

Campus in Camps
INITIATIVES



FINAL DRAFT
18.06.2013

09

THE UNBUILT

Regenerating spaces



کیمپس این کیمپس
جامعات في المخيم

Campus in Camps

INITIATIVES

THE UNBUILT

Regenerating spaces

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DHEISHEH REFUGEE CAMP

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, Brave New Alps, 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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The emergence of the *unbuilt*

Isshaq Al Barbary

In order to serve our interests and intention of possible interventions in the remaining open and/or empty spaces within Dheisheh's boundaries, it is important to understand land and property both within Dheisheh Refugee Camp and discuss the practical issues and the changes ever since the establishment of refugee camps in the West Bank.

The creation of Palestinian refugees originates from the Zionist colonization of Palestine and the crimes of 1948 and 1967 that led to uprooting us from our homeland by military force. We were then internally displaced and hosted by our communities of the West Bank cities. The plight of the Palestinian refugees was recognized by the United Nations in December 1949 with the establishment of the UNRWA to provide humanitarian aid.

Land and property in Palestinian Refugee Camps

Most of the refugee camps (there are 59 registered refugee camps to UNRWA) were established between the periods of 1949-1953. UNRWA adopted in its work a working definition of the 'refugee' to determine their work and areas of operation. Primarily this was aimed at determining a refugee's status in order to facilitate the implementation of relief programs as well as the registrations process. These reasons contributed to the establishment of refugee camps.

WEST BANK
Refugee
camps are
established
on state, Waqf
or private
lands

Generally speaking, refugee camps in the West Bank were established on land that was state owned, *Waqf* or privately owned. However, the current land status is centered on several rumors and ideas including; that UNRWA leased the land from the landowners, or from the Jordanian government; or that the camps' land was leased for 99 years by the Jordanian government or by the UNRWA; or that UNRWA paid a monthly rent to the owners of the camps' land. However, the principle method of acquiring this land was through its allocation by the Jordanian government for the purpose of establishing refugee camps. The land was expropriated from local landowners for the

public benefit based on the Jordanian law "expropriation of land for public purposes". This expropriation is only for the right to use for a particular period, or through leasing the land, in the case of land that belonged to the *Custodian of Enemy Property* whereby the government paid the rent agreed upon to the custodian.

On 14 March 1951, the Hashemite Kingdom of Jordan and the UNRWA signed an agreement to this effect. According to Article 4 of this agreement, the host government would provide the land to establish the camps and place them at UNRWA's disposal. Thus, UNRWA recognized that refugee camps in the West Bank are situated on land that was originally allocated and designated by the Jordanian government to establish residence for the refugees, and that the UNRWA has the right to transfer its rights of use of the camps' land to the refugees. Thus, refugees in the camps do not own the land on which their shelters were built, but have the right to use the land for their residence. Also, the landowners do not have the right to ask UNRWA or the refugees about the land or the rent of the land because the legal relation in this context is directly with the host government.

1951
Jordanian
Agreement
for providing
lands to
establish
camps

DHEISHEH

The camp has been established in 1949, under Jordanian rule until 1967

Land and property in Dheisheh Refugee Camp

Due to the massacres, expulsion and attacks perpetrated by the Zionist militant groups, the first generation of the current refugees of Dheisheh fled from their homes to the city of Bethlehem and its surrounding villages. It was in 1949 that the Dheisheh Refugee Camp was established, where it was under the Jordanian rule until 1967.



Dheisheh refugee camp, 1952

— archive

As discussed previously, there are many conditions that govern the status of land and property in West Bank refugee camps. For example in Arroub refugee camp,



Dheisheh refugee camp, 1959

— archive

the land is stated and known as privately owned land. Due to this fact some families managed to buy the land and currently legally own and live on it. However, contrary to this is the case in Beit Jibrin refugee camp which, though it is stated as private land, the owners of it refuse to sell. Unlike these camps, the status of Dheisheh remains unknown. Different research suggests that it could be considered an absentee property, whether owned by private individuals or organizations, or *Waqf* land.

According to UNRWA's rules and regulations, the property may not be rented, sold, or transferred to others by the refugees and UNRWA does not recognize any sale or lease by the refugees. In the case of construction, it must be supervised and approved by the UNRWA Engineering Technical Department according to the recommendations of the Camp Services Officer.



Dheisheh refugee camp, 1960

— archive

Despite these regulations, there exists a de facto selling, buying, renting and leasing of camp land and property. This process has existed since the establishment of the camp due to several reasons including the development of housing, the improvement

of the camp's infrastructure as well as the social relations among the refugees. When the refugees first came to the camp they lived in the empty spaces to set up the tents, but during the period of the construction of shelters, they started to reserve the empty spaces and land surrounding their tents, later sharing and selling it with others. This all contradicts UNRWA's regulations and implies that UNRWA has never had the power to control it.

01

REFLECTIONS

The Forum of Dheisheh

Ahmad Al Lahham

When I use the phrase “the Forum of the Camp”, I mean the place in which people used to talk, to plan, to demonstrate, and to organize social and political practices freely and without being restricted by a certain vision or agenda but rather the vision that they decide to adapt. In these kind of free places we believe that the emergence of very intelligent social and political practices is an inevitable outcome.

FORUM OF
THE CAMP
Spaces
emerged
for social
and political
practices

When it comes down to Dheisheh camp particularly, what we call the *forum of the camp* has always been a cornerstone in creating what the camp is today in terms of shaping its political and social personality. Thus, we are trying to track the history of these forums from the very beginning of establishing the camp until the present.

At the very beginning of establishing the camp, people were tired, lost and destroyed.

They were seeking humanitarian aid which allowed them to survive after losing their source of life, namely land. But, as soon as they absorbed the catastrophe that happened to them, they started thinking about the new political and social changes that emerged suddenly over their life, as refugees living in a refugee camp. Thus, the people of Dheisheh started gathering in the open common spaces in the camp (mainly the streets and other open spaces) to reflect upon that new political and social atmosphere in a collective way. As a result, they created “the social and political forum of the camp”, effectively the distinctive political identity of Dheisheh camp started to be shaped. (This is still obvious until now). At that time, this “forum” enabled the people of Dheisheh to take very special actions towards the camp and also towards the Arab issues in general. For example, when Egypt and Syria declared their unity in 1958, the whole Arab world was celebrating and encouraging this unity. In contrast, the people of Dheisheh camp held a big demonstration against it because they (the people of Dheisheh) saw that the unity should be among all the Arab countries and not only among Egypt and Syria. Otherwise this unity might undermine the biggest Arab unity. Dheisheh was the only place (at least in Palestine) that refused this unity. This very

DHEISHEH
People
started
gathering in
the streets

simple example shows us both the political maturity that the people of the camp had at that time and the imagination of the special political atmosphere of the camp at that time.

After that period (the period of gathering in the streets and other open spaces), what we call “the forum of the camp” moved from the streets to the Youth Center of Dheisheh. Originally, the people of the camp wanted to establish a Youth Center as a place to gather for sports and other social activities. For that, they asked the UNRWA to build a youth center in which the people of the camp can have some sports and other social activities. Finally, the UNRWA built this youth center in the 1969. The Youth Center turned into the *stage* or the *forum* in which the vast majority of the active youth of the camp would meet to organize for the social and political activities of the camp.

When the Israeli army occupied the West Bank, the Youth Center (as the forum of the camp) started playing a more critical role in managing the struggle of the people of the camp against the occupation in many different ways including through political awareness, social management and also on an educational level. When the Israelis recognized the important social and political role that the

YOUTH CENTER
People wanted a place to gather and asked UNRWA to take action

MILITARY OCCUPATION
The Youth Center played the role of a political incubator

Center was playing, besides the collective atmosphere that it had created, they decided to close it more than 3 times through a direct military order. However, because of the very deep meaning and the importance of the Youth Center for the people of Dheisheh, they re-opened it every time the Israeli army closed the Center.

FORCED CLOSED
The center has been closed 3 times by military orders

“

The importance of the Youth Center comes from the role it played as a social and political fabric at the beginning of the camp. The Youth Center is considered an example of the social atmosphere that exists. Common life, the real historical knowledge systems, the joint-wedding, and cooperation (Al-Ma'onah) were the power that gave the Youth Center work to continue.

The Youth Center was established on the idea of collective social work. It was built by volunteer work and youths' hands. Then people started practicing the idea through cultural and sport activities, in addition to hidden political actions. Maybe that's what gave the Center's membership value and importance, like the value of the political parties at that time.



The new Youth Program center
under construction (2012)

— ph. Matteo Guidi

Despite the contradiction between the center's memberships and the idea of community participation, it was necessary to ensure the sustainability and continuity of the work of the Center rather than the idea of elite selection. Yet, the Youth Center was closed by military rule in 1982.

Nowadays, we can recognize the real change that the Youth Center accomplished. For instance, the football team (A'D) related to the Youth Center was created based on community participation and social fabric. This participation eliminated the idea of individualism by

collecting the three camps of Bethlehem in one team.

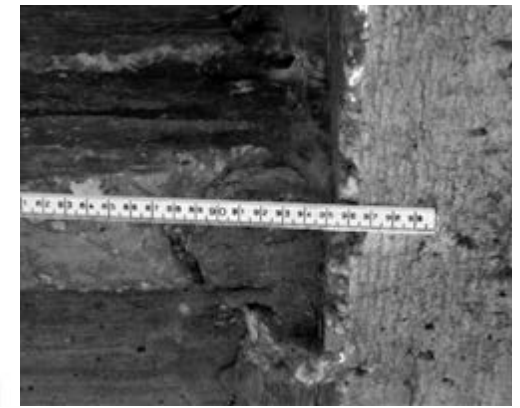
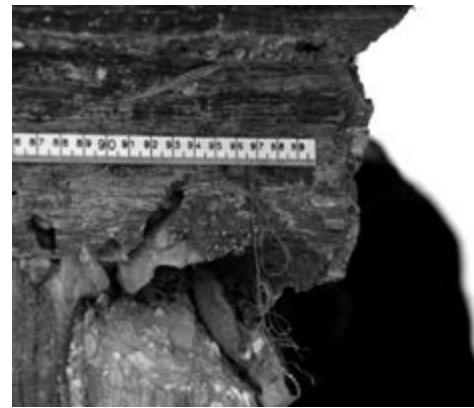
After the center was closed by military rule, the activities of the Center moved to houses and the streets of the camp. This showed that the Center was not simply a stone building but beyond this; it was the collective mind and community participation that united the people.

(Reflection upon the meeting with Abu Khalil and Abu Issam, held in Campus in Camps on December 2012, by Aysar Al-Saifi and Isshaq Al-Barbary. From the Collective Dictionary WELL-BEING.)

Today the Youth Center is different. There are a lot of social associations created as natural extensions of the Youth Center. And this is what makes the Center lose prominence and its previous work. Even so, the Youth Center is still considered as link between past and future. It is still considered a common place in idea and practice. And here is the role of the Youth Center, that it created a relationship between idea and practice.

The Youth Center kept its vital role in Dheisheh until the year 1987 - which is the year when the first Palestinian Intifada began. During the Intifada, the Center was completely closed by the Israeli army and most of the active youth in Dheisheh were imprisoned.

FIRST INTIFADA
Israeli army closed the Center, jailed many activists



Interventions on the new Youth Program Center (April, 2012)

— ph. Berlage Design Studio

**A FLYING
CENTER**
Prisons
become the
new places
for gathering
political ideas

Being imprisoned was a normal condition that most of the people of Dheisheh endured. Ironically, the Israeli imprisonment was favorable for the youth of Dheisheh, by gathering them again (even if in prison). From this, we can say – metaphorically - that the forum of the camp transformed into the prison. The prison had become the new “free space” in which the people of the camp were discussing and organizing the political and social life inside the camp. Thus, when anyone was released he/she would resume her/his role according to what had been discussed in the prison. At that time, Dheisheh camp was one of the most active places in terms of resisting the occupation and in terms of its strong social fabric. Until now, many of those who were in prison at that time still have very

important roles in shaping the camp’s politics and social life. Furthermore, many of them are now in very critical leading positions in the entire West Bank.

At the end of the first Intifada, the Oslo Accords took place between the Israeli occupation and the PLO. As a result, new political, social and economic changes appeared, both in relation to the Palestinian situation broadly as well as the Dheisheh camp. One of the important elements that started to grow in a fast manner in Palestine, in general, and in Dheisheh camp in particular, was the emergence of local and international NGOs and their activities. These NGOs started to rapidly increase. For example, Dheisheh camp has now more than 40 registered NGOs (around 20 are active)

NGOs
Today’s social
activities
are mostly
made by
international
NGOs

working within the camp's boundaries. These NGOs started being the place in which the people of the camp would meet to discuss their issues. As a result, the idea of the forum started to evolve and was disrupted due to many reasons, such as the fact that the people were now scattered among this huge number of NGOs (which are definitely restricted within certain policies and regulations). Another reason is that most of the NGOs of the camp were politicized according to a certain party. This implied that they were not available for all people in the camp. However, these NGOs have not succeeded in playing the role of the *forum* of the camp because they lack many fundamental characteristics of the forum: that the forum should be a free space that does not have prescribed regulations or conditions and that it should be open for everybody instead of being open only for the members of a specific political party.

The question remains as to what space and framework is the most appropriate to recreate and revive the forum in Dheisheh.

Regenerating the common through a sense of responsibility

Qussay Abu Aker

In reference to the Forum of Dheisheh, there has been a change in the authoritative structures on all levels in Palestine and of course in Dheisheh. Especially, this has shifted the forum of the camp to the NGOs where it is controlled in a top-down manner through topics, actions and perceptions.

As a result of this change, the sense of responsibility began to be limited to authorized power instead of the internal strength of personal motivation toward the different concerns of collective work. This forum of the NGOs was thus disconnected from reality, calling into question its very existence.

In addition, there was a change from common concerns to individual concerns of responsibility, limited to one's home. Meanwhile there continues to be a nostalgic approach towards the collective strength and social fabric of the camp, believing that it has remained the same.

Following this change of the place of gathering, also affected were its very dynamics and the sense of duty towards ensuring its suitability as a collective space. Furthermore, today its existence in indoor buildings transfers this responsibility to a salaried employee, thus discouraging individual participation towards maintaining collective space. This has resulted in a dependency on paid work to sustain this space.

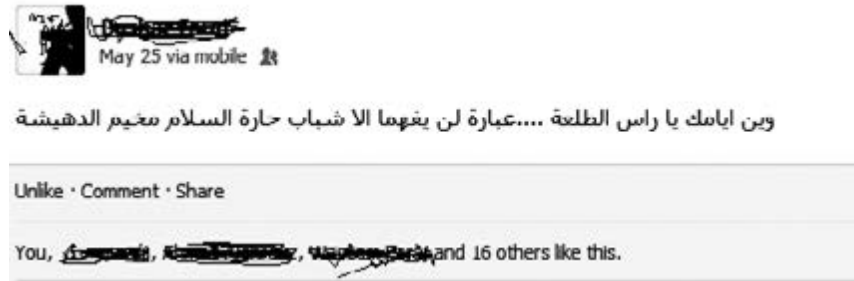
I need to also address the limitation of the organizations' structures which affect the functionality of the collective and open spaces. These organizations became the ones who invited people to discuss several issues. Those that run the organizations are known to be part of the community so it is assumed that these issues should be common concerns. However, the discussed issues are mostly about creating a new situation, gathering opinions towards a certain goal that this organization needs to approach, in order to receive funding by a donor who has its own focus for projects and ideas.

In addition, recently we can notice that the community has lost trust in these organizations. There are less people gathering inside them, and through my experience I can tell that even through personal invitations sent by the organizations, people still do not attend. At the same time, I have noticed that the space where people sit and meet is

the entrance of the camp (at the edge of the camp), and here we can say that the space of meeting and gathering has changed over a long period and process from inside the camp (i.e. from the NGOs) to the entrance of the camp. There are groups of 3-5 persons, only males, discussing several issues and matters or just sitting there as if it was a relaxing view. This experience contrasts with the interior of the camp, which is dark (in the evening), congested and is controlled by social norms.

Here I remember where my school mates and I used to gather after school. It was called Ras Al-tala'ah (meaning the top of a sloped street). We would just inform each other to meet there in the afternoon, sit there for a couple of hours, maybe more, talking, laughing and discussing issues related to school. Even the younger kids knew it as this way. After we had finished the ninth grade in Dheisheh and spread to different schools across Bethlehem, we stopped gathering there, but they (the younger kids) continued to use the space as we had once done. The space was used for several years until the family living in the house next to it, built a wall to include it in their own private space. This left no place for sitting; the only way to now use the space is to be in the middle of the street, thus making it impossible to spend time there.

I will quote here statuses on facebook that a friend of mine posted recently



“Where are your days Ras Al Tala’ah... a statement that is only understood by the guys of peace neighborhood in Dheisheh camp”

Today, with spaces inside the camp that are empty, considered private and unused, through cooperation together with the families who claims ownership of it, we are attempting to regenerate the Dheisheh refugee camp common.

Open spaces

Aysar Al Saifi

Open spaces are important because they provide a place to enhance social relations and also to tangibly build the real meaning of society, literally through gathering¹. Open spaces are an important factor, though not necessary, because they facilitate this gathering of people. In my opinion, open spaces can be considered a body or material, while the social relations, or well-being, are the soul - both of them reinforce and build each other to create the common.

Open spaces and the camp

Open areas, though not always necessary, are also important to provide a suitable environment and create social life. This is seen in the camp, where, because of geography, we were not given the chance to create open spaces. Firstly, from a political perspective, the camp was, and still is, the representation of a temporary station for refugees. Therefore, concentrating on creating

open spaces would be considered as a form of normalization and settlement. Spatially, the camp suffers from crowdedness and high density. As a result, the refugees have had to find alternatives to open spaces, particularly to avoid aggravating the sensitive and political issue of normalization.

Despite the difficulties and contradictions that refugees live in, they managed, and found a way to establish alternative open spaces to respond to these difficulties of over-crowdedness and political sensitivities.

Moreover, they transformed these difficulties towards strengthening social relations. As an example, though there are not many open spaces, even to breathe, the configuration of the houses so that they are so close to each other in fact created a condition ripe to strengthen social relations.

Due to the political exception of the refugees and the hard social condition, refugees had to find a place to escape from this pressure. The streets and their intersections became the only places to express our political and social ideas. We can see this manifested on the walls of the camp². These walls represent another form of expression. In addition to the walls and streets, the UNRWA played a role, in an indirect way, to create, and enhance alternate, open spaces. Such spaces include the communal bathrooms for each neighborhood and

the camp restaurant, *al-Matt'am*³. These effectively were alternative, temporary open spaces.

Later the Israeli occupation began to perceive and acknowledge the strength of these spaces and the major role they played in the political sphere and in strengthening social relations among people. These spaces were suppressed and attacked and those that used them were imprisoned. This resulted in the prison becoming another type of common. The open spaces took different shapes according to the political and social development of the camp⁴.

The camp works in an indirect way to redefine the meaning and the shape of the open spaces according to what refugees have and the experience they live. Thus, open spaces, as geographic and specific forms, are not necessarily important, because they can take different shapes. It is the people and the social soul that are really important for the common.

Well-being and the camp

My understanding of what we call "well-being" can be seen in the social relationships that are constructed in specific circumstances. These circumstances have been created by us or sometimes imposed on us. Refugee-hood was not the only reason behind our unity in the camp. The traditional, political and intellectual vision also played a role in creating a common condition.

In my opinion, I believe that these strong social relationships in the camp are the main reason behind our attempts to create and establish the common areas, in order to enhance and strengthen the existence of these relationships. For example, since the Youth Center was closed⁵, houses have been used for political meetings as well as to educate people. In addition, the streets can be a clear example of where people gather and discuss. In other words, what I am trying to explain is that these places - in houses and streets - have been socially constructed as an alternative for the lack of open spaces in the camp.

Therefore, the idea of common spaces prompts us to work on both sides of it as an idea - the well-being linked with the social relationships, and secondly, the open spaces. Despite the lack of open spaces in the camp, as explained previously, their provision was facilitated and was important in developing social relations.

My experience with Jebel Anthon

Jebel Anthon is the mountain next to Dheisheh camp. This mountain was an open space for people from the camp. A part of it was constructed in a way to be the first football field in the camp. I still can remember that place as an institution, where youth used to gather. Moreover, it was not exclusive for

youth; it was also used by families to escape from the pressure and crowdedness of the camp.

Nowadays, the mountain has become a place for demographic expansion, because of the growing population of the camp. The concept of open spaces, gathering and social relationships has now moved to other places, such as the street and other forums. The demise of the mountain was not an obstacle to the social relationships; in fact, they later found other places, like in the front of houses and in the streets.

¹ See Collective Dictionary OWNERSHIP and initiative THE PATHWAYS

² See Collective Dictionary COMMON²

³ See *The history of the Forum* by Ahmad Lahham

^{4 5} See Collective Dictionary WELL-BEING

02

POTENTIAL SITES

THE THREE SHELTERS PLOT



Campus in Camps First Public Presentation (January 18, 2013)

— ph. Diego Segatto

In the very early stages of the camp's establishment, refugees first gathered in the open land of Dheisheh. UNRWA then managed to provide the families with tents, and thus the early images of camp. By the

middle of the 1950s, UNRWA built new shelters for the people of the camp. Each family received a 9 square meters shelter, and every 15 families shared one bathroom. Now, after more than 60 years, and

with a new urban structure of the camp, an area with 3 UNRWA shelters still exists in the middle of the camp as a manifestation of an "era" that the

open spaces that can be reactivated to enhance the social fabric, build relationships and recreate the meaning of common.



— ph. Qussay Abu Aker

camp endured. The area, which now belongs to the Al-Lahham family, consists of 3 shelters, one shared bathroom and a water reservoir. Beside the fact these shelters carry the history of the camp's life, these kinds of compounds represent another conceptual understanding of the meaning of the common and the communal life that people experienced when living in these shelters.

In connection with our interest to regenerate empty spaces in the camp, we are in the process of investigating the shelters' plot and discussing with the Al-Lahham family ways to reactivate the space.

What we are trying to do in Campus in Camps is find

Our vision

In the history of the UNRWA shared bathroom is an important factor in the creation of the camp's social fabric, and the shelters shaped a significant era in the life of the refugee. Our idea comes from combining the past and the future, as in integrating the idea of the shelters (and the memories associated with them that we still hold on to) with our vision to create open spaces, for example, a space for the Camp's history of the UNRWA shelters and the public bathroom, the first common life to enhance the social fabric.



HAMMAM
Original
shared
bathroom
built by
UNRWA

ph. Matteo Guidi

The Camp is not a museum because it is an intensive illustration of the reality that has resolutely lasted for 65 years. During the first period of the camp's life, the UNRWA shelters formed a place for establishing social relationships, where families lived next to each other sharing food, water, and life in general without the delimitations of ownership. Nowadays, those shelters evoke real stories that are connected with a chronology of events, where

whoever passes by is reminded of a cause and a people's struggle.

What we are trying to do is to look at the future through open spaces that combine those memories with our vision in order to recall and reactive a social fabric that is capable of picturing the future, which is the new home.

Suggestions for designing the place

In our vision, there are several practices and activities that might take place in this space. An initial step would be to renovate these shelters so that they can be used for various events and activities. In the meantime, practically speaking, seating and other kinds of furniture might be a step towards encouraging the people of the camp to use the space. In terms of events, we are thinking of some agricultural projects and also setting up some activities and materials that tell the story of the camp, this plot, and the three shelters.

THE QAISY LAND



— ph. Qussay Abu Aker

In order to illustrate the de facto use and ownership of camps' land, we investigated a land that is considered to belong to the Al Qaisy Family. During an interview with Adel Al Qaisy, he spoke about how his family had gathered in a land (an open plaza) that was located at the main street

(Hebron-Jerusalem Street) and by the main entrance of Dheisheh Camp. At first their houses were tents distributed within the land. At that time the land was also open and had a mulberry tree where the community of Dheisheh would go and eat the fruits. Yet in the 1960s, UNRWA built two shelters on the



— ph. Dena Qaddumi

land, meanwhile the service committees were running a project in which they were fencing and encircling lands by using stones (the fence was called *sanasil*) to prevent animals from entering. Also at this time, the father of Adel was settling in an UNRWA's facility (house) because of his work with them. Thus, the family was primarily residing at the UNRWA's facility but would move to the shelters when there were clashes between Israeli soldiers and refugee youth, as the shelters were located at a safer distance from the clashes than the UNRWA facility.

The shelter's plaza was used primarily for gathering, wherein families, friends, as well as neighbors would use it for barbeques. However, in early 1990s, the shelters were abandoned and remained empty and left for children to play their games, like "Soldiers

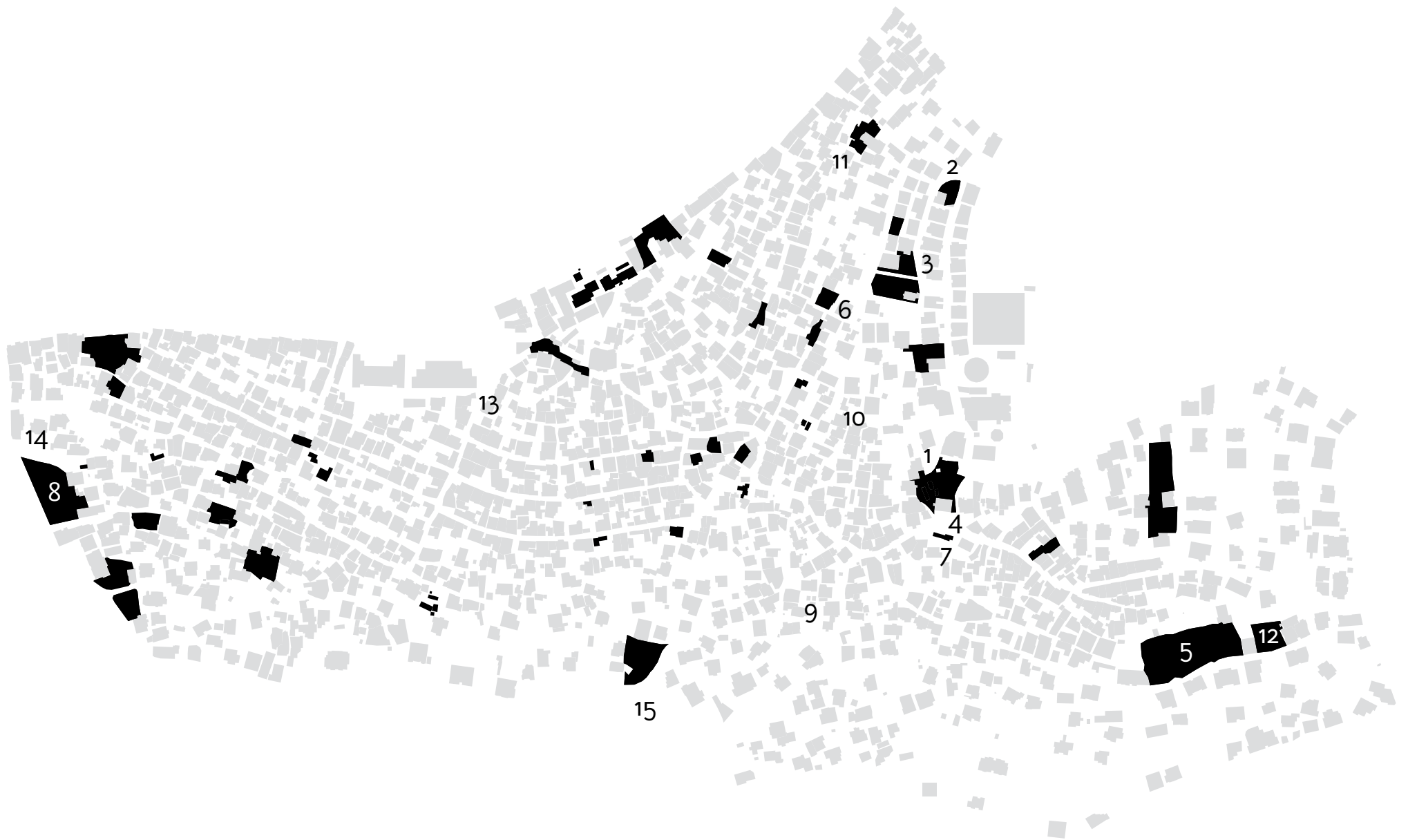
and Arabs". In 2006, the family decided to demolish the shelters and fence in the land by using concrete, a standard practice by many families in the camp during this period. This effectively made tangible their de facto ownership of the land.

However, throughout our initiative we are mapping the empty remaining spaces within the camp boundaries, as potential spaces to be used for various activities and events. Al-Qaisy land is one of those potential spaces that interests us. Thus, we have spoken with the Al Qaisy family, emphasizing our interests in regenerating the space, and transform its current status of being empty and abandoned into an active space. The first initial response was positive, to be articulated together with the Al Qaisy family as well as interest parties of the possible use of the land in the future.

VISUAL SURVEY OF POTENTIAL SITES

PHOTOS BY
Qussay Abu Aker

We usually would think of refugee camps as overcrowded places with houses side by side. However, in Dheisheh, we found several refugee camp empty spaces. These places are simply unbuilt within the boundaries of the camp despite the ownership status.





n. 1



n. 2



n. 3



n. 4



n. 5



n. 6



n.7





n. 8



n. 9



n. 10



n. 11



n. 12



n. 13



n. 14



n. 15

How to get involved

THE UNBUILT. REGENERATING SPACES

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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.

PROGRAM DIRECTOR
Alessandro Petti

IN COLLABORATION WITH
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