001" (2001) would be a possible option, in addition "Field Diary" (1982), "Ananas" (1983) and "Tapuz (Orange)" (1998). Of the feature films one could consider "Eden" (2001), "Kedma" (2002), "Free Zone" (2005) and "Disengagement" (2007).

A discourse between scholars and representatives of cinematography about open spaces, landscape and environment may be an option for the future.<sup>28</sup> This discourse should be promoted by the artist Dani Karavan, who with his three-dimensional architectural "environments" modifies and interprets features of landscapes. To find a sustainable solution requires not only a process of learning, it demands also new aesthetics: "Learning from ancient and traditional agricultural land use patterns and irrigation methods can be instrumental in finding fitting solutions for different locations and projects – irrespective of the type of development – ranging from large engineering projects to inner-city parks or housing projects. In order to allow for these sustainable solutions to happen, the aesthetic vision for those new landscapes have to undergo a drastic change in the eyes of clients, architects, and the wider public. 'Green' will have to add 'Brown' to its vocabulary."<sup>29</sup>

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28 Cf. Anton Escher and Stefan Zimmermann, Landscape Visualization in Feature Films/ Visualisierungen der Landschaft im Spielfilm, in: Brigitte Franzen and Stefanie Krebs (eds.), *Mikrolandschaften/ Microlandscapes – Landscape Culture on the Move*, Westfälisches Landesmuseum für Kunst und Kulturgeschichte, Münster, 2006, pp. 254–264.

29 Aronson, *Anthropogene Landschaften/ Man-made landscapes*, 2010, p. 213.



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## Abstracts and CVs

Tal Alon-Mozes

## Ariel Sharon Park and the emergence of Israel's environmentalism

This paper examines the planning of Ariel Sharon Park, Israel's largest metropolitan park, in light of the emergence of environmentalism in Israel. It identifies four periods of significance in the park's planning: in the first, during the first half century of statehood (1948–1998), the area served as a derelict backyard for the evolving metropolis of Tel Aviv, with the Hiriya landfill as its focus. The second period started with the closure of the landfill in 1998 and the planning of the area as a "green lung", or a recreational area. Following international trends, the third period (mid 1990s) is characterized by ecological planning; perceiving the park as a locus for various environmental services such as soil and water purification. Presently, the planning process refines the social and spatial connections between the park and the adjacent urban fabric, in accordance with the current discourse on social/ecological sustainability.

Discussing Ariel Sharon Park as a case study, the paper traces the broad and general connections between planning and environmentalism within the unique social, political and ideological setting of Israel, and questions the limits of the current social sustainability discourse.



Ariel Sharon Park, Israel (Latz + partners)



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## CV

Tal Alon-Mozes is a landscape architect and an associate professor at the faculty of Architecture and Town Planning of the Technion. Currently she serves as the chair of the landscape architecture program and teaches design studio and courses on history and theory of landscape architecture. She has a M.L.A. degree from U.C. Berkeley and a Ph.D. from the Technion. Her scopes of interest include history and theory of gardens and landscape architecture, landscape and culture and especially the cultural dimensions of landscape production in Palestine and Israel. Among the topics of her papers are the history of gardens of pre-state Israel and its current landscapes, planning and design of Israel's national parks, memorial parks, the narrative approach in the design studio, and the culture of urban agriculture in contemporary Israel.

## Senan Abd al-Kader

Architecture (in) dependency – Urban planning in suburban context of East Jerusalem

The purpose of this presentation is to suggest the reality of Jerusalem as a laboratory for innovative strategies in urban analysis and planning, which would result in a liberation from the conventional formalities which have shaped the process of urban planning until today.

Taking as a case study the experience of a family in East Jerusalem wishing to build and expand, this presentation will concentrate on the complexities of this informal individual initiative, facing the formal dominating and discriminating powers. Such processes, which compose the informal urban development, are tangled within the formalities and informalities of West Jerusalem, and East Jerusalem. This silently hybrid reality could be given a voice into the act of urban planning in East-Jerusalem specifically, but also in general, as a tool adaptive to complex environments rather than a blind imposing one.

The statement will be followed by the description of a few projects (urban+private) which examine this theory and intend to realize it on the ground.

## Valerie Brachya

Valerie Brachya is chair of the session "Politics and sustainable development".

## CV

Valerie Brachya became Director of the Environmental Policy Center at the Jerusalem Institute for Israel Studies in June 2009. She retired from her previous position as Senior De-

puty Director General for Policy and Planning in the Ministry of Environmental Protection, where she had been responsible for 5 departments: environmental planning (including environmental impact assessment), environmental economics, landscape and biodiversity, international relations and environmental policy.

During 35 years in government service, Ms. Brachya was a founding member of the environmental protection service and a central figure in establishing environment as an integral part of decision making in Israel, particularly in the land use planning system. She led many of the governmental environmental international initiatives and activities, including negotiations of agreements with partners in the region, representation of Israel in international institutions, such as UNEP, and recently, in Israel's accession process to the OECD. She believes in building consensus, transparency and accountability, for which the environmental organizations awarded her a 'Green Globe' in 2009.

Ms. Brachya qualified in Geography and Planning in England before immigrating to Israel in 1972, when she joined the research team of the Technion Centre for urban and regional planning. She joined the academic staff of the Hebrew University nearly 20 years ago to initiate a course on environmental planning and is a guest lecturer at other Universities in Israel and abroad.

### Arza Churchman

The importance of public space for people of varied characteristics, needs and preferences

The purpose of my talk is to discuss the variability inherent in the terms appearing in the title, and the implications of this variability for urban design, spatial planning and environmental policy. My basic point of view is that: 1) the purpose of planning is to provide the opportunity for each individual to achieve as high a level of quality of life as possible (according to his/her definition), given existing personal, social, economic, and/or environmental constraints, without injury to others in this generation and in future generations. And 2) that quality of life is defined as the subjective judgment by an individual, as to the degree to which her or his needs in the various domains of life are met. Clearly, however, planning and policy cannot be based upon individual needs and definitions, but must relate to groups of people who can be identified as having relevant characteristics, needs and preferences in common. Public space must also be looked at in terms of its possible variability: its physical characteristics may be natural (green, brown or white) and/or artificial (designed and created by people); it varies in size, location (geographic and urban/rural), and cultural definition and associated rules of use and behavior, etc. However, on a very basic level, the very essence of public space is that everyone should have the right to be in that space and to use it in whatever way suits them, within the boundaries of local

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norms of behavior. The participation of the people involved in the decision making process as to the design and planning of such spaces is considered the best way to achieve procedural justice and a good fit with their needs and preferences.

## CV

Arza Churchman; Professor Emeritus in the Technion Faculty of Architecture and Town Planning. A pioneer in the relatively new field of environmental psychology, which examines the interactions between the physical environment and the behavior and attitudes of people, Prof. Churchman has held a range of administrative posts at the Technion, among them Dean of the Faculty of Architecture and Town Planning and Head of the Research Center for City and Regional Studies. She is on the editorial board of important international journals, such as *Environment and Behavior*, the *Journal of Architectural and Planning Research* and the *Journal of Planning Literature*.

She is a member of the Israel National Council for Planning and Building and of two of its Appeals Committees.

She was a member of the Board of Directors of the Society for the Protection of Nature in Israel; Chair of the Association for the Quality Planning and Development of Haifa. A citizen forum of planning professionals who are residents of Haifa, who act to safeguard and improve the quality of life and the quality of the environment; and Chair of Transportation Today and Tomorrow. Non-Governmental Organization for Sustainable Transport. She is presently on the Board of Greenpeace Mediterranean. She is a member of a Shatil project that is working to improve Haifa as a city that is shared by all of its different groups.

She has been a visiting researcher, professor, and fellow at the University of California, Irvine, CNR Istituto di Psicologia, Rome, Italy, The University of Wisconsin-Milwaukee, The University of New South Wales in Sydney and York University, Toronto. She has given invited plenary addresses at conferences in New York, Rome, Lisbon, San Francisco, Seoul, Dubrovnik and Shanghai. She served for six years as the President of the International Association for People-Environment Studies.

For her contributions to teaching, science, and humanity, Prof Churchman received the 2001 Career Achievement Award of the Environmental Design Research Association, the first non-North American to receive this award. Her team won an Award from the Israel Minister of Environmental Quality in 1997 for the Report on Women and Planning in Israel prepared for the UN Habitat II Conference. In 2008, she was given an award by the Israel Association of Planners, recognizing her achievements over the years.

Her research interests are: Urban issues, including Housing Issues, Indicators of Quality of Life, Density and Its Planning Implications, High Rise Housing, Neighborhood Planning,

including Open Space Issues; The Particular Environmental Needs of Women, Children, the Elderly, Ultra-Orthodox Jews, People with Handicaps; and Public Participation in Planning. She has published widely on these topics and co-edited the Handbook of Environmental Psychology that was published by Wiley in 2002.

### Adeeb Daoud-Naccache

The rural landscape inside the urban fabric. The case of Nazareth

100 years ago the holy city of Nazareth was a little village, inside its fabric there is many archaeological, historic and religious sites. The big increase of the population, which happened in the last century – both natural and after war – , resulted in an immense urban expansion that threatened the disappearance of the historic city.

One of the aims of the project Nazareth 2000, besides the urban touristic cultural and economic side, was to reveal the rural landscape inside the urban fabric of the today's city. In order to reach this aim, a historic and urban research was conducted in order to get the best results.

A main question in this context: is it possible to achieve this aim while the little village turned to be, by years, an urban main complex and a regional capital incorporated with many needs of the growing and living population side by side with massive national and international tourism?

### CV

Adeeb Daoud-Naccache; architect and town planner since 1982 and specialist in Architectural conservation from the international center of the conservation and restoration of cultural property – ICCROM Roma since 1990.

Filled a number of public positions, city engineer of the municipality of Nazareth, professional consultant of the Knesset in building and planning in the Arab sector in Israel, and a member of several international organizations. The last 20 years he owned his private company for Architectural and Urban planning, which was based for many years in Nazareth and today is in Haifa. His main field of work is planning in the Arab sector, public buildings, neighborhood planning, master planning and architectural and urban conservation.

Participated in number of international and national conferences and exhibitions, among them the Biennale of Venice 1995, the world heritage cities in Evora Portugal 1997, and many lectures in different universities, among them Harvard and Michigan.

## Tamar Dayan

Biodiversity, land-use, and land-management in terrestrial ecosystems of Israel  
(For abstract see page 71).

### CV

Tamar Dayan; Professor, Department of Zoology, Tel Aviv University.

Education and academic appointments

1978-81 Tel Aviv Univ. B.Sc. Life Sciences (curriculum for outstanding students); 1981-83 Tel Aviv Univ. M.Sc. Zoology; 1977-84 Tel Aviv Univ. B.A. Archeology; 1983-89 Tel Aviv Univ. Ph.D. Zoology; 1989-90 Florida State Univ., Tallahassee, FL (with D. Simberloff) Post-doc; 1990-91 Harvard University, Cambridge, Mass. (with S.J. Gould) Post-doc; 1991-Tel Aviv Univ., Zoology Lecturer, Senior Lecturer (1994), Associate Professor (1999), Full Professor (2003).

Numerous awards, among them 1985 Landau Foundation award for excellence in research; 1986 British Council Fellowship to carry out research in the British Museum (Natural History), London; Rothschild Post-Doctoral Fellowship (declined); 1989-91 Weizmann Post-Doctoral Fellowship for Scientific Research; 1990 Young Investigator Prize awarded by the American Society of Naturalists in recognition of outstanding and promising research; 1991-94 Alon Fellowship; 2000 Michael Bruno Award for outstanding scholars, awarded by Yad Hanadiv (the Rothschild Foundation). Currently holds research grants from the Israel Science Foundation, Ministry of Agriculture, German-Israeli Foundation for Scientific Research, the BMBF, Bridging the Rift Foundation, Ministry of Science, Yad Hanadiv Foundation.

Author or co-author of over 90 articles published in refereed scientific journals (Ecology, American Naturalist, Annual Review of Ecology and Systematics, Paleobiology, Journal of Archaeological Science, Physiological and Biochemical Zoology, Ecology Letters, and others) and 20 book chapters in the scientific literature.

Member of the Editorial Board of Ecology and Environment: The Israeli Journal of Ecology, Environmental Quality, and Nature Conservation (1993-2000); the Israel Journal of Ecology and Evolution (2006-); the Open Ecology Journal (2008-); Editor-in-Chief, Mammalian Biology (2008-).

Research fields evolutionary ecology, community ecology, global change ecology, conservation biology, and zooarcheology.

Membership in various Committees within Tel Aviv University, e. g. 2001- Steering Committee for Nature Campus, Public Programs, Exhibitions & Education at the National Collections of Natural History, the I. Meier Segals Garden for Zoological Research and the

Botanic Gardens; 2005-2007 Co-chair of the Nature Campus Science Committee, TAU. Services (current and recent years only): 1995- Director, National Collections of Natural History at Tel Aviv University; 2000-2008 Chair, Israel MAB (Man and Biosphere) UN-ESCO committee; 2001-2009 Member, UNESCO World Heritage Committee, Israel; 2001-2006 Advisory committee for the Minister of the Environment's award for volunteers; 2003/2004 Member of the ILANIT 2005 (tri-annual meeting of Israeli Societies for Experimental Biology) Scientific Advisory Committee; 2003-2006 Professional committee for biology teaching in the Ministry of Education, Israel; 2003-2007 Member of the Board of Directors of the Nature and National Parks Protection Authority of Israel (INPA), and Chair of the Science Committee of the Board; 2004-2007 Member of the National Parks and Nature Reserves Council of Israel; 2005-2009 Member of the UNESCO Man and Biosphere (MAB) International Council; 2006-2007 Member of a scientific steering team assembled by the KKL Forest Department for the restoration of the forests in the north of Israel; 2007 Member of a team to provide guidelines to the Israeli government on biodiversity and adaptation to climate change; 2008- Chair of the Board of Directors of the Society for the Protection of Nature in Israel (SPNI); 2009 Member of a committee convened by the National R&D to review the Agricultural Research Organization of the Ministry of Agriculture and Rural Development.

### Dror Etkes

#### "Tuscany" in the West Bank

It is estimated that some 750,000 Palestinians remain living in the West Bank when Israel occupied it during June 1967 war. The vast majority of the remaining population in this time, was rural which was residing in few hundreds of villages and was relying on agriculture as the main source of livelihood. In between the rural communities there were few urban centers as East Jerusalem, Ramallah and Bethlehem in the center, Hebron in the south and Nablus in the north. The West Bank back then was mainly rural area where very limited modern infrastructure was in existence.

Israel's settlements enterprise was initiated few months after the end of the June 1967 war. Today 43 years later, it seems fair to assume that in no other "national project", so many efforts and public resources had been invested. There are sections of the West Bank, which had been so drastically changed that it is literally impossible to recognize what was there before.

Huge settlements, industrial parks, bypass roads and military zones had devastated irreversibly what used to be the rural often hardly touched and well preserved landscape. But the story of the Israeli efforts to shape the West Bank landscape is more complicated: after

all the West Bank had been described as the "cradle of the Jewish nation". It is the place which many Israelis moved to in order to search for the lost biblical past which was hardly in existence within "Green Line" Israel. And this biblical past and landscape ironically enough, had been preserved by the Palestinian population which Israel spend a lot of efforts to eject and disposes.

The lecture will be an attempt to describe the dialectic attitude of the Israeli development of the West Bank. On the one hand: the massive and fast development which meant to set facts on the ground, on the other hand there were also the attempts to preserve or perhaps to reinvent the historic romantic landscape which the early settlement movement looked for.



The term "Tuscany in the West Bank" was invented in the last years in order to describe the qualities of the landscape which had been created in parts of the West Bank where Israeli settlers developed intensive agricultural industry which is based mainly on grapes and olive trees. This type of activity has become during the last years one of main tools which settlers try to expand, often on parcels which up to a decade ago were cultivated by Palestinian peasants who couldn't enter their lands any longer.

CV

Dror Etkes founded and directed the "Settlement Policy Judicial Advocacy Project" in the Israeli human rights NGO, 'Yesh Din' till April 2009. Prior (between 2002 and August 2007) Mr. Etkes has been the Director of Peace Now's settlement Watch program. Widely recognized as the preeminent authority on Israeli settlements and settlers, Mr.



Etkes is cited often in both the Israeli and international media, and has published many dozens of articles and op-eds in the Israeli and international press. He meets regularly with policymakers, diplomats, and journalists, and in November 2003, he testified before the American Senate Foreign Relations Committee's Subcommittee on the Middle East and South Asia regarding the issue of settlements and the peace process.

Today Mr. Etkes is consulting to few Israeli, Palestinian and international NGOs who deal with settlements and land grab related issues, and is conducting his own research regarding Israel's settlement and land policy in the West Bank.

### Eran Feitelson

Environment, sustainability, landscape and water in Israel

Open spaces and landscape figured in Israeli planning since its inception in the Sharon Plan of 1951. However, the concerns focused on the most valued sites. The protection of these sites was formalized in the Nature Reserves and national Parks Law, and later in the national master plan for nature reserves and national parks. In this latter plan landscape reserves were also included. However, these did not mount to a comprehensive view, and did not include any reference to water, which is critical in forming the landscape in semi-arid areas such as Israel. This picture began to change in the 1990s in the national immigration absorption and development master plan (TAMA 31) and the Israel 2020 strategic plan. Within the scope of this latter plan the term of sustainable development was introduced into the Israeli planning discourse. In the past twenty years an integrated comprehensive view of open spaces was formulated in the new Israeli planning doctrine, and two sustainability strategies prepared, the second of this an on-going governmental strategy. Within this scope water policies are now being re-formulated. Interestingly, development pressures, such as induced by large scale immigration and widespread desalination proved to be impetus for advancing sustainability. Yet, there are several clear challenges that still need to be addressed within this scope.

### CV

Eran Feitelson is a Professor at the Hebrew University of Jerusalem. A previous chair of the Department of Geography, he was head of the Federmann School of Public Policy and Government at the Hebrew University of Jerusalem between 2004 and 2009. He holds an MA in Geography and Economics from the Hebrew University of Jerusalem and a Ph.D from the Johns Hopkins University. He has published extensively on environmental policy, environmental planning, and water policy issues. Much of his work in recent years focused on transboundary water issues in the Israeli-Arab context. He has edited or co-edited three books, one of which is a co-edited volume with Marwan Haddad on the management of



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the shared Israeli-Palestinian aquifers with an international perspective. More recently he has worked on the political economy facets of groundwater management within an IWRM context and on the definitions of water needs. He has published over seventy papers in refereed journals and edited volumes. In addition to his academic work Eran Feitelson has participated in several national planning teams in Israel and has been a member of many national committees. He has also served as chair of the Israeli Nature Reserves and National Parks Commission for ten years. In 2009/10 he has been a Visiting Professor in the School of Geography and Environment at the University of Oxford.

Hubertus Fischer

Landscape and environment – The arts

Some preliminary remarks (out of program)

One needs the arts as media of critical reflection and to produce sensibility towards the environment. "Only if men can first learn to look sensuously at the world will they learn to care for it", John Passmore says in "Man's responsibility for nature". But unlike nature, landscape is first of all a product of culture, and the idea of landscape is created in our minds. Since Petrarch literary texts and images testify to the significance of landscape in history; in present time movie pictures, advertising, and virtual sceneries make landscape an ubiquitous phenomenon: sometimes as a wilderness, other times as an idealized space of desire. Yet landscape, with its inherent emotional and symbolic significance, is also the bearer of powerful cultural meanings. It has repeatedly been instrumentalized and misused politically as a claim to dominance and a legitimization of suppression. Art can disguise this 'political landscape', but just so art can make it visible by means of writing, screening, photographing, or by the art of "environments".

The concept of landscape is obviously an invention of the urban culture, contrasting city and countryside. But we should seriously think about whether the 'opposite', as the landscape is being thought of and in which it is mentally firmly rooted, has resulted in a blindness. To be exact, the city has become a blind spot when, in looking at the country, it is forgotten that the city itself has its foundations in a landscape that it burdens, weighs down, and emaciates. Cities have become land-eating machines, while at the same time landscape is still referred to as being the 'beautiful opposite'. Rethinking the concept of city and landscape requires remembering the old one. Thomas Aquinas for example thought about the city in terms of its natural constraints: climate, air, water, land; and he thought of its natural charm as being a vital necessity for the inhabitants and the community. An old image, Ambrogio Lorenzetti's "Allegories of Good and Bad Government" in Siena's Palazzo Pubblico, can serve as a conceptual model for the unity of city and countryside, and one that actually expresses the dissimilarity of the two. In this sense arts can

help to encourage the return of landscape in the urban living space, becoming aware of the dependence of soil, the dependence on relief and water, and to enter into a productive and creative relationship that produces consideration and beauty. It is a misbelief to separate them from one another. In the end, a sensitive view and consultation of the world, of the kind that art promotes, can evoke responsibility for the city and nature.

## CV

Hubertus Fischer taught old German literature at Free University Berlin and Leibniz University Hanover. Guest professor at Cairo University and Adam Mickiewicz University in Poznan. Chairman of the Theodor Fontane Gesellschaft 2002–2010. Cofounder of the Centre of Garden Art and Landscape Architecture at Leibniz University Hannover, and member of the scientific advisory board since 2004. His most recent books are *Königliche Gartenbibliothek Herrenhausen – Eine neue Sicht auf Gärten und ihre Bücher* (2011, with G. Ruppelt and J. Wolschke-Bulmahn, forthcoming); *Reisen in Parks und Gärten – Umrisse einer Rezeptions- und Imaginationsgeschichte* (2011, with S. Thielking and J. Wolschke-Bulmahn, forthcoming); *Fontane und Italien* (2011, with D. Mugnolo, forthcoming); *Natur- und Landschaftswahrnehmung in deutschsprachiger jüdischer und christlicher Literatur der ersten Hälfte des 20. Jahrhunderts* (2010, with J. Matveev and J. Wolschke-Bulmahn); *Theodor Fontane, der "Tunnel", die Revolution* (2009); *Entree aus Schrift und Bild* (2008, with W. Busch and J. Möller); *Gärten und Parks im Leben der jüdischen Bevölkerung nach 1933* (2008, with J. Wolschke-Bulmahn); *Fontane und Polen* (2008, with H. Aust); *Ritter, Schiff und Dame. Mauritius von Craûn: Text und Kontext* (2006). 2010 curator for literature of the exhibition *Wiederkehr der Landschaft/Return of Landscape*, The Akademie der Künste, Berlin.

## Armin Grunwald

Working towards sustainable development in the face of uncertainty and incomplete knowledge – Challenges to planning and technology development

Consideration of strategies for shaping current and future society belongs intrinsically to the Leitbild of sustainable development according to its normative content. Therefore, guidance is necessary and the ultimate aim of sustainability analyses, reflections, deliberations, and assessments. The latter should result, in the last consequence, in knowledge for action, and this knowledge should motivate, empower, and support "real" action. Knowledge in different forms is an essential input to make reasonable and robust decisions about shaping strategies and adequate measures towards sustainable development.

Many of the types of knowledge involved, however, show general attributes of uncertainty. In the field of sustainable development, uncertainties from different areas merge and create a dramatic increase in the importance and relevance of this issue. Working towards

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sustainable development, therefore, is not feasible within a classical planning approach; new concepts for approaching the future are needed. Uncertainties in some sense disturb the options for working towards sustainable development, but also allow for learning over time, for adapting and modifying measures due to the results of monitoring processes, etc. Exploiting the chances offered by this situation requires specific implementation strategies in favour of sustainable development, in particular strategies which are open for adaptation and "online" modification by monitoring the effects of the initial measures. Sustainability policies have to become reflexive more radically than policies in other areas.

In order to analyse this challenge in a transparent way I will put together different lines of thought from planning theory, STS, sustainability science and the humanities and will offer a structured framework for further work in the field of sustainability governance facing non-removable uncertainties. The field of shaping technology with regard to sustainability issues will be taken to identify and illustrate issues of uncertainty and incompleteness of knowledge. In the next step, different types of uncertainties, their origins and their consequences for implementing sustainable development strategies will be discussed by a more conceptual analysis. Finally, I will draw some conclusions for dealing with uncertainties constructively in guiding processes.

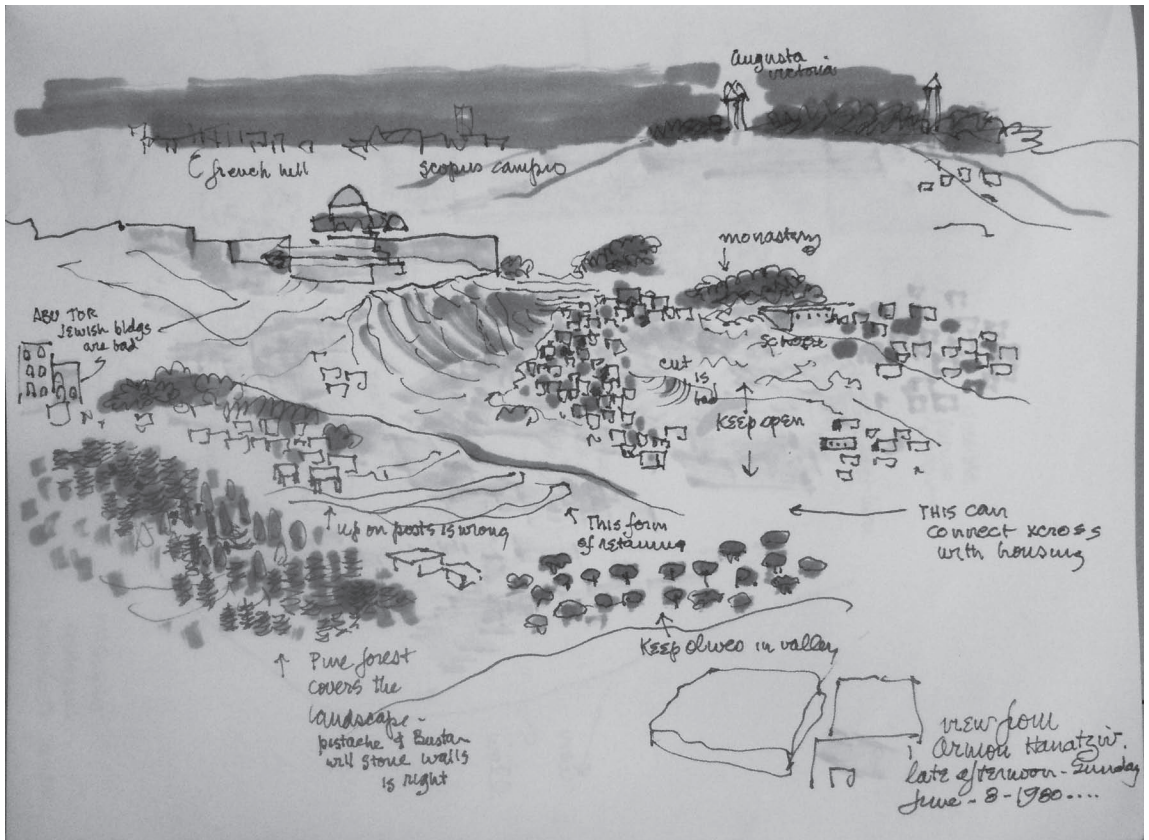
## CV

Armin Grunwald; Professor Dr. rer. nat., studied physics at the universities Münster and Cologne, 1984 diploma, 1987 dissertation on thermal transport processes in semiconductors at Cologne university, 1987–1991 software engineering and systems specialist, studies of mathematics and philosophy at Cologne university, 1991–1995 scientist at the DLR (German Aerospace Center) in the field of technology assessment, 1996 vice director of the European Academy Bad Neuenahr-Ahrweiler, 1998 habilitation at the faculty of social sciences and philosophy at Marburg university with a study on culturalistic planning theory. Since October 1999 director of the institute for Technology Assessment and systems analysis (ITAS) at the research center Karlsruhe and professor at the university of Freiburg. Since 2002 also director of the Office of Technology Assessment at the German Bundestag (TAB). In 2007 move of the university chair to Karlsruhe university. Working areas: theory and methodology of technology assessment, ethics of technology, philosophy of science, theory and practice of sustainable development.

## Kenneth Helphand Tayelet

The tayelet is a distinct Israeli landscape type. It has elements of the Mediterranean corso, urban boulevard, waterfront promenade, and garden belvedere. They are grand terraces

that connect the built environment to its larger context; urban living rooms, meeting grounds where people gather; and they are part of daily life, places where people gather, and visitors are taken. They are what Gordon Cullen called "the line of life," a linear zone in which the forces which characterize a town are concentrated.



Tayelot are also thresholds to look out from and to look back upon. With their view across horizons, cities, and craters, they address the need for a sense of expansiveness, of openness, which is becoming increasingly rare in modern Israel. As viewpoint and belvedere they afford views to the land, to the sea and city. Along the Tel Aviv tayelet are views from the beach towards Jaffa and of the city skyline, and from Jaffa a view across Tel Aviv. In Haifa, there is the vista from the Carmel over the city and across the bay to Acco and the Galilee. At Mitzpe Ramon, the view is to the Machtesh Ramon. In Jerusalem, the view is a panorama from the modern city to the west, across the Old City, Mount Scopus, Mount of Olives, and the desert to the east. Tayelot offer dramatic landscape vistas, but there is also the carefully orchestrated path, the strategically placed bench, shaded enclosure, and the amphitheater in which to sit while listening to the guide. Each of these exemplifies geographer Jay Appleton's formulation of the archetypal ideal location, a place that is both prospect and refuge, a viewpoint allowing one to scan these magnificent scenes with the safety of distance.

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When high enough such views afford maplike overviews, ways to understand complex landscapes, to place everything in perspective. These are places where people point, identify, and learn the landscape. Each tayelet provides passage and respite. In geometric terms think of the mitzpor, a lookout, as a point, which extended becomes the linear tayelet.

This paper surveys tayelot in Israel, but the focus is on Jerusalem, and the 3-kilometer long combined Haas-Sherover-Trotner-Goldman Promenades designed by Lawrence Halprin, Shlomo Aronson and Bruce Levin.

The design is of the city, with a view to its sacred core, yet it is on the cusp of the desert, where green and sand intersect. It is at the intersection of the ancient and contemporary world. Encompassing one slope of Jerusalem's Kidron valley, it is a great amphitheater space, a teatro mundi, where everyone sits facing north towards the walled Old City and east to the desert. The site is at the intersection of where the grand, historic vista laden with emotional, spiritual and political resonance meets the everyday. Adults and children play, residents and visitors stroll, people sip coffee, and everyone monitors the progress of seasons. The paper will look at the significance of the view paying particular attention to Larry Halprin's remarkable drawings and the activity of walking and its role in Israeli culture.

## CV

Kenneth I. Helphand; FASLA, Knight Professor of Landscape Architecture, University of Oregon.

Education: MLA, Harvard University Graduate School of Design, 1972; BA Brandeis University, Waltham, Massachusetts, 1968.

Academic and professional experience: Professor, Department of Landscape Architecture, University of Oregon, 1974-.

Visiting Professor, Technion - Israel Institute of Technology, Haifa, Israel. Multiple occasions 1980-2004.

Chair of Senior Fellows, Garden and Landscape Studies, Dumbarton Oaks, Washington D.C. 2005-.

Landscape Journal, Editor 1994-2002, Contributing Editor 2003-.

Publications (books): *Defiant Gardens: Making Gardens in Wartime*, San Antonio: Trinity University Press, 2006; *Dreaming Gardens: Landscape Architecture and the Making of Modern Israel*. Center for American Places & University of Virginia Press. 2002; *Yard Street Park: The Design of Suburban Open Space*. (co-author Cynthia Girling) New York: John Wiley & Sons Inc., 1994; *Colorado: Visions of an American Landscape*, Ellen Manchester-Photo Editor, Niwot, Colorado: Roberts Rinehart, 1991.

Awards (selected): Teaching awards from the Council of Educators in Landscape Architecture (CELA) and University of Oregon. Research and books awards from Environmental

Design Research Association, American Society of Landscape Architects (ASLA), Foundation for Landscape Studies, Graham Foundation and elected a Fellow of the ASLA and CELA.

Karsten Jørgensen

### Capacity building in landscape architecture in Palestine

This paper describes processes, activities and major achievements for a capacity building project in landscape architecture and spatial planning for Palestine. The program consisted of two separate projects running from 1997 until 2010. The Norwegian Council for Higher Education, Centre for International University Cooperation, financed the first project 1997 – 2002, based on joint initiatives and applications from both universities. The other, running from 2004 – 2010 was initiated, organized and financed bilaterally, between the Faculty of Engineering, Birzeit University (BZU) and the Department of Landscape Architecture and Spatial Planning, the Norwegian University of Life Sciences (UMB). Palestinian and Norwegian taskforces were assigned according to progress and needs under supervision of the Palestinian and Norwegian coordinators.

The overall purpose of the program was to enhance capacities and skills relating to education, research and the conduct of landscape planning. UMB was in charge of a "sandwich" research curriculum, exclusively for Palestinian master and PhD-candidates. The research curriculum has provided key personnel for teaching and research in a new master program: Birzeit University has extended its capacities and in 2008 a master program in landscape architecture was launched and coordinated with the existing bachelor and master programs in planning. This was the first particular achievement of the projects. The second particular achievement is the establishment of a Virtual Reality laboratory at Birzeit by 2010. The VR Lab is designated to be used by planners and decision makers to investigate planning scenarios through the use of advanced visualization technology.

Conferences, seminars and local meetings have been arranged in order to disseminate information on research, policies and planning relating to the Palestinian environment. Among these was an international conference at Birzeit University on "Conservation and Management of Landscape in Conflict Zones" in November 2007. Training in the use of latest technology and dissemination tools has been an important part of such inter-institutional arrangements. Extensive participation with authorities, other universities, NGOs, associations, has been part of the project all the time.

The project has enabled the Palestinian academic community to be better prepared for the planning challenges facing the society in a future nation building phase of Palestinian history.





Military installations affect and dominate the landscapes of Palestine. Israeli watchtower along the bypass road to Qalqilya (photo: Tom Kay, 2006)

## CV

Karsten Jørgensen, (b. 1953) is a professor of landscape architecture at Norwegian University of Life Sciences since 1993, and holds a Dr.Scient.-degree from UMB from 1989 in landscape architecture. He is Founding Editor of JoLA - Journal of Landscape Architecture established 2006. At UMB Karsten Jørgensen has been responsible for teaching history and theory of landscape architecture for a number of years. He has also been responsible for major research and development projects like the NUFU-project PRO 10/97 1997 – 2001 "Development of Master Degree Programme in Landscape Architecture at Birzeit University" (2,5 m.kr) and the follow-up project NUFU 2004 – 2008: Capacity building and regional cooperation in the field of landscape architecture and planning (4,5 M.NOK). He has also been Project manager in "Landscape Plan for Bygdøy Kongsgård" 2004 – 2008 (2,5 M:NOK) and "The Royal Palace Plaza History" 2007-2008 (0,5 M.NOK). Karsten Jørgensen has published regularly in national and international journals and books. His latest book is Contemporary landscape architecture in Norway (Gyldendal Akademisk Forlag, Oslo 2010, 272p (co-author: Vilde Stabel) ISBN 9 788205 403055).

Noga Kadman

Erased and marginalized from space and consciousness: Depopulated Palestinian villages in Israeli tourism and recreation sites

Traveling in Israel, it's almost impossible to avoid piles of stones, ruins, remnants of walls and structures overgrown with almond fig and trees, rolling terraces crumbling with disuse, and long hedges of prickly cactuses. These integral parts of the Israeli landscape are all that remains of Arab communities that existed before the war of 1948.

After the establishment of the state of Israel and the end of the 1948 war, over 400 empty villages remained in Israel; their Palestinian residents became refugees across Israel's borders and Israel did not allow them to return to their homes. Most of these villages were destroyed by Israel during the war or later.

Most of the depopulated Palestinian villages in Israel are located today in open areas and in many of them remains of the village can be seen. With the years, in many of these areas, forests were planted, parks were established, national parks, and nature reserves were declared, and hiking paths were paved. Today, the previous built-up area of almost half of the depopulated Palestinian villages is included within the boundaries of tourism and recreation sites.

Many sites of depopulated villages became accessible to the public this way. Therefore, encounters between Israelis and these villages take place while Israelis travel in the country and visit these sites. This encounter is mediated by the authorities who manage tourist sites – mainly the Jewish National Fund (JNF) and the National Parks Authority (NPA). These two bodies are in charge of tourist sites that contain most of the depopulated village sites in tourist areas.

Based on visits to the 149 villages sites located in tourism areas of JNF and NPA, and on official publications of JNF and NPA, this paper examines whether – and in what way – the JNF and NPA present to the public the depopulated Arab villages that are located within the tourist sites they have established; whether by visiting the place, Israelis can learn about the identity of a village, its former residents, their roots and the circumstances of their depopulation. The findings refer to the information that appear – or absent – in texts of signs and publications of JNF and NPA regarding the depopulated villages.

The research discovered that Israeli tourism authorities ignore most of those Palestinian villages, while marginalizing the rest in the information they give to public, emphasizing the Jewish history of the place. In the minority of cases, when the villages are mentioned, it is done abruptly, while ignoring the villages' history. Many villages are mentioned in the context of "battles legacy" of the 1948 war, either as hostile elements or as occupation



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destinations, but their depopulation circumstances are almost always silenced. Another form of reference to the villages' ruins is as part of nature – as a-historical sites in the landscape, such as rivers and springs, or as a signpost in a hiking trail. War and depopulation that cut the existence of these villages are not mentioned in this context. In general, referring to structures and orchards is more common than reference to the village and its people, and at times can be found without mentioning the latter, who used those houses and tended the fruit orchards.

The practices of touristic signing and information distribution in sites that used to be Arab villages, can be seen as another arena – a symbolic one – in the Israeli-Palestinian conflict. The marginalization of the depopulated Arab villages in tourist sites in Israel can be seen as a victory of Israel in this arena, that was enabled by and followed the military victory of Israel in 1948. This marginalization can be seen also as a reflection of the power relations in Israel, also created in 1948. The result is portraying an overall picture of a Jewish country, with very minor Arab heritage, history and geography.

## CV

Noga Kadman; September 2004 – June 2005 University of Oregon, Eugene, Oregon – Graduate studies in Geography, with focus on political, social and cultural geography and including working GIS and cartography software. 2000 – 2003 Goteborg University, Sweden – Master degree in Peace and Development Studies, with special focus on the Israeli-Palestinian Conflict. Conducted in Israel as a joint program for Israeli, Palestinian and European students. Subject of thesis (passed with distinction): The marginalization of depopulated Palestinian villages in Israel. The thesis was published recently as a book in Hebrew by November Books publishing house.

1990 – 1994 The Hebrew University, Jerusalem, Israel – B.A. in Psychology.

## Employment

2008 – , Gisha – legal Center for Freedom of Movement – Researcher and reports writer; 2007 Zochrot – translator and editor; 2006 Mapa Internet Guide – Content Editor; September 2004 – June 2005, Department of Geography, University of Oregon – Teaching Assistant; December 2003 – August 2004, Negishut: Access-Israel – Accessibility surveyor; April 1998 – May 2001, B'Tselem, the Israeli Information Center for Human Rights in the Occupied Territories – Data Coordination and Fieldwork Director; March 1995 – March 1998, B'Tselem – Researcher; August 1994 – October 1995, Channel 33, Israeli Broadcasting Authority – Researcher.

## Selected Publications

"Roots Tourism – Whose Roots? The Marginalization of Palestinian Heritage Sites in Official Israeli Tourism Sites", *Teoros* (2010): 29(1): 55-66).

Who Turned Out the Lights in Gaza? Gisha (2010).

Red Lines Crossed – Destruction of Gaza's Infrastructure, Gisha (2009).

Rafah Crossing: Who holds the keys?, Gisha (2009).

Erased from Space and Consciousness: Depopulated Palestinian Villages in the Israeli-Zionist Discourse, November Books (2008, in Hebrew).

Families Torn Apart: Separation of Palestinian families in the Occupied Territories, B'Tselem (1999).

Rassem Khamaisi

Landscape architecture between legislation and tradition

Creation or formation of the landscape architecture is part of nature and human processes and activities, were synergic and dialectic integration between them are part of producing landscape. This landscape architecture shaped and developed according to human involvements and evolvement creates a change in the landscape. The involvements and evolvement based on formal legislation are imposed from up to down by using official planning and hegemonic governmental powers, while others are developed according to an organic and informal process based on habits and customary laws of the community, that produce a landscape which presents the traditions and the cultural heritage of the people living in the landscape and include the vernacular architecture. The shaping of the landscape is affected by the geo-political, socio-culture and nature of relation between the communities living in the landscape. The conflict over shaping the landscape, which includes preservation or transformation, is part of the conflict and domination of state legislation in relation to the community traditions.

Most of the notions, concepts, mechanisms and tools of defining cultural landscape heritages along with many other ideologies were produced in western culture and transferred or exported to other 'traditional' communities as part of western cultural colonial domination and hegemony. These ideologies were taken by local intellectuals and experts, and were in some cases adapted explicitly and implicitly with little consideration to situations of conflict, differences and local organic culture. This creates gaps between transferred terms, concepts and notions which are produced as part of one culture and consumed by other cultures; in an asymmetrical power relation particularly, creating alienations and rhetoric use to imported notions, concepts ideas and mechanisms. Local communities do not adapt and internalize the transferred ideologies, and in some cases they tend to cope or resist them. The context of ethno-national and geo-political rooted and deep conflict has direct influence on the discourse and content in defining landscape heritage and means to preserve and protect it.

The aims of the presentation is to conduct a critical discussion over the role of state

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legislation system and institutional formal spatial planning on shaping the landscape architecture by analyzing national, regional and local authorized plans. On the other hand the presentation will display the role of informal, organic traditional habits' and customary laws' systems for shaping tradition landscape and vernacular architecture. The conflict between the two systems is visual in space and place, which could change the denial and duality to recognition diversity, continuity, integration and harmony.

## CV

Prof. Rassem Khamaisi is an Associate Professor in the Department of Geography and Environmental Studies at the University of Haifa and Senior Research Fellow at the Van Leer Jerusalem Institute. At Van Leer he heads the project (and is editor of) the "Book of Arab Society". He is also a senior researcher and planner at The International Peace and Cooperation Center IPCC, East Jerusalem. Khamaisi is an urban and regional planner and geographer specializing in urban and rural geography and planning, urbanization, local government administration and public participation. A strong focus of his efforts is towards geography and planning among the Arabs in Israel and the Palestinians in the Palestinian territory and Jerusalem. He is a specialist on public administration, public participation and urban management. Khamaisi has published widely on urbanization and planning issues among the Arabs and Palestinians. He publishes in three languages in local and international journals (English, Hebrew and Arabic).

## Kaspar Klaffke

Striking a balance between singularity and internationality in urban green space policy – Hanover as an example

All cities are subject to the influence of global conditions and trends. This results in them having similar problems, in attempts to find similar solutions and in demands for internationally accepted standards. But as a consequence, cities can lose their singular character and become interchangeable.

The inhabitants and representatives of a particular city, however, want to live in a place with an unmistakable character, one that has its own unique history and appearance. But a town that resolutely acts on the principle of protecting its unique character is in danger of being labelled "antiquated".

Every city has its own particular geographical situation. In general, a town's open space system has to be oriented towards these topographical and climatic conditions rather than its housing areas and traffic routes. Therefore a town's Green Space Policy, as part of its envi-

ronmental policy, is a suitable instrument for preserving and highlighting a city's singularity. The city of Hanover has consciously been pursuing a green space policy for more than one hundred years, and the municipal authorities have attempted to cultivate a very special system of cultural landscapes, town forests, historic and modern public parks, green cemeteries, sports and playgrounds and private gardens. But at the same time Hanover is very keen to keep abreast of international developments and to observe how other cities value their own open spaces, in order to recognize opportunities for introducing new stimuli and thereby strike a balance between singularity und internationality in shaping its own green space policy.



Open air concert in the Georgengarten

## CV

Kaspar Klaffke; born 1937 in Berlin. 1957 – 1959 gardener; 1959 – 1969 studies of landscape architecture and work as a scientist in regional planning (dissertation about regional school planning) at Hanover University; 1969 – 1981 town planner and head of the Green Space Division of the City of Brunswick (Braunschweig); 1982 – 2002 head of the Green Space Division of the City of Hanover (Hannover); 2002 retirement.

1988 – 1992 Chairman of the German Association of Municipal Green Space Administration (Gartenamtsleiterkonferenz – GALK); 2002 – 2008 President of the German Society

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of Garden Art and Landscape Culture (Deutsche Gesellschaft für Gartenkunst und Landschaftskultur – DGGL).

Member of Academy of Town and Regional Planning (Akademie für Städtebau und Landesplanung); member of International Federation of Parks and Recreation Administration (ifpra) – for several years German Commissioner; honorary professor at Leibniz University of Hanover. Member of the Advisory Board of the Centre of Garden Art and Landscape Architecture of Leibniz University Hanover (Zentrum für Gartenkunst und Landschaftsarchitektur, CGL, der Leibniz Universität Hannover).

Ziva Kolodney

The politics of Haifa's memoryscape

Haifa's 'Memorial Garden' is a main urban open space resides at the heart of the city municipal centre. Along with concrete and imagery memory landscape (memoryscape) practices of street (re) naming and war memorials construction after the 1948 war, the 'Memorial Garden' design and layout attempt to reassemble a recollection of the local/national Jewish independent war and tell its official story. Similarly, 'The Treasury Garden', built during the 1990th on the remains of Haifa's demolished Old Town, in the heart of the city newly developed Government Centre, is an urban official construct. However, inspired by the Oslo Accords at that time, its plan and details conceals the chronicle of the Old Town's Palestinians inhabitants.

Against these memoryscape strategies stand acts of the 'Zochrot' ('remembering') group. It reveals a different story of Haifa's 1948 events (the Nakba) within the urban public realm. 'Zochrot' actions of pro-1948 streets (re) naming and Palestinian narrative oriented walks in former Arab city quarters, is another way to witness the City history and share its memories.

Both memoryscape performances raise questions about the power of the urban landscape to frame and construct memory and give it meaning. Their different ways of reframing a sense of belonging expose the interplay between diachronic and synchronic processes of history and memory.

The memoryscape practices are examined mutually, as a process of calculated decision of landscape production "from above", and as an everyday experience "from below" of the urban landscape routine. Such exploration of the urban landscape presents a dialectic tension between landscape perception as a collective production and as familiar everyday phenomena. Both practices emphasize the landscape's unique role as an instrument of

memory and reconciliation and stress its importance as a political and cultural construct in the making of the cityscape. Assisted by de Certeau's (1984) distinction between the meta-level practices of the city and the intimacy of the individual's relationship with place, and by Andreas Huyssen (2003) study of the urban memory-building practices, I wish to examine the ethno-cultural phenomenon of the memoryscape as evidence of negotiations between advocates of history and memory, asking: Which and whose memory is included, excluded, enriched or deprived in the cityscape?

#### CV

Ziva Kolodney is a landscape architect and urbanist, active both in the professional and academic fields. She is an adjunct lecturer at the Technion, where she teaches urban landscape theory and design. Ziva holds a Ph.D. and Master from the Technion and B.A. in geography from Tel Aviv University. Her professional work focuses on cultural and historical aspects of urban landscape policy planning. Her ongoing research and many academic publications deal with the 'politics of the landscape', especially on ethno-nationally contested cityscapes.

#### Thomas Kluge

Water harvesting, water re-use and decentralization as elements of integrated water- and landscape-management

Water in its different forms, its distribution and dynamics are core elements for the shaping of landscapes. Therefore, decreasing pressures and stabilisation, but may be also the development of a solid water budget of landscapes are central. Potential elements in this context are Water Retention, Water Re-use and Water Recharge. Rainwater Harvesting is for instance an essential factor, despite high rainfall variability (rural as well as urban).

The already existing high water re-use potential in Israel could be raised if local (semi-, de-central) grey-water cycles are introduced in urban sites. Additionally, there are potentials to accumulate groundwater of the city surrounding. All these activities result in decreasing pressures on the landscape water budget and increase the buffer function of the water in the landscape. An integrated management of fresh water and waste water, but also of the interface urban/rural are important preconditions for good water governance.

#### CV

Thomas Kluge, Dr., is a co-founder of Institute for Social-Ecological Research (ISOE) and member of the executive board. He is part of the research unit "Water Resources and Land Use". Thomas Kluge has studied law and sociology at the Goethe University, Frankfurt/Main and received his doctorate there in 1984 for his thesis on "Society, Technology, Na-



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ture - A Life-Philosophical Critique of Technology and Society." After post-doctoral work, he received, in 1999, the title of "Privatdozent" (privat lecturer) from the University of Kassel, with a thesis on "Water and Society. From Hydraulic Machinery to Sustainable Development." Since his post-doctoral qualification he has taught at the University of Kassel.

Focus of research

- Water research
- Environmental planning
- Regional sustainability.

Gerd Michelsen

(Higher) Education for sustainable development

When we discuss policy instruments in the context of sustainable development, we must not only think of the so-called "hard tools" such as prohibitions and requirements, but we are also obliged to reflect on the "soft instruments" such as commitment and education. This is because sustainable development will be realized only if in the minds of people something will be changed. When we think of the university in this context, we have to reflect what it means to integrate "sustainability" into education, in this case, for landscape architecture, landscape planning or horticulture.

At the UNESCO World Conference on Education for Sustainable Development in Bonn in the spring of 2009, the "Bonn Declaration" was adopted which, inter alia, states: "Education for sustainable development is setting a new direction for education and learning for all. It is based on values, principles and practices necessary to respond effectively to current and future challenges." This refers not only to general education and vocational institutions, but also asks the universities to renew their study programs in the context of sustainable development and to think about innovations in teaching.

This paper describes the challenges faced by the universities today and what consequences they have to take against the backdrop of the current non-sustainable development. These considerations are further illustrated with an example of a university that consistently tries to integrate the principles of sustainable development in their various areas of responsibility.

CV

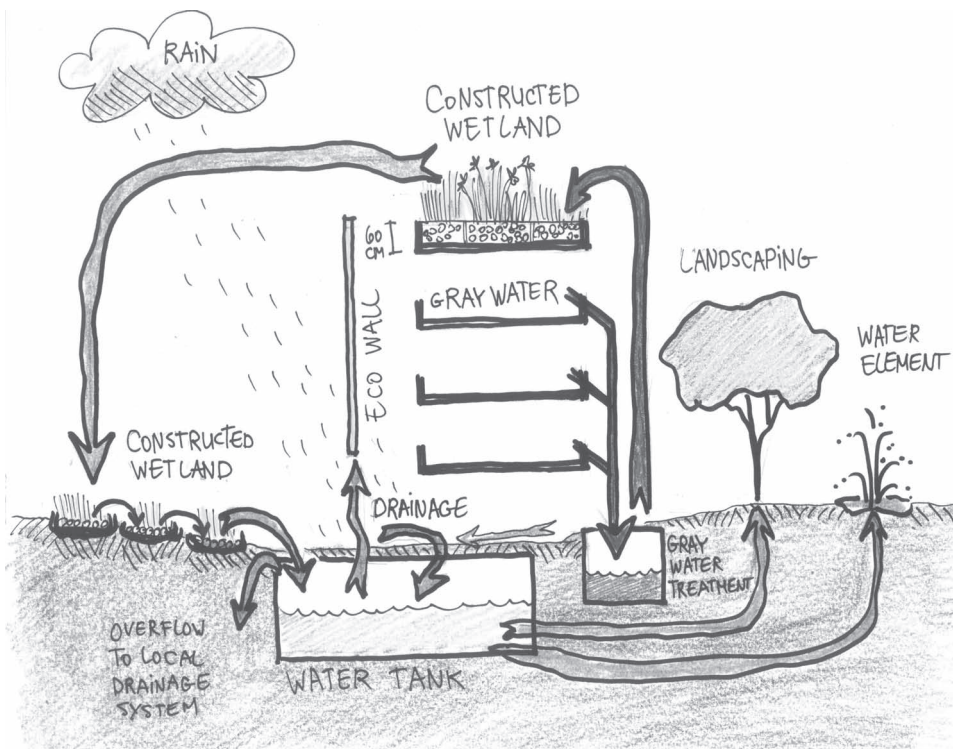
Gerd Michelsen, Prof. Dr., born 1948; he studied economics in Freiburg i.Br.; PhD in economics and *venia legendi* in adult education. Since 1995 Professor for ecology, esp. environmental communication at Leuphana Lüneburg University, Institute for Sustainability and

Environmental Communication; 1998 B.A.U.M. Scientific Award; UNESCO Chair "Higher Education for Sustainable Development".

Arie Nesher

The impact of green building technologies on landscape architecture

The current strategy to reduce global warming by lowering carbon dioxide emissions has made it necessary for the building industry to develop new technologies for meeting this goal. These technologies are related to the concept of zero carbon building that focuses mainly on the energy aspect. This new challenge for building construction has had a significant impact on the design process for both the structure and its surroundings. Building and landscape architects now need to work together from the inception of the design if they are to meet the goal of zero carbon emission. For example, if water in the building has to be recycled and used for irrigating the landscape, as well as creating a green roof for insulation and using vegetation as air filters, these technologies will impact on the designs created by the architect and landscaper who are working together to create one system. The case study for this presentation will be the new Porter School of Environmental Studies LEED Platinum Green Building.



Water Scheme



## CV

Dr. Arie Nesher, Professional Director of the Porter School of Environmental Studies, is an architect and city planner. He received his B.Arch. from the Pratt Institute, M.Arch., M.C.P (City Planning), and Ph.D. in City and Regional Planning from the University of Pennsylvania. He served as the Chief Architect of the National Project Renewal for the State of Israel and the Jewish Agency, and as consultant to the Mayor's office in Tel Aviv for urban development and rehabilitation. He also served as the Chief Architect of the Israel Ministry of Housing and Construction. In his architectural practice in Israel and the United States, his projects have included design of public facilities, commercial and office space, residential development and rehabilitation, industrial parks and environmental initiatives. He has taught courses on environmental planning, urban renewal and the history of modern architecture.

## Sarah Ozacky-Lazar

Sarah Ozacky-Lazar is chair of the session "Sustainable development – How it affects planning and technology".

## CV

Dr. Sarah Ozacky-Lazar got her BA in Arabic language and literature and Middle Eastern History from the Hebrew University in Jerusalem and her MA and PhD from Haifa University, in Middle Eastern History. Her thesis dealt with the relationship between the state of Israel and its Arab citizens in the first decade 1948-1958. She also holds an MA in Hebrew and comparative literature from Haifa University. Currently she is a research fellow at The Van Leer Jerusalem Institute where she leads the Forum for Environment and Regional Sustainability that runs joint research and field environmental projects done by Palestinians, Jordanians and Israelis.

For several years (2004-2009) she has served as a consultant for "The Citizens' Accord Forum" in Jerusalem. Between 2003- 2005 she was a fellow researcher at the Center for Strategic Analysis and Policy Studies at the Hebrew University, Jerusalem as part of an international team studying and writing on women in the Muslim world and their access to civil society, democratization and equity.

Between 1998-2004 she served as the co-director of the Jewish-Arab Center for Peace at Givat Haviva, where she had lectured and done research for the previous 10 years. Under her leadership the Center won the UNESCO Prize for Peace Education in 2001. During those years she conducted numerous activities for Palestinians and Israelis from all walks of life and had lectured here and abroad on the relations between the two peoples and on the peace process.

Dr. Ozacky-Lazar taught history of the Middle East at several universities in Israel and in the US, she has written and published extensively on issues related to the Palestinians in Israel, peace education and the Middle East, as well as the Jewish fighting in WW2.

Dr. Ozacky-Lazar is a member of the Steering committee of the Israeli-Palestinian Peace NGOs Forum; a member of the Board of New Israel Fund, an organization which promotes social change, civil rights, and civil equality in Israel; and a member of the Board of Green-peace Med. She lives in Kibbutz Ramot Menashe in Northern Israel with her husband and 2 children.

### Naftali Rothenberg

Naftali Rothenberg is chair of the session "Mentalities and the shaping of the landscape".

#### CV

Rabbi Professor Dr. Naftali Rothenberg is a senior research fellow at the Van Leer Jerusalem Institute (since 1994), where he is Jewish Culture and Identity chair and editor of *Identities, Journal for Jewish Culture & Identity*. He also serves as the Rabbi and spiritual leader of Har Adar, a Jerusalem suburb town, where he resides with his family.

His main fields of research are: The wisdom of love; Environmental philosophy; Political Philosophy; Philosophy of Halakha; Culture of peace. He has published numerous articles and 11 books on philosophy, Jewish thought, and Jewish Law. His most recent books are *The Wisdom of Love—Man, Woman & God in Jewish Canonical Literature*, Academic Studies Press, Boston 2009 and *Rabbi in the New World: The Influence of Rabbi J. B. Soloveitchik on Culture, Education and Jewish Thought*, (with Avinoam Rosenak) Magnes Hebrew University Press and the VLJI 2011.

### Ayman Salah

Production of native spices and herbs in arable fields as an economically meaningful strategy for soil conservation

Soil erosion and declining soil quality are a serious threat to agricultural sustainability worldwide. These processes are especially severe in semiarid and arid regions, which are usually inhabited by poor populations depending mainly on rain fed agriculture for their livelihood. It is well-known, that a permanent vegetation cover may help to reduce surface runoff and soil erosion and hereby allows to maintain soil fertility. However, the applica-

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tion of a permanent vegetation cover on fields of annual crops is usually not an option for the farmer as the covered area is lost as production area.

In this study an agricultural technique was developed on arable annual production fields, which intends to compromise the necessities for soil conservation with the economic needs of the farmer. The developed technique is a multi-species system using strips of useful native perennial plants (spices, medicinal plants, food) as intercrops. These strips were expected to reduce unproductive water-loss by surface runoff and consequently assumed to reduce soil erosion. The major advantage of that system is that the perennial plants introduced can be sold on the local markets. Therefore, the farmer faces no loss of productive area. He rather diversifies his production.

To test whether soil and water losses can be controlled by applying the described system, a large field experiment was conducted in a semiarid region of the West-bank [Al-Khalil district]. Two research sites were selected along an aridity gradient (ranging from approx. 400 mm to approx. 600 mm mean annual precipitation). For two consecutive growth periods soil erosion, soil fertility parameters (soil organic matter content and microbial activity), crop production and farmers income were assessed on fields with and without the described intercropping.

The results of the study showed that intercropping with native perennial plants strongly reduced unproductive water loss by 34%–89% and soil loss by 45%–94%. Additionally, soil organic matter content and soil microbial activity were positively affected by the intercropping. The observed beneficial effects of intercrops proofed not to be species-specific. Taking into account, that approx. 10% of the productive area in the intercropped fields was used to grow native plants with 24% less plant population of the annual crops, only a minimal insignificant negative effects on the yield of the annual crops (5%–18%) was detected in the intercropping experiments during the season of normal received rainfall. Higher percentages (20%–35%) may be lost when the received rainfall is highly decreased. However, the lower income from the annual crop in intercropped fields was always compensated by the income gained from marketing the produced native plants. It needs to be highlighted that during a year of severe draught (2004/5) farmers income was almost entirely based on the yield gained from the intercrops (which were able to cope with the draught), while the annual crops failed almost entirely to produce.

The fact that the positive influence of intercropping on runoff and erosion reduction was more pronounced at the drier end of the studied gradient allows the conclusion, that intercropping with native perennial plants under the given climatic conditions is a suitable technique to allow sustainable agriculture in semiarid regions and that it may not lose this beneficial effects under the expected global climatic change.



Field experiment

## CV

Ayman Moh'd Atieh Abdel Hamid Salah; date of birth: March 3, 1966 in Kuwait.

## Education

1984 The general Secondary Education Certificate Examination (Tawjehi), Hebron;  
1984–1989 Bachelor Degree (B.Sc.) in Biology/Microbiology, College Of Science, Baghdad University, Iraq; 1996–1998 Master's Degree (M.Sc.) in Biological Sciences, An-Najah National University, Nablus, Palestine, Thesis: Ecology of Hymexazol-Insensitive Pythium Species in field Soils. Supervisor: Prof. Dr. Moh'd Saleem Ali-Shtayeh.  
2004–2008 Ph.D. degree (Dr.-Ing.) in Environmental Planning, Department of Environmental Planning, Faculty for Architecture and Landscape Sciences, Hannover University, Germany; dissertation title: "Intercropping annual fields with perennial plants – A strategy to reduce land degradation in semi-arid regions", Supervisor: Prof. Dr. Ruediger Prasse.

## Professional Experience

2005–date, Part time Assistant Prof, Faculty of Applied Sciences, Palestine Polytechnic University, Hebron, Palestine.

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2004–date, Part time Academic instructor, Quds Open University, Hebron.  
2009–2010, Part time Lecturer, Faculty of Agriculture, Hebron University, Hebron, Palestine.  
2003–2008, Researcher, GLOWA Jordan River 2 projet – Aquds University, and Ph.D. student in Hannover University, Germany.  
1990–2003, Laboratory technician, Hebron University, Palestine.  
1997–1998, Researcher in the field of Ecology (Fungal Ecology) during the MS.c. study.

Deborah F. Shmueli

Environmental justice and what it means in the Israeli context

Environmental justice is an ideal to which modern, democratic societies aspire, and towards which government officials and planners purport to strive. Comparable to Abraham Maslow's 'self-actualization' in the hierarchy of human needs, it is at the pinnacle of desired outcomes for environmental issues and conflict resolution. As the bases for human needs range from survival through security, social acceptance and self-esteem before reaching self-actualization, environmental issues are dependent on survival and security, as well as economic well-being and established patterns and local norms before 'justice' becomes the prime consideration.

The ideal of environmental justice is a far reach for Israel, a country of severely limited land area, an over-riding concern with security and a significant minority population. Nevertheless it is urgent that policy makers take steps in that direction for both the health of the nation and moral rightness. Many environmentalists and social activists have adopted the term 'environmental justice' without a clear characterization of what that implies in the Israeli setting. The country faces numerous categories of environmental threats which need to be addressed by vigorous legislative and civic environmental protection actions, but do not necessarily raise issues of environmental justice and equity.

After a brief survey of theoretical approaches and methodological issues related to environmental justice, this article offers an operative definition and theory which seems appropriate to the Israeli situation. This theory of environmental justice is applied to the case study of the Arab Galilee town of Sachnin and the policy implications for adopting this approach are explored.

CV

Deborah Shmueli; Associate Professor and head of the Department of Geography and Environmental Studies at the University of Haifa. She is a planner specializing in environmental policy issues related to water, land use, transportation and solid waste. A strong focus of her efforts is towards environmental and public sector conflict management and



community and institutional capacity building. Examples include targeting consensus-based conflict management capacity within communities, NGO organizations, local governments, and district and national Ministries. She has published numerous articles on issues related to planning, conflict management and justice issues. She received her Ph.D. in Architecture and Urban Planning (1992) at the Technion, Israel Institute of Technology, and her M.C.P. and B.S. in Urban Planning from the MIT (1980).

### Christiane Sörensen

#### Topographic thinking and designing

The basis of the following investigation is a research and design method called "topographic thinking and designing". It defines itself as an integration of diverse aesthetic practices in space. The act of topographic thinking and designing requires the interaction with dynamic processes in space and time as well as the awareness of complex interrelations in space.

Topography as a term refers to the description of a place or the art of memorizing and storing its characteristics. Viewed topographically, every cultural landscape appears as an archive of experiences and concepts that reflect the handling of sites and open space.

In the following I will present a few examples of this method and way of proceeding from the planning in Israel (and beyond).

The first project was asked for a case study (within a student research project) for the former garbage hill in Haifa. Where I spent a visiting professorship at the Technion in 2004. It became an interesting experience; students and I came in touch with a paradoxical space and with an intercultural phenomenon. The location is a typical blind spot in an in-between city topography. We studied a 'waiting' land and found it to be a source of unexpected qualities. The study provoked the general issue of open space resources, or simply the question who owns the land?

The image of this wasteland corresponds to that of a desert and has a high aesthetic quality. Accepting the reality of the site could be the initiation for the cultural process of transforming meanings. The main focus concentrates on the category of the 'site' in between spatial reality and imaginary mental topographies.

"A design is similar to a net which the mind throws over the circumstances to change them. By realizing designs, values will come true and reality experiences its meaning (Vilem Flusser)."



Non place: garbage dump

## CV

Christiane Sörensen; since 2006 Prof. Christiane Sörensen has a Professorship at the HafenCity University in Hamburg. She founded in 2003 the research and teaching lab which is called Topographic Thinking and Designing at the University of Fine Arts, Hamburg. In the period from 1989 to 2005 she possessed here a Professorship and was the Head of Garden and Landscape Planning, Department of Architecture. Beside this Professorships she had in 2003 and 2004 a Lady-Davis-Professorship at the Technion Haifa in Israel. Before Prof. Sörensen worked three years as President of the Hamburg City Park Association, she represented several years the Head of the Department of Landscape Planning at the state Ministry of Urban Planning. In 2010 the inner city concept was published with her authorship. Her current scientific and research work lies on the project Klimzug-Nord. This project deals with sustainable adjustments in landscape and urban design to climate changes and follows an interdisciplinary approach.

Since 2009 Prof. Sörensen is also involved in an international cooperation with Prof. Iris Aravot. In this project called Networks of Mobilities and Narratives, the Enhancing Identity and Life-World in In-Between Cities ( PLIC ) are being researched.

In addition to that Mrs. Sörensen leads successfully an international and national working Landscapearchitecture Office located in Zuerich, Suisse and Hamburg, Germany. A current design project called "Seven", is dealing with conversion of a former Heat and Power station located in Munich. That project results from an earlier first prized awarded competition.

James L. Wescoat, Jr.

Water-conserving design in the landscapes of Abraham: An early exploration

It is an honor to be invited to the Van Leer—Hannover conference on Environmental Policy and Landscape Architecture, and to be included in the session on "The Making of Modern Israel." While I have studied water development and irrigation systems in Israel and the Middle East from a distance over the years, this is my first opportunity to visit in person. My research to date has concentrated on arid regions of North America and South Asia, with an emphasis on historical and contemporary water systems of Indo-Islamic culture. While tempted to offer a comparative perspective on these regions and the Middle East, I questioned what they could contribute to understanding the making of modern Israel. Indeed, the western U.S. has had the most to learn, borrowing both from the early 20th-century canal irrigation of India and late-20th century drip irrigation systems of Israel.

I have thus chosen to offer an initial exploratory, experimental, essay of a cultural nature that reflects upon a limited set of texts and traditions related to what might be called "the landscapes of Abraham" and their relevance for landscape architecture and environmental policy, as abstracted below.

The paper begins with a model of water-conserving design in landscape architecture and environmental planning, a model I developed at Indo-Islamic sites in India and Pakistan, which I believe has wider application. The model includes the conservation of 1) infrastructure, 2) livelihoods, 3) experience, and 4) meaning—along with 5) the core conservation aim of water use and reuse. Up till now I have applied this model in areas of South Asia and North America, with an emphasis on the conservation of waterworks, water resources, water experience, and water-related livelihoods -- that is, with largely material and aesthetic aspects of water in environmental planning, policy, and design. I have explored the deeper cultural and religious meanings associated with water less fully to date.

The second section of the paper focuses on a limited selection of texts on water meaning, sacred to many of the citizens of modern Israel, the wider Middle East, and wherever Jews, Christians, and Muslims live in what might be called "the landscapes of Abraham." I have purposely limited these source materials to early sections of the first book of the Torah (Bereshit), Bible (Genesis), and related passages from Shari`a sources in Islam (mainly the



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Qur'an and hadiths), that is, to the lifetime of Abraham himself (Genesis 12–26). The Abrahamic water events include: Lot's fateful selection of the well-watered Jordan River valley; Hagar and Ishmael's wandering and relief at wells in the wilderness; water hospitality and virtue as exemplified by Rebekah's provision of water for Abraham's emissary and his animals; and Abraham and Isaac's construction of wells near the wadi of Gerar, culminating at Rehoboth and Shibah.

This selection foregoes the temptation to compare the earlier water-related accounts of creation and the flood. It omits later wisdom texts that have profound significance for decision-making of all types including landscape design and water policy. It neglects Psalms and Suras that thirst for water and give thanks for God's beneficence. And it only mentions marvels such as the conversion accounts some say mystical encounter across the palace-floor polished like water between Solomon and the Queen of Sheba. Those topics will have to wait, or be set aside, depending upon advice from colleagues at this symposium.

Instead, this paper aims to renew lines of reflection on the theory and practice of landscape architecture and environmental policy in the diverse lands and landscapes of Abraham, and in so doing to raise questions that help design new water-conserving plans and policy options for thirsty societies in arid regions.

## CV

James L. Wescoat Jr.; Aga Khan Professor, Architecture, School of Architecture and Planning, Massachusetts Institute of Technology.

My research concentrates on water systems in South Asia and the US, from the site to the international river basin scales. These interests began with work as a landscape architect in the semi-arid canyonlands of Colorado and hyper-arid cities of the Middle East, which led to graduate research in water resource geography at the University of Chicago. At the site scale, I focus on historical waterworks of Indo-Islamic gardens and cities, including a Smithsonian Institution project on Mughal gardens in Pakistan, and waterworks conservation in Agra, Delhi, and Nagaur, India. At the regional scale, my work has addressed water policy issues in the Colorado, Indus, Ganges, and Great Lakes basins. Current work includes three projects on water-conserving and disaster resilient design in the Indus basin. Publications relevant to this conference include *Mughal Gardens* which were edited with Joachim Wolschke-Bulmahn; *Water for Life: Water Management and Environmental Policy* with geographer Gilbert F. White; *Political Economies of Landscape Change: Places of Integrative Power* edited with Douglas Johnston; and essays in *Sustainable Design in Arid Climates*, published by the Aga Khan Trust for Culture and Dumbarton Oaks.

Ulrich Witte

## Activities of the Deutsche Bundesstiftung Umwelt DBU

The Deutsche Bundesstiftung Umwelt DBU, established in 1991, promotes innovative projects of environmental protection and nature conservation with a focus on Germany. The funding is made in the areas of environmental technology, environmental research, conservation, environmental communication and cultural heritage protection. With a total of about 7,800 funded projects and grants of approximately € 50 million per year, the DBU is the largest environmental foundation of Europe.

The focus of international promotion, which accounts for around 5% of the project activities, is clearly the member countries of the European Union in Central and Eastern Europe. In addition, the foundation supports projects around the world in very particular cases and in this context even some individual projects in the Middle East have been supported.



Aerial view, Deutsche Bundesstiftung Umwelt (DBU)

The article presents the basic principles of the Deutsche Bundesstiftung Umwelt and its international promotion strategy, furthermore several current projects in the fields of landscape planning and landscape architecture, in which communication and information play a key role. Topics include among others the preservation of historic landscapes, citizen participation in planning processes, use of design software, landscape protection, area networking and dealing with archaeological sites. Presented are also three landscape-

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related projects of the DBU in Israel, Lebanon and Cyprus, which are of central importance regarding the environmental protection and nature conservation objectives inner peace and reconciliation.

## CV

Ulrich Witte, born January 29, 1954 in Sögel (Germany), rendered his civilian service in Hamburg from 1973-74, subsequent to the German school leaving examination (Abitur) in 1972. Studies at the University of Münster from 1974-79 in the subjects of German philology and social sciences completed he with the First State Examination for teachers at secondary schools. He earned a doctorate in German philology in 1981 in the field of the history of the German language. The following teacher training at the Max-Planck-Gymnasium in Dortmund from 1983-84 was concluded with the Second State Examination.

From 1985-91 Ulrich Witte worked as an expert on educational questions at the Catholic Academy Ludwig Windthorst House in Lingen, focusing on environment, school and politics; and in addition he took over the management of the Ludwig Windthorst Foundation in 1987.

In 1991, Ulrich Witte joined the newly founded Deutsche Bundesstiftung Umwelt (German Federal Environmental Foundation) as head of the unit environmental education. From 1992-2005 he was deputy head of the department of environmental communication and also coordinates the international contacts of the foundation since 1997. Since 2005, Ulrich Witte is head of the department of environmental communication and cultural assets. He represents the Deutsche Bundesstiftung Umwelt in numerous advisory boards and committees at national and international levels, including the German National Committee of the UN Decade of Education for Sustainable Development.

## Joachim Wolschke-Bulmahn

Religions and ideas about environmentalism: Some historical and actual observations

In 1932 the author Siegfried Lichtenstaedter (1865-1942) published his ideas about "Naturschutz und Judentum. Ein vernachlässigtes Kapitel jüdischer Sittenlehre" (Nature preservation and Jewry. A neglected chapter of Jewish ethics). In his essay he discussed, e.g., the question which position the modern Jews should take with regard to nature preservation according to the spirit of their religion. Five years later, in 1937, Hans Schwenkel (1886-1957), one of the leading German preservationists during National Socialism, head of the nature preservation department in the state of Württemberg, slandered Jewry in the journal *Naturschutz* it would not hold the idea of nature preservation: "Nach dem ersten Buch Mose kennt auch der Jude keinen Naturschutz, denn Gott gibt den Kindern Is-

raels alle Pflanzen und alle Tiere, 'alles was da kreucht und fleucht' zur Speise" (According to the first book of Mose Jewry does not know the idea of nature preservation because God gave all plants and animals as food to the children of Israel ...). It is unknown whether Schwenkel knew about Lichtenstaedter's ideas. But this is a particular blatant example of anti-Semitism in the German nature preservation movement.

The lecture will present and discuss examples of how in the course primarily of the second half of the 20th century – in view of serious environmental problems – religions and religious ideas were used to deduce ideas about environmental protection. And to substantiate particular attitudes towards the environment and towards environmental protection with reference to religions. In Germany in the 1980s some leading members of the ecological movement vehemently criticised the so-called anthropocentric world view and divine order of the human domination over nature as responsible for many an environmental problem.

Since the 1980s and 1990s also scholars from Islamic cultures ask for the relations between Islam and human behaviour towards our natural environment. In a publication (1997) entitled *Islam and the Environmental Crisis* the authors lead into their topic as follows: "Many of us are not even aware that some religions, in as much as they retain anything of their original Divine revelation, and thus especially Islam, lay down a proper balanced environmental guidance for mankind to heed, both from moral and scientific angles. We will examine Islam's teaching on that here. We will also examine the message of other religions, if any, on this subject".

The lecture will also elucidate that in these discussions sometimes one's own religion is – compared to other religions – presented as the superior one regarding environmental ethics.

## CV

Joachim Wolschke-Bulmahn; born 1952 in Hamm / NorthRhein-Westalia; studied landscape architecture at the University of Hannover (1973–1980). During the 1980s he did research on the history of landscape architecture at the same university, today Leibniz University of Hannover. He received his Ph.D. from the University of Fine Arts, Berlin, Department of Architecture, in 1989. From September 1991 until June 1992 he was acting director of Studies in Landscape Architecture at the research institute Dumbarton Oaks, Harvard University; from July 1992 until August 1996 he was director of the program at Dumbarton Oaks, Harvard University. Since 1996 he has been professor in the history of open space planning and landscape architecture at the Department of Landscape Architecture and Environmental Development, University of Hannover (since 2006: Faculty of Architecture and Landscape, Leibniz University of Hannover).

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He is a founding member of the Centre of Garden Art and Landscape Architecture, Leibniz University Hannover, and has been its chairman since 2003. From 2000 to 2008 he was a member of the expert commission for the re-conceptualisation of the Bergen-Belsen memorial.

He has published widely on the history of landscape architecture and garden culture. A focus of his work is the history of landscape architecture and garden culture in Germany during the nineteenth and twenties centuries and particularly the period of National Socialism.

### Oren Yiftachel

#### Spatial planning and regime of separation in Israel/Palestine

The lecture explores the links between Israel's spatial policies since 1948 and the ethno-cratic regime of separation which has since developed in Israel/Palestine. The lecture will analyze the nature of settlement, land and social bordering policies and regulations and their impact on the nature of relations between ethnic group and classes in the Israel/Palestine space.

#### CV

Professor Yiftachel teaches urban studies and political geography at Ben-Gurion University, Beersheba. His research has focused on critical understandings of the relations between space, power and conflict, with particular attention to ethnic, social and urban aspects of these relations.

Yiftachel has taught at a range of universities in Australia, the US, India, South Africa and Italy. His research has focused on critical understandings of the relations between space, power and conflict. He has published over 100 articles and ten authored and edited books, including *Planning a Mixed Region in Israel* (1992), *Planning as Control: Policy and Resistance in Divided Societies* (1995), *Israelis in Conflict* (2004), *Ethnocracy: Land and Identity Politics in Israel/Palestine* (2006), and *Indigenous (in)Justice* (co-author, forthcoming).

Yiftachel was the founding editor of the journal *Hagar: Studies in Culture, Politics and Place*, and now serves on the editorial boards of seven international journals.

In parallel, he has worked as a planner and activist in a range of human rights and social organizations, including the council for unrecognized Bedouin villages, „Adva“ – Center for social equality, and since 2010 he has served as a co-chair of B'Tselem – monitoring human rights violations in the Palestinian Territories.

Tamar Dayan

Biodiversity, land-use and land management in terrestrial ecosystems of Israel

Global change increasingly dominates the research agenda of ecology. Israel faces the same challenges that many other countries face in terms of biodiversity loss in its terrestrial ecosystems, but these are exacerbated in a small, heavily populated country, with a rapidly growing population, meager water resources, a strong and growing economy, a development ethos, and regional instability. Much of the development pressure in Israel is directed at the Mediterranean zone, where only ca. 5% of the land are protected as nature reserves or national parks. A major challenge is to develop science-based planning and management tools to preserve continuous open landscapes and to manage human-dominated landscapes in a biodiversity friendly manner, to reduce habitat degradation, and to prepare for climate change.

We studied the effect of land transformation (pine plantations and agriculture) in order to gain insight into the biodiversity carrying capacity of human-dominated landscapes and their possible role as buffer zones and ecological corridors. We also studied the effect of climate change on species distributions (climate envelope modeling) and on climate-mediated activity costs (biophysical modeling). Pine plantations were found to be species depauperate in comparison with natural maquis, and thinning had no significant effect on species richness. Reptiles, in particular, do well in shrubland so that transformation of shrublands into planted forests is a major problem for this highly threatened taxon. Some agricultural practices were found more compatible with the local ecological communities than others. Climate change is expected to cause shift of species distributions, primarily to the west and north-west; climate change is expected also to affect community assembly and structure.



## The Organizing Institutions



In the garden of the Van Leer Jerusalem Institute (photo: Oded Antman)

## The Van Leer Jerusalem Institute

The Van Leer Jerusalem Institute is a leading intellectual center for the interdisciplinary study and discussion of issues related to philosophy, society, culture and education. The Institute gives expression to the wide range of opinions in Israel, and takes particular pride in its role as an incubator and creative home for many of the most important civil society efforts to enhance and deepen Israeli democracy.

Founded in 1959 by the Van Leer family from the Netherlands, the Institute and its mission are based on the Van Leers' vision of Israel as both a homeland for the Jewish people and a democratic society, predicated on justice, fairness and equality for all its residents. The Institute's work today, still indelibly shaped by the Van Leers' legacy, is designed to enhance ethnic and cultural understanding, ameliorate social tensions, empower civil society players and promote democratic values.

The Institute pursues its mandate by employing different methodologies: academic research, public policy analysis, advocacy and civil society projects. Throughout its history, the Institute has initiated or participated in many different projects, which are clustered broadly under four "umbrellas": Advanced Studies, Israeli Civil Society, Jewish Culture and Identity, and Mediterranean Neighbors.

Activities range from the sponsorship of domestic and international conferences, symposia and workshops to the publication of periodicals, books and monographs to the initiation of grassroots dialogue and major educational initiatives. The Institute actively promotes pluralistic public dialogue by making its intellectual and academic work accessible and by seeking wide input and representation in all its endeavors.

**The Van Leer Forum on Environment and Sustainability** is part of the "Mediterranean Neighbors" umbrella. It conducts joint Israeli-Palestinian-Jordanian programs on environment and sustainability, renewable energy and environmental history.

The Forum is intended to serve as an arena for developing joint thinking about cross-border environment and the meaning of regional sustainability, so as to advance theories about this topic, acquire knowledge and tools, create new fields of activity related to the environment, and encourage regional networking. In addition, the Forum aspires to place environmental issues at the forefront of the political negotiations and to develop the concept of environmental peace-building.





Golden gate in the Baroque garden of Herrenhausen (photo: Timon Graf), near the Centre of Garden Art and Landscape Architecture (CGL)

The Centre of Garden Art and Landscape Architecture (CGL), Leibniz University of Hannover

The Senate of the University of Hannover<sup>1</sup> decided on 19 June 2002 at the request of the Department of Architecture and the Department of Landscape Architecture and Environmental Development<sup>2</sup> to establish the Centre of Garden Art and Landscape Architecture (CGL) as one of its research centres. A qualified forum with a research profile was achieved, marked by openness, interdisciplinarity and internationality. Today the CGL is one of five officially acknowledged research centres of the Leibniz University of Hannover.

The endeavours to establish a research centre for garden history and landscape architecture date back to the 1990s. The symposium "The Artificial Paradise. Garden Art in the Tension between Nature and Society" in September 1996, supported by the Lower Saxony Foundation, marked the official starting point for developments in Hannover, which eventually led to the establishment of the CGL. Continuing this development, an international experts' workshop for conceptualising the research centre, supported by the Volkswagen-Foundation, took place in March 2001.

The charter of the CGL lists as its main objectives:

- Interdisciplinary research and the promotion of research in the field of garden history, garden preservation and modern landscape architecture and at intersections between architecture, city planning and the arts
- Information and exchange of experience and knowledge on an international level
- Connection of research activities and teaching
- Connection of theory and praxis; further education also outside of the university
- To impart knowledge and results of research to a scholarly as well as to a broader public (to achieve this objective the CGL has established the series CGL-Studies)
- To promote young scholars.

Belonging to the regular undertakings of the CGL are lectures, research colloquia, the organization of specialist conferences and workshops among other things on questions of the history of garden culture and design, on the history of this profession as well as on modern landscape architecture. The broad spectrum between garden history and landscape architecture of today and the openness of the research profile have proven to be successful and unique.

The CGL is located close to the well-known Herrenhausen Gardens, a unique ensemble comprised of the Großer Garten, the Georgengarten, the Welfengarten and the Berggarten, an environment which makes the research in the fields of garden history and modern landscape architecture all the more pleasant.

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<sup>1</sup> Today Leibniz University of Hannover.

<sup>2</sup> Both departments are today united as the Faculty of Architecture and Landscape.

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## The Program of the Workshop

Wednesday-Friday, March 23-25, 2011  
The Van Leer Jerusalem Institute  
43 Jabotinsky St., Jerusalem Tel. 02-5605222

*Wednesday, March 23*

10:00 – 11:30 Session 1

**Opening remarks:**

Gabriel Motzkin, Director, The Van Leer Jerusalem Institute  
Joachim Wolschke-Bulmahn, Chairman of the Board, The Centre of Garden Art and  
Landscape Architecture, Leibniz University of Hannover

**Sustainable Development – How it Affects Planning and Technology**

Chair: Sarah Ozacky-Lazar, The Van Leer Jerusalem Institute  
Armin Grunwald, ITAS Karlsruhe/University of Freiburg: Working towards Sustainable  
Development in the Face of Uncertainty and Incomplete Knowledge – Challenges to  
Planning and Technology Development  
Arie Nesher, Tel Aviv University: The Impact of Green Building Technologies on Landscape  
Architecture  
Eran Feitelson, The Hebrew University of Jerusalem: Environment, Sustainability,  
Landscape and Water in Israel

11:30 – 12:00 Coffee break

12:00 – 13:30 Session 2

**Mentalities and the Shaping of the Landscape**

Chair: Naftali Rothenberg, The Van Leer Jerusalem Institute  
Joachim Wolschke-Bulmahn, Leibniz University of Hannover: Religions and Ideas about  
Environmentalism: Some Historical and Actual Observations  
Oren Yiftahel, Ben-Gurion University of the Negev: Spatial Planning and Regime of  
Separation in Israel/Palestine  
Noga Kadman, Gisha, Legal Center for Freedom of Movement: Erased and Marginalized  
from Space and Consciousness – Depopulated Palestinian Villages in Israeli Tourism and  
Recreation Sites

13:30 – 14:30 Lunch break

14:30 – 16:00: Session 3

**Politics and Sustainable Development**

Chair: Ziva Kolodney, Technion, Israel Institute of Technology

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Karsten Jørgensen, Norwegian University of Life Sciences: Capacity Building in Landscape Architecture in Palestine.

Rassem Khamaisi, University of Haifa: Landscape Architecture between Legislation and Tradition

Dror Etkes, West Bank Field Specialist: "Tuscany" in the West Bank

16:00 – 16:30 Coffee break

16:30 – 18:00 Session 4

**Politics and Sustainable Development (continued)**

Chair: Valerie Brachya, Jerusalem Institute for Israel Studies

Debora Shmueli, University of Haifa: Environmental Justice and What It Means in the Israeli Context

Christiane Sörensen, Hafen City University of Hamburg: Topographic Thinking and Designing

Gerd Michelsen, University of Lüneburg: (Higher) Education for Sustainable Development

18:30 Dinner at Ha'Hatzer Restaurant in Jerusalem

*Thursday March 24*

9:00 – 11:00: Session 5

**Nature Conservation and Environmental Planning / Land Use**

Chair: Hubertus Fischer, Leibniz University of Hannover

Ulrich Witte, The German Foundation for the Environment: Activities of the Deutsche Bundesstiftung Umwelt (DBU)

Tal Alon-Mozes, Technion, Israel Institute of Technology: Ariel Sharon Park and the Emergence of Israel's Environmentalism

Tamar Dayan, Tel Aviv University: Biodiversity, Land-use, and Land-Management in Terrestrial Ecosystems of Israel

11:00 – 11:30 Coffee break

11:30 – 13:00: Session 6

**Sustainable Landscape Design in Arid Climates / Deserts**

Chair: Armin Grunwald, ITAS Karlsruhe/University of Freiburg

James L. Wescoat, MIT: Water-Conserving Design in the Landscapes of Abraham: An Early Exploration

Thomas Kluge, The Institute for Social-Ecological Research (ISOE): Water-Re-use and Decentralization as Elements of Integrated Water and Landscape-management



Ayman Salah, Palestine Polytechnic University, Hebron: Production of Native Spices and Herbs in Arable Fields as an Economically Meaningful Strategy for Soil Conservation

13:00 – 14:00 Lunch break

14:00 – 15:30: Session 7

**Urban Policy and the Contribution of Landscape Architecture at a Local Level**

Chair: Tal Alon-Mozes, Technion, Israel Institute of Technology

Kaspar Klaffke, Leibniz University of Hannover: Striking a Balance between Singularity and Internationality in Urban Green Space Policy – Hannover as an Example

Senan Abd al-Kader, Betzalel, Academy of Arts and Design, Jerusalem: Architecture (in) Dependency: Urban Planning in Suburban Context of East Jerusalem

Ziva Kolodney, Technion, Israel Institute of Technology: The Politics of Haifa's Memory-scape

15:30 – 16:00 Coffee break

16:00 – 17:30 Session 8

**Landscape Architecture in Israel – Case Studies**

Chair: Rassem Khamaisi, University of Haifa

Kenneth Helphand, University of Oregon: Tayelet

Adeeb Daoud-Naccache, Architect: Revealing the Rural Landscape Inside the Urban Fabric: the Case of Nazareth

Arza Churchman, Technion, Israel Institute of Technology: The Importance of Public Space for People of Varied Characteristics, Needs and Preferences

17:30 – 18:00 Concluding remarks: James L. Wescoat and Rassem Khamaisi

*Friday, March 25*

09:30 – 13:00 Tour around Jerusalem for the foreign guests; guided by Dror Etkes