

Campus in Camps  
INITIATIVES

FINAL DRAFT  
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01

# THE GARDEN

Making place



جامعة في المخيم  
CAMPUS IN CAMPS

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INITIATIVES

# THE GARDEN

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DHEISHEH REFUGEE CAMP

AL FENIQ CULTURAL CENTER

## Beyond the Camp: Into the Common

The initiatives included in these booklets are the result of a collective effort made by the Campus in Camps participants in dialogue with community members, associations and collaborators\*.

They are based on reflections and observations articulated over a year of communal learning in which knowledge emerged not as pre-constituted information but rather as critical understanding of the social and political context. A group of concepts considered fundamental for the comprehension of the contemporary condition of Palestinian refugee camps took the form of what we call the *Collective Dictionary*, the conceptual framework within which the initiatives are inscribed and find their profound and coherent meanings.

\*

The initiatives have been inspired through dialogue with Sandi Hilal, Munir Fasheh, Alessandro Petti and activated with Tamara Abu Laban, BraveNewAlps, Ayman Khalifah, Matteo Guidi, Sara Pellegrini, Giuliana Racco, Diego Segatto, Dena Qaddumi.

During the second year, more emphasis has been placed on the kind of knowledge that emerges from actions. Gatherings, walks, events and urban actions are meant to engage more directly with the camp condition. What is at stake in these interventions is the possibility for the participants to realize projects in the camps without normalizing their exceptional conditions and without blending them into the surrounding cities.

After sixty-five years of exile, the camp is no longer made up of tents. The prolonged exceptional temporality of this site has paradoxically created the condition for its transformation: from a pure humanitarian space to an active political space, it has become an embodiment and an expression of the right of return. The initiatives bear the names of this urbanity of exile: *the garden, the pathways, the municipality, the suburb, the pool, the stadium, the square, the unbuilt, the bridge*. The very existence of these common places within refugee camps suggests new spatial and social formations beyond the idea of the camp as a site of marginalization, poverty and political subjugation.

Alessandro Petti,  
*program director*  
Dheisheh, June 2013

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**01**

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# **A COLLECTIVE NARRATIVE**

The history of Al Feniq Cultural Center  
and its garden

## Al Feniq Garden

In most Palestinian refugee camps, there is a narrow space for people, and children in particular, to enjoy some basic activities like playing or spending free time far from the over-crowded houses and roads.

With the claim for a common open space, the Al Feniq Center was initiated in Dheisheh refugee camp with the idea to find such a place for people from Southern refugee camps, especially Dheisheh, Aida, Beit Jebrin and Arroub. It was an event that actually brings an epic history of destruction and re-building that clearly resounds in its name (the phoenix), manifesting the human and intellectual vitality of the refugee community, despite the military occupation, and without undermining the right of return.

The garden was open in 2004 and underwent several transformations, giving the opportunity for the inhabitants of Dheisheh and the near-by towns like Bethlehem, Beit Sahour and Doha to spend time with their children. It has later been enclosed, because of the need to protect the space from misuse.

This Campus in Camps initiative aims, in this sense, to deliver a new program of activities supported by design elements, to redefine the dynamics between the garden and the refugee camp as well as inside the garden itself, in order to bring it back to the common.

## Create something out of nothing

Murad Odeh

Through darkness people of Dheisheh saw a light, which was capable of grabbing all people's attention. This light gave some hope for the future. People in Dheisheh Refugee camp passed through such hard times during the second Intifada. However, they sustained themselves, finding solutions to save themselves, even under brutal attacks from the Zionist occupation, which often resulted in no food, electricity or water.

Before the second Intifada, some people in the camp had an idea to build a center, in order to help the people and provide services in every possible front. Without any clear material resources, they began, as they had the volition to do it. After much negotiation with all of the responsible parties in the area of Anton Mountain, they succeeded to obtain an area of it, in order to build what is now called Al Feniq (The Phoenix). They built a small hall in the beginning, and the people started joining them

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**ANTON MOUNTAIN**  
Before the Second Intifada, a need for a collective service center raised within the community



Anton Mountain

— ph. Tobias Wootton

there to help, without thinking of any financial benefits. However, this could not continue due to the attacks on refugee camps by the Israeli Occupation. All camps, and especially Dheisheh, were invaded, and curfews were imposed for long periods.

Yet these actions did not stop the power of the people, who continued to take care of the place and even rebuilt it twice after it was destroyed by these Israeli attacks. Al

Feniq was a food contribution place during that time. I went there spontaneously during the curfew to bring food, as a contribution. A huge team from the camp – young, old, boys, girls – worked on making small contribution centers in each area of the camp. Everyone shared in something and participated in ways that he/she could. This hard time passed very slowly; curfews were held at different times. Throughout, there were some people going to Al Feniq, working, fixing and organizing the place and the materials that they had. Meanwhile, the occupation was intent on destroying the place, which they succeeded in doing several times. Despite these actions, they still did not succeed in destroying the faith that people had and their will to challenge the occupation, through investing and working for their future.

Al Feniq, that bird that we hear about in the ancient Greek stories, is not science fiction anymore. It is true in what happened with this center. From suffering and darkness it came to life, not just through it building but also through the soul that was created among the people. They were co-authors in creating this soul and this building. In 2004, the construction of Al Feniq began to materialize, without any specialist to do certain things but with the collective understanding and

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**THE PHOENIX**  
Like the mythological bird, the center has been destroyed and rebuilt several times



Al Feniq Cultural Center

— ph. Haishu Chen



Dheisheh refugee camp and Doha City from the Al Feniq rooftop

— ph. Tobias Wootton

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**INTO THE  
COMMUNITY**

The center is the result of a voluntary collective effort

the background of faith to do something for the community. They managed to construct something on the ground, with lots of people coming to volunteer in construction. They created a Board from people in the camp and they started to organize activities. Al Feniq was built to be relevant to the people's needs, and, because of this, the garden succeeded. A huge number of people, even whole families, went to the garden of Al Feniq every day. This garden came after all of the stress that people in the camp endured. Though little removed from the crowdedness of the houses, they found in this place some free space to smell some fresh air.

Even though it is very close to the camp, a few simple activities were enough to make people enjoy their time there.

This center is an achievement for all of the people of the camp and more than that, for all the camps. It has become such a concrete example about how to create something out of nothing, about how to struggle against the occupation with our belief in our right to be, and to be strong. Despite all of the borders and obstacles that these people faced, they achieved what they wanted and what they believed.

## A place into places

Historical research by Qussay Abu Aker

Fieldwork by Aysar Al Saifi, Naba' Al Assi, Murad Odeh



**UNTIL 1967**

JORDAN MILITARY BASE

**UNTIL 1990**

ISRAELI MILITARY BASE

**Anton Mountain**, as we call it, was a huge free space that through time has been dominated by different parties (Jordanian, Israeli, PA) whereby each one created and built its own construction and imposed certain functionalities in the place, which also changed through time.

However, the mountain remains as free space, mostly with a playground and trees in which people can go.

**Jordan**, in its rule of the West Bank (1948-1967), used the mountain as a military base. However it was possible for people to move freely there if there was no curfew.

**After the 1967 War** and the Israeli Occupation of the West Bank and Gaza the Israeli military civil administration controlled the mountain

until 1990 (though some say 1989). It was used partly as a fenced military base, which made it a site for demonstrations. People would go there to spend time when things were quiet, but it was not considered safe, especially at night.

### 1994

PALESTINIAN AUTHORITY  
GOVERNMENTAL LAND,  
USED AS AN AIRSTRIP  
AND POLICE STATION

**After the Oslo Accords** in 1993 and the establishment of the Palestinian Authority in the Territories, part of the mountain was used as an airstrip for helicopters and another part as a Palestinian police station. Meanwhile people from the camp tried to control part of the mountain for different purposes.

### 1997-1998

COMMUNICATIONS WITH  
THE PA AND THE CLAIMING  
OF THE RIGHT TO OBTAIN PART  
OF THE MOUNTAIN  
BY THE PEOPLE OF DHEISHEH

**Though the PA** was using the land, a large part of it remained unused. The Dheisheh Popular Committee assumed a role in this situation by communicating with the Ministry of Housing in the PA to claim part of this mountain for different purposes. Official documents were sent to then President Yasser Arafat through the Palestinian Refugees Affairs Department in the PLO (Palestinian Liberation Organization).



– archive

The main reason behind the people of Dheisheh claiming the land was to distribute parts for constructing residences for families who could then move there. This would help to reduce the crowdedness of the camp. It would also provide a piece of land to establish a cultural center and entertainment facilities for the people of the camp.

At a certain point in the same year, there was a suggestion by a group

May 31, 1997

To: Yasser Arafat  
President of Palestine  
President of the Palestinian National Authority  
Subject: The Land Next to Dheisheh Refugee Camp



We, the people of Dheisheh Refugee Camp, want to inform you that the land next to Dheisheh Refugee Camp, which is allocated for private investment, is a land that belongs to Dheisheh, and since tens of years the people of the camp have used it. Also it is the long space for establishing vital facilities for the camp, which is suffering from a lack of space and overcrowdedness. A private investment there is unfair toward the people of the camp. We hope from your Excellency to interfere, to stop this unfairness and we suggest to establish a committee involving the Bethlehem Governor, the Coordinator of Popular Committees in the area, and whomever else your Excellency chooses to find a suitable solution that guarantees the interest of all parties and prevents any tensions that might arise.

With all respect  
on behalf of Dheisheh people  
Popular Committee of Dheisheh



July 4, 1997

To: President Yaser Arafat

We in Dheisheh Refugee Camp - children, elderly, women, sons of martyrs, prisoners and returnees - are writing to you Mr. President with our trust in you, appealing for you to help us to provide a residency

for more than 150 families, as it is no longer possible to build in the camp, whether for burial (our dead have no graves) or for the living ones have no place to live. You are the savior, as you always have been. Yes Mr. President, we are writing to you to instruct the concerned authorities to provide the camp with the neighboring land of the camp which is a state property known as - Anton Mountain - which is the only, and the last space left, to solve this issue which the sons of the camp are facing. Also, we received information regarding this land that there are some investors who want to use it for a tourism business. This has raised worries among the people, as the business could be moved elsewhere while it is impossible to move the camp. In addition this piece of land has always been used by the people of the camp.

Dheisheh Refugee Camp  
 Signatures  
 Fatah  
 Dheisheh children kindergarten  
 Twinning committee between French cities and Palestinian refugee camps  
 Ibdaa - Dheisheh refugee camp  
 Families of Martyrs Association  
 Al-Amal club  
 Martyrs mosque  
 Local Committee for Disabled Rehabilitation  
 Dheisheh Popular Committee

١٩٩٨/١/٧

سيادة الأخ القائد أبو عمار حفظه الله  
رئيس دولة فلسطين  
تحية فلسطينية وبمعهد ..

الموضوع: استخدام أرض من جبل طاهر

نحن أبناءكم في مخيم الدخيشة في انتظار موافقتكم الكريمة على استخدام قطعة الأرض من  
الجبل الطاهري للمخيم (جبل طاهر) لاستخدامها كمراقب حيوية وسكن للعائلات الفقيرة بمساحة  
ثمانون دونماً لرفع الضائقة عن سكان المخيم حيث يوجد مبالغ مرصودة لهذه الأغراض من فرنسا  
مبلغ تسعون ألف دولار ومن السوق الأوروبية مبلغ مئتان وعشرون ألف دولار أخرى بانتظار  
تحديد الأرض للتنفيذ عليها.

ودعتم ذخراً وسنداً

والأمر لكم يا سيادة الرئيس

أبناءكم في مخيم الدخيشة  
لجنة الخدمات

January 1, 1998

To: President Yasser Arafat, President of Palestine

Subject: The Use of Daher Mountain Land (Anton Mountain)

We are the sons of Dheisheh Refugee Camp, still waiting for your generous approval to use the land which is next to the camp (Daher Mountain) as vital facilities and residence for poor families which will be a space of 80 dunams, and will take away the distress of the Dheisheh people. There are financial amounts ready for these purposes, ninety thousand dollars from France and two hundred twenty thousand dollars from the Europeans, waiting the authorization for implementation on the land.

Popular Committee  
of Dheisheh Refugee Camp



May 16, 1999

To: The General Manager of the Ministry of Housing,  
Adnan Abu Ayyash

Subject: Building a Cultural Center in Dheisheh Refugee Camp

We would like to inform you that the center mentioned will be built on a governmental land, that has been allocated for this project through the Ministry of Housing. We have a no objection document for the plans we have provided.

Thank you for your cooperation.

Ahmad Hannon  
Director of Projects Management  
Refugees Affairs, PLO

of Palestinian-Spanish investors to the Ministry of Housing to use the land for tourism. Due to this development, the people of Dheisheh felt the possibility of losing the chance to have the land, which led to more official documents to relevant departments in the PA, the spreading of statements in newspapers, and the refusal of this business proposal. They continued to claim the land for the people of Dheisheh, as they had used it for several years.

This led to the granting of permission by the Palestinian Ministry of Housing to designate the land according to the camp's requests. Lands for building housing were distributed to families from the camp. Also, the land was allocated to the cultural center, for which the Ministry also accepted requests for its proposed construction.

### 1998-1999

LAUNCHING THE WORK  
TO ESTABLISH  
THE CULTURAL CENTER

**After a long process** of internal negotiations within the Popular Committee, the construction of the building and its garden began, using the UNRWA Job Creation Program.

### 2002

THE CULTURAL CENTER  
IN THE SECOND INTIFADA

**It was two years after the Second Intifada** had started when the Israeli military destroyed the Center by driving tanks to demolish the walls. They used it once again as a base.

Through voluntary work, the people of people reconstructed the Hall, though it was unsafe to reach the area.

Later in the same year, a shot by an Israeli tank from Efrat settlement (which is close to the camp) destroyed this reconstructed hall.

The Center was rebuilt once again, and these events were the source of naming it Al Feniq.





— archive

## 2004-2005

REBUILDING PHOENIX,  
AND BEING LEGALLY  
REGISTERED

Through the reconstruction of the **Phoenix** many changes have been made to the design. As N.O says, “We built a wall, then we destroyed it, just like many other things”. In the end they arrived to a design of separating the garden on two levels and dividing them with a wall. A coffee shop was built on the upper level and an initial design of the garden was implemented. In 2005 Al Feniq received the official and legal documentation from the Palestinian Ministry of Interior as a registered association.

## 2005-2008

THE GARDEN FUNCTIONS

**The garden** was open for all people and not restricted to only people from Dheisheh. There was a daily life there and most of the staff was employed by the JCP, with a contribution made by the community through entrance fees (1 shekel for children, 2 shekels for adults). It was open all day from 11am – midnight.



“We didn’t organize a certain program or activities that would attract people’s attention there. It was like that until families started to send their children alone,” N.O. stated. It is here that problems started to emerge in addition to a lack of a fixed program made by the Center.

**2008**

THE EXPANSION OF HALL IDEA  
INCLUDING THE COFFEE SHOP

In 2008 Al Feniq expanded the halls idea by changing the coffee shop into a small hall where weddings, meetings and conferences could be held. This was located on the upper level of the garden, which has a separate main entrance. With these events taking place, it made it difficult for the place to be used more broadly. There was a changed perception of the garden as open and slowly people began to think of it as a private place.



In the meantime the second floor of Al Feniq was built in two parts, the first as a fitness hall and the second as a guesthouse, beside the Edward Said Library.

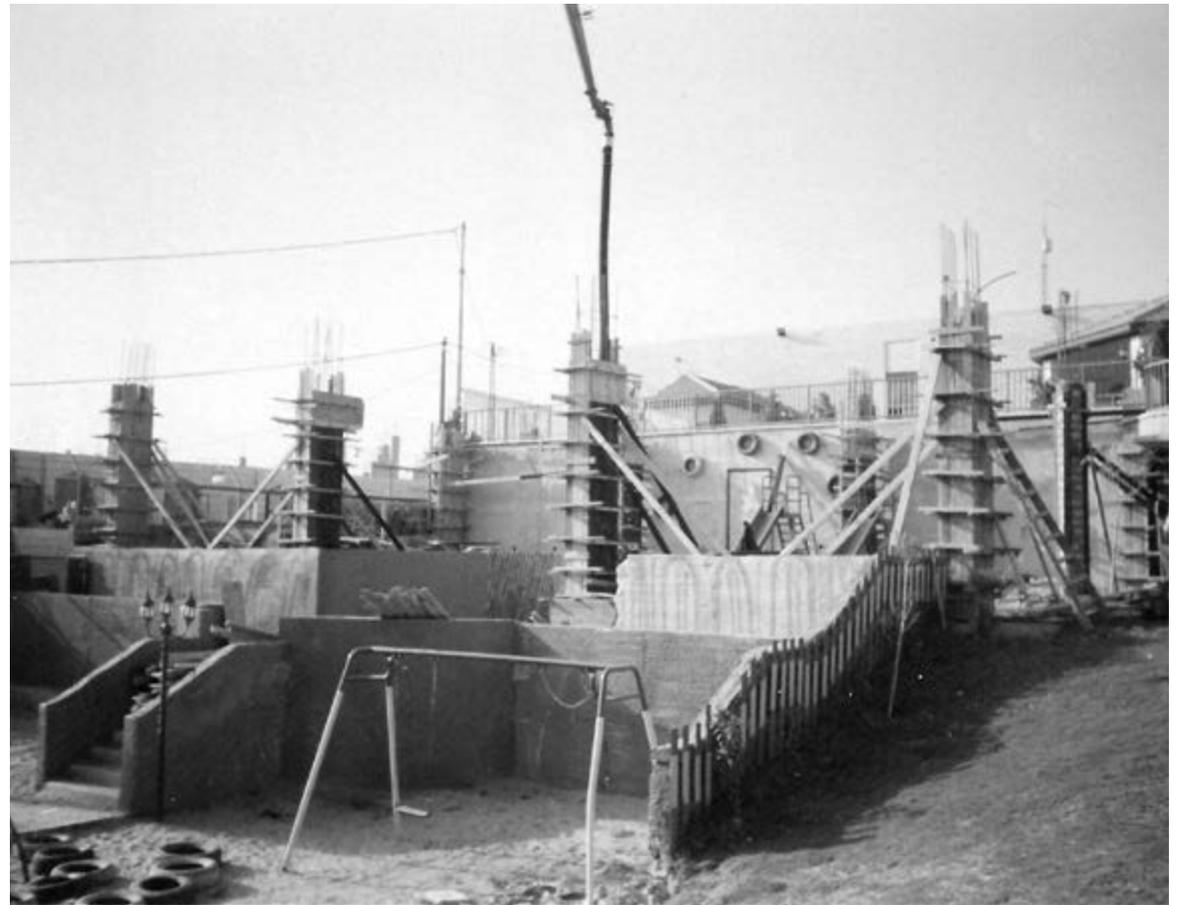


— archive

**2011**

PHOENIX AND UNRWA ATTEMPT  
TO REACTIVATE THE GARDEN

In 2011, the Phoenix Center cooperated with UNRWA in an attempt to reactivate the garden by installing different equipment and toys for a children's playground. Stairs were built as well as a small theater, concrete walking areas and bench seating. Still the garden was rarely used and only then by children.







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02

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# DESIGN IN THE PROCESS

Aysar Al Saifi, Yuvraj Chauhan,  
Liesbeth Hautekiet, Sedaile Mejias,  
Diego Segatto

## New interferences

In the article *Beyond the Public, A Common Space in Fawaar Refugee Camp*<sup>1</sup>, Alessandro Petti and Sandi Hilal, discuss a recent spatial intervention in Fawwar refugee camp, introducing a wide reflection on the nature and status of public spaces:

*“In Western political tradition, the public has always been associated with collective interest. The public has been the space where the rights of the citizens have been inscribed and represented.*

*The very idea of the city as a democratic space has been measured by the degree of inclusiveness and values expressed in the public space. Today, however, public spaces throughout the world are being “occupied” by institutional powers obsessed with security, surveillance and control.*

*Defending the public against the massive privatization imposed by the neo-liberal regimes has been the only way to preserve*

<sup>1</sup> <http://theatrum-mundi.org/reflections/beyond-the-public-a-common-space-in-fawaar-refugee-camp/>

*a minimum sense of collectivity and the common good. The ongoing attack on the public has left little room for a critical understanding of the very nature of contemporary public space.”*

Then, focusing on the neighbor-square intervention and initiatives, they continue by stating that:

*“However, this time the discussion did not revolve around the replacement of tents with walls or the construction of a roof, but rather around the meaning of a public space within the camp.”*

Framing the discourse specifically to the context of refugee camps, there is evidence that such an approach can be suited also to the Al Feniq garden’s transformations, where the idea of communality has been slowly reshaped by the need to protect and re-organize the space - adopting in time walls, gates, fences and security cameras.

As a premise, the construction of the Center challenged the assumption that upgrading implies normalization or permanence. Improving living conditions in the camp is not undermining the struggle for the right of

return, rather it reaffirms refugees’ capabilities in envisioning and realizing.

Within this context, architectural interventions supporting the new program of activities can take place preserving and enduring the values of communality, not only aiming to enforce a better life for refugees but also, based on these specific conditions, to burst their narratives and even to bring them to a broader audience. Future transformations should take in consideration that any jeopardy or contradiction of the activities of the Feniq Center should be avoided, by making the garden a multi-dimensional space in combination with the big gatherings and frequent weddings already underway.

### The architecture of the garden

Any strategic approach of the redesign of the garden must be able to activate the spatial typology that is presently ignored. Moreover, this strategic approach should not be restricted by the boundaries of the garden – which is walled – but should take the connection of the Feniq with the refugee camp into account as the starting point for further developments.



In order to attract people to the space, aiming to be a “common” for all, it is the journey from inside the camp to the garden that first needs to be created.

Starting from the wall, initially not erected to privatize, but to define the responsibility the community should bear within the space, the role of architecture would not be limited to the design of the benches, the walking paths or planting of vegetation in the garden. Neither would it be to just design with regards to connectivity, accessibility and visibility. One of the main concerns is how the common space

will be used and who will be responsible. How, then, to advocate reciprocal responsibility for common spaces? In this sense the term responsibility is much more loaded in the refugee camp than the one it has in the West, by taking action to respond to the collective concerns and interests. Thus, this walled, common needs to be accessible and visible in order to be recognized and used by the people. The wall, to be understood, needs to be profaned.

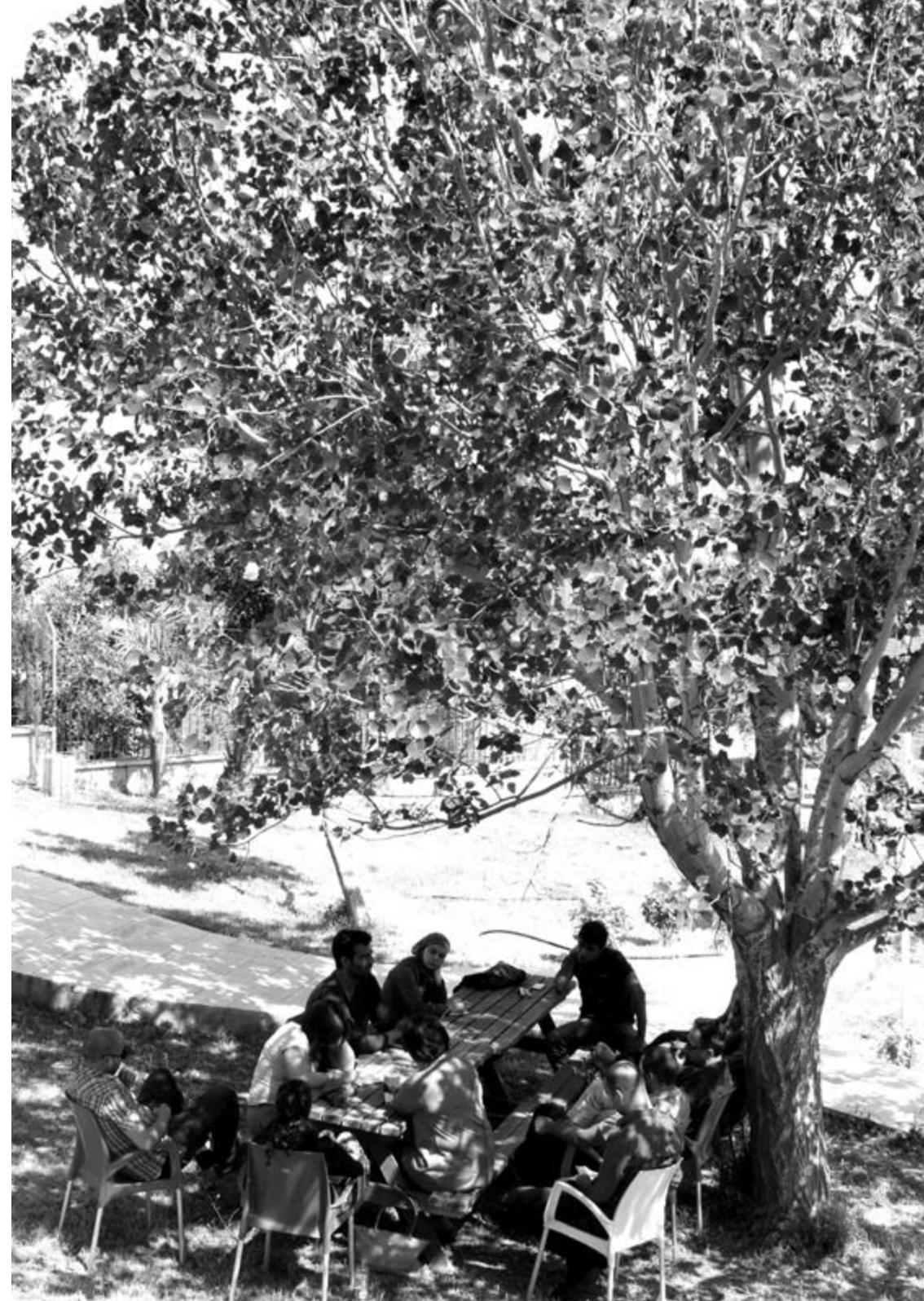
Due to the current lack of public culture in Palestinian urban space, it is not easy to come

up with an appropriate vision for the Al Feniq garden. The experience of Al Feniq became a way to create a clear strategy.

*Between right and wrong there are suitable spaces in the middle, we can meet. (Al Imam Ali)*

Thus, between the vision in which we aspire, to complete the meaning of public, and the reality which dictates a lack of public culture, we can assume that it is fitting to be in the middle – between vision and reality.

Another priority in the schedule is the design of a shading tent for the platform, a cornerstone for outdoor gatherings that can be used to inform people of upcoming activities by creating, aside from the sedentary model in the garden, a movable replica able to revive different spaces in the camp. According to specific activities and allowing the intervention to ‘pop-up’ in the refugee camp, a broader scope for further participatory platforms could be reached by Campus in Camps in the refugee camps and beyond. This approach was taken by Campus in Camps since its presence in Al Feniq.



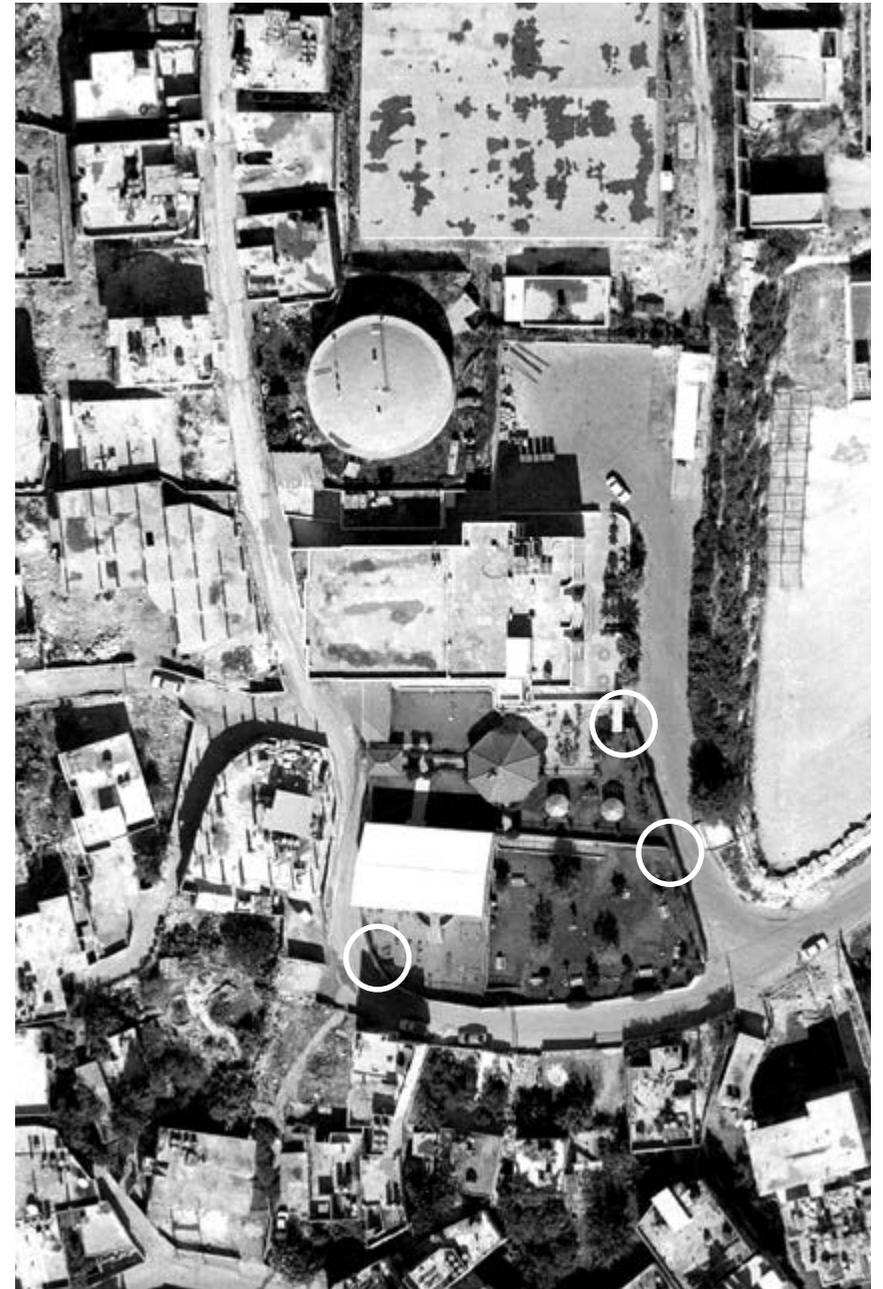


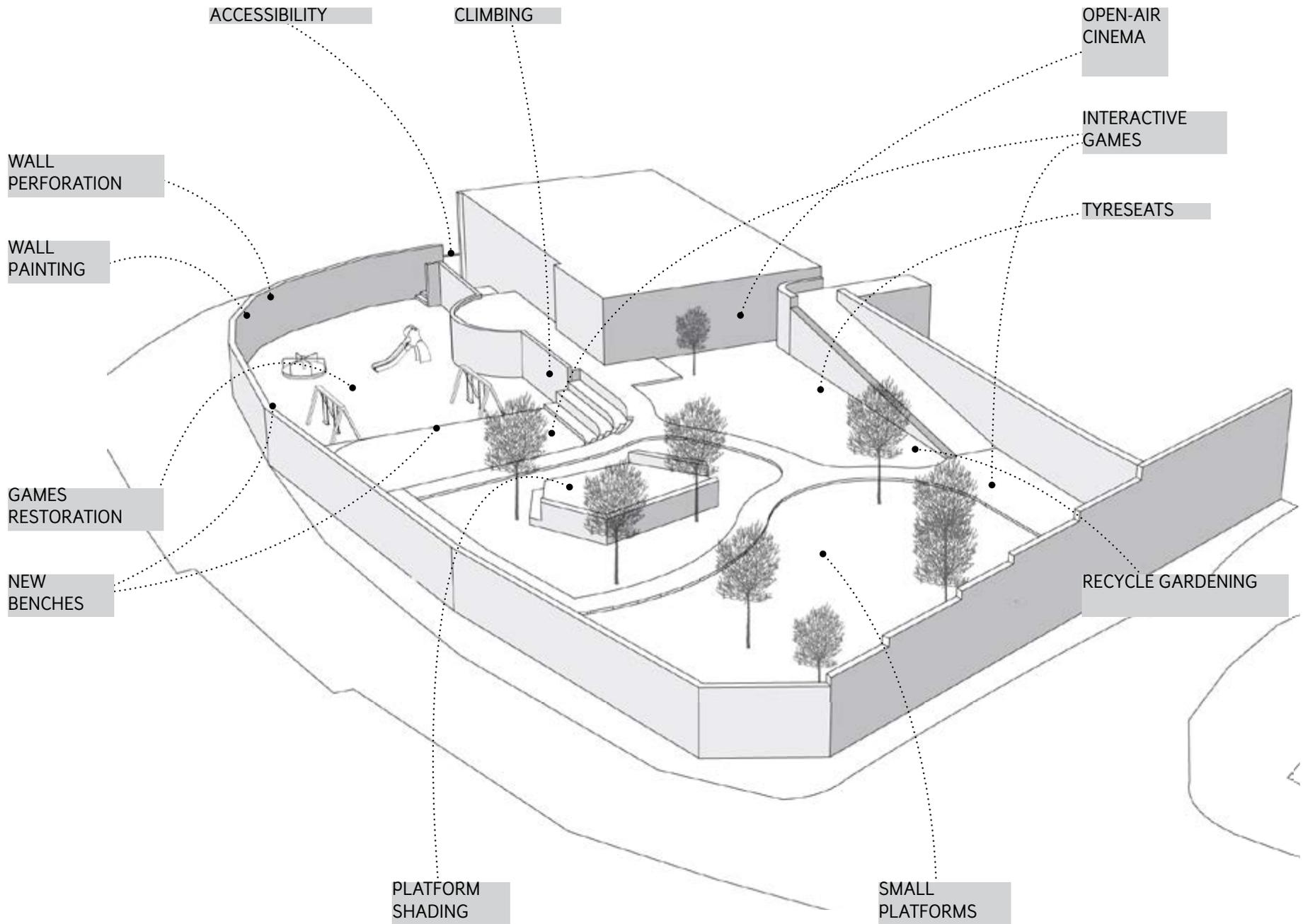
# Envisioning

Since Campus in Camps is taking the initiative to further develop the garden, five major issues emerged, through which to understand proposed design elements. These are summarized as follows:

- 01 | Visibility and Accessibility
- 02 | Spaces for different activities
- 03 | Shading
- 04 | Interaction
- 05 | Safekeeping

Problematized into architectural language, none of the elements or their related proposals can be simplified on their own: a combination among them is needed, in order to provide the camp with a common and flexible space that is able to meet more than one issue. It is proposed to make the most with similar elements in order to come up with a potentially evolving space as well as a signified image.







## 01 | VISIBILITY AND ACCESSIBILITY

Due to the walled character of the garden, it is often forgotten that it is part of a bigger entity: the refugee camp. When looking at the garden within its context it is important to acknowledge this relation with the refugee camp: which streets are leading the people from the camp towards the garden? Today there are two possibilities to open the garden up to the camp: by opening the second entrance to the garden or by

allowing people to access through Al Feniq center. In both cases the access can be limited to a single gate and also the entrance fee can be re-implemented. As it is important not to jeopardize the activities of Al Feniq (in reference to the weddings), the opening of the second entrance seems to be the most attractive possibility, as it also allows people to enter directly to the garden instead of walking around the garden towards the more hidden entrance of Al Feniq. Moreover, opening this second entrance emphasizes

the playground as well as the office of Campus in Camps. In close relation to the entrance of the garden, the wall is also an element worth reconsideration. As explained above, the wall as the envelope separating the common from the public, can be made less rigid by perforating at specific spaces to stir the curiosity as well as to provide specific views from the inside towards the outside.

A second proposal for the wall, in addition to the perforations, is to make it more attractive by painting the surface. Several references can be used: Banksy, graffiti in the camp itself; but the paint can also be used in an interactive way to already show what is hidden behind the wall. As such, the wall could be one big painting of the garden, but the curiosity can also be sparked by painting a few “open windows” on the wall. Of course, there can also be made a combination of both proposals.



## 02 | SPACES FOR DIFFERENT ACTIVITIES

The Feniq garden can be an opportunity for Campus in Camps to enlarge their campus-model outside of the initial office. As such, the garden can envision the initiatives of all employees and volunteers as well as drawing more attention to the issues of the camp, being a platform for participation and discussion. However, the garden's main purpose remains to be part of the common space of Dheisheh once again. As such it should become a platform for everyone, meaning that the garden needs to be able to host several activities. A moderation of spaces and time is preferred, but can be translated in a convenient architectural proposal where different ages and usages are taken into account rather than in a timetable.

### FOOD



Sharing food together eased the participation of more people around informal talks.



CLEANING



Participation and ownership is a visible outcome of direct responsibility in taking care of space.

LECTURES  
& SEMINARS



The garden expressed several times in its communal, sustainable character and potential, hosting lectures and seminars, even in the most simple ways.

OPEN  
CINEMA

Why is it so difficult to go to a cinema in Palestine? Well, there are not many left these days. We thought and just went for it. Something apparently difficult like screening outdoors came so easily, just by collecting some basic supports found on-site and a screen from Al Feniq. It awaits to be developed into a more suitable kit that is easy to prepare and dismantle, hosting a broader audience.





### FUTURE CULTURAL INITIATIVES

Campus in Camps proposes to have a literature summer camp where a group can meet in the garden, using the wooden platform. Different panels could be organized to discuss books, articles, research, reading, analyzing and dissection. In addition it is conceived that a lecture series would be established for international and local writers to introduce their work to the public.

Another workshop would be focused on public art, specifically graffiti and its meaning.

### 03 | SHADING

Providing shade is of crucial importance to organize outdoor activities during summertime. However, the weather conditions can be quite variable and extreme, with a harsh and windy winter and a very hot summer. Regarding the changing weather conditions, the shading structure should be light, if temporary, or be very solid and permanent to withstand the wind, rain and even snow. A light temporary structure might be proposed in which fabric pieces can be woven or attached to provide the shade where needed. Working with a temporary structure, it could be adapted to indicate an upcoming event.

### DESIGN OF NEW ELEMENTS



The spirit of gatherings and mujaawara held in Campus in Camps required a special design characterized by the idea of communality.





The platform was inspired by the research "Return to the Common" of the Berlage Design Studio, hosted during the first year of the program.

As such, the needed shade structure becomes a multi-purpose element: providing shade and, at the same time, advertising for the events organized in the garden. Additionally, the fabric could have different shapes or colors to emphasize the kind of event that is being organized. The structure could also be movable in order to revive other forgotten spaces in the camp, by organizing activities. In this case, "the cover" would transcend from its functional aspect to highlight its potentiality as reference object for people, in relation to the activities proposed in Al Feniq.



## 04 | INTERACTION

Certainly the most used area in the garden is the playground, which is also the most characterized or rigid, since it is fully enclosed. A way to enlarge the playful capability of the garden, and provide a better transition for the entire space, could be to spread around it a series of small interventions aimed at transforming walls and pavements into interactive surfaces, for different ages.

### TIRE-SEATS WORKSHOP



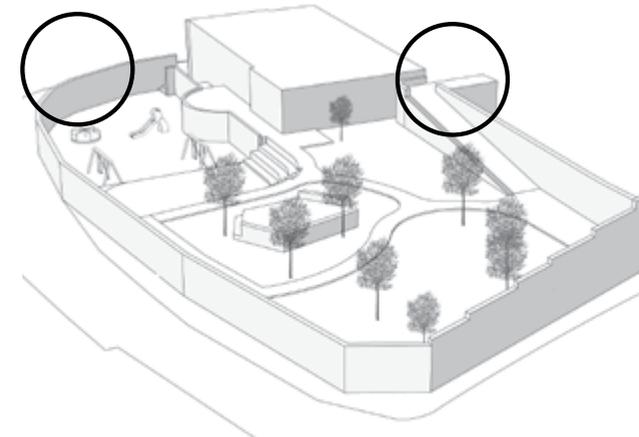
Inspired by an Argentinian workshop, we experimented with what it would be like to recycle easily available material (discarded tires) and spend the smallest amount to improve it (plastic wires).





## 05 | SAFEKEEPING

This aspect will concern mainly the need to find the personnel to guard the space, and above all to be a good match with the proposed use and the direction of the character of the garden. But it is also a spatial matter, since the garden needs to be divided in some way from the upper level (where the coffee shop is), unless there is a special event coordinated with Al Feniq.



all photomontages by Yuvraj Chauhan, Liesbeth Hautekiet, Sedaile Meijas

## How to get involved

### THE GARDEN. MAKING PLACE

[www.campusincamps.ps/projects/01-the-garden](http://www.campusincamps.ps/projects/01-the-garden)  
[qussay.abuaker@campusincamps.ps](mailto:qussay.abuaker@campusincamps.ps)

for any information  
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## Campus in Camps

Campus in Camps is a two-year experimental educational and project oriented program, engaging the participants from the West Bank's refugee camps in an attempt to explore and produce new forms of representation of camps and refugees beyond the static and traditional symbols of victimization, passivity and poverty. The program aims at transgressing, without eliminating, the distinction between camp and city, refugee and citizen, center and periphery, theory and practice, teacher and student.

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