The right to Infra-culture

A hybrid approach merging top-down bottom-up powers redefining the galilee Arab city.

Natalie Tanous

TECHNION
Israel Institute
of Technology

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Final Project
Proactive Studio 2024
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Faculty of Architecture and Town Planning, Technion

TECHNION Israel Institute of Technology | Faculty of Architecture and Town Planning

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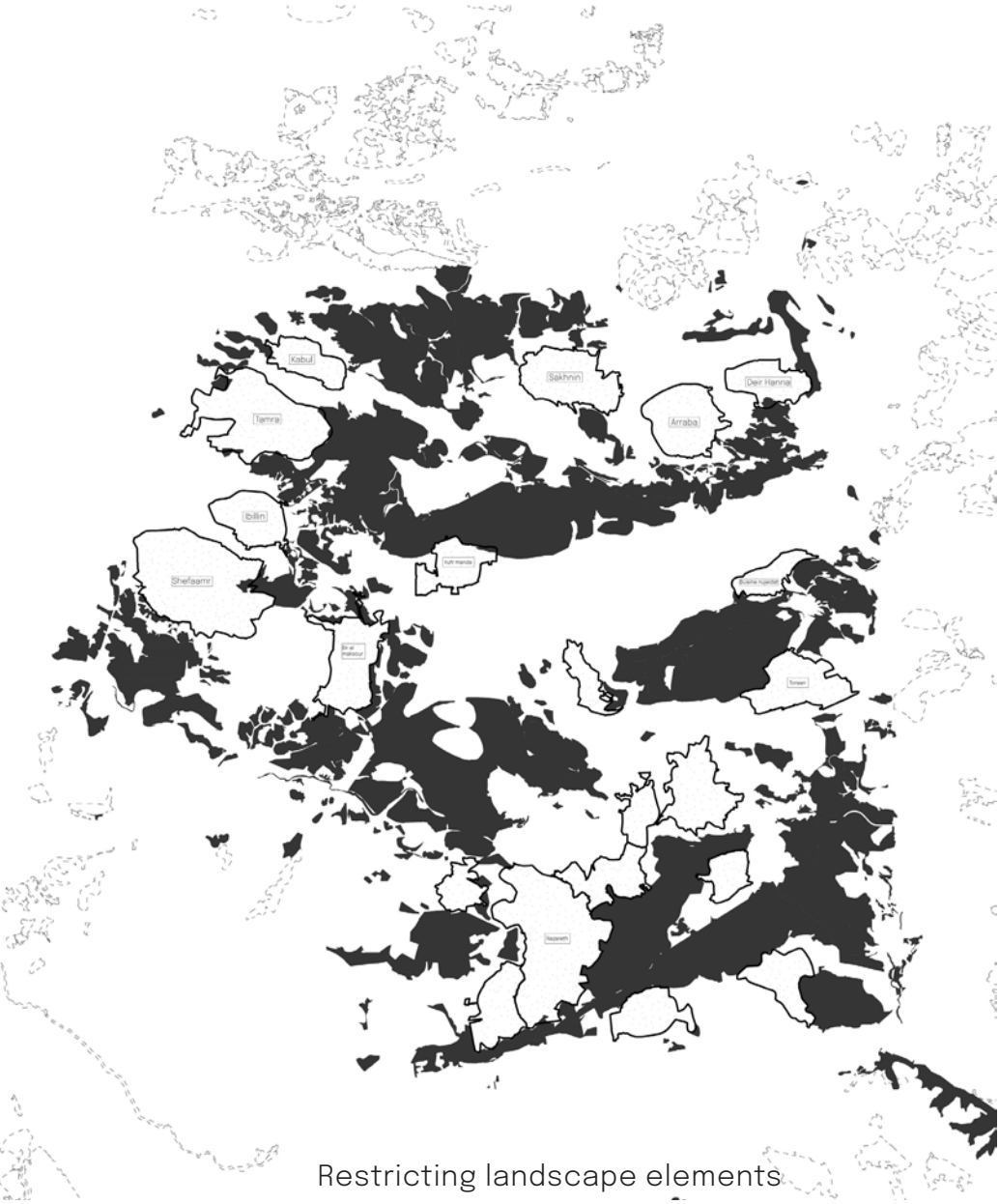
The Lower galilee

The Arab cities in the galilee are growing and expanding in ways that are very much detached from their identity, in architecture of no name and no context. Not looking back, nor looking forward, lacking any strategic structural plan for a planned future. Eating away our own olive groves to build new neighborhoods, we are driving further and further away from the land, our identity and the knowledge of the landscape surrounding us.

from Haifa to Nazareth and back; a weekly car ride on highway 79, made me curious about the landscape and its layers. Accordingly, the project explores how the constructed landscape lead to the condition of the Arab cities today.

Layers of landscape, near highway 79.

Arab towns in the lower galilee.



Restricting landscape elements

+Abstract

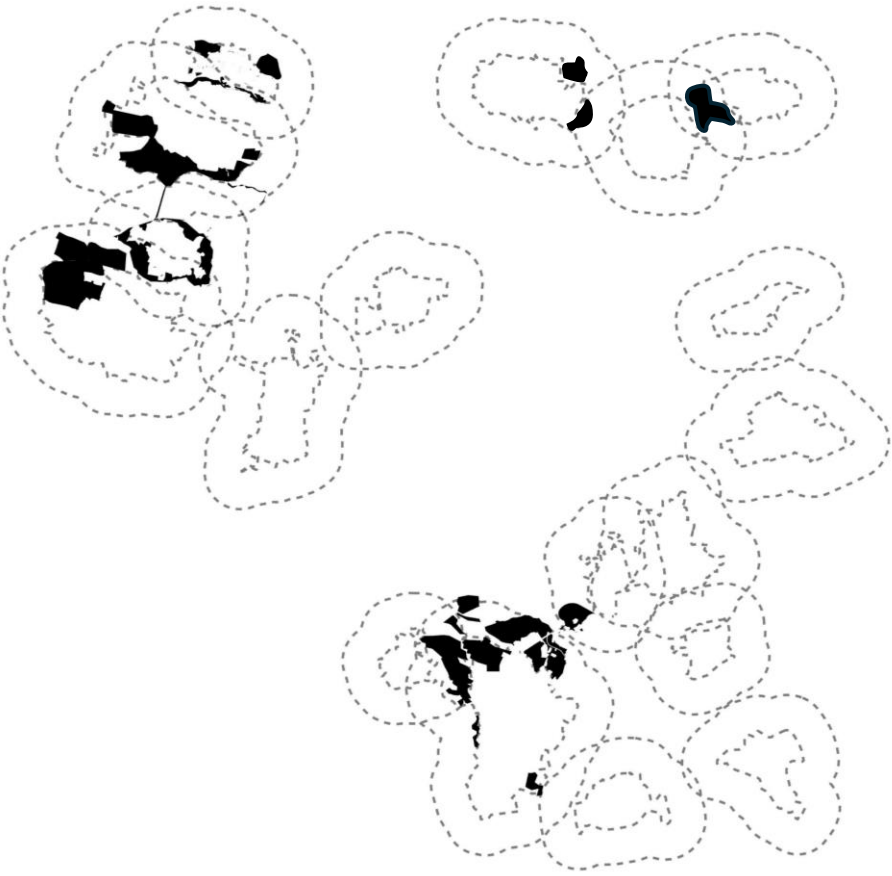
Rising from the existing constructed landscape of the galilee, the project seeks to explore the effect of the geo-political elements of the landscape on the expansion and the identity of the Arab towns.

The research starts with a short examination of three individual towns, (Tamra, Nazareth, Sakhnin) which confirms spatial fragmentation due to recurring landscape elements surrounding the towns. Expanding the study to ten towns confirms this phenomenon across the region. This short examination demonstrates and concludes how these spatial elements were used to construct and alter the landscape, affecting it on various scales, and specifically diminishing the expansion and the connection between the Arab towns. The question then arises:

How can the new urban expansions, shaped by decades of change, be leveraged to create a resilient network of Arab towns?"

Instead of a reversing act, the project acknowledges the alterations and the transformation that has been done to the land and the effects it had on the Arab towns and seeks to turn the restrictions into opportunities. Transforming the spatial elements imposed from above through the study of local modes of life and needs.

Merging top-down and bottom-up powers, the project focuses on an infrastructure imposed from above, repurposing it into a thread that weaves the Arab towns on the regional level, with Its stations being the nodes that create the connection on the ground. Placed in the heart of new expansions in the edges of the towns, as new focal points that Challenge institutional planning and suggest a new typology of an Arab public building rooted in context and identity.



■ Expansion plans

+Introduction

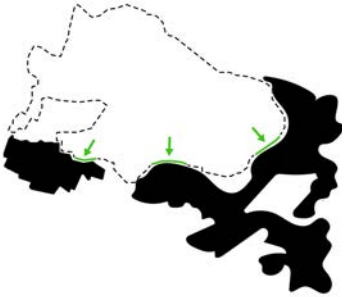
An edge is defined as a borderline, the outer or farthest point. In the context of urban entities and their expansion over time, the edge is a dynamic, ever-changing element.

In the case of the Arab towns in the Galilee, the unfolding of this edge throughout time reveals a geopolitical conflict, a struggle over space, and a tension between centralised planning and local needs. The understanding of this phenomenon can be done only in it's relation to the layered landscape of history, nature and infrastructure surrounding it.

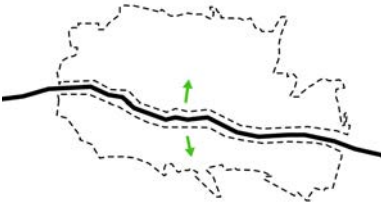
Closely looking at a galilee Arab town today, there are restricting landscape elements surrounding it's edge. Briefly comparing ten towns in the region, we can conclude that this is a wider phenomenon common to galilee Arab towns.

The effects of this restricted edge appear as: Diminished expansion, dismantled fabric and segregated entities.

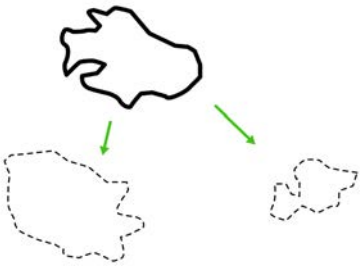
In the next chapter, the research breaks down the relation between the state's centralised planning methods and the arab towns throughout the years. Laying out the base for the research and the study of the current galilee landscape.



Diminished expansion



Dismantled fabric



segregated entities.

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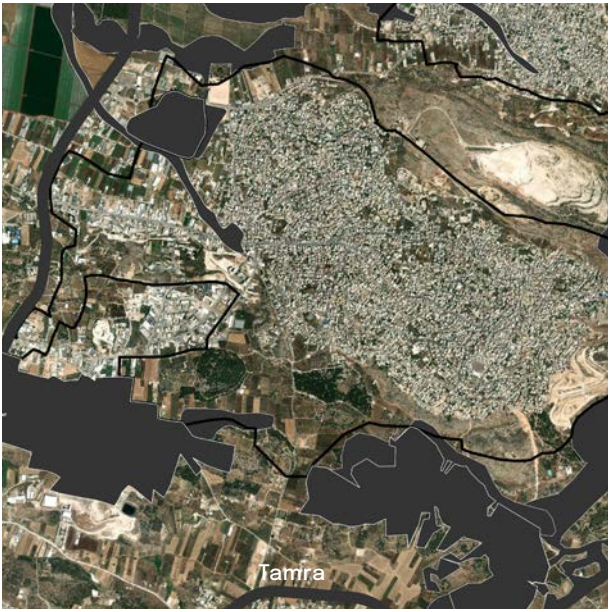
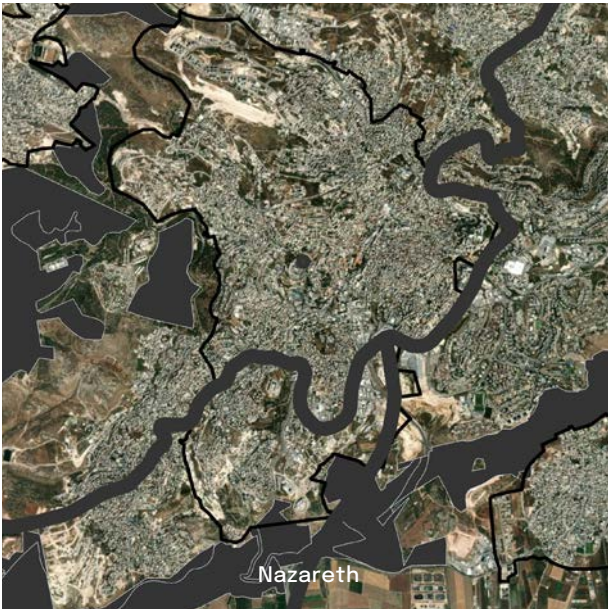

Tamra

landa


Nazareth

+The Arab towns in the Galilee and their struggle with top-down planning

Situated in the northern district of Israel, the Galilee encompasses 55% of the Arab population within the state, making it a pivotal area for research due to its distinctive demographic composition. After 1948 and the establishment of the state of Israel, only 156,000 Palestinians remained within Israel and became Israeli citizens. Today Arabs make 21% of the state's population, and they reside in two main regions: the Galilee and the "Triangle" strip.[1] "Since gaining independence in 1948, Israel has attempted to foster the development of its peripheral regions to attract internal Jewish migrants and create an ethnic population balance. (...) The `Hills of Galilee' region, where Arabs have traditionally constituted a decisive majority, has been a major focus of this decentralisation policy".[2]

Ever since its independence, the state has been implementing different strategies and policies of control under the land use tactics against its Arab citizens. Whether it's the Military rule imposed only on the Arab citizens from 1948-1966, severely restricting movement and organization, Afforestation projects on confiscated land carried out by the KKL, aiming to re-narrative the land and indicate new presence[3], or the "Judaization Plan of the Galilee" which took place in the late 70's scattering new Jewish settlements between the Arab towns on higher land, acting as boundaries between the Arab cities.

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1 Oren Yiftachel, Power Disparities in the Planning of a Mixed Region: Arabs and Jews in the Galilee, Israel (1993), 159.

2 Baruch A. Kapnis, Geopolitical ideologies and regional strategies in Israel (1987), 125-138.

3 Hannah Boast, 'Planted Over The Past': Ideology and Ecology in Israel's National Eco-Imaginary (2012), 5.

KKL planting hills. Avraham Malevsky, 1930. NNL Archive.

cities. “The establishment of over 60 new Jewish semi-rural settlements (Mitzpim), mainly as wedges between concentrations of Arab settlements”.[1]

The mentioned above are a few out of many actions taken by the Israeli authorities over time. systematically establishing legal systems aimed at various outcomes related to land ownership and usage. “Seize, retain, expropriate, reallocate, and reclassify the Arab lands appropriated by the state”[2]

All these layers and tactics of spatial control have restructured the galilee landscape and left a footprint on it which is mainly reflected in the reality of the Arab towns today. The build-up of the restrictions, the confiscation of private lands, the afforestation and the Jewish settlements symbolising the majority’s spatial dominance, made the next attempts of the state in suggesting regional plans, untrusted and unwelcomed by the Arab citizens that lack trust in the state and its authorities.

In this context, the land has turned to an integral part of the Arab identity inside Israel. It holds value as an expression of ethnic survival. Therefore, one can’t let go of it easily, leading to complexities in dealing with expansion and development plans.

1 Oren Yiftachel, Power Disparities in the Planning of a Mixed Region: Arabs and Jews in the Galilee, Israel (1993),164.

2 Yousef Jabareen, ‘The right to the city’ revisited: Assessing urban rights The case of Arab Cities in Israel (2014), 138.

State planning attempts:

Planning in Arab localities evolved from a lack of planning to restrictive, discriminatory planning, and later to thoughtful regulating planning. A policy of gathering and concentrating the Arab population was implemented, using planning as a tool to prevent the development and expansion of the Arab population. State control over resources, especially land To realize the project of building the new Jewish state.[1]

The first ever plans were the "Demarcation planning and building restrictions" during the military rule, before the 1965 Planning and Construction Law, intending to delimit the area designated for development In the Arab towns, limit and stop the expansion of the built-up area and into privately owned agricultural lands.

The next outline plans were prepared according to the requirements of the 1965 Planning and Construction Law, which required the local committee to prepare a local outline plan for the towns. The plans suggested development according to a modern urban format, while dealing with the existing local parcellation of the land. The tension between the two caused a distorted planning base which didn't meet the needs of the expanding town, resulting in illegal construction outside the blue boundary line, which delimits the Development limits according to the regulatory restrictive planning.

In the late 80s-90s, the planning institutions began to internalize the need to implement new planning guidelines that include the designation of areas for public purposes, but the locals preferred land designation for residential development, since it was so lacking.

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1 Rasem Khamaysi, Planning and development of the Arab towns in Israel (2019), 55-56.

The plans were to solve the problem of illegal construction and to reduce its rate. Therefore, the limits of these plans were outlines of the existing construction.

Development since 2000:

The last phase has different levels and can be traced to the start of the 2000 and until today, the awareness of the planning institutions increased, and with it the awareness of the local authorities, For the need to implement universal planning guidelines .In addition to the shift in the local mindset of the private owners which began to attach real estate value to their land with designating part of it for public use, according to land reclamation guidelines.

Today, the town are in the phases of the implantation of part of the plans which were promoted on lands owned by the state, outside the blue line of the earlier local outline plans, establishing new neighbourhoods in the outskirts of the towns.

Existing town fabric
Nazareth

Typical typology in expansion plans
Northern Nazareth

The state may allocate land and approve expansion, but the underlying system remains unchanged and disconnected from the specific needs or characteristics of the place in question. This suggests a continuation of a corporate-driven system that may not adequately consider the local context or community interests.

Addressing the issue requires a more inclusive and context-sensitive approach that prioritizes the rights, development needs, and identity of the specific towns.

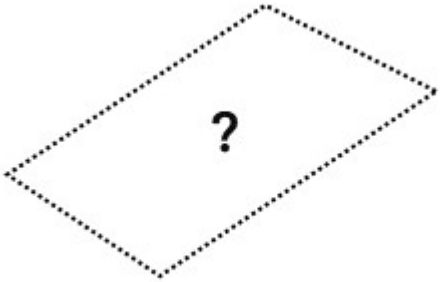
+ Theoretical Methodology

The centralized institutional planning hinders the right of Arab inhabitants of the Galilee to participate in the production of space leading to a disconnection from the surrounding landscape and a resulting sense of alienation and lack of identification with it.

Homi k. Baba, a renowned researcher in postcolonial studies and critical theory, refers to this state of lack of belonging, and lack of identification with the planning imposed from above, as **UNHOMLY**, a hybrid state between the familiar and the unfamiliar, a feeling of foreignness and lack of belonging.[1]

This intermediate state between the known and the unknown, requires a rethinking of those cities in the context of top-down and bottom-up forces.

1 Naglaa Abou-Agag, Homi Bhabha's Third Space and Neocolonialism (2021).



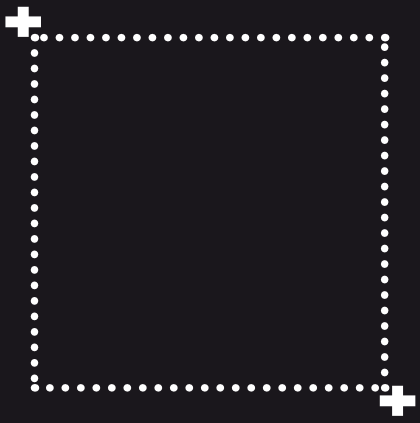
+**The frame:** Mapping device

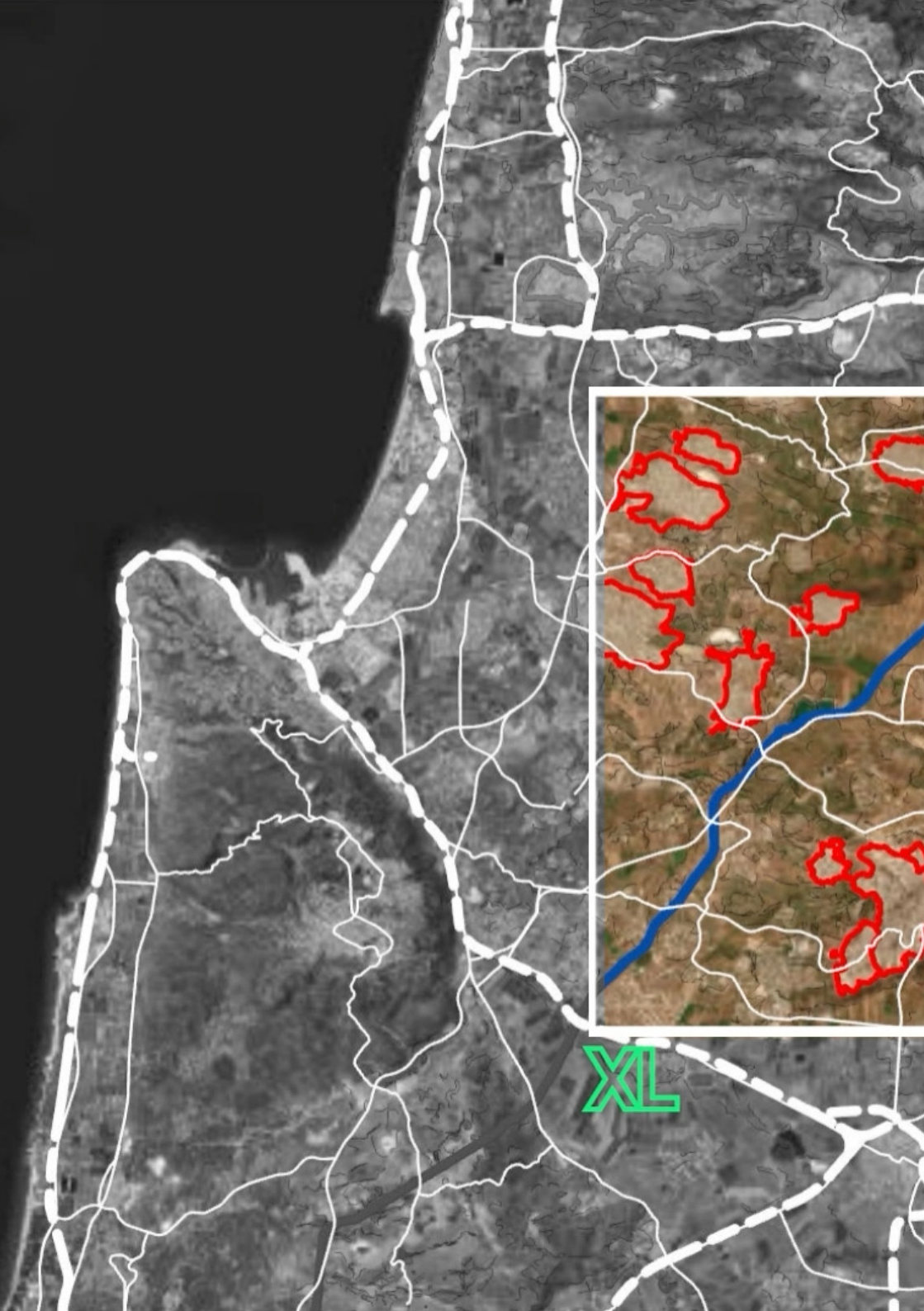
A mapping device, Studying and sampling the galilee through top-down, bottom up observations.

The project offers the formulation and planning of the “third space” through a bottom-up + top-down observation, series by series of standards using the “framework” tool.

The multi-scale approach is translated into a framing device, that allows us to study the issue from down-up and top- down, juggling between the individual town scale to the region scale and in between.

The framing device studies and samples different phenomena in the landscape that effect the identity of the galilee Arab towns in the different scales.

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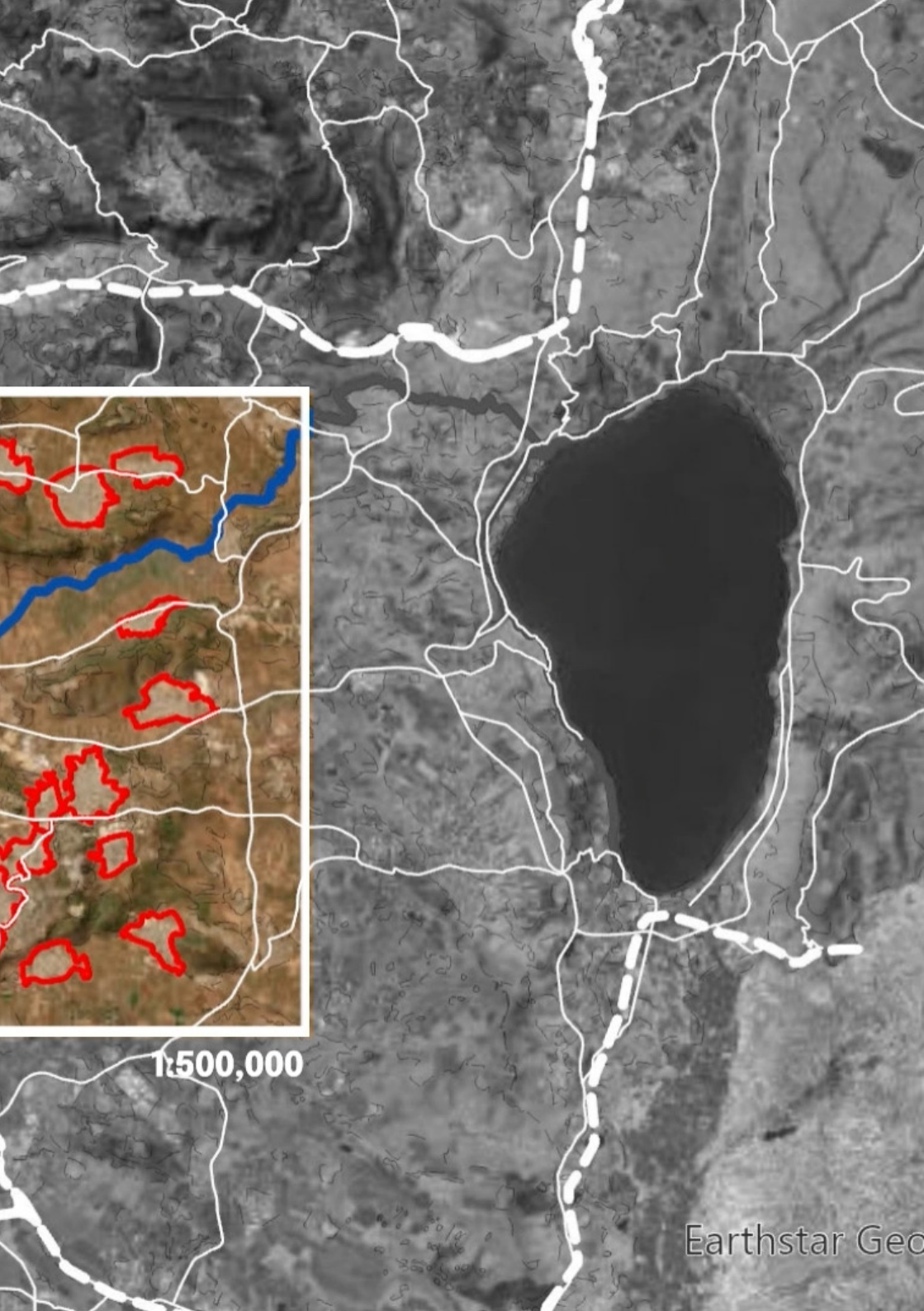
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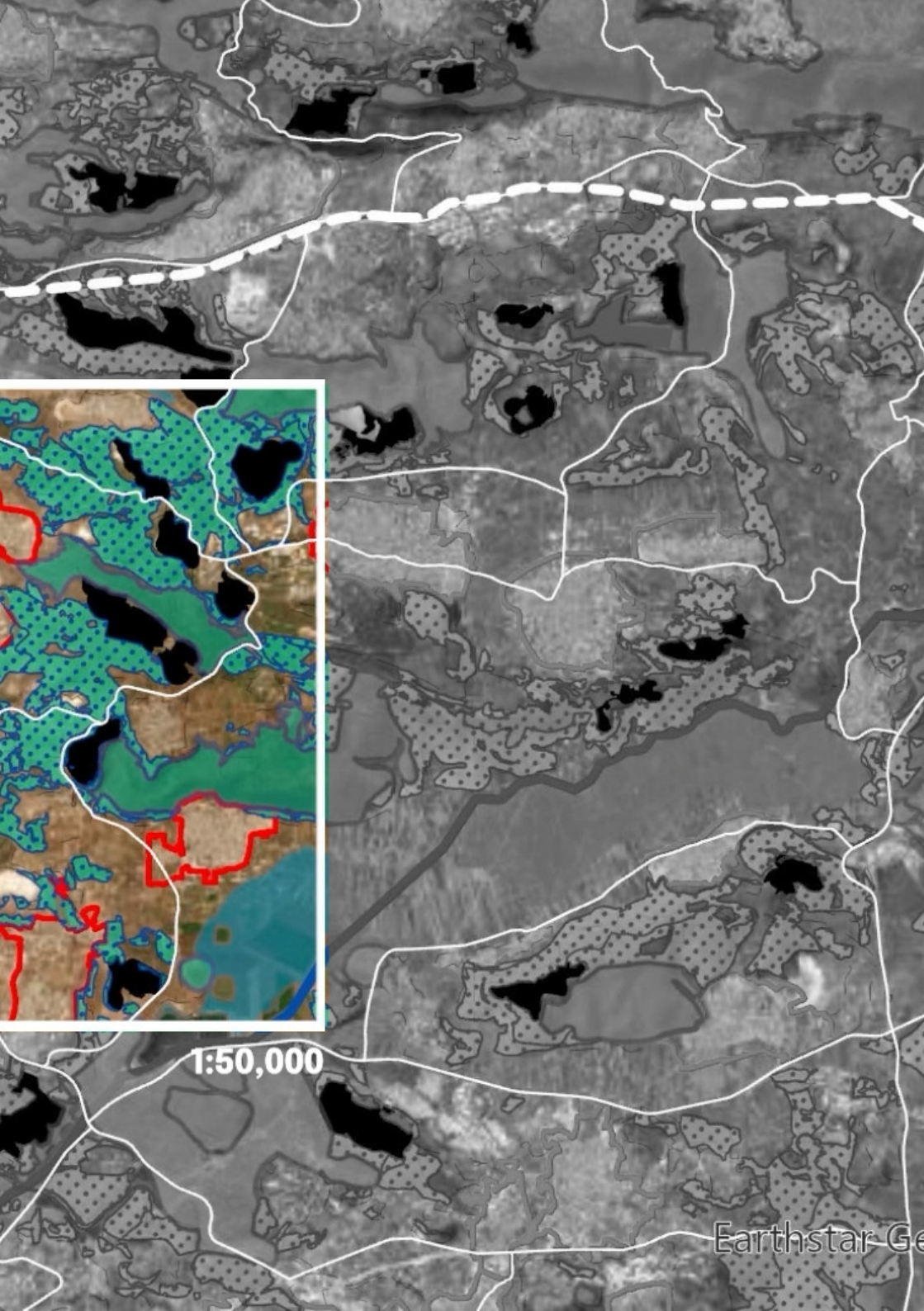
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+ Top-Down:
Centralized planning in the galilee

“Landscape is not an inert fact, but a ‘cultural practice’”.[1] The galilee landscape of today is a product of decades of constructing, altering and planting nature that goes with the image of the “imagined land” and the creation of the Israeli national identity.

“The relation between collective memory and landscape is not simply a process of projection, but can motivate a desire to physically alter the land in order to protect or reproduce parts of national significance”.[2]

The galilee landscape of today, contains various layers, that can be put under two categories: the first - geopolitical layers containing afforestation, nature reserve, villages before 48, Mitzpim settlements, Agricultural restrictions. The second one is Infrastructure: Railways, highways, national water carrier, electricity. Over time, the state used these spatial elements in its Favor, turning them into tools to reconstruct the landscape in order to build a collective national identity, while erasing the past, plus dominating and controlling the landscape in order to diminish the expansion of the Arab towns in the galilee .

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1 Mitchell, D. (2003). The right to the city: Social justice and the !ght for public space.

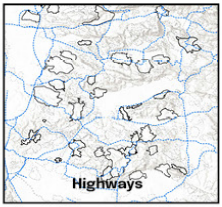
2 Herb, Guntram H. 1999. ‘National Identity and Territory’ in Herb, Guntram H. and David H. Kaplan

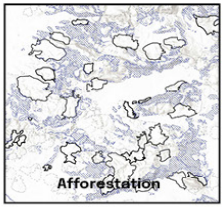
“The national eco-imaginary becomes a domain of conflict when two nations claim a single area of land on the basis of differing collective memories and significances. In Israel/Palestine, two species of tree have taken on iconic status; the pine for Israel and the olive for Palestine”.[1]

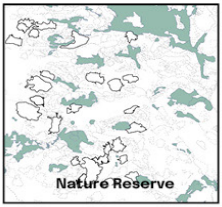
1 Boast, Hannah (2012) Planted over the past: Ideology and Ecology in Israel’s National Eco-imaginary. University of Birmingham.

+Top-Down: Centralized

XL







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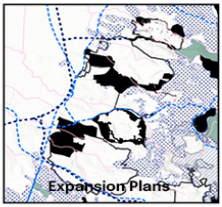

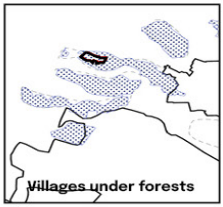

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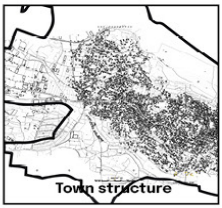

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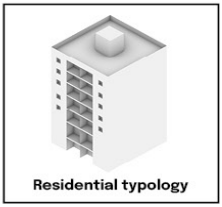
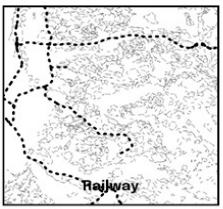
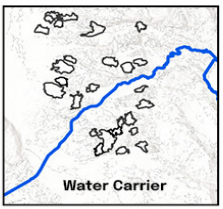
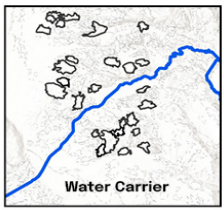


planning in the galilee



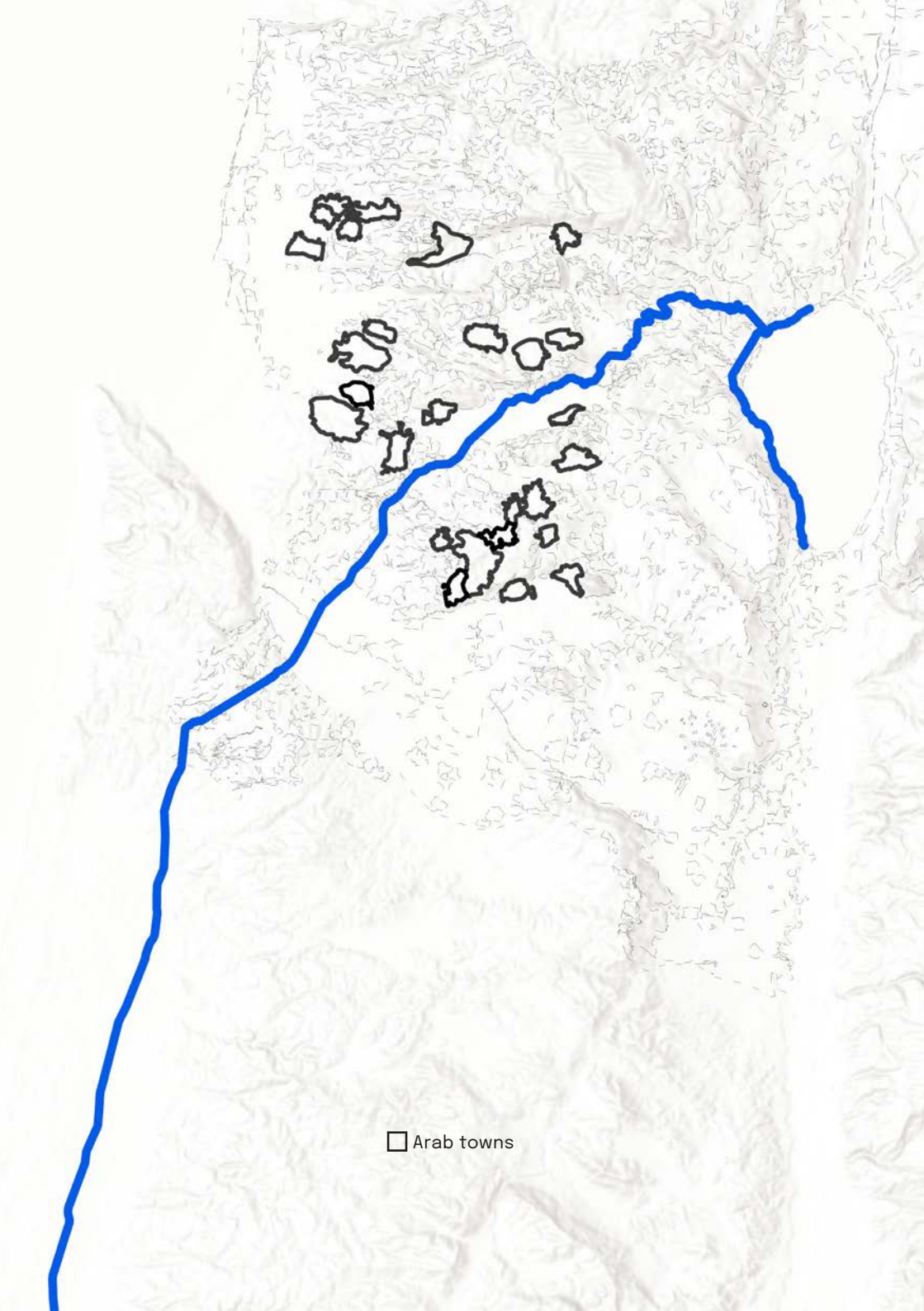


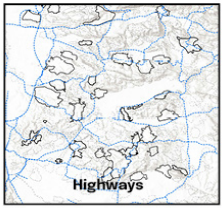


+Top-Down:
XL Water carrier

The first layer, a Water infrastructure: the national carrier: a very Obvious and tough element in the Galilee landscape. The line divides the Galilee into two parts and separates the Arab towns.

The construction of the line. (Photographer: Edgar Hirschbein)

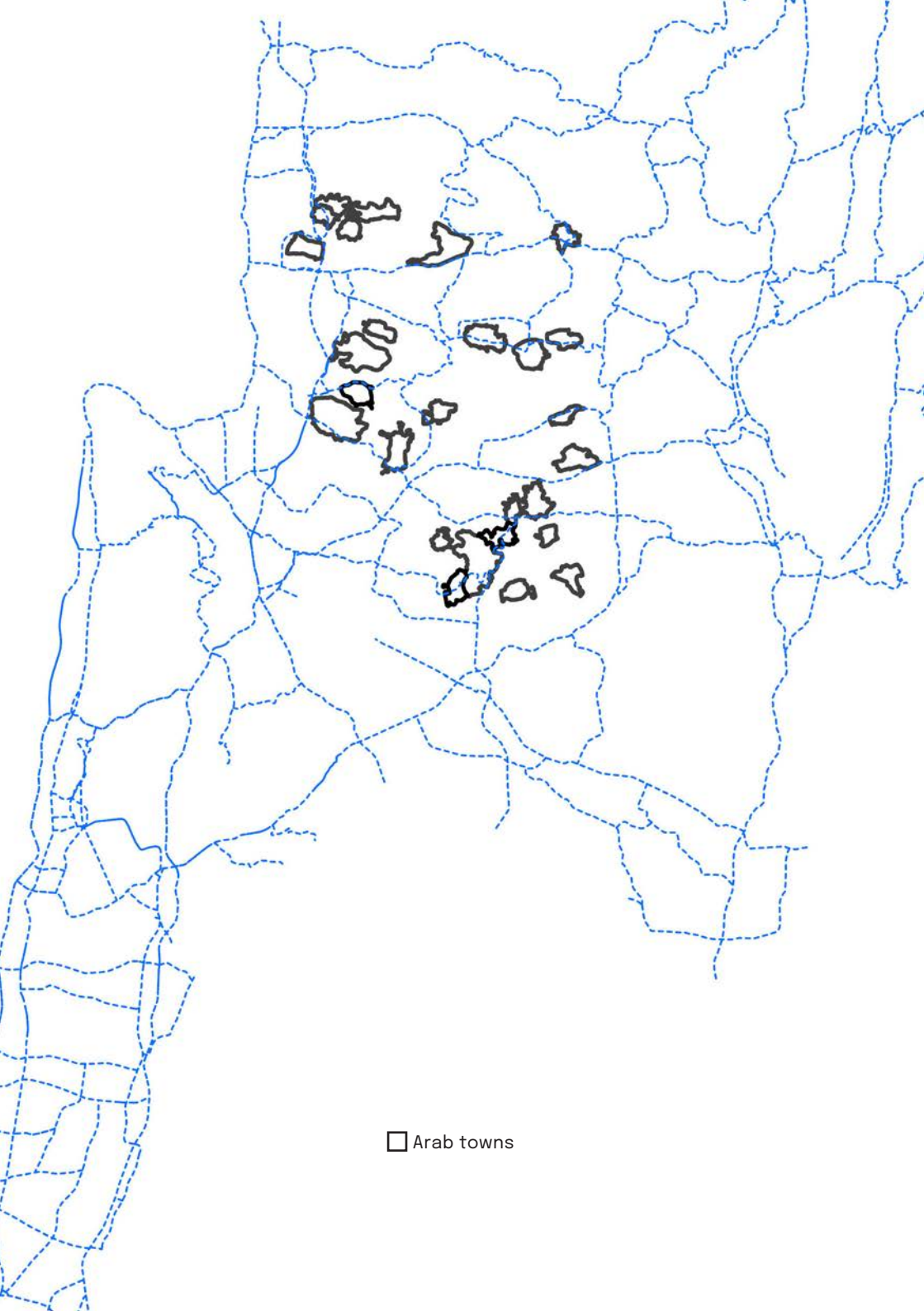

Arab towns

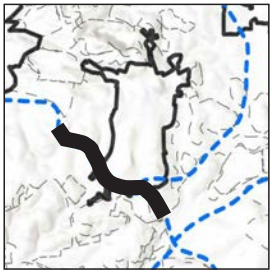


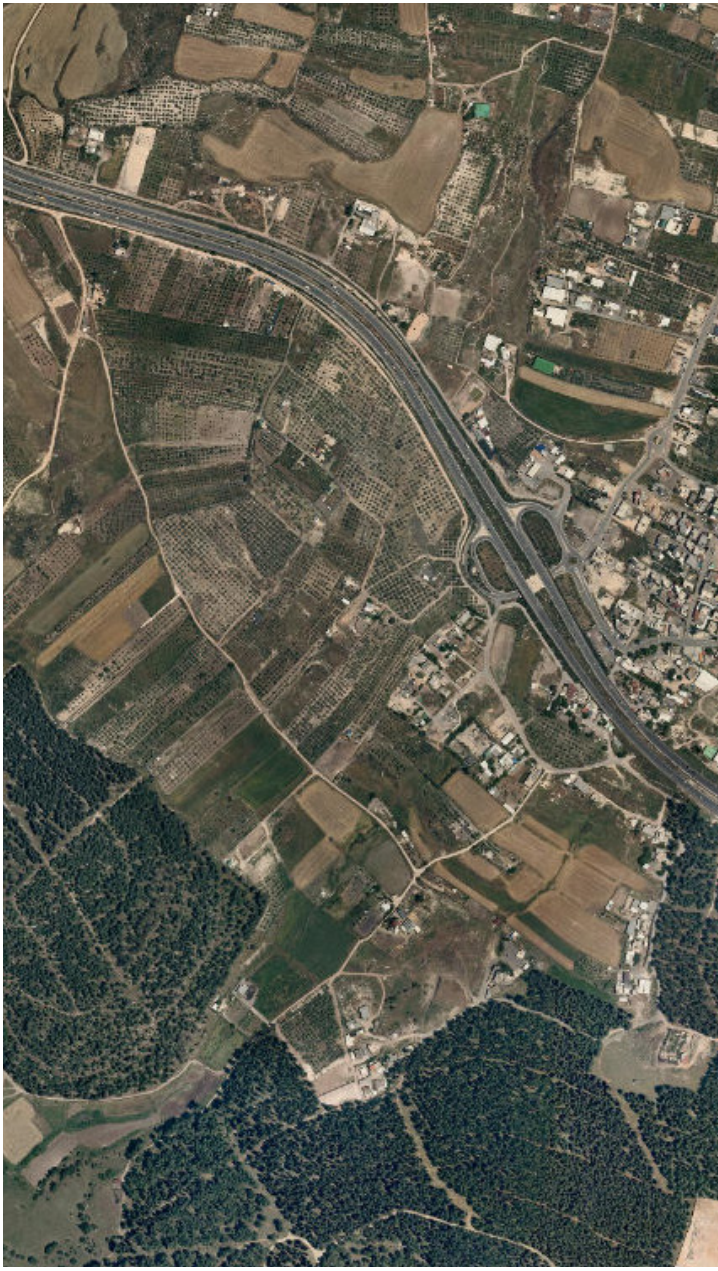
+Top-Down:
XL Highways

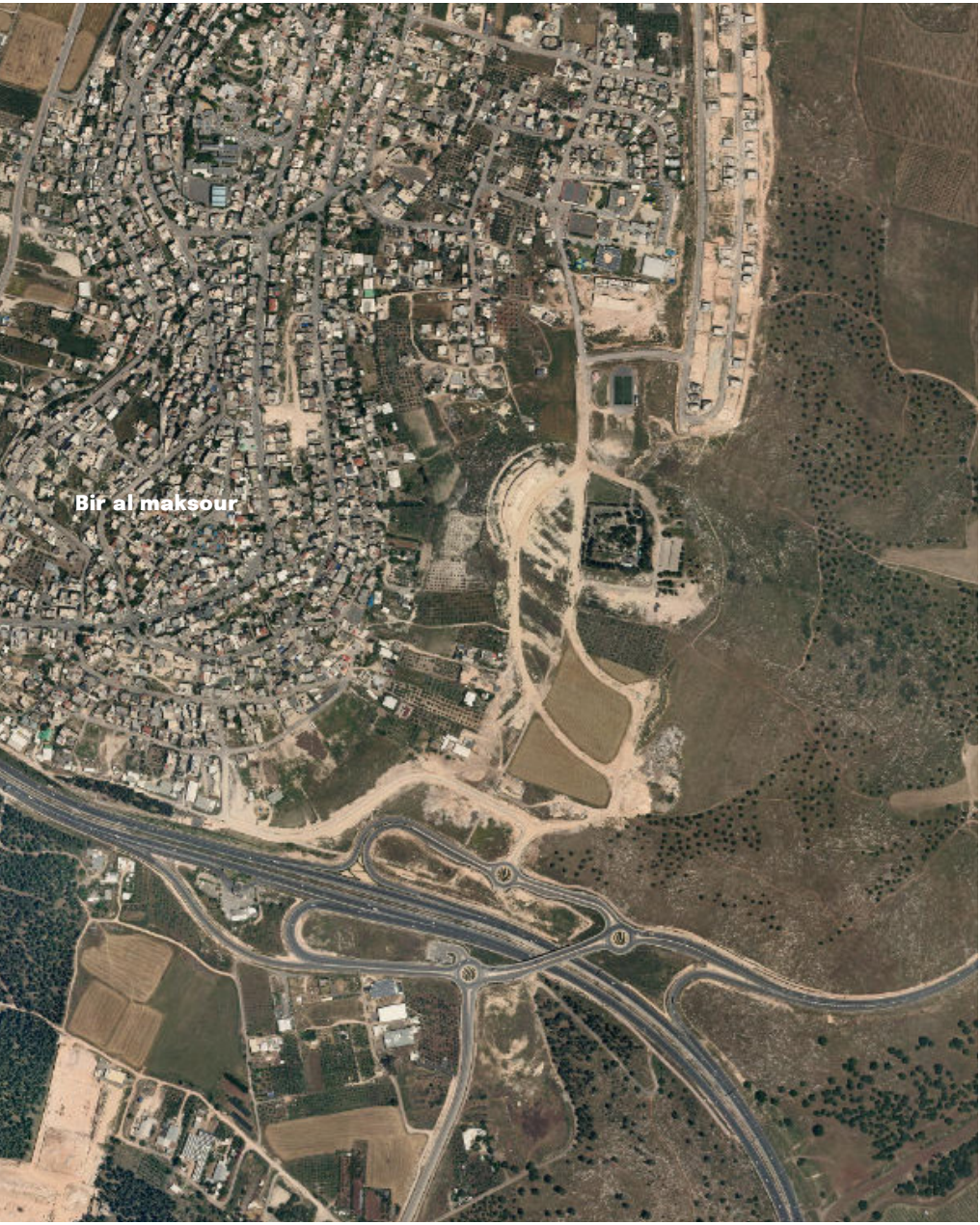
The highways, another infrastructure in the galilee landscape that restricts the arab towns by creating spatial borders that stop the fabric and diminish the expansion, in addition to it not serving equally and effectively.

Highway (79) near Bir al maksour.


Arab towns



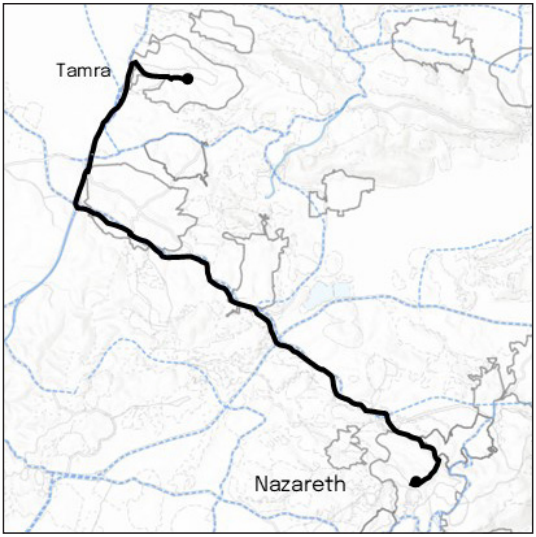



Bir al maksour

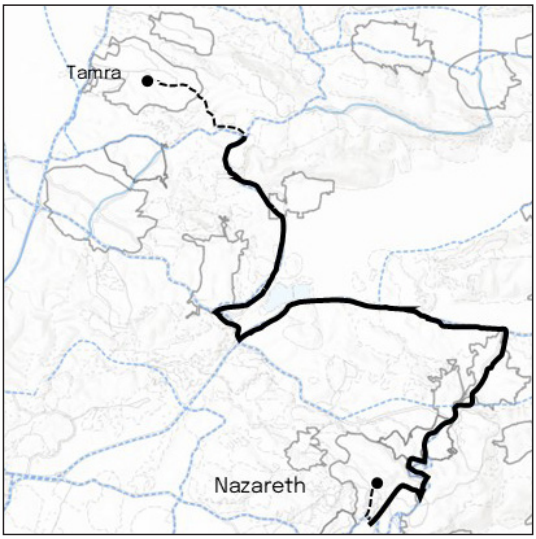
Shefaraam

Tamra

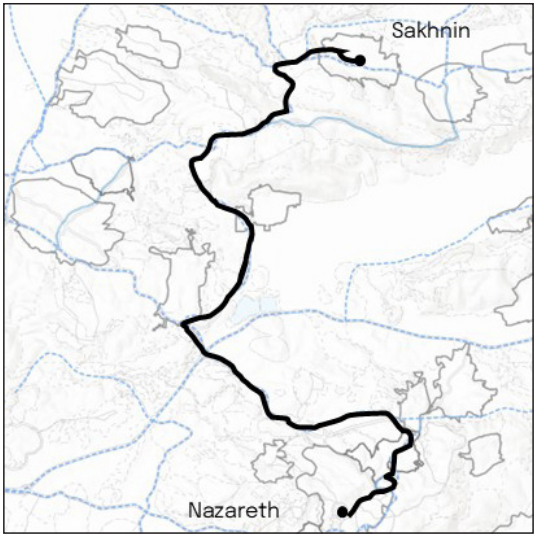
43 km 55 MIN



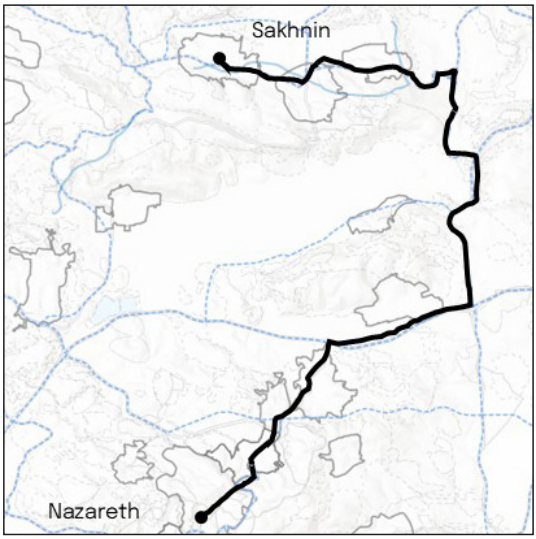
30 km 1h 8 min



35 km 1h 30 min



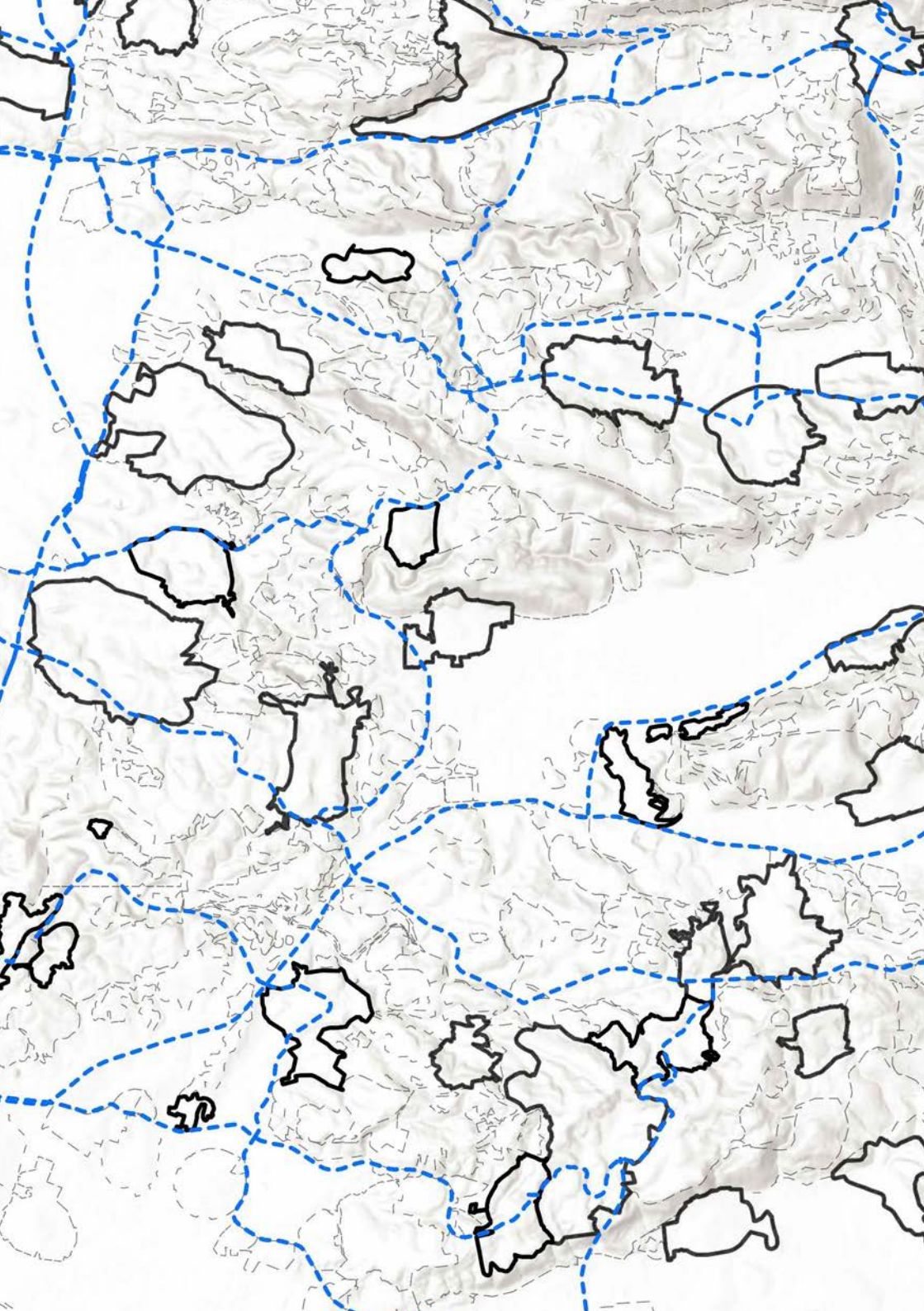
40.5 km 1h 22 min

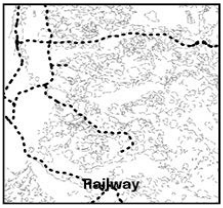


Nazareth to **Sakhnin**:

Nazareth to **Tamra**:

Nazareth to ***Tel-Aviv***:



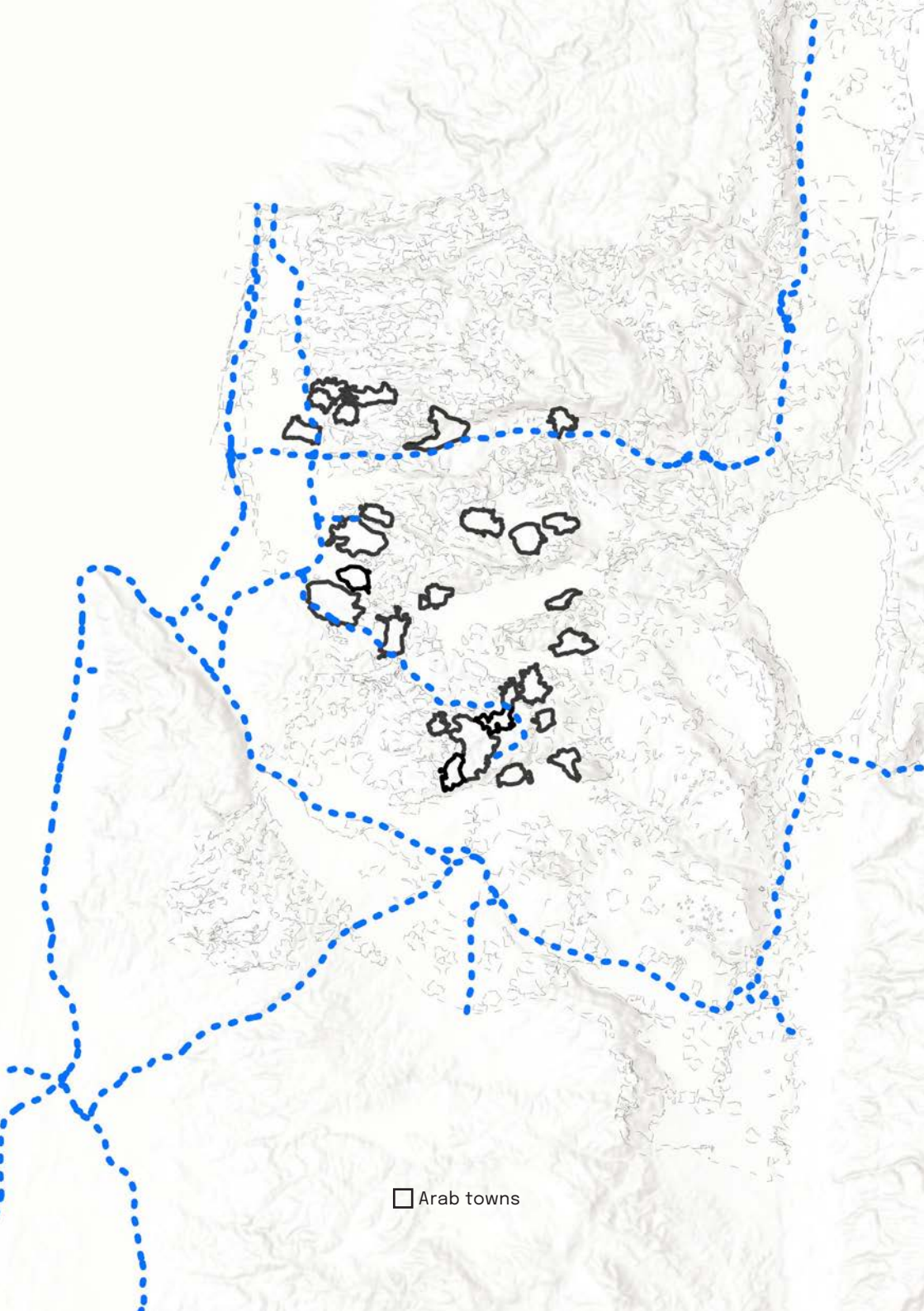


+Top-Down:
XL Railways

Another transportation infrastructure that circles the region, and doesn't serve the arab towns.

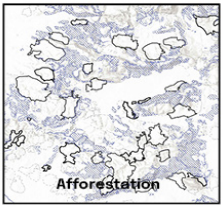
"Nofit" is a light railway, a part of a new and approved plan, that should connect Nof HaGalil to Haifa. Unfortunately, like previous attempts, this line fails to serve equally.

Highway (79) near Bir al maksour.


Arab towns

"Nofit" suggested station in an Arab town.
(Source: transisrael.co.il)

Yavor
Sha'ab
Kabul
Tamra
Sakhnin
I'billin
Shefar'am
Kafr Manda
Bir Al Maksur
Suweid Hamra
Hilal
Beit Lehem Hagalilit
Manshiyet Zabda
Hamat Yishay
Nahalal
Kfar Yehoshua
Migdal Ha'emek
Nazareth
Iksal

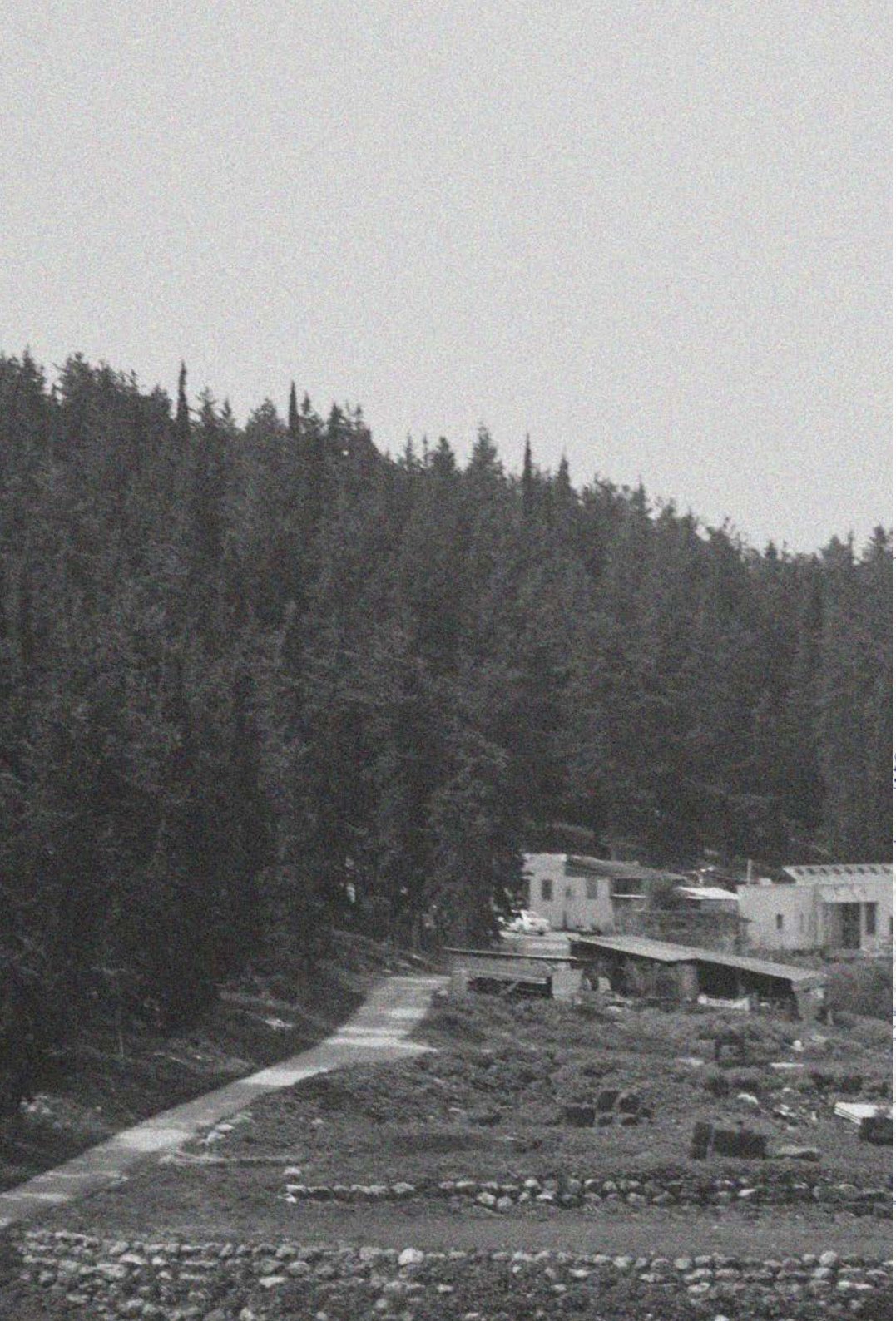


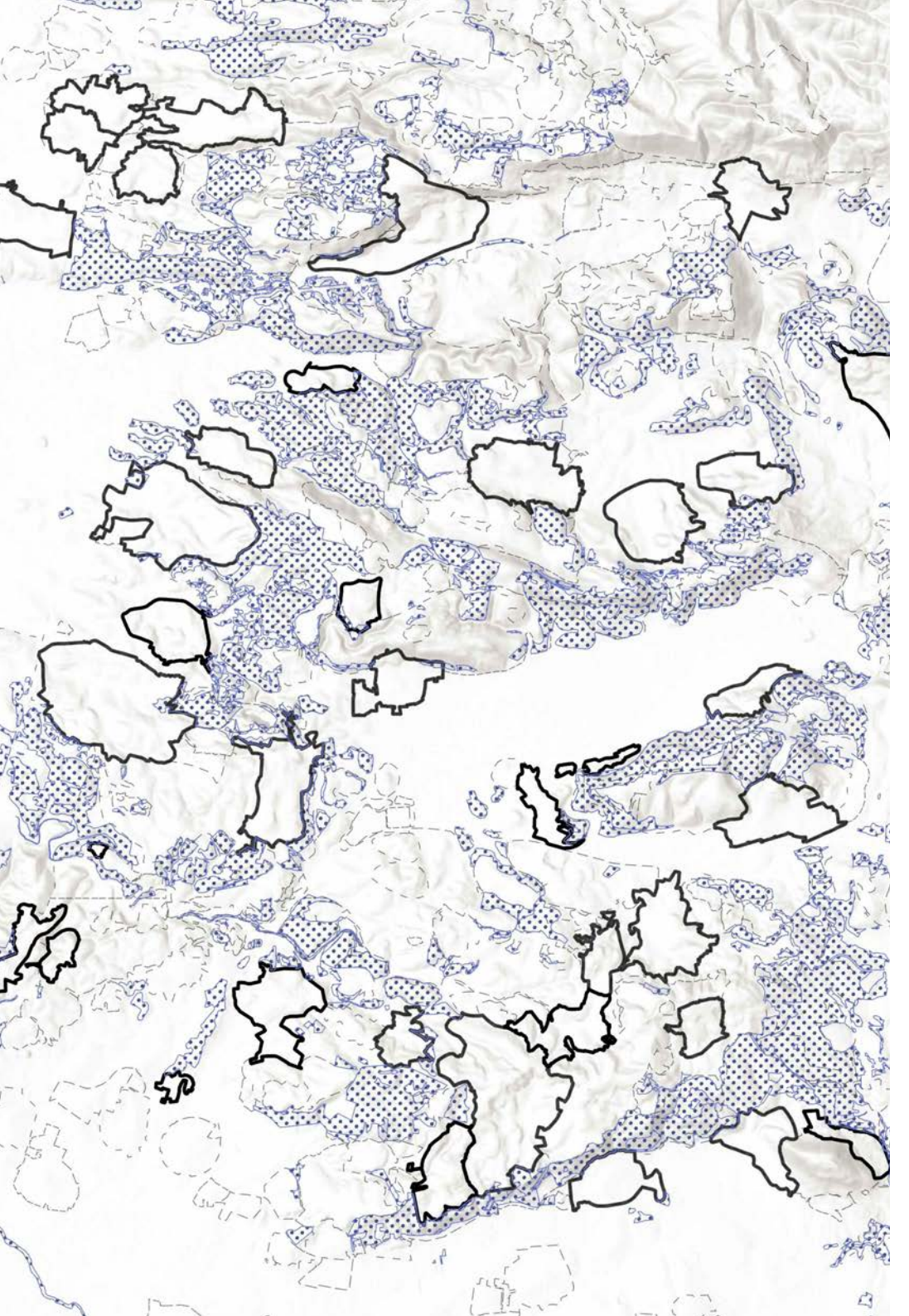
+Top-Down:
XL Afforestation

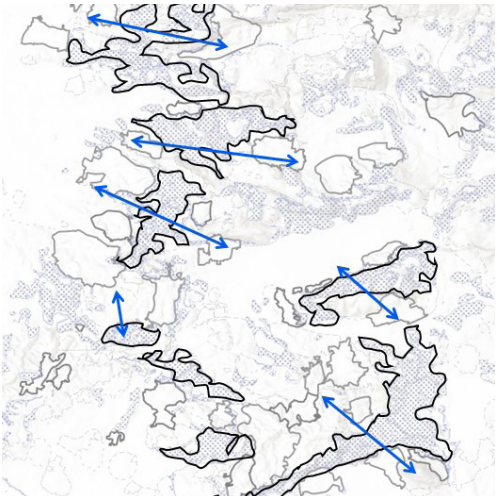
The afforestations in the galilee, were placed between the Arab towns, acting as buffers that seperate the towns, creating expansion barriers and Spatial segregation.

Highway (79) near Bir al maksour.

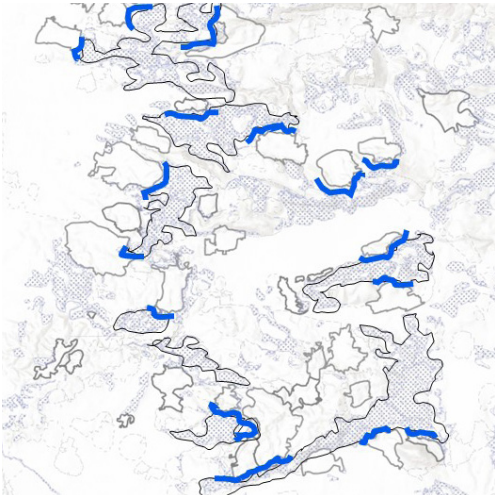
Arab towns





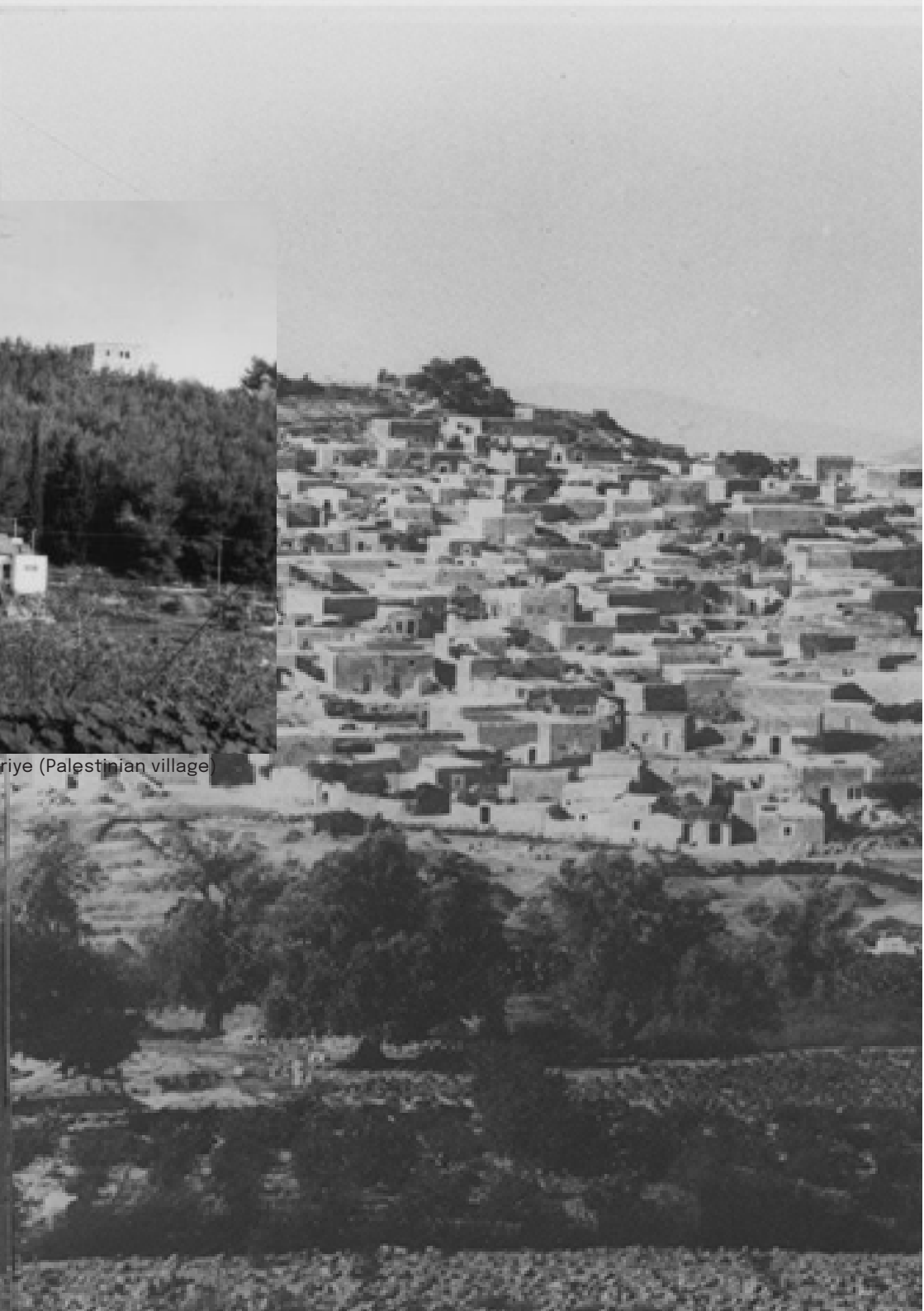


Afforestation as a spatial devider:

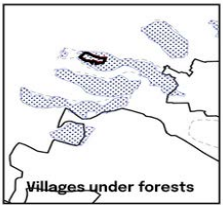


Afforestation as an expansion barrier:

Afforestation over Saffu

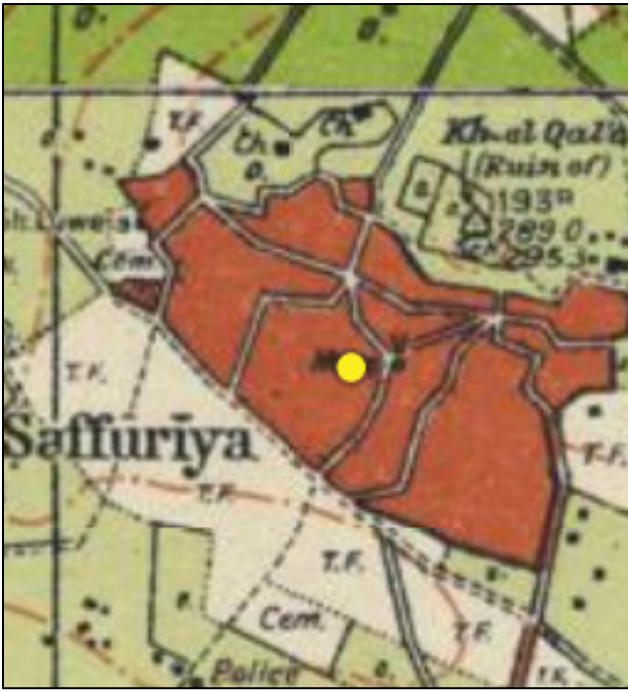


riye (Palestinian village)



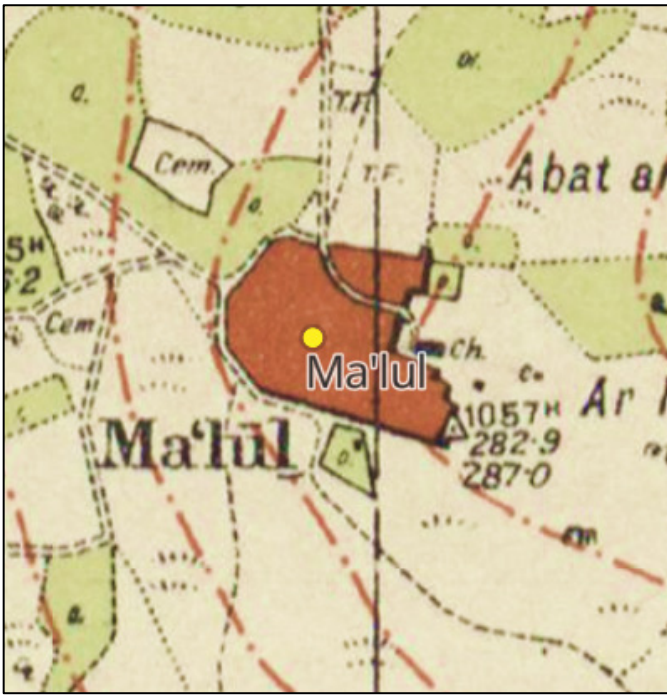
+ Top-Down:
L Villages under forests

In another scale, it is understood that the same forests were used as a tool for erasing Palestinian villages that existed before 48.

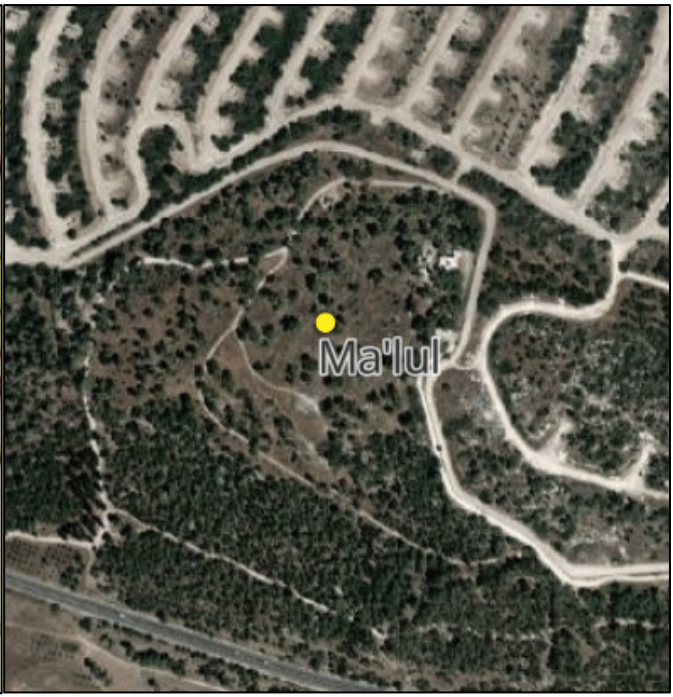


Saffuriya 1940 (Source: Palestineopenmaps)

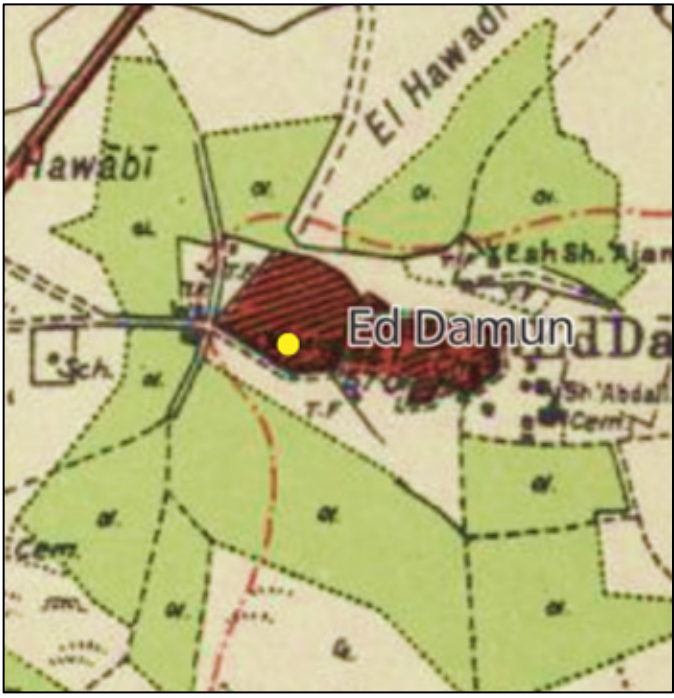
Saffuriya 2024 (Source: Palestineopenmaps)



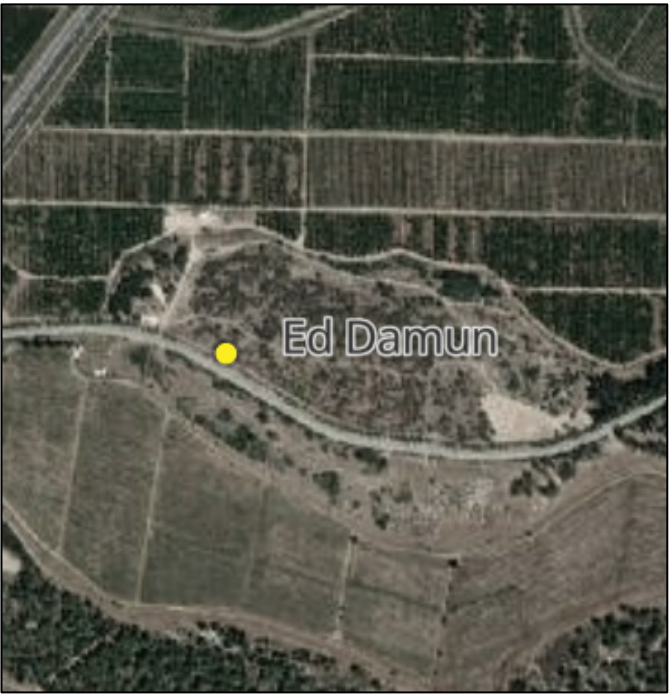
Ma'lul 1940 (Source: Palestineopenmaps)



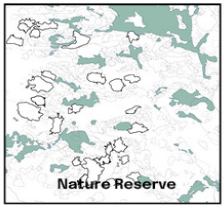
Ma’lul 2024 (Source: Palestineopenmaps)



Ed Damun 1940 (Source: Palestineopenmaps)

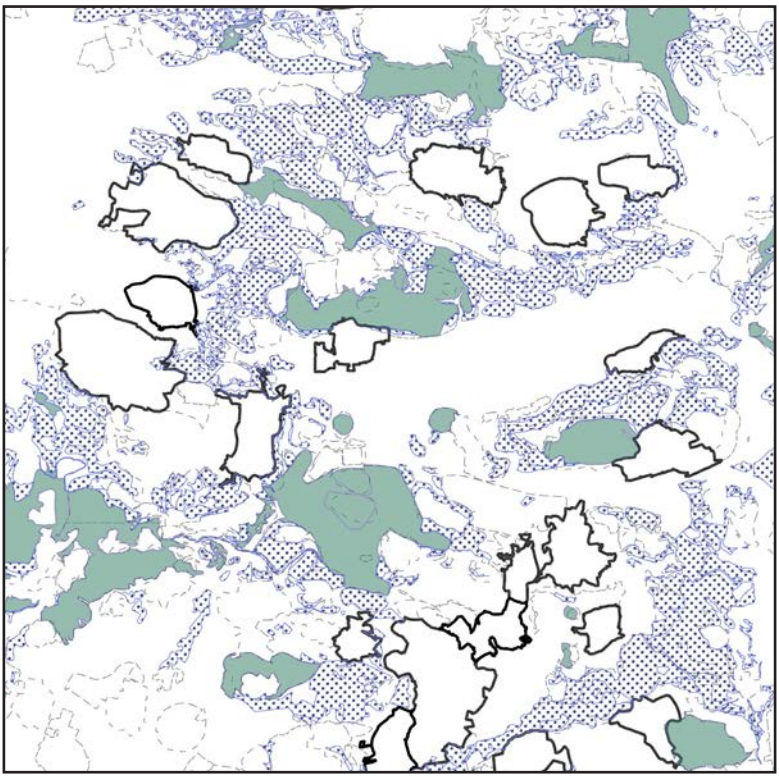


Ed Damun 2024 (Source: Palestineopenmaps)



+Top-Down:
XL Nature reserve

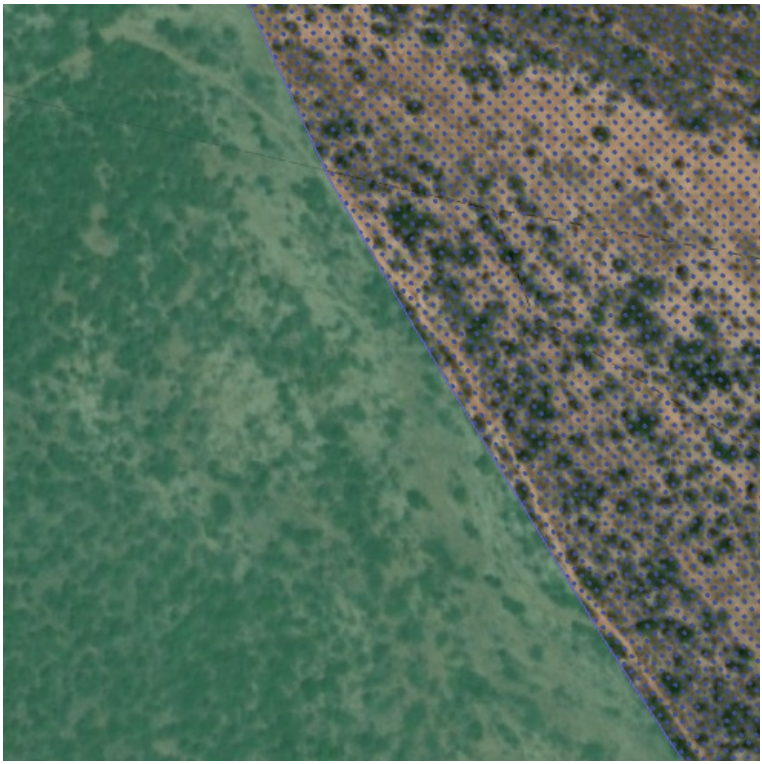
Two systems that work together: reserve = NATURE, forestry = CONSTRUCTED NATURE. - You can see how forestry came to fill the holes in the system of nature reserves. causing a distorted reading of the land.



Nature reserve= nature **Afforestation**= constructed nature

Arab towns

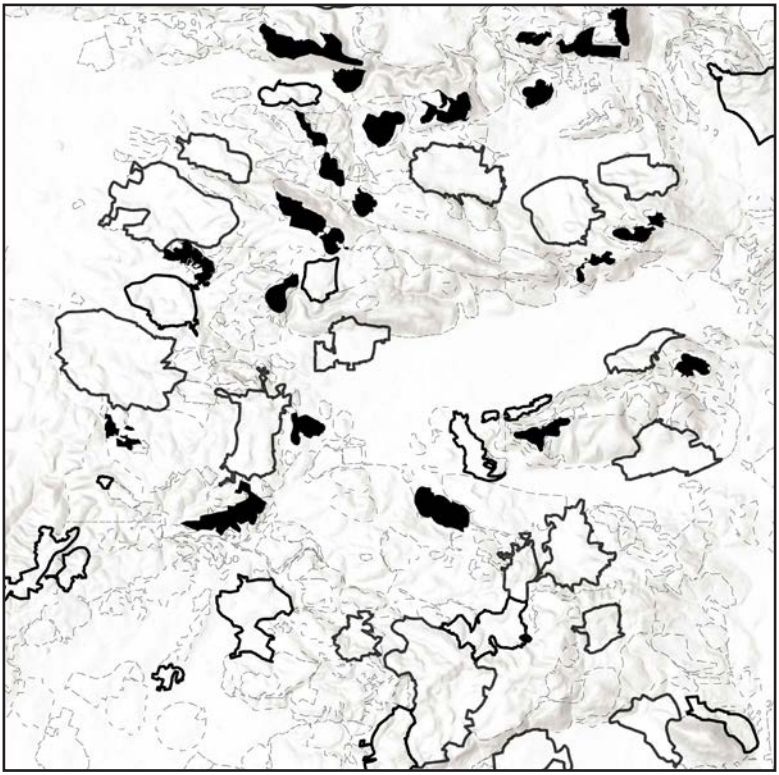
At first sight we see a uniform landscape,



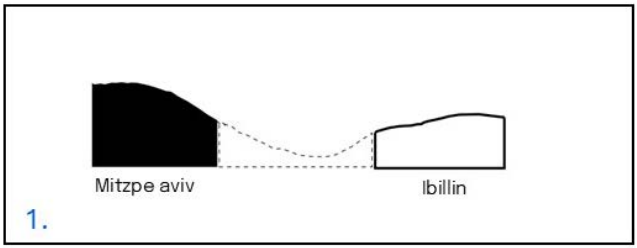
But it’s actually divided into afforestation and reserve

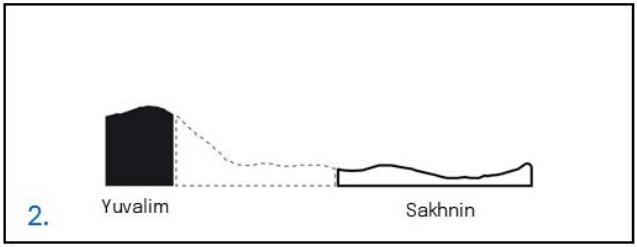
+Top-Down:
XL Mitzpim

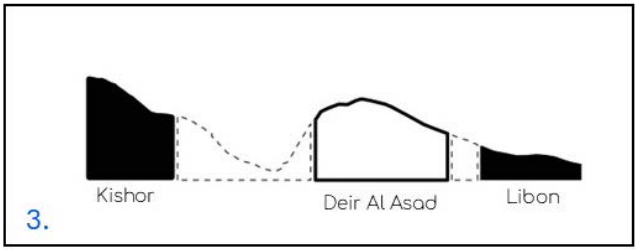
The Mitspem plan: Jewish settlements were strategically scattered between the Arab settlements, in the higher places. creating a system of separation and control over the space. Resulting in Dominant - subordinate spatial relations.

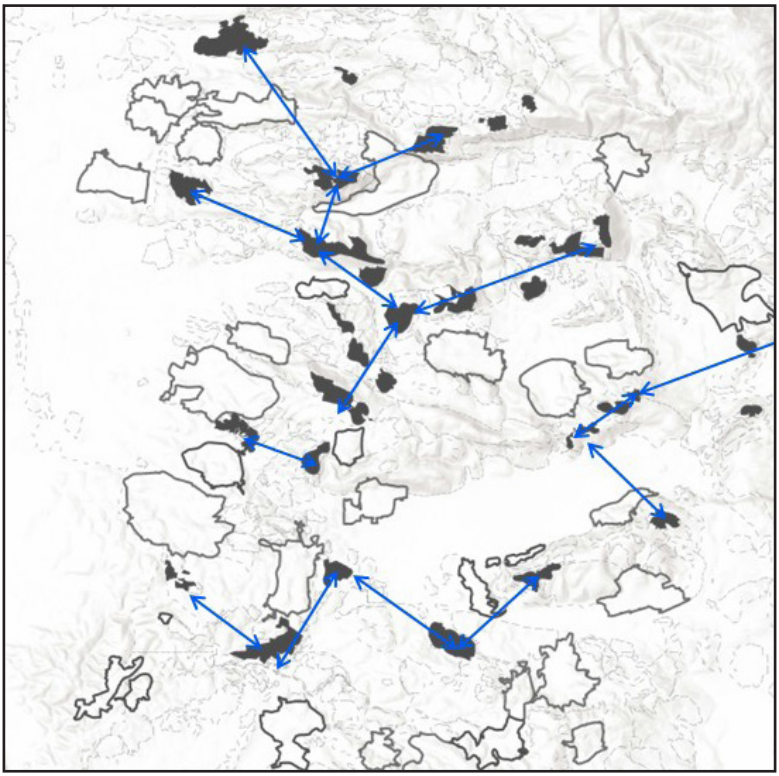


Arab towns Mitzpim

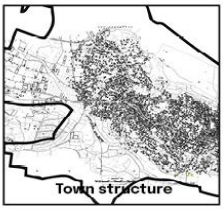

Mitzpe aviv
Ibillin
1.


Yuvalim
Sakhnin
2.


Kishor
Deir Al Asad
Libon
3.



Arab towns - Mitzpim spatial realtions.



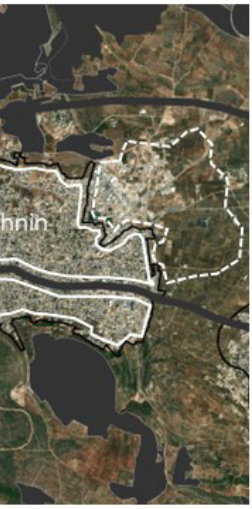
+ Top-Down:
M Town structure

The texture and structure of the city is broken and broken, due to the barriers

Restricting elements

Town Structure

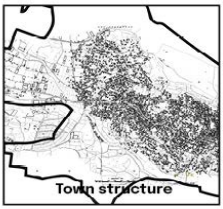
Restricting elements



Town Structure

Restricting elements

Town Structure



+ Top-Down:
M Town structure

Highlighted in white, are the current develpment plans, rising in the edges of the cities.

Restricting elements

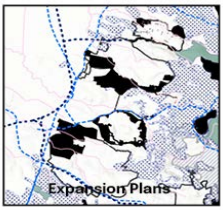
Town Structure

Restricting elements

Town Structure

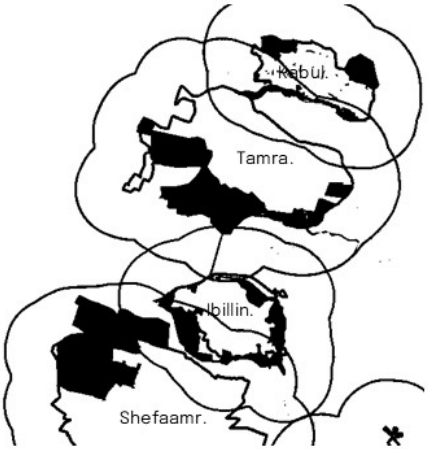
Restricting elements

Town Structure

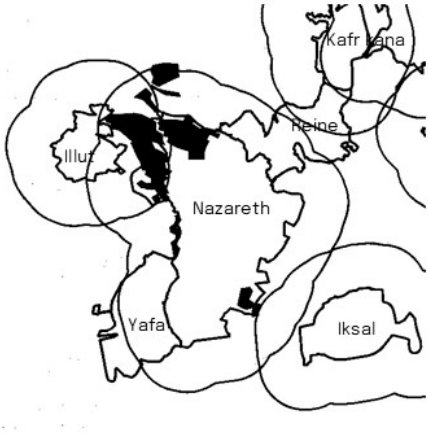


+ Top-Down:
L Expansion Plans

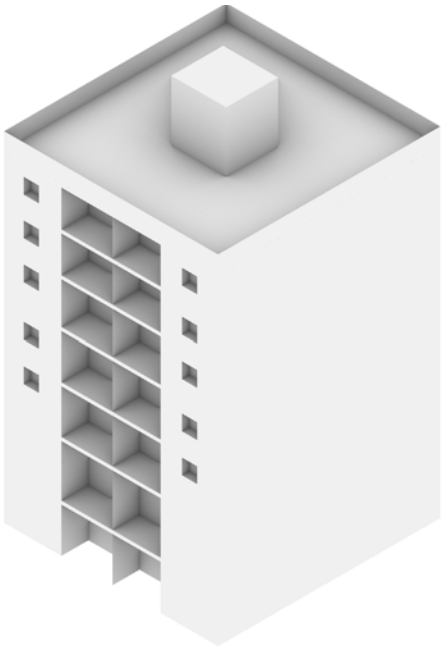
By zooming in on one of these plans, you realize that the “Galile neighborhood” that is proposed in Nazareth is the same neighborhood that is also proposed in other parts of the country. Detached from context and identity.



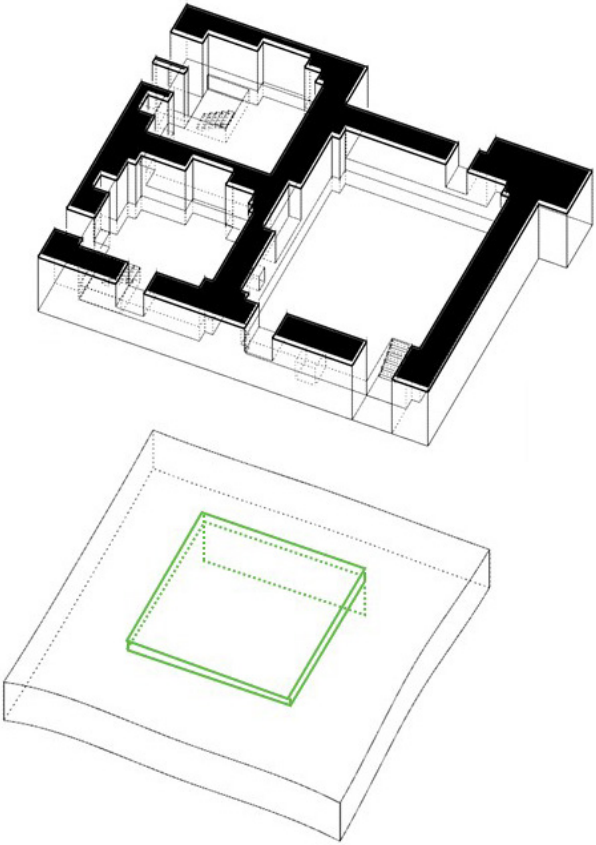
New Development plans.



New Development plans.



The current suggested living typology



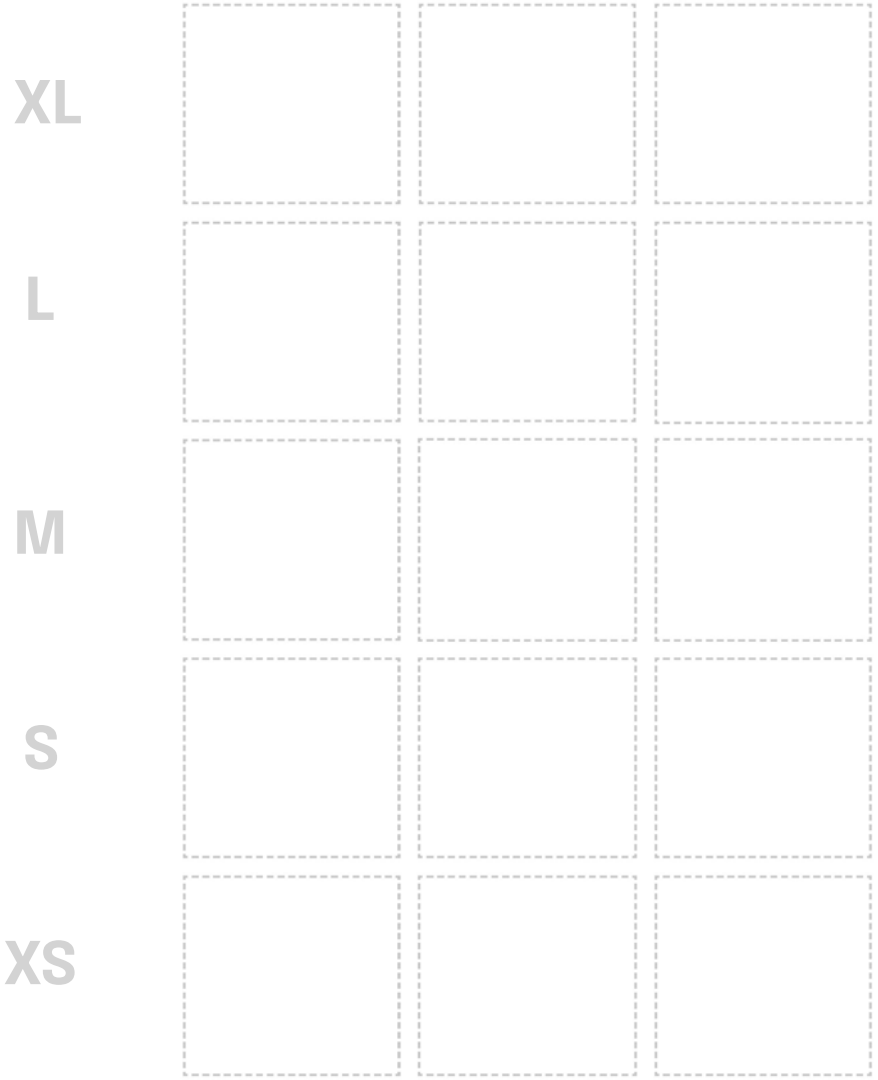
Pre 48: The Palestinian rural house

This contradiction reveals the need to simultaneously study the local modes of life

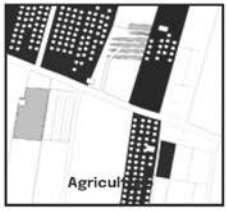
+Bottom-Up:
Local modes of life

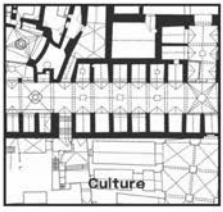
Within the mapping of the transformed landscape, opposing forces are required. To create a balance between the existing form of the landscape and the next step in any intervention that takes place on galilee land. The galilee pre 1948, reveals nuances of architecture as an extension of life, that can help us comprehend how did these cities look like in the past and what was the expansion mechanism, we can understand more about their unique characteristics that have the power to break the common tendency to look at them as if they are the same today and to help us reproduce earlier elements in a way that relates to 21 century needs, creating urban spaces that have identity, meaning and that deeply relate to the context.

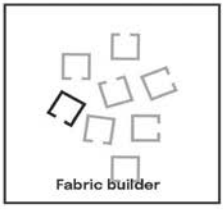
+ **Bottom-Up:** Local

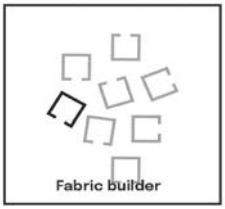


modes of life



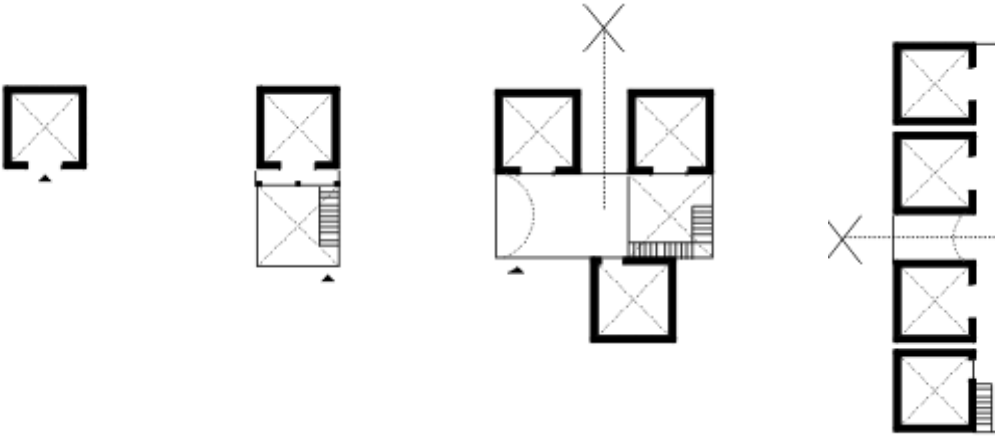


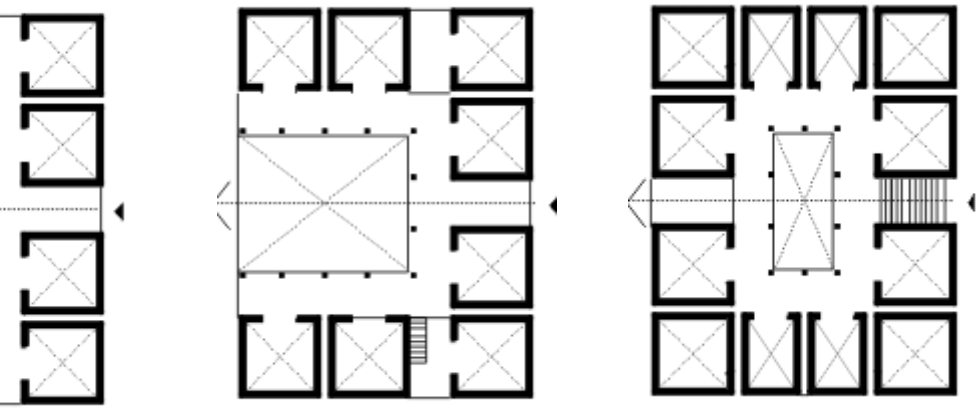




+Bottom-Up:
XS Fabric builder

Starting with the XS, with the cubic unit, which over time was duplicated and thus the house was created, and over time the repitition of the same unit formed the fabric of the village.

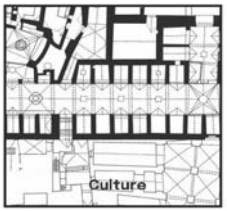




The development of the Palestinian house up to

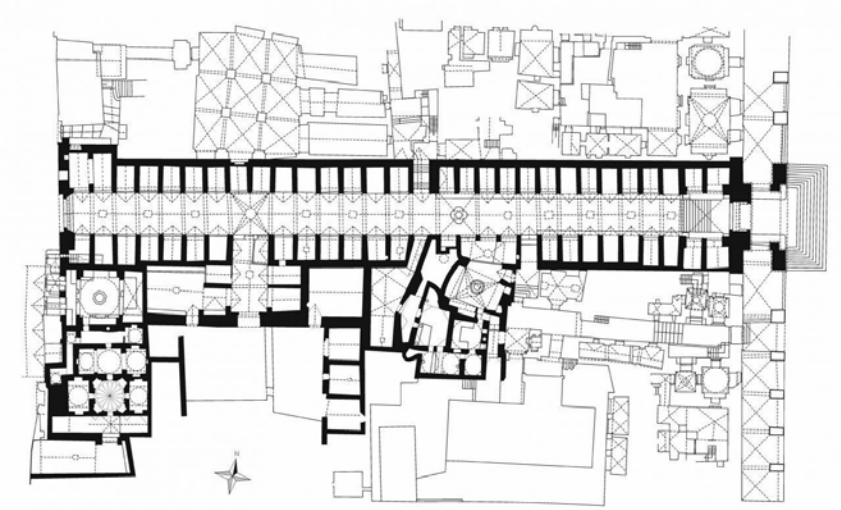
(Source: Revault Ph., Santelli S., Ghadban Sh. And others)

Aerial photo of Biriim village. 1948. Shachar Regev.



+Bottom-Up:
S Culture

The “Souk” as a cultural node, Exchange of heritage knowledge and craftmanship and a focal point.

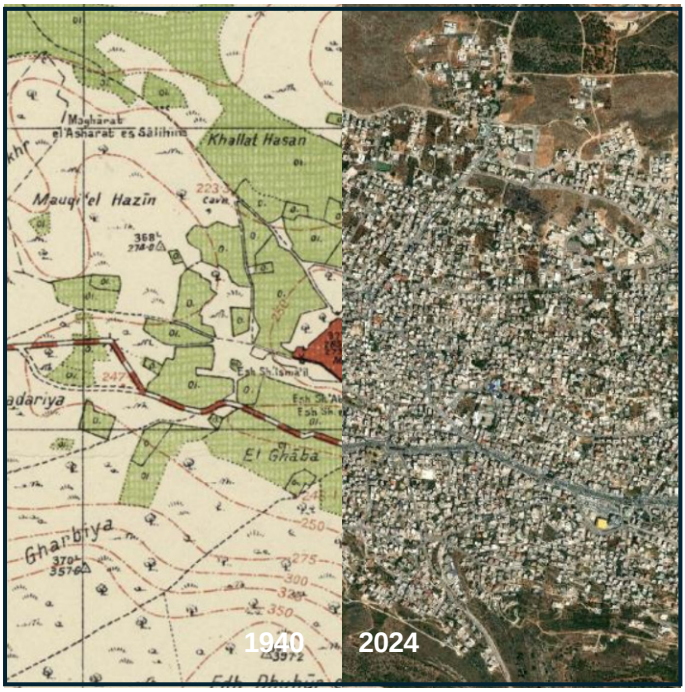


Souq al qattanin. islamicart.museumwnf.org

Souk Safad. 1945. Palestineremembered.com

+Bottom-Up:
S Agriculture

In a comparison between today and 1940, we can notice the agricultural lands that surrounded the town. The transformation of agricultural lands and the growth of urban areas have led to people becoming increasingly distanced from the land.



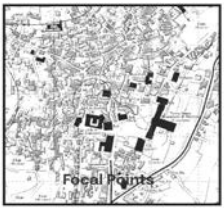
Sakhnin

Where once they were deeply connected to the earth, today that relationship has faded, as the landscapes that once sustained it have all but disappeared.

Nazareth

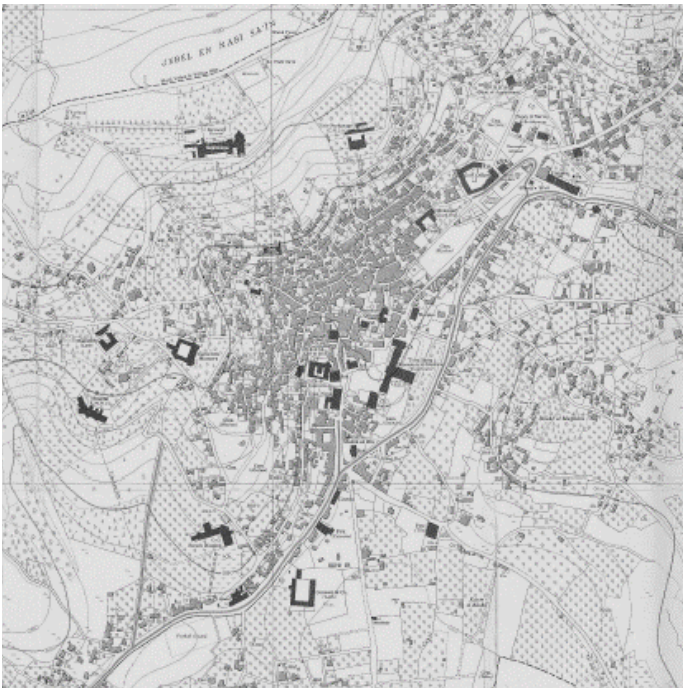
Tamra agriculture fields before vs today.

Palestinian women harvest cotton. 1937. palestineremembered.com



+Bottom-Up:
S Focal point

A map of Nazareth from 100 years ago: revealing the hierarchy that was in the texture. In black: you see the nodes (religious/cultural) and in gray the fabric that developed around them.



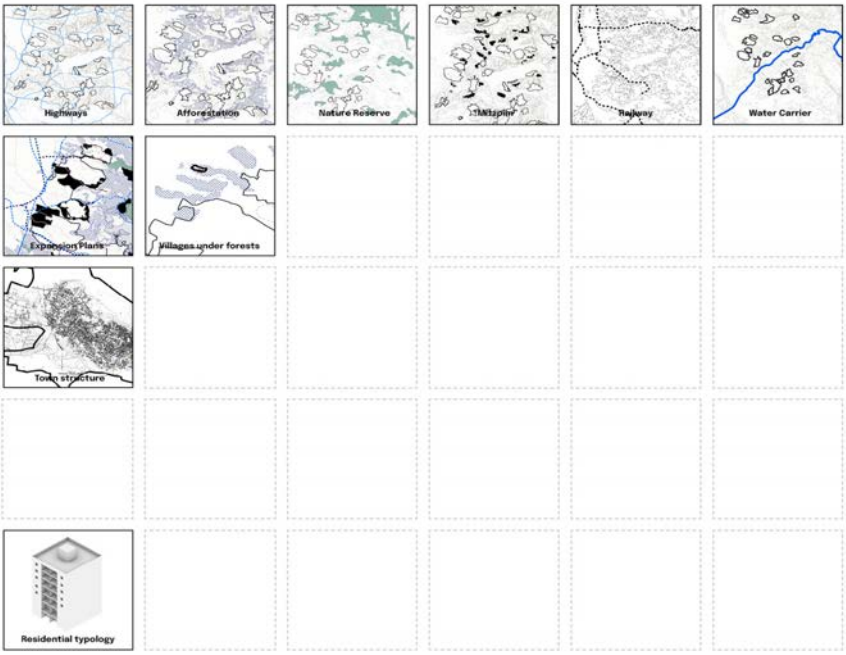
Nazareth. survey of palestine, 1946. NLA archive.

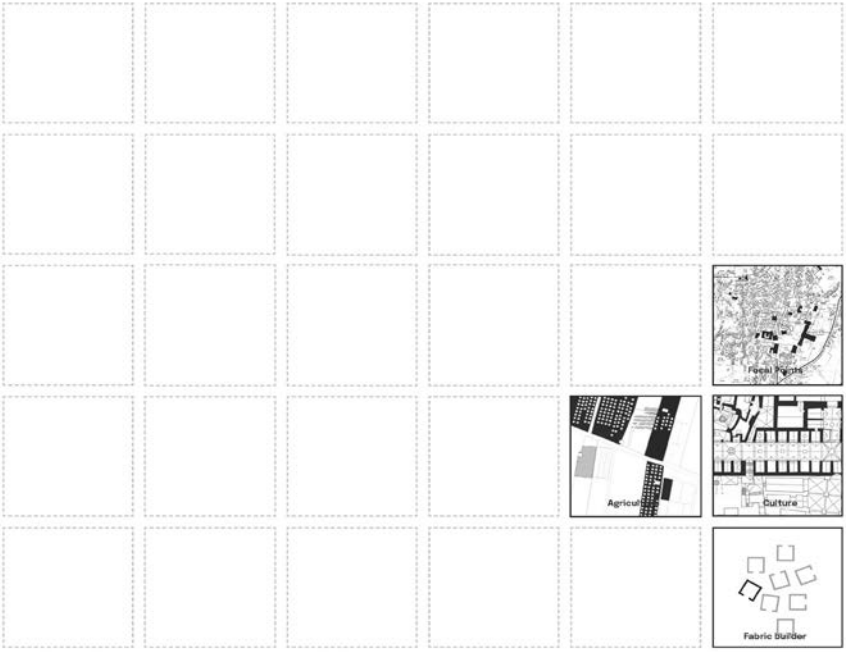
Acre. 1918. German War museum.

+ **The Third space:** Merging Centrali

zed planning with local modes of life

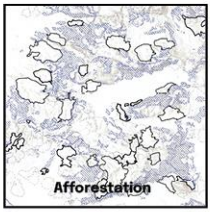
+ **Top-Down:** Centralized planning in the galilee

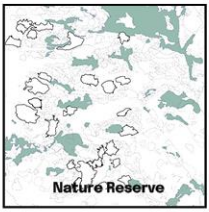


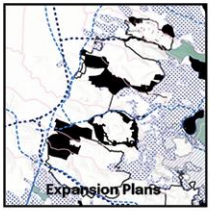


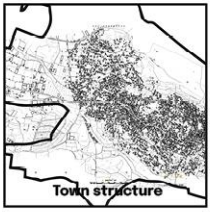
+**Bottom-Up:** Local modes of life

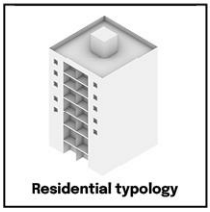
***Top-Down:**
Centralized planning

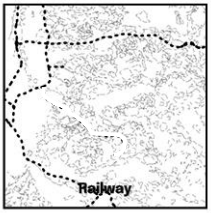


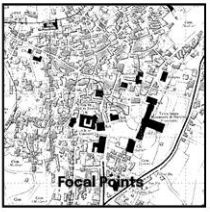


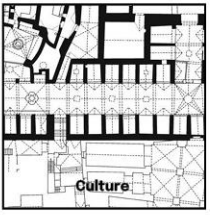


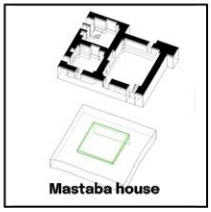


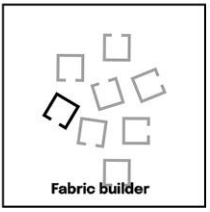












***Bottom-up:**
Local modes o

+The third space:

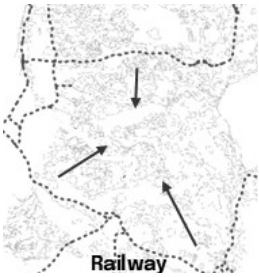
Merging Centralized planning with local modes of life

The project aims to rise from the existing. The approach that it takes on acknowledges the alterations and the transformation that has been done to the land and the effects it had on the Arab towns. Yet instead of a reversing action, the project seeks to turn the restrictions into opportunities. Transforming the spatial elements imposed from above through the study of local modes of life and needs. Combining the two forces, and creating a new approach to intervention which recognizes centralised planning practices yet allows one to think about alternative planning approaches - with political, social, and cultural sensitivity.

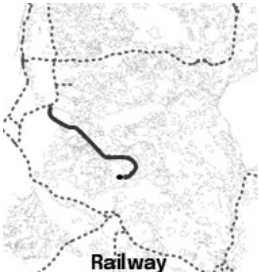
Turning the restrictions into opportunities =**Hybridity**

1. Railway infrastructure: circles the galilee and doesn't serve the area in the middle containing the Arab towns. The project sees potential in the new suggested light railway "Nofit" potential to be a central binding spatial infrastructure, with a network of stations evenly distributed in region.

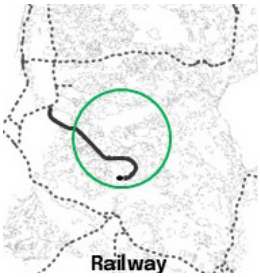
Railway infrastructure



1. Penetrate the region.



2. “Nofit” LRW.



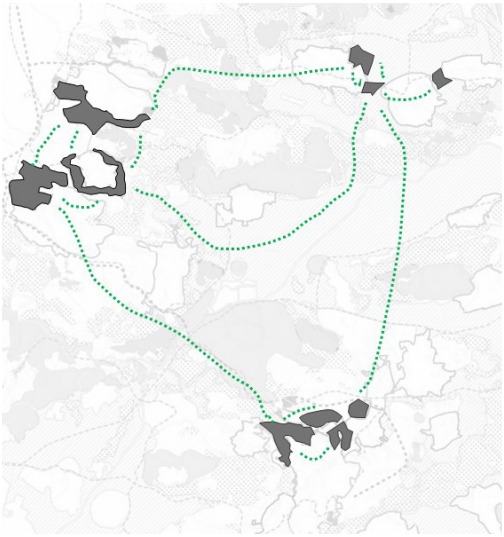
3. A wider connection.

3. A new line.

2. Expansion plans: These new expansions should be considered as a supporting ring, an integral part of the city's structure that enhances its resilience and strengthens its immunity against future challenges. In the galilee regional scale, These development areas form a cohesive spatial system, ensuring a connected future for Arab cities through their outer rings, fostering greater integration and collaboration across the region.

Expansion plans

1.Sustaining new rings

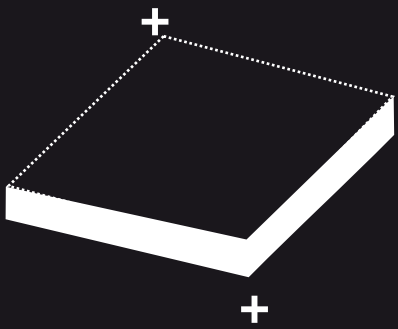


2. Interweaved network

+**The frame:** Intrevention device

In the analysis stages the frame was used as a device for mapping and analysing the galilee on the different scales. Correspondingly, here the frame becomes a device of intervention.

After analyzing the landscape and its various layers of spatial control which its effect can be seen differently in every scale, the project proceeds to the intervention through the frame. Tackling the various issues with a specific strategy according to it's scale.

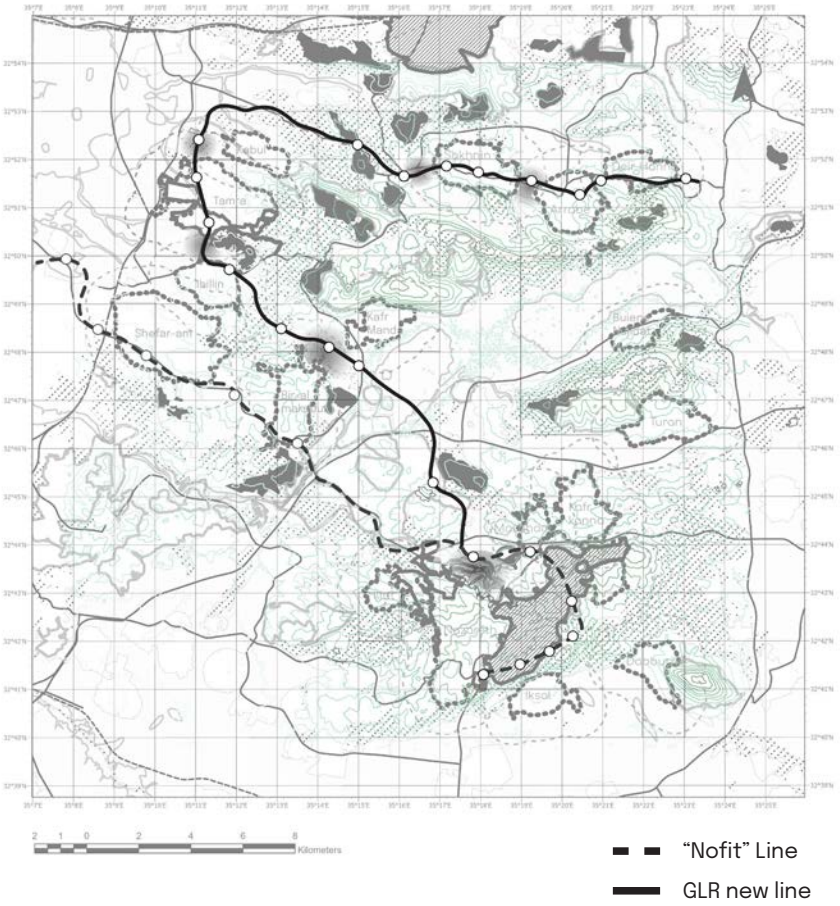


+Intervention:

Hybrid landscape

“Infrastructure are deeply implicated in not only the making and unmaking of individual lives, but also in the experience of community, solidarity and struggle for recognition”.[1]

1 Ash Amin, Lively Infrastructure (2014).


Tamra
Shefar-am
Kafr Manda
Iksal
2 1 0 2 4 6 8
Kilometers
"Nofit" Line
GLR new line

+ The Galilee light railway

Starting from the the XL scale of the galilee, specifically with the infrastructure layers of the mapping. The project focuses on an infrastructure imposed from above, repurposing it into a thread that weaves the Arab towns on the regional level, Suggesting a new line, with three kinds of stations, placed in strategic spots on the map.

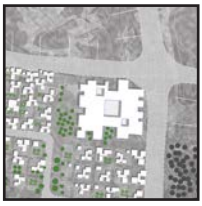
+Intervention:

XL

L

M

S



Hybrid landscape

New line: Regional connection through infrastructure

Stations: connected new expansions

Expansion plan: Sustaining New district

Focal point: the light railway station as a node

+Galilee light railway:

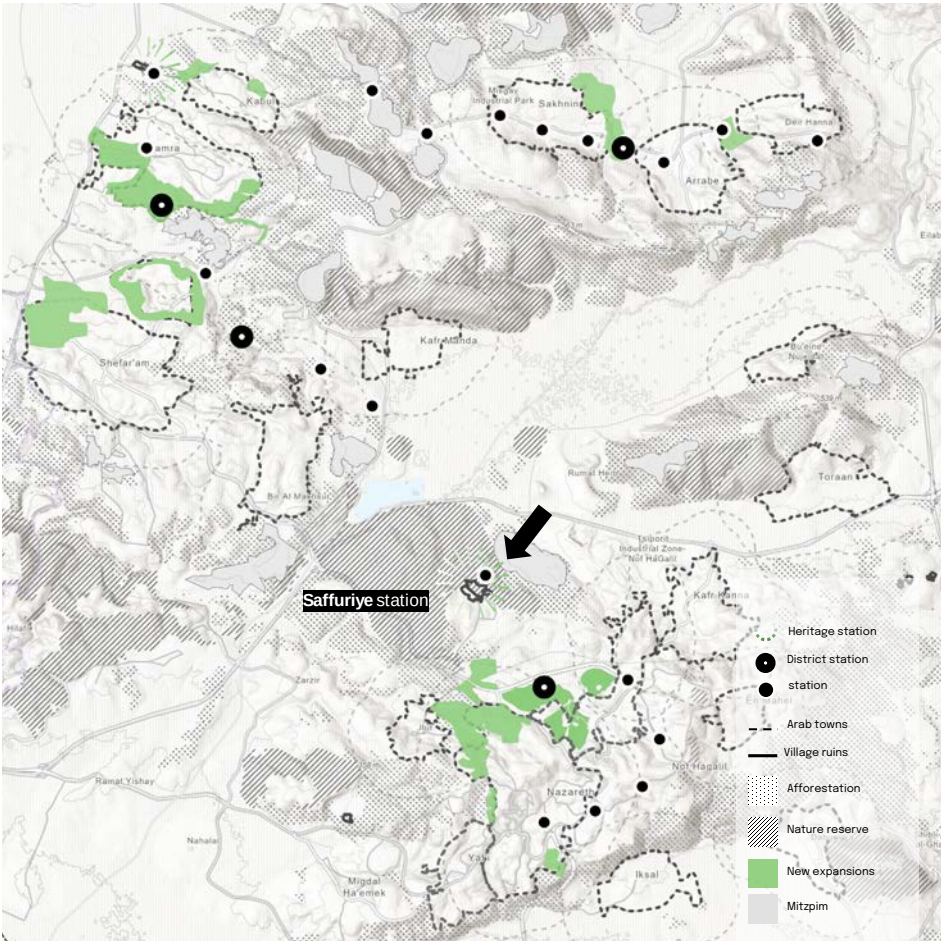
XL Regional connection through infrastructure

The new line is created through it's stations. The location of the stations relies heavily on the landscape and the spatial dynamics of the Arab towns.

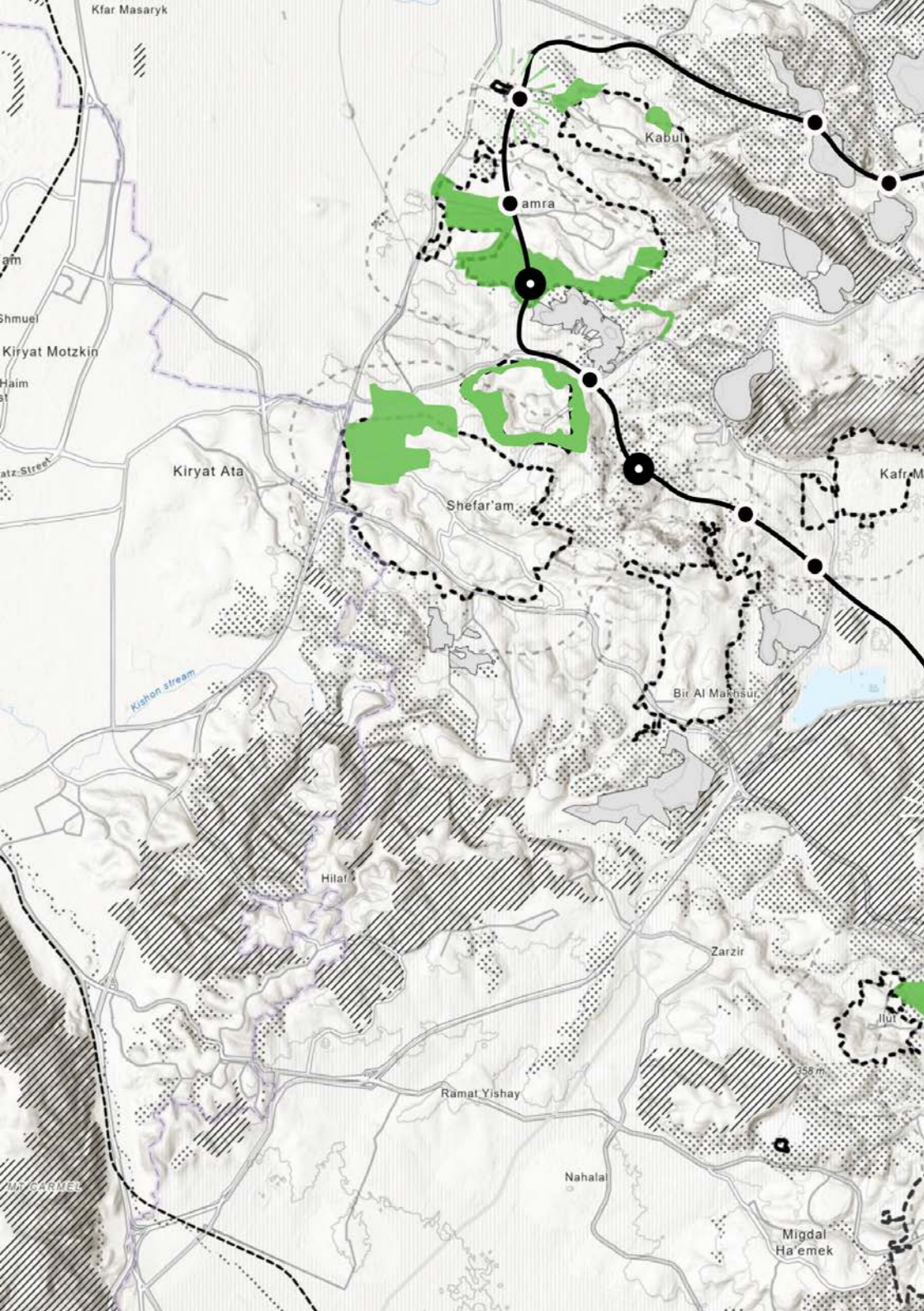
The stations are divided into three categories. First is the regular station, which are located in strategic spots between the cities, in current and future development areas. Next are stations with the historical and cultural significance, this station is paced on Palestinian villages that existed before 48 and that are concealed under afforestation. This station aims not only to serve as a stop for a transportation system, but also an opportunity to revive and to highlight these specific places that were once hidden.

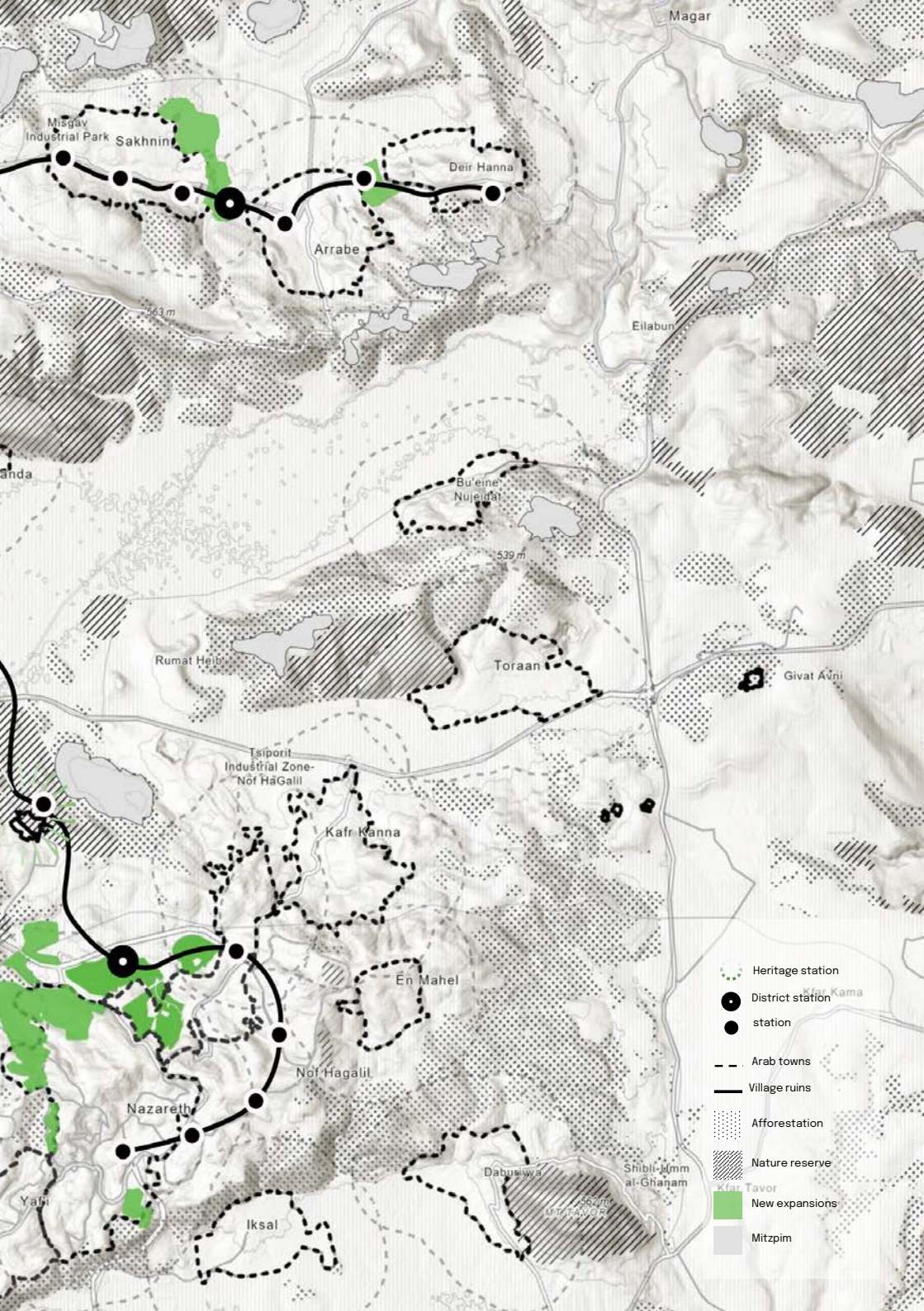
The final category, Regional Central Stations, will serve as the heart and focal point of their respective areas. These stations are distinct in nature, acting as key hubs that facilitate movement and interaction, driving both regional connectivity and local development.

With these three distinct categories of stations strategically placed on the map, tailored to the landscape and the Arab towns, a new line is formed. Interweaving the towns, unifying and revitalizing the area's connectivity, The GLR fosters stronger connections and cohesion across the region.



The landscape and the different stations.


Kfar Masaryk
Kabul
amra
Shmuel
Kiryat Motzkin
Haim
Kiryat Ata
Shefar'am
Kishon stream
Bir Al Makhsur
Hilaf
Zarzir
Ramat Yishay
Nahalal
Migdal
Ha'emek


Magar
Misgav Industrial Park
Sakhnin
Deir Hanna
Arrabe
563 m
Eilabun
Bu'eine Nujeidat
539 m
Rumat Heib
Toraan
Givat Avni
Tsiporit Industrial Zone-Nof HaGalil
Kafr Kanna
En Mahel
Nof Hagalil
Nazareth
Yafi
Iksal
Daburiyya
Shibli-Umm al-Ghanam
562 m
MT TAVOR
Kfar Tavor
Kfar Kama
Heritage station
District station
station
Arab towns
Village ruins
Afforestation
Nature reserve
New expansions
Mitzpim

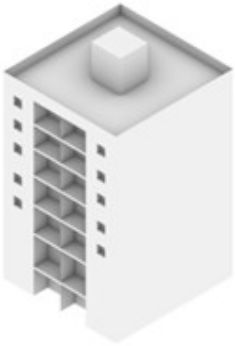
+Galilee light railway:

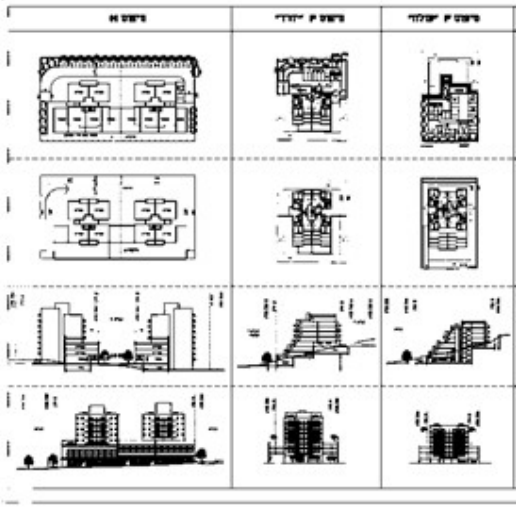
L Tamra southern district

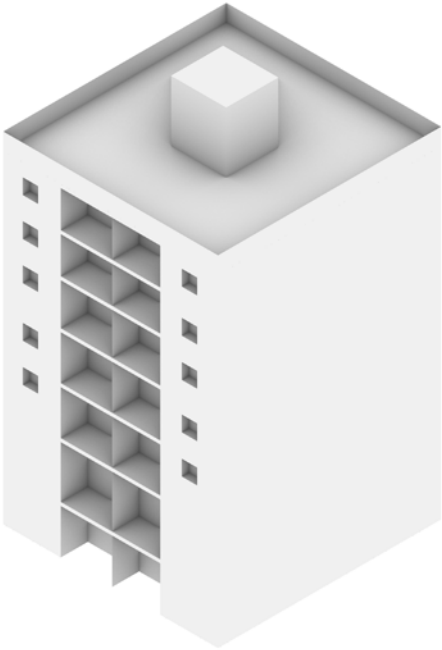
Following the line, in this scale, Tamra was chosen as a town case study, centering around one of the key regional stations along the line: a central hub situated in the southern part of the town, positioned at the heart of an area where the proposed 'Tamal 1101' development plan is suggested.

Preferred housing plan in the south of the city of Tamra, the area of the program is 1,901.385 dunams. A new residential neighborhood as a continuation of the city of Tamra to the south, which includes 5,270 units housing units.

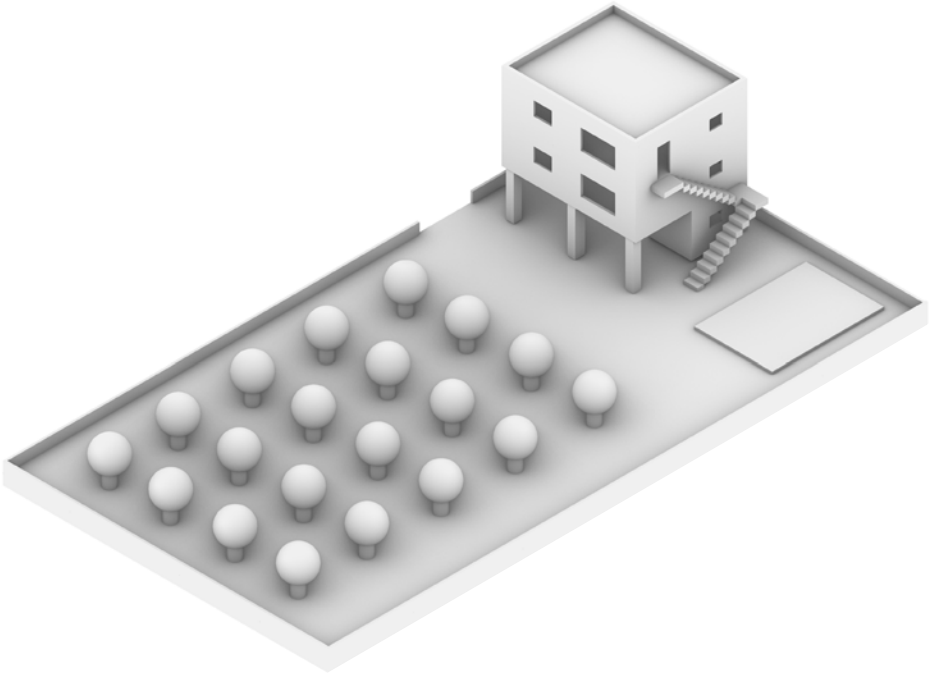
The proposed bulding typologies are the same concrete blocks we see everywhere now in the country, and the only reference to the context is the adaptation to the topography.







Typical suggested block



Local Residential typology

Tamra, Lo

wer Galilee.

Tamra, Lo

wer Galilee.

Tamra, Low

wer Galilee.

Daily life in Tamra is heavily integrated in agriculture. Physical closeness, agriculture within the plot itself and culture closeness to the land, meaning people still work in agriculture and in farming and are close to the land and to what it can produce. Forming a solid existing base for economy which revolves around the land. Today there are several businesses in the city that rely on the land: “Rajeb Tamra”, dairy factory taking a certain portion of the dairy market in Israel, especially in the Arab sector. Second is “Abu-Rumi” olive mil, one of the first and largest mills in the country. Third and last is “Tamra fruit and vegetables”.

With that being said, the project aims to create a symbiosis between infrastructure and rural-contemporary living, tackling urban density and housing issues, needs and rights of contemporary life in an Arab city as a minority in the state. Aiming to produce this new district with building a solid economy around the current agriculture business in the town, reclaiming identity of a galilee Arab city and highlighting heritage and culture. In the wider scale of the galilee, the project aims to create an economic network which will be allowed by the transport infrastructure that that will interweaving the new expansions together and simultaneously the existing parts of the towns.

"A large village, with a small mosque on the east and well on the north. There is a rock-cut tomb west of the houses. **South of the village, in the valley, a fine olive-grove extends as far as er Rueis**".[1]

1 Survey of Western Palestine (SWP), 1881.

Suggested plan 1101

The site today.

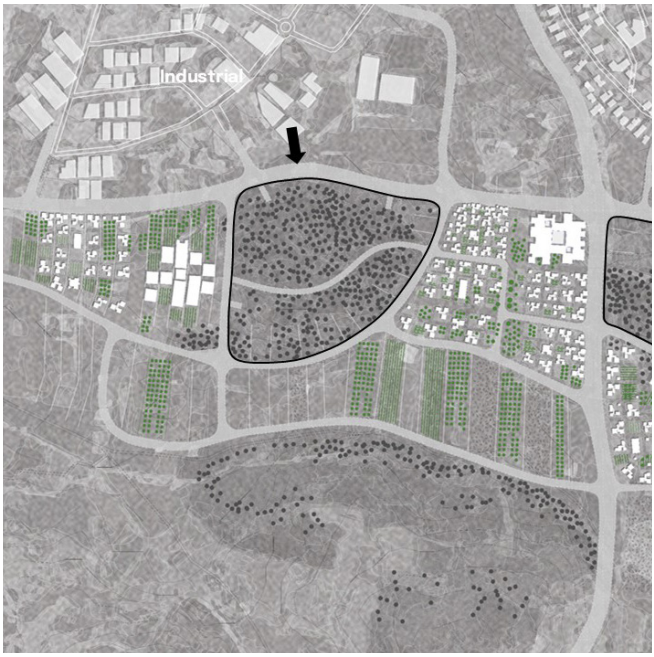
+Galilee light railway:

M Infrastructure + agriculture

At this scale, the project challenges the centralized planning approach and proposes a new, alternative vision

The site is strategically positioned between the urban fabric and the industrial zone of the city. As an initial step, the plan connects to existing roads, including the Tamra-Eblin Road (running North-South), while establishing a new East-West road linking to Route 70. This aims to seamlessly interweave the new development area with the city's existing sections, enhancing connectivity and cohesion.

The proposed plan preserves the nature reserve hills, intervening in the spaces between them, creating three new quarters, each developed around a distinct focal point. In addition to the street network, a series of pathways traverse the nature reserve, seamlessly connecting the three sections and enhancing accessibility while preserving the existing landscape.



The plan presents an integrated fabric of built spaces and agricultural land, blending existing trees and olive groves with new developments and community gardens. In each of the three segments, the degree of integration between built environments and agriculture varies, creating a dynamic balance tailored to the unique character of each area.

Existing olive trees
Fields

1.Farm Facility quarter

2.GLR stati

ion quarter

3.Land center quarter

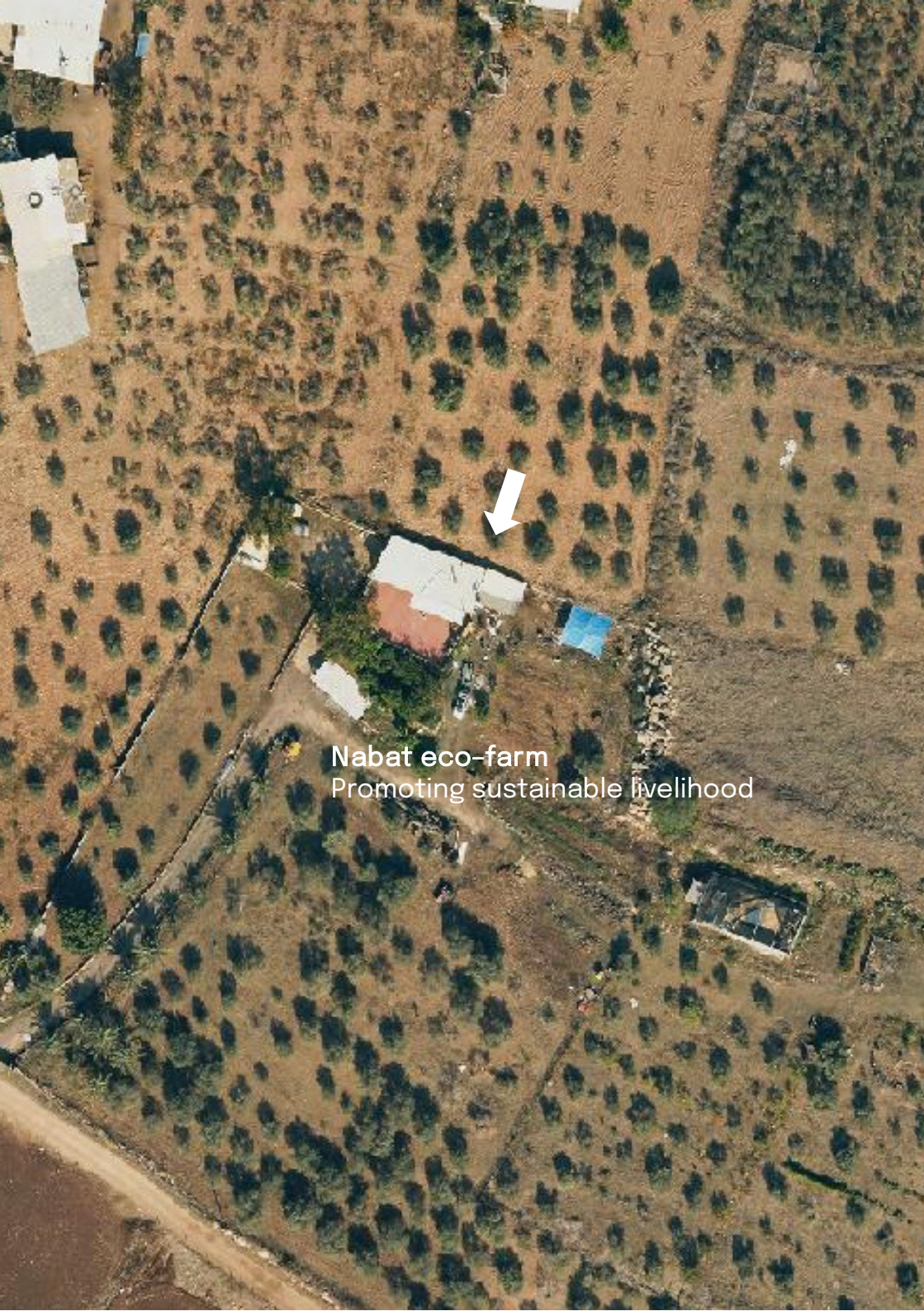
+Galilee light railway:

M Infrastructure + agriculture

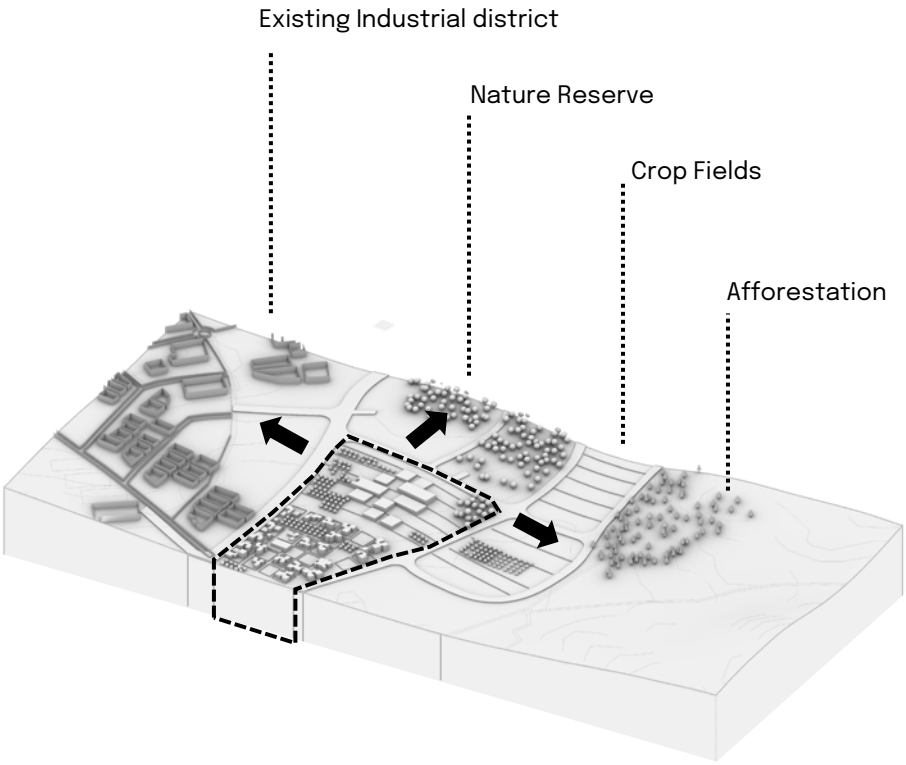
1.Node: Farm Facility

Located adjacent to the industrial area and integrated with residential spaces, the goal of this farm is to enhance the existing lifestyle, drawing on the land's resources in a sustainable manner. The proposed farm serves as an extended arm of NABAT Eco Farm, an existing initiative on the western edge of the city that advocates for sustainable, ecological agriculture.

Farm Facility quarter.


Nabat eco-farm
Promoting sustainable livelihood

NODE 1:
Farm Facility


Existing Industrial district
Nature Reserve
Crop Fields
Afforestation

+Galilee light railway:

M Infrastructure + agriculture

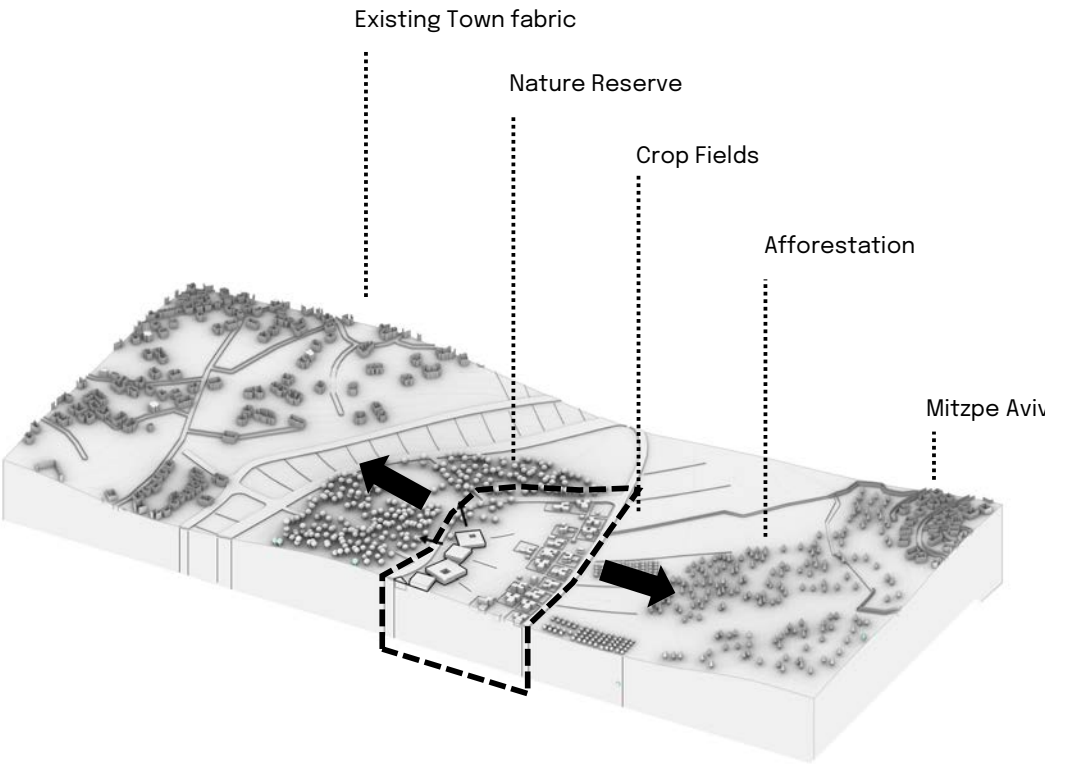
2.Node: Agriculture and land studies center

The center is located on a hill, positioned between the nature reserve that connects us to the city and the orchards, fields, and newly developed fabric of the segment. It is linked via pathways to the central section and the station, serving as an expansion of an existing agricultural school in the city.

Land center quarter.

Tamra Agriculture school

NODE 2:
Agriculture and land
studies center

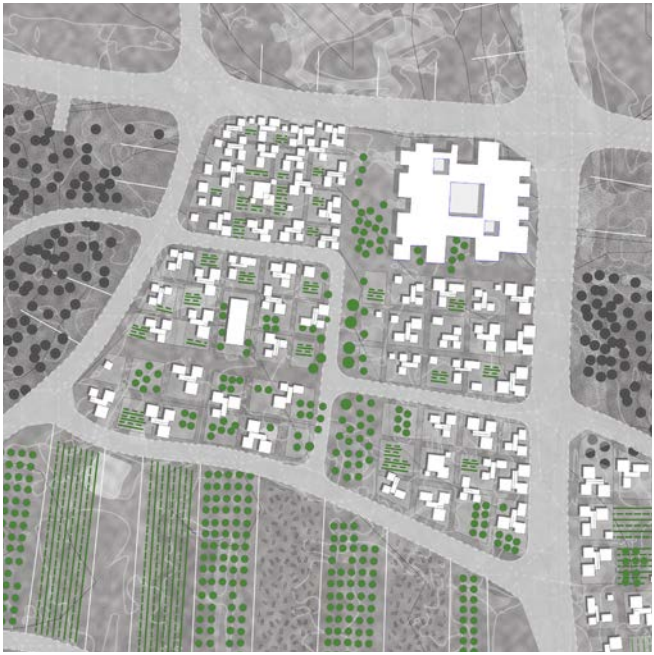

Existing Town fabric
Nature Reserve
Crop Fields
Afforestation
Mitzpe Aviv

+Galilee light railway:

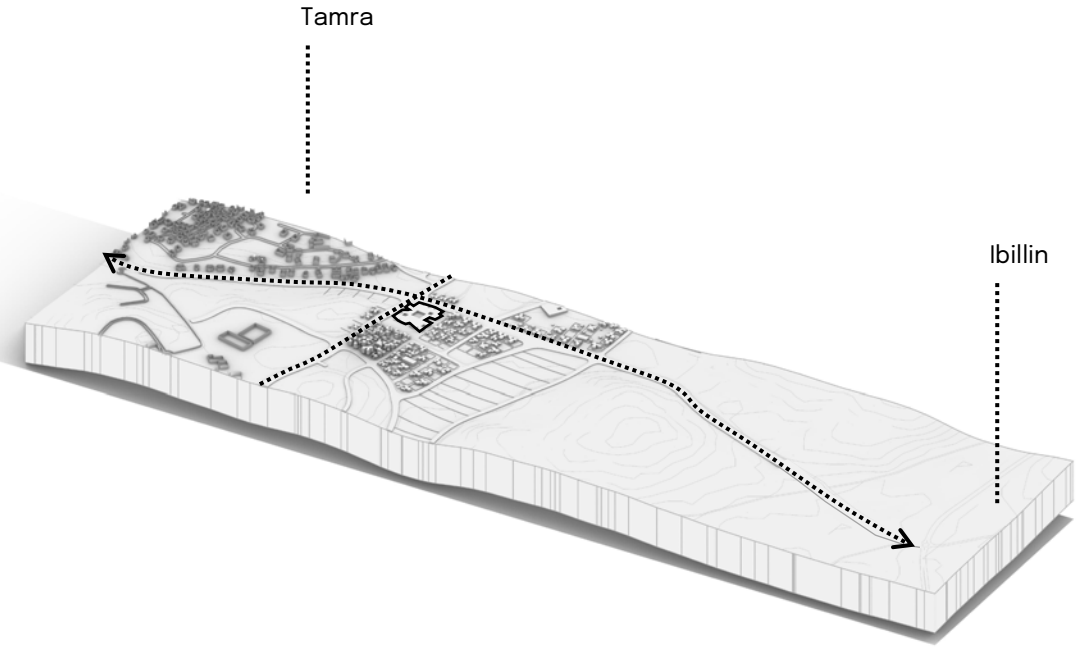
M Infrastructure + agriculture

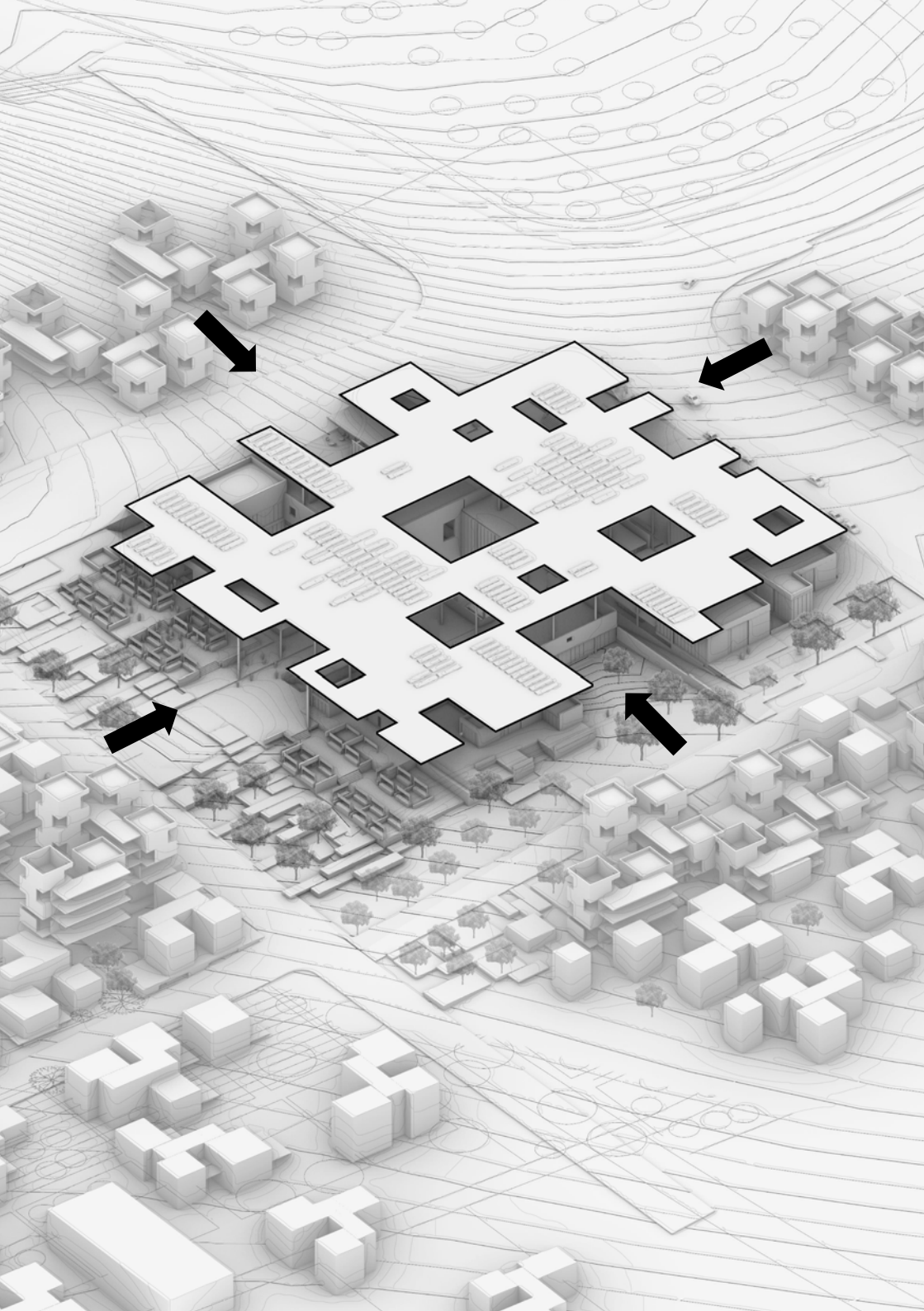
3.Node: **GLR station** quarter

The third and most intriguing focal point: the Central Station. Positioned at the intersection of two main streets, this station defies conventional institutional planning by acting as a hybrid structure designed to reflect and enhance the local culture. The station is centrally located between two hills, connected to them by pathways and a horizontal street, creating a seamless link between the three quarter and the city.



GLR station quarter.


Tamra
Ibillin



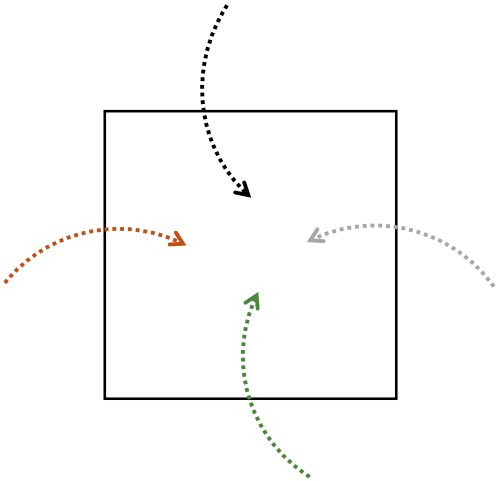
زيت أصلي - معصرة حلوة
محمص ومكسرات العطار

+Galilee light railway:

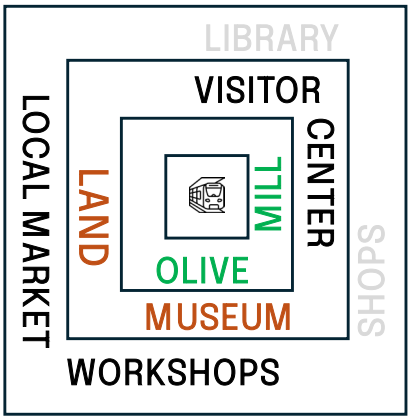
S Tamra central station

The concept behind the CITY IN A BOX programme is to unite the diverse layers of Tamra within one central location. The station is designed in concentric rings, each serving a distinct function. The first ring, which interfaces with the city, includes a market, workshops, a library, and additional workspaces. The second ring houses a visitor center and museum, offering a window into the local culture and heritage. The third ring, is the olive mill which surrounds the platforms.

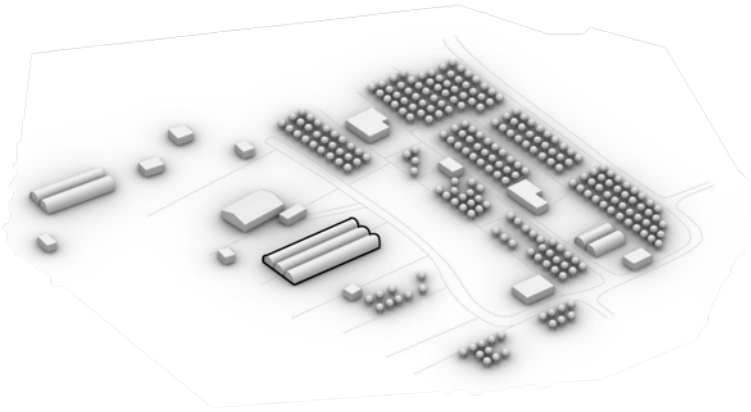
The overall structure consists of multiple pavilions, drawn from traditional agricultural and industrial local typologies. By reorganizing these existing typologies into a single, cohesive complex, the station bridges Tamra's present and future, creating a public building that is an integration of culture and infrastructure.



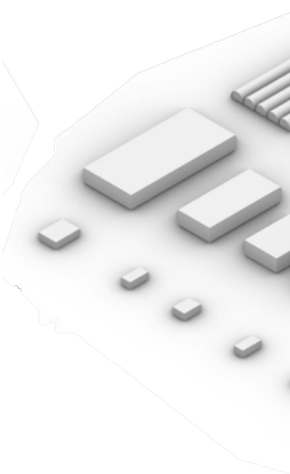
City in a box: Station programme scheme



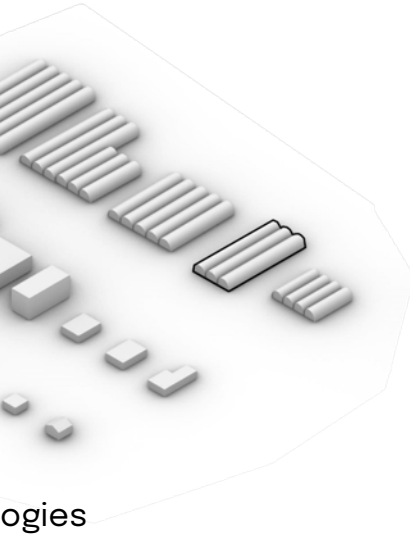
City in a box: Concentric rings



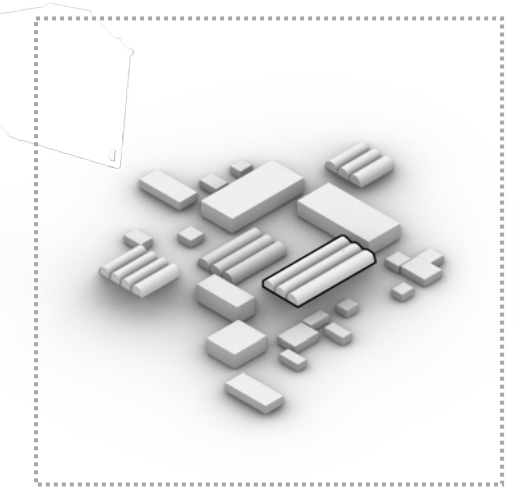
Typology in context



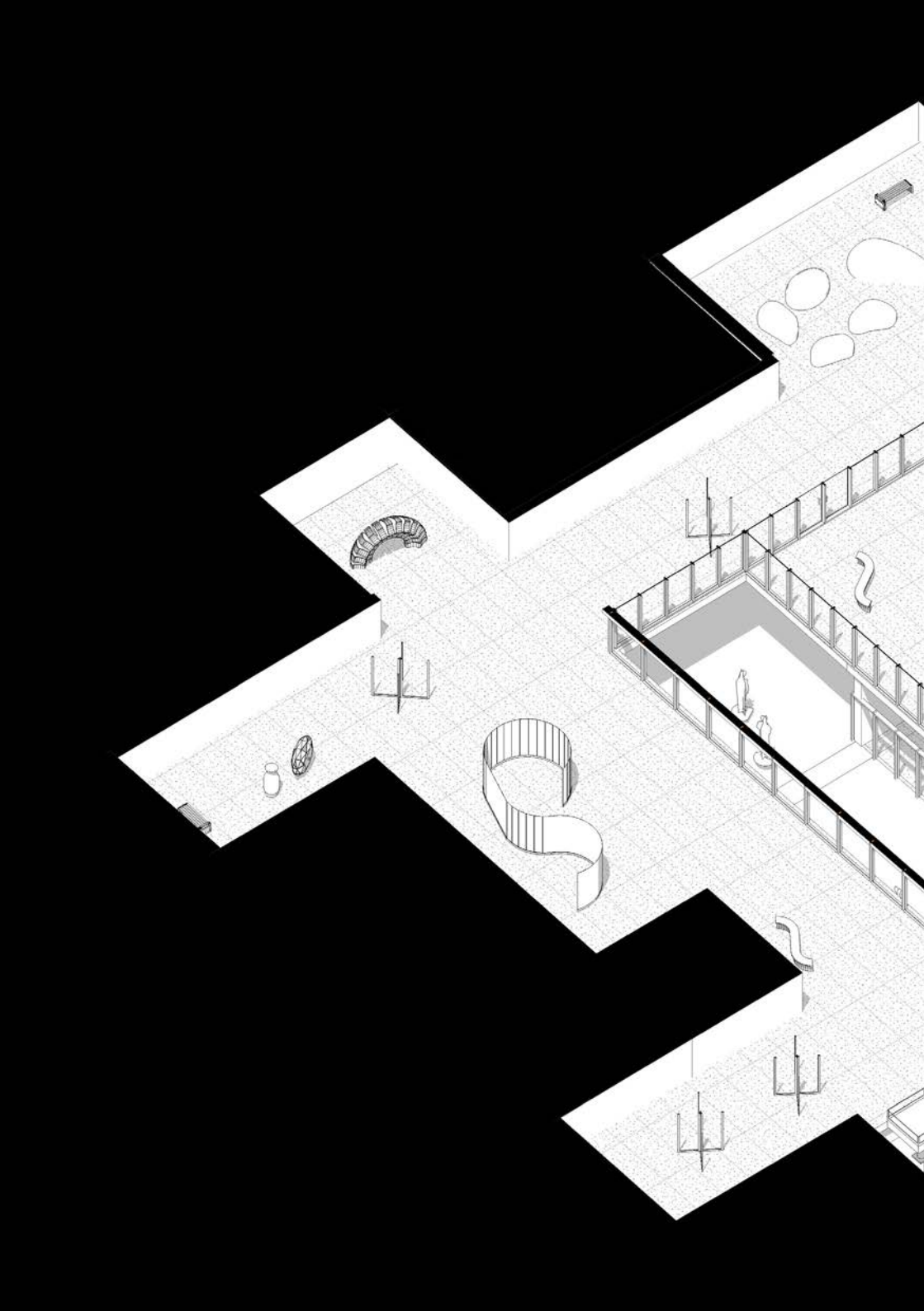
Typol

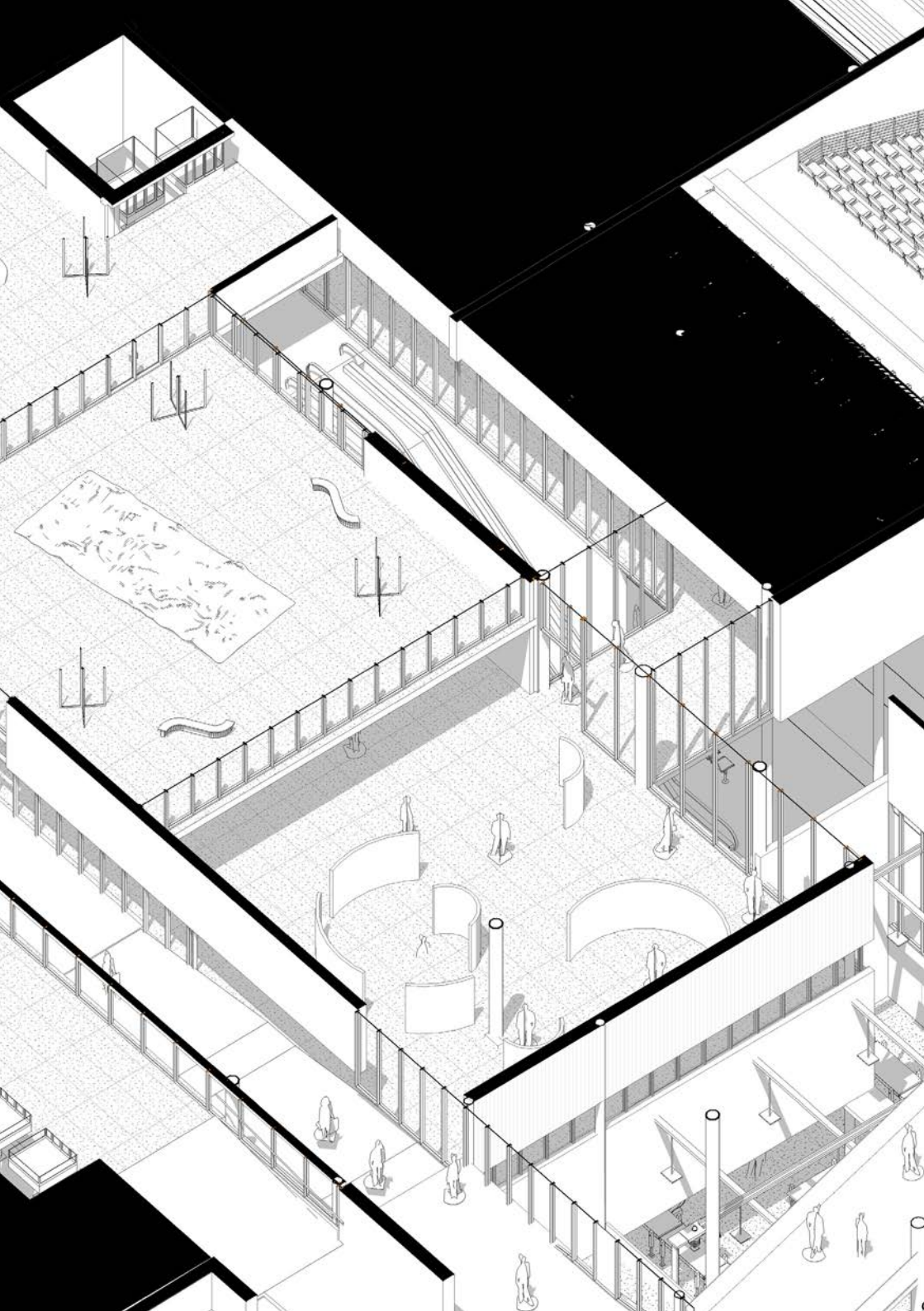


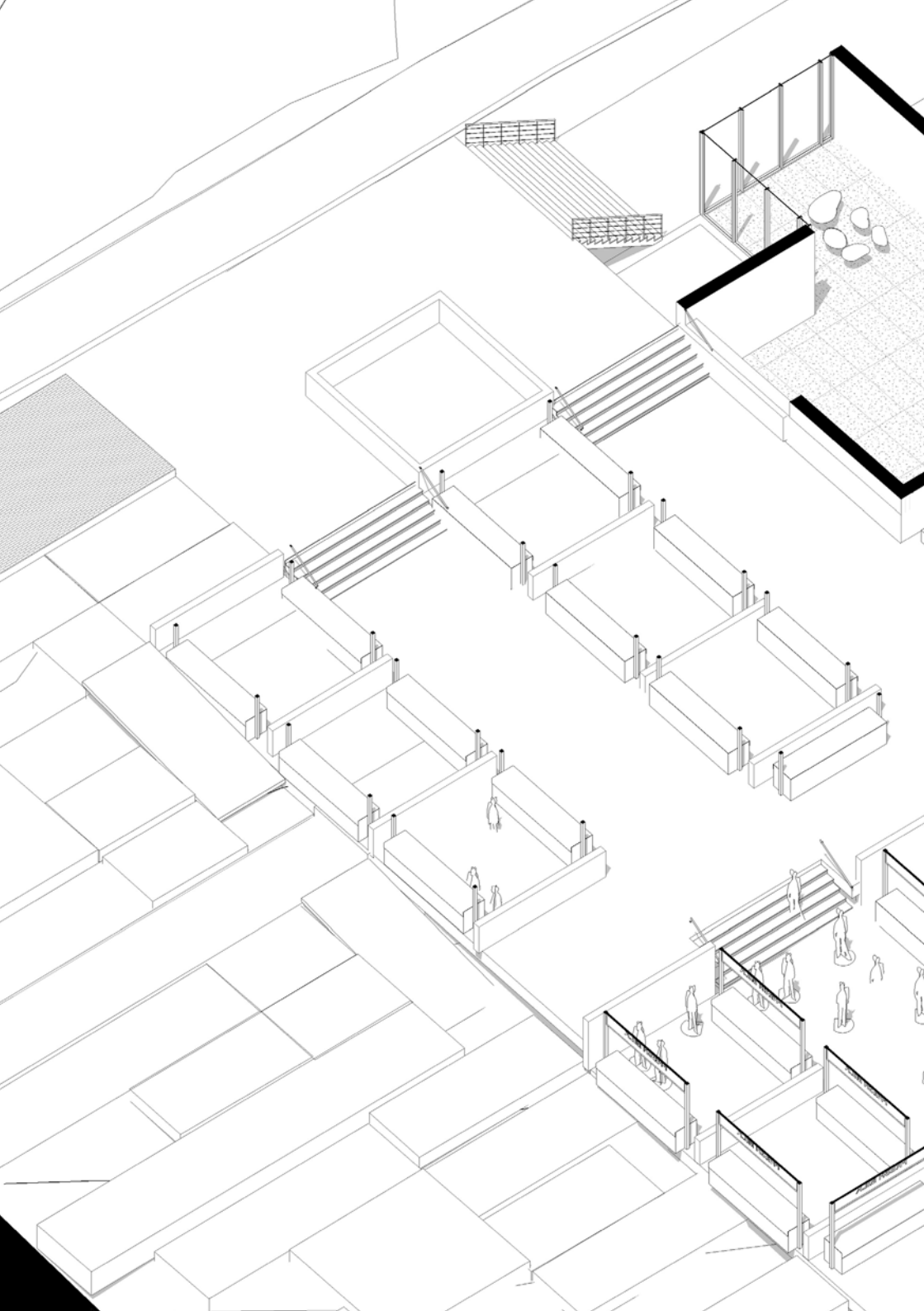
ogies

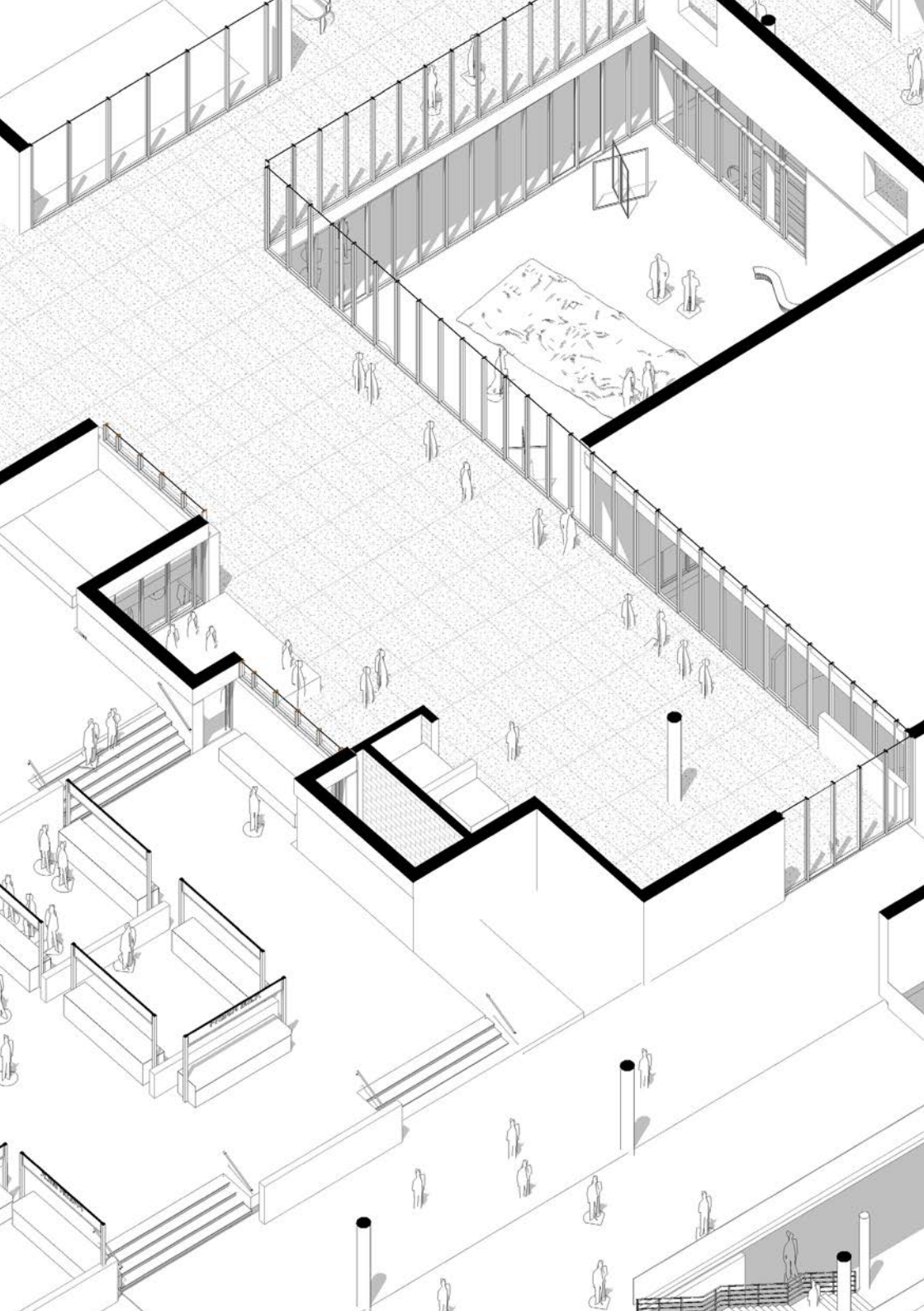


Re-assembly









Main entrance floor:
S Tamra station

The station meets the ground level through different surfaces which are similar to the “mastaba” a mediator element between the house and the ground, in the palestinian house pre 1948. Those surfaces form the entrences from the four directions.

Two main entrences in the east and west, through piazzas. The east entrence is adjacent to the main road, accompanied by shops and cafes. While the west entrence is parallel to the new residential area with a pedestrian street running between. The western entrance plaza serves as the continuation of the market space, leading to the terraces and workshop areas.

In the south, an existing olive grove is preserved and integrated between the workshops and the olive mill. The museum, auditorium and cafe can be reached throught the northern entrence from the main street.

زيت اصلي - عصرة طازة

FRESH MILK
FRESH MILK
FRESH MILK
FRESH MILK

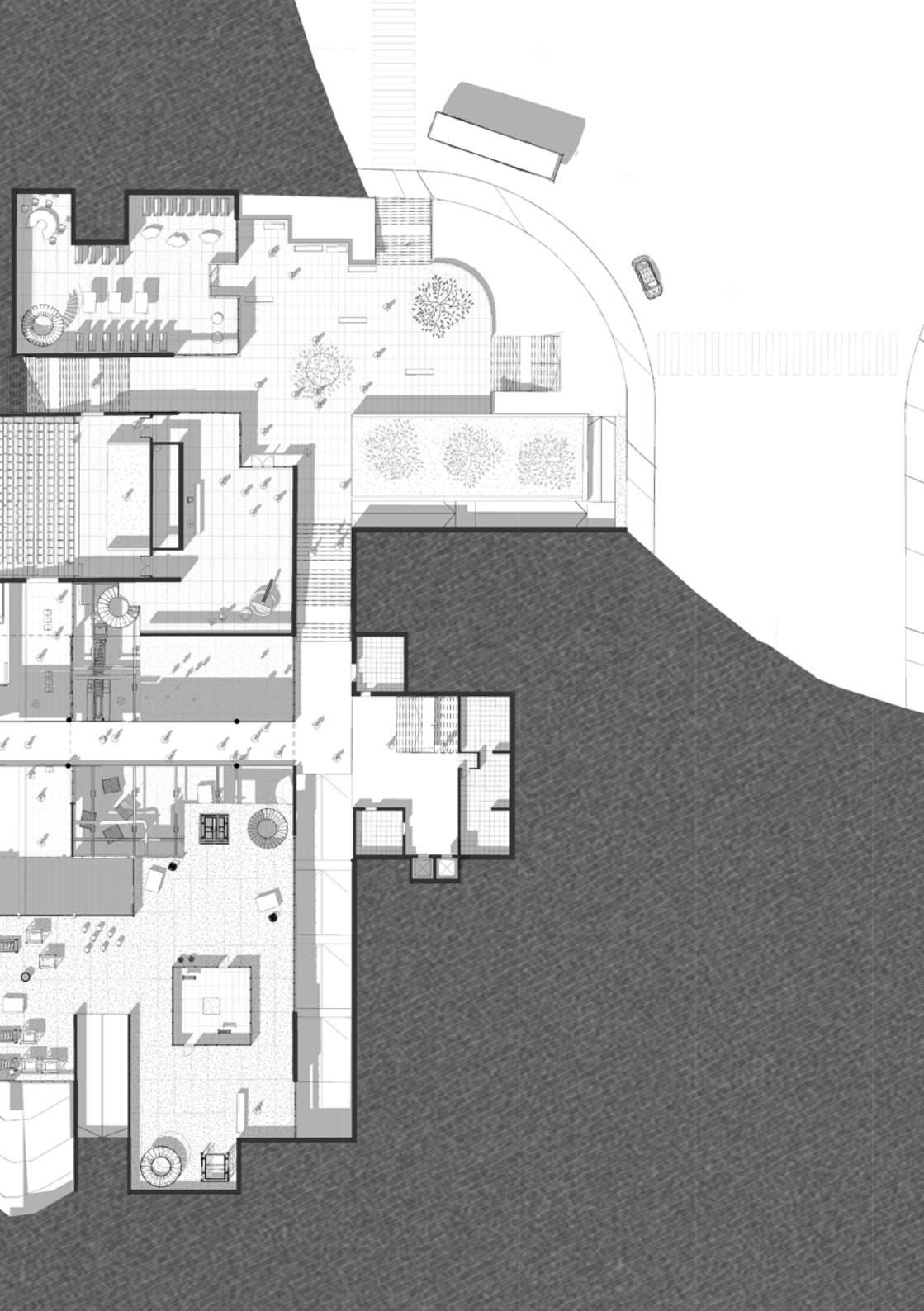
Entrances, olive mill, platforms: S Tamra station

The section view reveals the western entrance, offering a clear sightline to the market. Pedestrians have the option to cross to the other side via an inner passage bridge. This passage takes them through the olive mill, providing a unique experience as they walk over platforms and re-enter the olive mill before reaching the other side at the eastern entrance. The route offers both a functional crossing and an immersive connection to the site's industrial and agricultural heritage.

Circulation diagram:
S Tamra station

The station consists of six levels, from the bottom level of the platforms, to the ground level. Elevators, escalators, ramps, staircases and a bridge Connect between the levels.

UP
UP
UP

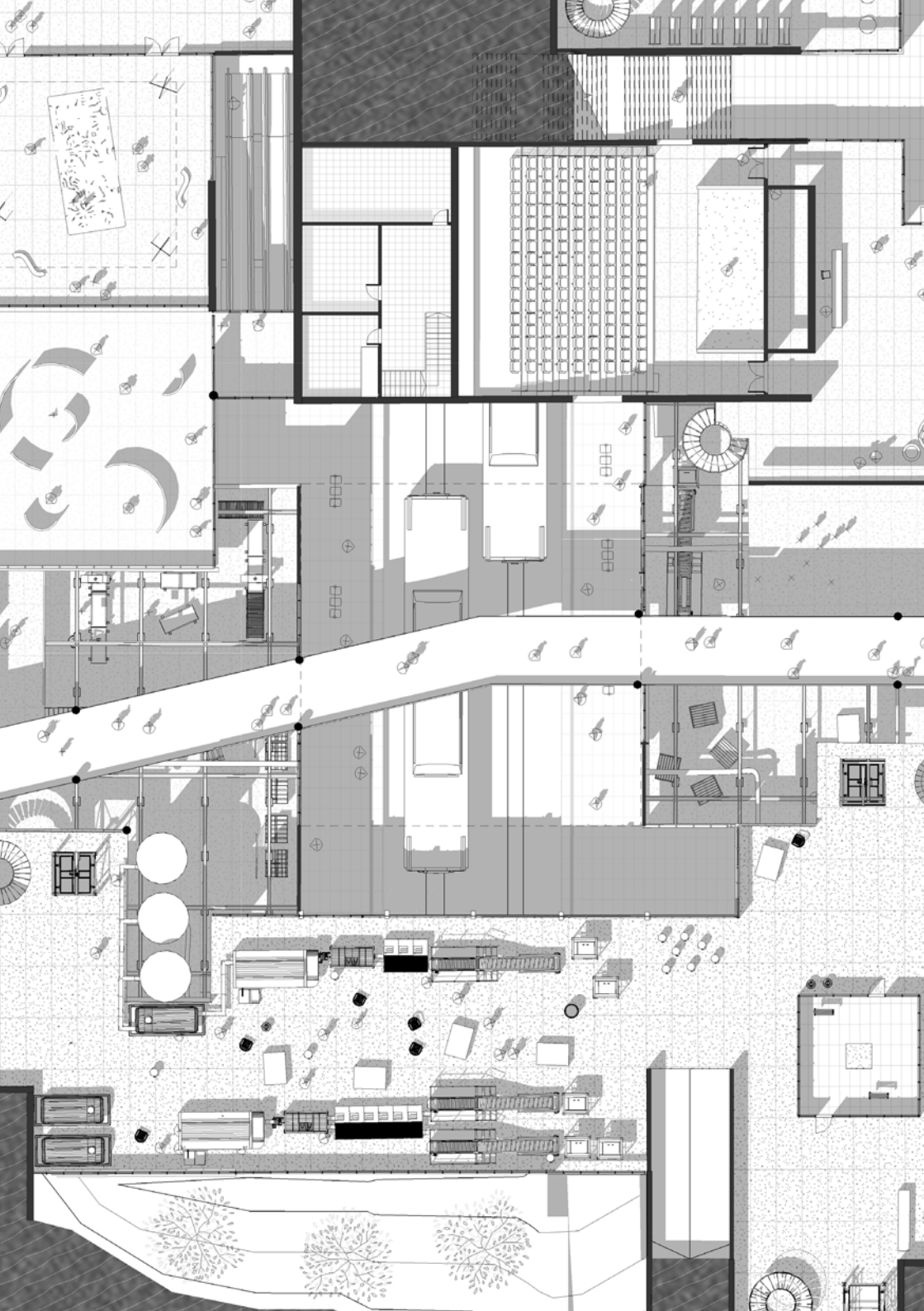


Main level:
S Tamra station

At this level, the station offers a rich variety of programs and functions. Here, the station directly connects with the ground, meeting the plaza of the visitor center, a key hub of activity. From the plaza, visitors can enter both the visitor center and the auditorium, providing a smooth flow between public spaces and cultural areas.

The main olive mill space is in this level, here the olives are turned into oil, overlooking the platforms and the museum galleries.

This plan reveals the essence of the station the combination of programs–public, cultural, and narrative. Proposing a station that is more than just a transit space, rather a vibrant urban node.



Museum, Auditorium, Visitor center: S Tamra station

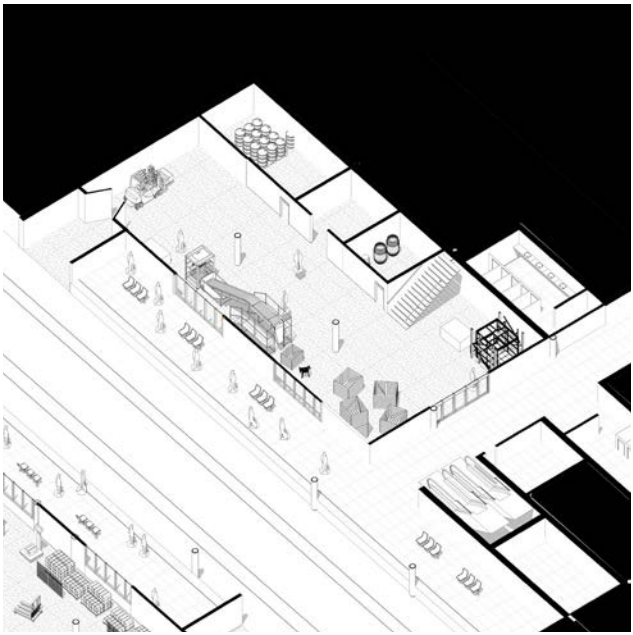
This section illustrates the connection between the heart of the station and its interaction with the outside spaces. The market forms a direct link with the city, inviting public engagement.

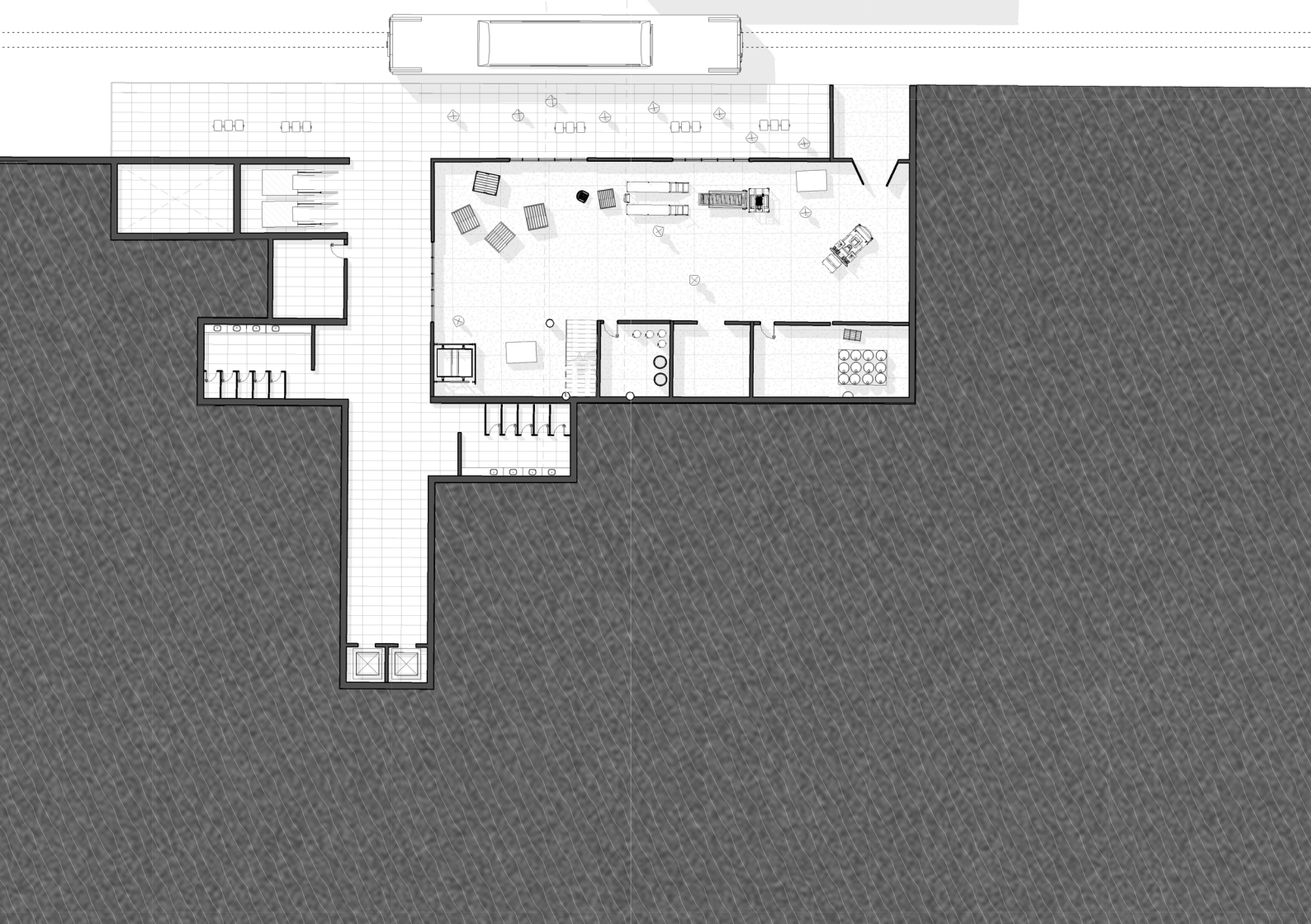
Above, the museum space, more open and expansive, overlooks the main gallery below, which has a more enclosed and intimate atmosphere. Central to the layout is the ticket office, strategically placed near the ramp that wraps around the museum spaces, leading to the escalators which go down to the platforms. At street level, there is an entrance to the auditorium, providing easy access from above. On the opposite side, another entrance from the visitor center connects the station to the city, enhancing accessibility from multiple directions.

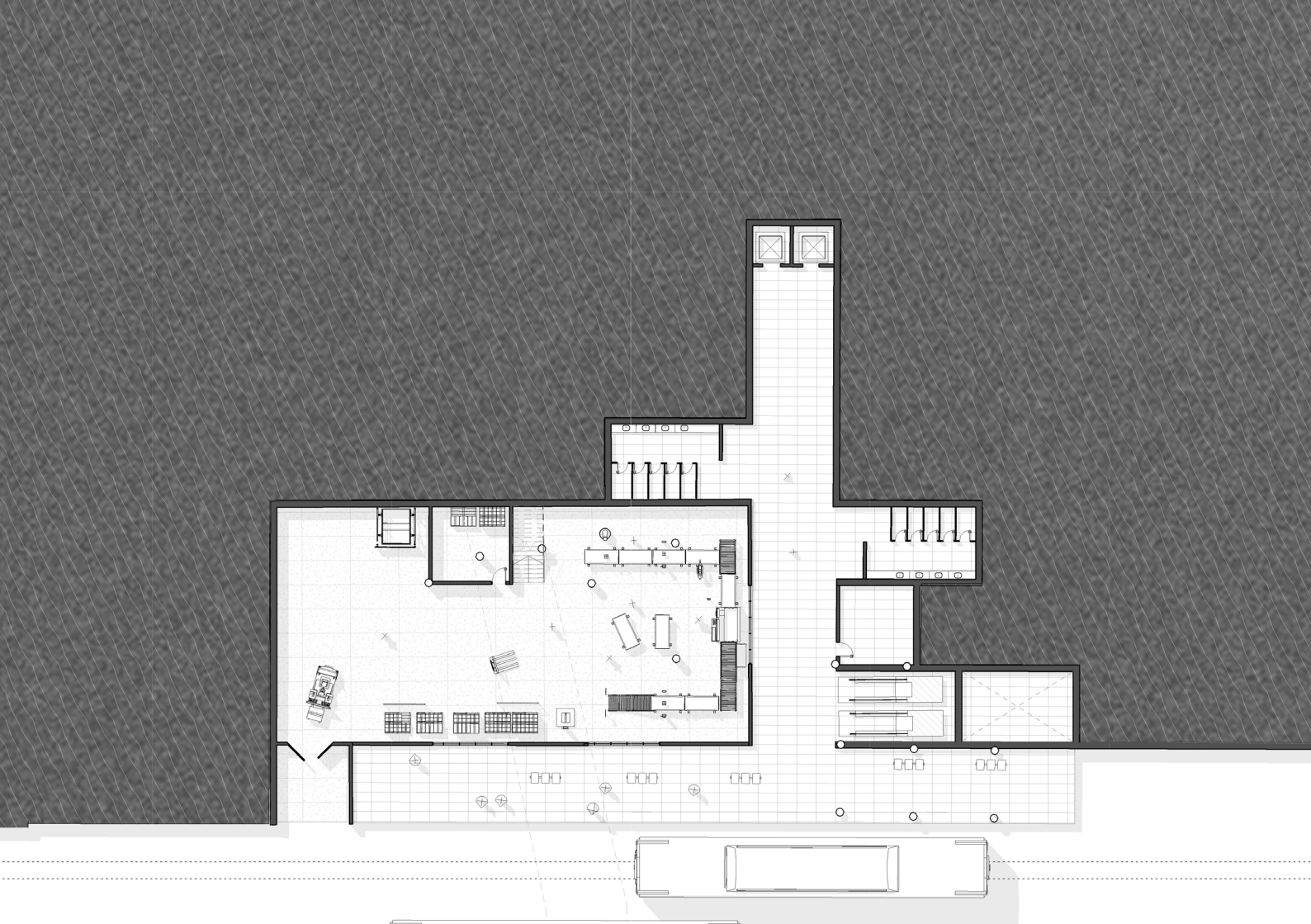
Platforms:
S Tamra station

The platforms are placed adjacent to two spaces of the olive mill. The first is Goods receiving area: This space functions as a crucial point for receiving goods that arrive from outside Tamra via the transit line. It serves as the first station for washing the olive harvest, which is sent directly to the fabric house for further processing.

The integration of this function into the station emphasizes its role in supporting local agricultural practices, particularly the olive industry, by creating a seamless connection between transportation, production, and processing.



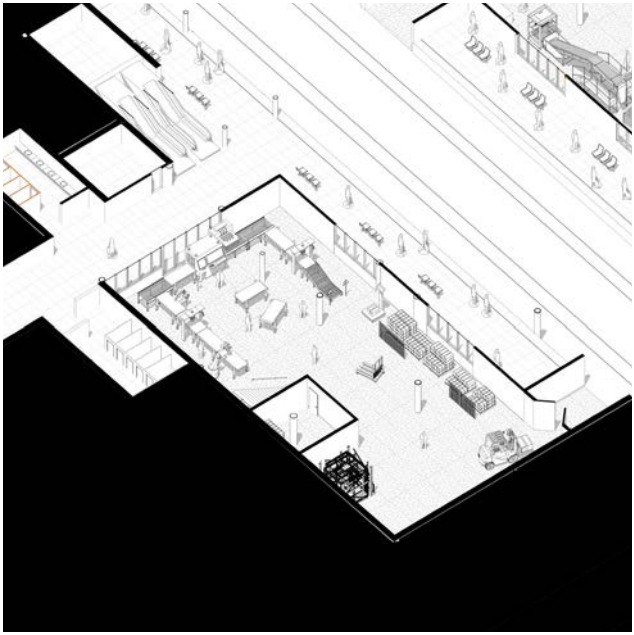




Platforms:
S Tamra station

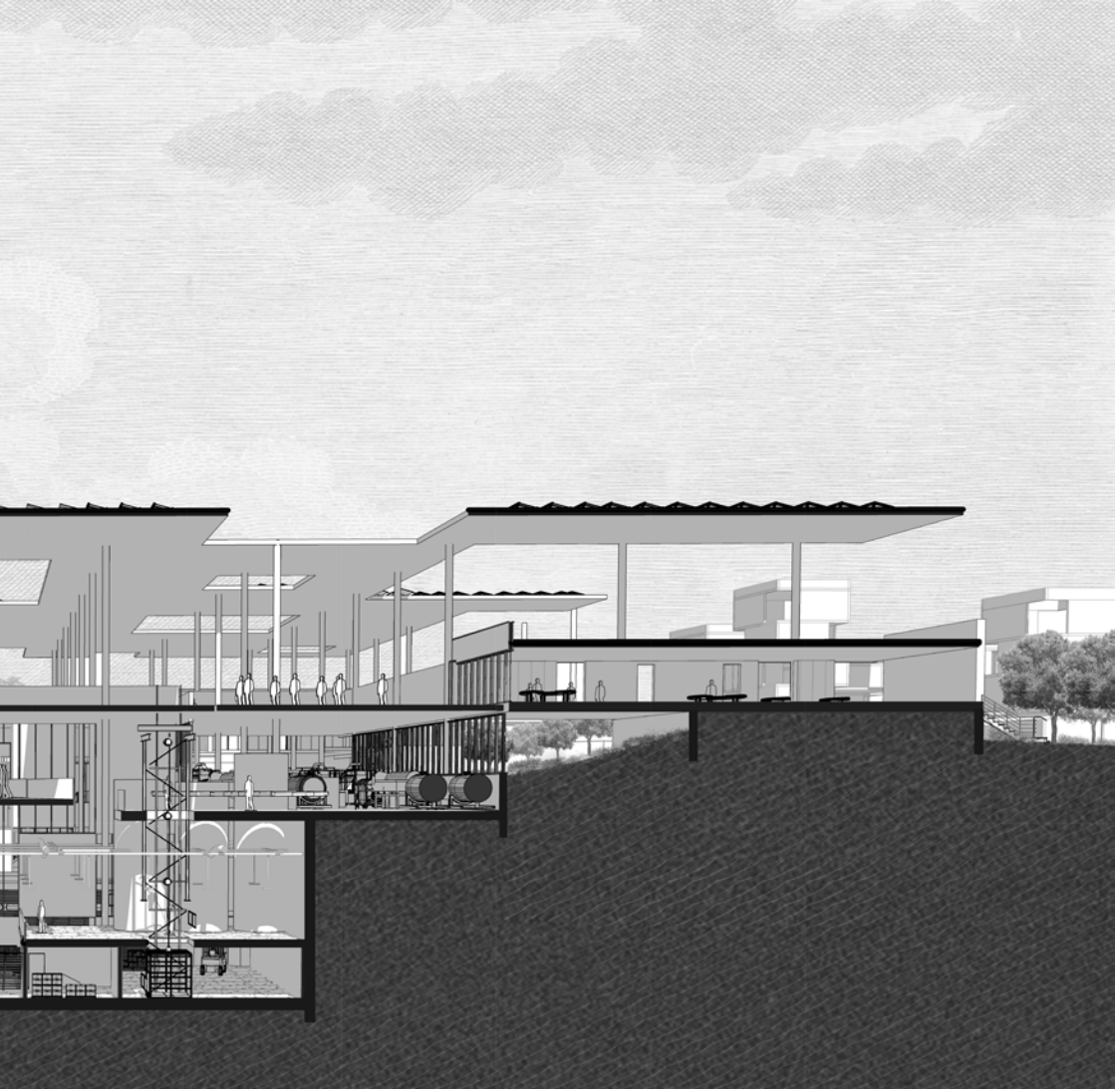
The Second is the packaging space: In this space, local products are carefully packed and prepared for distribution. The area is directly connected to the railway line through a dedicated passage, ensuring that the line can also be used for the efficient transport of local goods.

Dual function of the station–as both a hub for receiving external goods ,facilitating the export of local products–strengthening its role as a vital link in the local economy, supporting the agricultural supply chain.



Museum, Olive mill, Workshops: S Tamra station

This section reveals the dynamic encounters between various programs, contributing to a rich and multi-layered experience for visitors.



The patio of the gallery spaces opens up to the main gallery, which visually connects to the fabric house space. In the background, the train serves as a reminder of the station's transportation role, while the bridge in the middle enhances connectivity throughout the site.

Additionally, the roof of the fabric house doubles as an activity yard for the workshop spaces below, providing an open area for workshops, events, and community gatherings.

+The right to infra-culture

challenging the institutional planning, and creating a new planning approach that combines centralised and local forces, between INFRASTRUCTURE and CULTURE.

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