

29/11—
01/12
2018

RECONSTRUCTING NEIGHBOR HOODS OF WAR

ALEPPO
BAGHDAD
BEIRUT
BERLIN
BINT JBEIL
DAMASCUS
DRESDEN
HIROSHIMA
HOMS
KHORRAMSHAHR
MOSUL
WARSAW

OIB

ORIENT
INSTITUT
BEIRUT

المعهد الألماني للأبحاث الشرقية

Abstracts & Biographies

3	Kefah Ahmad
5	Namariq Al-Rawi
8	Howayda Al-Harithy
11	Allam Al-Kazei
13	Angela Boskovitch
15	Maamoun Fansa
17	Mona Fawaz
19	Mazen Haidar
21	John Hanna
22	Arshi Javid
24	Mohammad Hassan Khani
26	Piotr Korduba
28	Eric Lob
30	Majida Malo
32	Zoya Massoud
34	Kevin Mazur
36	Liam Nicoll
38	Paul Sigel
40	Kai Vöckler
42	Diana Zaidan

Kefah Ahmad

Role of Youth Teams in the Reconstruction of the City of Mosul

The role of young people in the reconstruction of what was destroyed by war emerged directly after the liberation of Mosul, and young people immediately formed small groups aimed at cleaning up the remnants of war. A young man (Dawood al-Hafez, 30 years old) established an organization called the People's Campaign for the Removal of Monuments of Daesh, whose goal was to clean and renovate the roads and public institutions that were damaged during the fight for control of the city. The campaign was launched on the 26th of January 2017 with the participation of sixty-one youths from the city of Mosul and was able to clean and renovate the roads in western Mosul, and inspired other youth groups that followed the same approach. The groups gradually expanded to form large teams of between 50 and 300 volunteers per team. The goals of these small groups turned from trying to clean cities and neighborhoods to trying to build houses, mosques and churches in Mosul.

The teams began their work in the beginning of 2017 and are continuing their work to this day. The young people started trying to rebuild hospitals and schools and they have been working hard on this. The youth teams were able to renovate the Ibn al-Atheer hospital and a large number of schools. Other youth teams were formed in eastern Mosul. The first group of 50 volunteers, led by the young man Al-Nun Karim Rizari, started renovating the schools, and within two weeks four schools were renovated in eastern Mosul. Youth teams began working to break the sectarian barriers set up by Daesh, and a peace conductor team, led by Mohammed Qusay restored two churches in Mosul. Not only did the youth teams renovate schools and places of worship but they also raised their defiance and launched an initiative to rebuild entire neighborhoods in Ayman Mosul and announced a campaign to rebuild 1000 houses in Mosul. The campaign coordinator, Diah El Tahir, said that young people had rebuilt 25 houses in Bab Laksh, and that they continue their work.

In this research we try to focus on the following points:

- 1 The ability of Mosul youth to build their villages and cities.
- 2 The role of youth in ending sectarianism between Muslims and Christians through reconstruction.
- 3 To what extent is it possible to rely on voluntary youth teams in the implementation of housing construction projects?

KEFAH AHMAD was born in Baghdad in 1977. He holds a bachelor's degree from Baghdad University/Faculty of Education/Department of History (2000), a master's degree in modern and contemporary history from the Faculty of Education (2002), and a PhD in modern and contemporary history from the Faculty of Arts, University of Baghdad (2011).

Since 2014, Ahmad has been an assistant Professor Dr. at the College of Arts, University of Baghdad.

Number of published research: 8

Number of research participations in international conferences: 7

Number of research participations in local (Iraqi) conferences: 4

Research interests: The Great Arab Revolution 1916–1920

Namariq Al-Rawi

"Sectarianism": The Impact of Eliminating Heterogeneity and Forcing Homogeneity on the Neighborhoods of Baghdad

Chronologically, Baghdad, the capital of Iraq, has a long history of conflictual practices taking place in the city including physical destruction by wars and conflicts, political struggle over territories to assure sovereignty. Spatial militarization generating social boundaries lead to chronic spatial and social disruption of urban rituals. The most intensive case was after the war and occupation led by the United States of America and assisted by the coalition forces in 2003 and the failure of the following Iraqi governments in establishing a democratic lawful state causing a gradual shift in Baghdad toward a state of insecurity and lawlessness resulting in "sectarianism" between the end of 2015 and 2018: a period of chronic on-going deliberate physical and socio-political disruption of normality between incompatible antagonist militias, which actuated the association of communities in Baghdad with sectarian identity and turned them into living targets for violence related actions serving political agendas causing physical damage and major waves of internal displacement within the neighborhoods of Baghdad, whose controlling was used as a tool to expand the militias' territorial claims. Disturbed neighborhoods were under chronic disruption of urban practices and spaces that redefined the meaning and boundaries of the main dimensions of neighborhoods (Ismael and Ismael 2005; Gregory 2008; Gregory 2010; Salih et al. 2018; Kukis 2011; IAU et al. 2010; NYTimes 2008).

Normally, uneventful cities typify neighborhoods with their context, geographical size, institutional development, urban functionality, socio-economic status and many others, building a set of complex physical and social determinants that define the boundaries of the social network within and among neighborhoods (Narayan Sastry et al. 2002; Guest and Lee 1984; Kallus and Law-Yone 2000; Gökhan BERK 2005). Within a conflictual context, these characteristics play a considerable role in the post-conflict state, not only for the physical reconstruction but also the

social one; whether it allows a condition of reestablishing co-existence and social cohesion that alleviate the physical status of reconstruction later on; or a case of social atrocity against the norm mechanism of the neighborhood and the city.

This paper investigates Baghdad as a case that went through chronic physical and social destruction concentrating on the period of "sectarianism", which replaced its heterogeneous neighborhoods with homogenous ones, by analyzing the physical and social networks of neighborhoods in Baghdad in three chronic phases: pre-"Sectarianism" and the characteristics that identified physical neighborhoods, neighborliness, level of attachment to place and people, and so forth; during-"sectarianism" and its circumstances on the spatial and social attributes; and lastly the status-quo of neighborhoods in Baghdad. Accordingly, this paper will also examine the physical changes that caused social transformations in the characteristics of neighborhoods and its definition among the inhabitants, intending to extract lessons to be learnt that are needed in forecasting upcoming physical and social shifts in neighborhoods in a similar context of chronic conflict.

NAMARIQ AL-RAWI is an architect and urban researcher of multiple activities; while doing her bachelor studies in architectural science at the German-Jordanian University, she was involved in many refugees-oriented projects and participated in the documentation of their informal settlements in Amman. She obtained her master's degree from Stuttgart University in International Urban Studies with the main focus on "Integrated Urbanism and Sustainable Design" in 2017 after submitting her master's dissertation entitled: "Urbicide in Baghdad, The Production and Effects of Spatial Disruption in the City with Particular Reference to Open Green Spaces" that was chosen to be exhibited in the university's annual exhibition of best master theses. Also, parallel to her studies, she worked as a teaching assistant for the seminars "Integrated Research and Design" and "Urban Ecology and Ecosystem Design", and assisted in the publication of the book "River. Space. Design: Planning Strategies, Methods and Projects for Urban Rivers".

She also employed her professional linguistic and artistic skills to help refugees in various projects in Germany. Among them was using art and language as a tool for social and psychological recovery for the Yazidi victims of IS that were hosted in Germany within the frame of the special quota protection program for women and children from North Iraq. Besides her current work as an architect, she is involved in researching the reconstruction of war-stricken cities in her homeland Iraq and other similar cities, therefore she was invited in many workshops and conferences related to this topic, the latest being the exclusive event of bringing experts in the topic together to discuss "Post-Conflict Recovery of Urban Cultural Heritage" hosted by GIZ in Beirut and Berlin.

Howayda Al-Harithy

"Re-constructing the Historic Neighborhood in Bint Jbeil after the 2006 War"

Grodach argues that 'warfare has the potential to revise historical and cultural sites as well as create new ones'. In conflict as in war, people reinvent themselves and reconstruct their identities. The paper investigates the politics of identity construction in post-war reconstruction of historic neighborhoods. The case study is the town of Bint Jbeil in the South of Lebanon. Many villages and towns in the south of Lebanon suffered major destruction during the July 2006 War. While attacking Hizbollah's infrastructure, Israeli air strikes targeted the cultural and economic centers of these villages and towns, where heritage sites are concentrated.

During the aftermath of the war, the historic neighborhoods faced a serious challenge. The wave of enthusiasm to rebuild and to facilitate for the return of the displaced posed the threat of additional destruction and total erasure. This was due to the rapid and indiscriminate process of rubble removal, lack of coordination between forces on the ground and the absence of a clear vision for the reconstruction specific to each site. When Bint Jbeil prepared for the reconstruction project, the initial vision authored by the local government was centered on the "opportunity" to rebuild the historic neighborhoods at the core of the city into a new "ideal town". Accordingly, the clearing of the site of the old core was ordered. In an attempt to save the old historic core, a counter vision was proposed by activists and community members opening the debate on process and product, identity and resistance, memory and ownership.

This paper reflects on the process and argues that acts of destruction and rebuilding are processes of identity construction by those who build, dwell, represent, destroy, remember, interpret and rebuild their neighborhoods. The dialectic relationship between identity, memory and ownership is therefore central to the reading of heritage in the two scenarios. In the vision of the "ideal town", the operative memory is social memory. Bint Jbeil's identity is constructed using a political frame grounded in the Islamist discourse of Hizbollah. Places were identified

by event of martyrdom and victory. The concept of resistance translated to efficient rapid building of a better improved town so that the displaced may return. In the alternative vision of a "restored traditional environment", the operative memory is disciplinary memory. Identity is constructed using a historical frame. The concept of resistance translated to restoring the urban fabric and monuments so that ownership and historical roots are reclaimed.

The paper concludes that politics is what moderates our relationship with the past and representations of that past that justify our positions. Scholars have argued that heritage is a social construct that uses the past as a cultural resource in the service of the present, or as Graham articulates, 'the built heritage is that we have chosen to conserve from the past'. In Lebanon, war is not a single event but rather, unfortunately, a recurring one. Thus, one can even argue that in southern Lebanon, war is ongoing and reconstruction is an open process. Identity is therefore continually renegotiated. In the case of Bint Jbeil, the paper focuses on which neighborhoods/pasts get rendered as built heritage, by whom and using what criteria of selection. This focus comes with an understanding that the built heritage is a contested entity produced by multiple authors as argued by Ashworth and other scholars. However, Bint Jbeil is not examined as a case of national identity or monument preservation, but rather a distinct case of local identities and vernacular practices; there is an understanding as well that 'by their very nature, heritage preservation projects tend to script a narrative for the nation'.

HOWAYDA AL-HARITHY is Professor of Architecture at the American University of Beirut. She obtained a Bachelor of Architecture from the Oregon School of Design (1985), a Master of Science in Architecture from the Massachusetts Institute of Technology (1987) and a PhD in History of Art and Architecture from Harvard University (1992). She joined AUB in 1994 and served as Chair of the Department of Architecture & Design from 2003 to 2006 and from 2009 to 2012. She was also a visiting professor at Harvard University, at Massachusetts Institute of Technology (MIT) and at Georgetown University.

Her research in Islamic art and architecture focuses on the Mamluk period, and engages theoretical models of interpretation, particularly post-structuralist models, as analytic tools for the production of architectural and urban space. Her more recent research focuses on urban heritage with special emphasis on the theoretical debate on heritage construction and consumption related to identity building and post war reconstruction.

Her professional engagement has recently focused on two projects in which she was the lead designer: the Urban Sustainable Development Strategy for Saida in Lebanon and the Central Area Plan for al-Madina al-Munawara in Saudi Arabia.

Al-Harithy serves on boards and scientific committees including the Executive Board of Advisors for IASTE (International Association for the Study of Traditional Environments) at the University of California, Berkeley, the Board of Advisors for *Dialectic*, the journal of the University of Utah, and the Senior Advisory Board for *Lonaard Magazine* in London, UK. She is widely published with over 40 articles, book chapters and reports in leading journals and refereed books.

Allam Al-Kazei

Reconstruction for Vitality: The Revival of Downtown Hiroshima after the Atomic Bombing

More than seven decades have passed since the atomic bombing of Hiroshima in 1945. This widespread devastation was both a milestone and a junction in the history of urban development of Hiroshima. Despite losing almost ninety percent of the buildings in the city, Hiroshima set its path towards a long reconstruction process. Hiroshima has since recovered after the massive destruction and has claimed a status of a Mecca for world peace. The transformation of Hiroshima to a Peace Memorial City was largely supported by the memorialism-driven reconstruction planning. Today, the once-destroyed city centre is a vibrant area in the city and urban vitality has found its way back to the heart of Hiroshima. A large body of scholarship has discussed the reconstruction process, the cross-cultural transition of planning concepts, and the memorial movement and its associated monuments and architecture. Nonetheless, as other recovery cases have shown, reconstruction per se might not necessary revive the pre-warfare vital environments in damaged areas. Therefore, the role of reconstruction planning in restoring vitality after warfare-generated stagnation merits further scholarship. This article traces the urban development of Downtown Hiroshima since its devastation by the atomic bombing in 1945 to the current time. It mainly discusses the case of Hondori Commercial Street to shed the light on how reconstruction efforts have helped the city centre reclaim its vitality despite its from-scratch recovery. This article builds its arguments based on field and literature surveys to highlight the importance of the reconstruction process in creating the required foundation for a post-recovery vibrant environment. It reflects on insights from the case of Hiroshima to provide implications on how post-war reconstruction and its following urban development were able to bring the city centre back to the daily life of the citizens.

ALLAM AL-KAZEI is a member of the Urban Multicultural Planning Laboratory at University of Tsukuba, Japan. He is pursuing his doctoral studies in Urban Planning with focus on post-conflict reconstruction. His research interests include reconstruction planning, urban renewal, and urban redevelopment in a post warfare context. He approaches these topics by examining previous cities which were rebuilt after the war. Allam is currently carrying out research on the impact of reconstruction planning on post-recovery urban vitality in conflict-affected areas. He has carried out research on cities which were devastated by human warfare such as Beirut and Hiroshima. He is a member of multiple academic communities both inside Japan such as the City Planning Institute of Japan, and overseas such as the International Planning History Society. Allam has given presentations in several international academic conferences, forums, and workshops.

Angela Boskovitch

Mosul: Changing Neighborhoods and Neighborly Relations

'Reconstruction conferences' frequently plan how to rebuild the infrastructure of cities destroyed by war, but what are the organizing blocks of cities? Reconstructing the social fabric of neighborhoods and their support structures are much more complex than the building of physical locations and roads.

This presentation will explore the changing socio-economic relations in Mosul in the context of its neighborhoods. Since the liberation of the city from ISIS in 2017, there has been a major reorganization where people continue to move from West to East Mosul, or Old to New Mosul, relocating their lives and livelihoods with them.

This research will explore the following questions: Are people leaving West Mosul for good? Are there particular groups relocating to East Mosul, the so-called new city? Who's concerned about rebuilding the Old City – the young, older or middle-aged generation? Does the attachment to the Old City differ between men and women? Where has the original population of West Mosul gone? And are people relocating their former businesses and markets to East Mosul as well?

This presentation will also look at how neighborly relations in Mosul have changed since 2014, how they've maintained themselves, become strained and in some cases dissolved. It will address how the norms of behavior in these neighborhoods have been altered by the conflict, which has exacerbated not only ethno-sectarian tensions, but rural-urban divisions and day-to-day relations in terms of cooperation or lack thereof. Mosul Eye has a vast on-the-ground network to do case study research and explore these issues in the city as well as through a survey of Mosul neighborhoods. It is important to emphasize, however, that in Mosul/ Nineveh, the best we as researchers can do at this critical juncture is to study particular instances in a fast-evolving situation. Care should be taken in the research tendency to over-extrapolate these cases in search of a concrete thesis or principal *at this stage* and the researchers will tend instead toward drawing broad-stroke inferences without them being turned into hardened principals.

OMAR MOHAMMED is a 2018 Yale Greenberg World Fellow and an historian from Mosul, Iraq known until recently only as the anonymous blogger 'Mosul Eye'. Through Mosul Eye, Omar set out to inform the world about the horrors of life under the Islamic State in his city. His focus has now shifted to advocacy of social initiatives for the people of Mosul including the international effort to re-supply the Central Library of the University of Mosul. At the intersection of media, academia and civil society, Omar is motivated to develop new networks of collaboration and innovations in humanitarian action. As a historian, he focuses his scholarly work on conceptual history and research dealing with local historiographies and narratives, micro-histories and Orientalism. Omar is a regular media commentator on Iraq, has an MA in Middle East History from the University of Mosul, and was named 2013 Researcher of the Year by Iraq's Ministry of Higher Education and Scientific Research. His doctoral research explores history and historians in 19th and 20th century Mosul.

ANGELA BOSKOVITCH is a cultural projects coordinator, culture journalist and cultural histories researcher based for years in Egypt and working between Egypt and Iraq. Since 2012, her Middle East analysis has been published by Sada, the journal of the Carnegie Endowment for International Peace, focused on the connections between culture, the arts, society and humanitarian issues, and she is a reporter for Germany's international broadcaster Deutsche Welle among other media. In 2013, she was the only non-MENA Region journalist to report from the first Baghdad International Theater Festival and was on the organizing committee of the Baghdad International Film Festival. She co-coordinated Iraqi artists for the Jesuit Refugee Service Iraq Summer Youth Program in 2017 and curated the Mosul Eye Bureau, part of the Bagdad Mon Amour 2018 exhibit at the Institute of Islamic Cultures in Paris featuring artwork produced in Mosul during ISIS rule. She also coordinates cultural activities for the Mosul Eye collective.

Maamoun Fansa

Post-Conflict Analysis and Strategies for Reconstructing the Old City of Aleppo: Socio-Political Deliberations

Next to the material rebuilding after war, we need to consider the socio-political rebuilding. The socio-political preparation for the reconstruction includes the evaluation of the returnees, structures, development of ideas and plans for the reunification of the old inhabitants with each other, taking into account the newly arrived groups. The development of new neighbourhood relations must be supported. People must be prepared for the future interaction between desire and reality. The mere fact that the old population structures no longer exist due to changed demographics will make living together much more difficult.

The task in the area of social care is to mediate between the actors of the various work areas and the old and new population of the old town in order to defuse conflicts and reach a social consensus. The experience gained from the various reconstruction programs of recent decades, such as in Germany after the Second World War, Afghanistan, Kosovo and Bosnia-Herzegovina, can be incorporated here.

The following tasks and topics have to be dealt with within the framework of socio-political coexistence and the promotion of peaceful neighbourly relationships in the reconstruction of Aleppo, in particular the Old Town:

- Actors must be identified and a political map drawn up for internal use. The relation to the history of the city (symbolic meaning of the old town and its buildings) and the future development (economic perspective) must be taken into account. The ownership structure must be examined; the role of tourism must also be coordinated with the future inhabitants.
- The relationship between the old town and the new town must be addressed.
- A proposal for a communication strategy regarding the pacification and cooperation of the residents using the social media must be elaborated.

- Strategies need to be developed: How do you react quickly when the situation is pacified, such as problems with the illegal construction boom, housing shortages, unsecured ownership, lack of legal security, territorial claims?
- Learning from other post-conflict situations regarding the transfer to Aleppo as in Cyprus, Northern Ireland, Bosnia-Herzegovina, Kosovo, etc.
- Another important aspect is the participation strategy, an inclusion of the Aleppine people and civil society initiatives.
- No urban development plan ("master plan") should be developed, but guidelines/strategies should be structured according to a phase model.
- Development of a phase model:
 - Phase 1* Preparation phase; development of an action plan, in particular measures that can be taken immediately, elaboration and bundling of strategic approaches.
 - Phase 2* Implementation of the first emergency measures as soon as the political situation is reasonably stable.
 - Phase 3* Long-term planning objectives/application of implementation strategies, evaluation and adaptation to requirements.

MAMOUN FANSA is a member of the German Archaeological Institute and the Archaeological Heritage Network, and president of the association "Friends of the Old Town of Aleppo". He holds a PhD and an MA in Prehistory and Early History from the Universities of Hannover and Göttingen. and an honorary professorship in History and Museum Studies from the University of Oldenburg. He was the director of the State Museum for Nature and Man (Landesmuseum Natur und Mensch) in Oldenburg. Mamoun Fansa is the author and editor of numerous publications dealing with urban heritage, such as "Aleppo. A war destroys cultural heritage", and has initiated a number of exhibitions including "Damascus – Aleppo. 5000 years of urban development", "Saladin and the crusaders", and "Lawrence of Arabia".

Mona Fawaz

Neighborhoods as Propertied Landscapes: Lessons from Beirut's Reconstructions

Mona Fawaz and Nada Moumtaz

The post-2006 Israel war on Lebanon left the neighborhood of Haret Hreik devastated: Over 200 buildings were razed to the ground, hundreds of others were severely damaged. In the aftermath of the war, Hezbollah set up a private non-profit company, Waad, and orchestrated the post-war reconstruction (Fawaz 2009, 2014). The reconstruction was widely celebrated as a successful neighborhood-based, people-centered reconstruction (Bollens 2012, Hourani 2015). Yet the uncritical adoption of classical tools of planning—most particularly the cadastral plan and its reductive representation of the neighborhood into clearly delimited ownable parcels as a foundation of the urban planning toolkit – translated into a reductive understanding of what constitutes a "neighborhood". Thus, Waad invited those who had owned an apartment and/or shares of an apartment to participatory meetings, called on them to give their opinion about details of their future apartments, and ultimately allocated them units to replace their destroyed homes. It thus limited project stakeholders or "claimants" to the property-owners and rights-holders around these parcels, evacuating in the process numerous others who lived, visited, and used the neighborhood as a living space. In doing so, Waad had replicated the project it most sought to distance itself from: Solidere/post-war reconstruction of Downtown (Moumtaz and Fawaz *forthcoming*). In this presentation, I delve beyond the critique of the propertied neighborhood to argue for alternative, non-propertied readings of the "neighborhood" as a critical premise for an inclusive, people-centered post-war planning process.

MONA FAWAZ is a Professor in Urban Studies and Planning and the Coordinator of the graduate programs in Urban Planning, Policy and Design at the American University of Beirut. She is also the lead coordinator of the Social Justice and the City program, a research program based at the Issam Fares Institute of Public Policy at AUB which aims to formulate an agenda for research, mobilization and policy advocacy in partnerships between scholars, policymakers, and activists working towards more inclusive cities in Lebanon. Fawaz was a fellow at the Radcliffe Institute of Advanced Studies at Harvard University during the 2014/15 academic year. She is an affiliated fellow to the Lebanese Center for Policy Studies. She served as a member of the Affordable Housing Institute MENA Research Advisory Board and a member of the scientific committee of the Order of Engineers and Architects in Lebanon in 2017/18.

Mona's scholarly interests stem from the imperative of making cities more inclusive, particularly from the perspective of enabling low-income dwellers to take part in shaping their cities. Her work spans across urban history and historiography, social and spatial justice, informality and the law, property and space, as well as planning practice, theory and pedagogy. She is the author of over 40 scholarly articles, book sections, and reports in Arabic, French and English and has edited several collections of essays on these issues.

Aside from these scholarly interest, Mona has been tightly involved in Beirut's ongoing transformations by publishing in the local press and speaking in numerous local venues where she has advocated for upgrading informal settlements, protecting the urban commons, improving urban livability, adopting more inclusive planning standards, and more generally, defending the right to the city for the urban majorities.

Mazen Haidar

Spontaneous Reparation Practices in Beirut: Toward a New History of Post-war Reconstruction

This contribution will focus on reparation practices of residential buildings in Beirut damaged during the period of the Lebanese civil war (1975–1990) and on the appropriation process of the living space by residents. Starting from examples of spontaneous rehabilitation and restoration projects, consideration will be given essentially to the semantic evolution of the war physical traces of war witnessed by a specific neighborhood. Hastily included under the title of "reconstruction" or "removal of traumatic traces", spontaneous reparations operated by tenants traces the history of a surprisingly efficient organization between residents to react against adversity. Furthermore, these discernable signs of rebirth of a building bear witness to a constantly evolving relation between inhabitants and a tormented living space.

In what way does the postwar spatial reorganization of a living unit affect the intimate relations between individuals and their building? How were neighborly relations redefined spatially during the difficult period? To what extent has the civil war contributed in creating a network of craftsmen and building traders, and how did these operate? Focusing on the period of 1977 at the end of the two-year war (1975–1976), we will review the principal factors that opened the way to the development and proliferation of spontaneous and informal interventions on damaged apartment buildings in Beirut, and the effects produced on the relations between inhabitants and living space. After having analyzed the crucial issue of the landlord-tenant tense relationship, we will also approach the phenomena of narrowing neighborhoods in Beirut through a number of case studies.

MAZEN HAIDAR is an architect in conservation who graduated from "La Sapienza" Rome, Italy where he lived for over ten years. A practicing architect, he is currently involved in several conservation projects in Lebanon and has taught in several Academic institutions such as the Lebanese American University, the American University of Beirut and the Académie Libanaise des Beaux-Arts. He regularly contributes articles on architecture and culture to a number of national newspapers and journals. His many publications include: "Città e memoria, Beirut, Berlino, Sarajevo" (Milan: Bruno Mondadori, 2006) and the arabic novel "Four steps down" (Dar Al Adab, 2017). His ongoing Ph.D. project at Paris 1 – La Sorbonne deals with the history of the residential building in Beirut and practices of appropriation of architecture from the "modern movement".

John Hanna

Neighbors under Fire: Community Relations in Lebanese War Literature

Neighborhood relations play an important role in shaping everyday life in cities and urban centers. Particularly, under conditions of armed conflicts, such relations can define the limits of citizens' experiences of violence and the resilience of their communities. The concept of the neighborhood and the relations between the residents of the same building have been commonly highlighted in the Lebanese war literature. This paper looks into the different literary attempts to represent the neighborhood and its social relations during and after the Lebanese wars. In so doing, the paper emphasizes on the significance of studying such relations for an enhanced understanding of the various and entangled dimensions of urban warfare. Furthermore, and building on its findings, the paper calls for a solid consideration of existing neighborhood relations in the reconstruction policies of neighborhoods of war.

JOHN HANNA graduated from the Faculty of Architecture at Graz University of Technology in 2014. During his study years, he volunteered and worked with housing and shelter organizations in Zambia, Egypt and Brazil. In the past few years, he worked closely with contemporary art institutions in Graz and in Cairo. Hanna is a second year PhD candidate at the Chair History of Architecture and Urban Planning at Delft University of Technology, with a research project on the spatiality of urban conflicts, laying a focus on conditions of armed violence. .

Arshi Javid

Mapping Intimacy and Distance in a Kashmiri Neighborhood

The proposed paper is based in the Himalayan region of Kashmir where the popular militancy against the Indian state broke out in 1989. This violent militancy was mostly led by Kashmiri Muslims and the outbreak also meant a massive change in the Kashmiri neighborhood. Mostly living in joint neighborhoods with Muslims, the Kashmiri Hindus known as Kashmiri Pandits migrated out to other Indian states. Given they were a religious minority, the militancy appeared to them as some sort of Islamic revivalism. There are multiple narratives that surround the story of migration of Kashmiri Pandits. Kashmiri Pandits remember the migration as an escape from religious exodus and persecution often correlating their case to the pogrom against Jews, while Kashmiri Muslims remember this as some sort of political conspiracy hatched by the Indian state to delegitimise popular militancy.

The proposed paper would try to map out the pre-militancy relationship between the two communities. It would look at whether there was a steady rupture of social relations between the two communities which could have erupted in the same way even without the outbreak of militancy. Or was it genuinely the arrival of militancy and the fear associated with it that led to the Kashmiri Pandit migration. The paper would analyse ways in which the social life was communalized within the neighborhood leading to massive distrust and hate. It would also try to touch upon the rare cases that did not migrate and maintained intimate ties with their Muslim neighbors throughout.

Over the years there have been regular ambitious attempts by the state government to facilitate the return of Kashmiri Pandits, but not in the neighborhoods they originally belonged to. The state aims to settle them down in separate highly securitized sub-cities with all built in facilities like schools, hospitals, malls, recreation parks etc. These closed sub-cities would be developed away from the areas where the Muslim population lives and entry of Muslims would be strictly prohibited.

The paper would try to additionally look at the reasons for resettling Pandits through complete segregation and juxtapose it with the efforts of some civil society actors who are trying to rehabilitate Kashmiri Pandits in their native neighborhood.

ARSHI JAVID is a doctoral candidate at the Department of South Asian Studies, Jawaharlal Nehru University. Her PhD looks at the "Contested Politics of 'Self' and 'Other': The Case of Kashmiri Nationalism, 1989–2016". Earlier she earned her Mphil on the Role of Women in Peace-building in Kashmir, 1989–2014 from the same university.

Mohammad Hassan Khani

War Immigration and its Impact on Post-War Reconstructing Neighborhoods A Case Study of Khorramshahr after Iran-Iraq War

Wars force people to move from their homeland and to settle in new places far from war zone either inside their own country or taking refuge in a foreign country. Leaving cities and villages in form of massive immigration is one of the most important consequences of wars with social, economic and political ramifications. The impact of this aspect of war continues even after the end of military conflicts, and affects negatively the process of reconstructions in war-torn neighbourhoods. This paper is an attempt to explore the long term effects of war immigrations in the post-war era. Focusing on and evaluating the city of Khorramshahr in Iran the paper argues that deciding not to return to the city by a part of the city population especially those who used to be a driving force behind trade, economy, and local business in the city seems to be a very important factor in weakening and hampering the reconstruction efforts after the war. The paper also argues that longer conflicts lead to longer periods of immigration during which the rich families and those who have higher education and technical expertise establish themselves well in their new destinations. This fact makes it harder and less likely for them to return home when the war is over. The paper concludes that this observation and analysis can be generalized to some extent to other similar cases in Iraq and Syria. The article finally offers a number of suggestions on how a coordinated cooperation between homeland government and the host governments can help to overcome this problem and to minimise its dimensions and negative effects.

DR. MOHAMMAD HASSAN KHANI is an Associate Professor of International Relations at Imam Sadiq University (ISU) in Tehran. He received his PhD in peace studies & international relations from Bradford University in England, and completed his master's and bachelor's degrees in political science and Islamic studies at ISU. During his academic career he has acted as Head of Department, Deputy Dean of Faculty, and Director-General of Research Affairs at ISU. He has also been teaching as a guest-lecturer at other Iranian universities including Tehran University and School of International Relations. In 2016 he joined the Global Challenges Fellowship Program as a Senior Fellow hosted by the Institute for Advanced Study at Central European University in Budapest and the Global Public Policy Institute in Berlin. He is a member of the editorial Board of Central Asia Review Quarterly and also Member of Editorial Board of Political Knowledge Quarterly. He is a founding member of Iranian Political Science Association and also Iranian International Relations Association. His research interests include areas such as Theories of International Relations, Iranian Politics & Foreign Policy, International Organizations, Regional Integration and Regionalism, Middle East, and Central Asia. He is the author of numerous books, chapters in books, and academic papers in Persian and English. His views and analyses on regional and international affairs have been reflected in form of articles in, and interviews with: *Washington Post*, *Los Angeles Times*, *Reuters*, *NPR*, *ABC News*, *CNN*, *BBC World*, *Russia Today*, *China Central TV*, *Press TV*, *Sahar TV*, *Al-Aalam*, *Japan Times*, *Al-Ahram*, *As-Safir*, *Hurriyet*, and many Iranian academic journals, weekly magazines & daily newspapers.

Piotr Korduba

The Reconstruction of Warsaw: Between Abhorrence and Acceptance

The reconstruction of the ruined city of Warsaw offered various opportunities, which went far beyond the material restoration of Warsaw. The selective reconstruction carried out at that time (1945–1958) was intended to illustrate the cultural heritage in the service of society and was only possible with the total nationalization of the land plots and buildings in the city. The aim of the reconstruction measures was not only to compensate for the destruction caused by the war and to legitimise the new regime, but also to integrate a very heterogeneous society that had been often forced to migrate after the war. In the new geopolitical context traces became unacceptable, such as German remains but also those of the previous capitalist social order that were identified with the historicist architecture of the late 19th and early 20th centuries. This included certain privileged epochs such as the Middle Ages and early modern times and privileged styles such as Gothic, Renaissance and Classicism, but also the conversion of the reconstructed buildings (such as palaces, old town) for public purposes (institutional site, apartments). This precedent enterprise was more a vision of the city than its traditional reconstruction, which instead of the destroyed city offered a creation that stood somewhere in the middle between old and new times. I would also like to consider to what extent the restoration, which was judged negatively by the later experts, has gained social acceptance. It is obvious, however, that the living conditions have improved considerably compared to the situation before the destruction of Warsaw, and the generations born after the war have regarded the city as their own and unique and even partially loved it. Despite this increasing acceptance of their capital, there is no clear and conclusive judgment as to its reconstruction today and the strong criticism of the population alternates regularly with strong fascination. The two tendencies are not free from social and political contexts and from historical and aesthetic discourses. Thus, the core questions of reconstruction remain topical

up to now and also bring new contemporary problems: the necessity of reconstruction versus expropriation, the destruction of the existing building versus creation of monuments, the positive estimation of the modernist buildings of the post-war period versus further reconstruction, thanks to the expropriation of acquired public space versus present-day reprivatization. The reconstruction of Warsaw and its consequences thus continue to work today as an ideological, social and ultimately financial area of tension, which I would like to present in selected examples.

PIOTR KORDUBA PROF. PH.D., art historian, director of Art History Institute at the Adam-Mickiewicz University in Poznań, Poland. Specialist in the field of the living architecture, culture of housing and interior design and also German-Polish art and cultural relationship. He has published six books and many articles. His last book was dedicated to the folk-oriented aesthetics in polish design and interior decorations in 20th century in view of their ideological context (*Folklore for Sale*, Warsaw 2013). Several scholarships in Germany (DAAD at the Humboldt-Universität zu Berlin, Herzog-August Bibliothek Wolfenbüttel) and in Rome (Lanckoroński-Foundation).

Eric Lob

The Promise: The Politicization of Post-War Reconstruction in Southern Beirut

Based on fieldwork in Lebanon, this paper examines the post-war reconstruction of the Haret Hreik municipality in Beirut's southern suburbs by Hizbullah (The Party of God) following its July War against Israel between 2006 and 2012. Promising to make the neighborhood better than before, Hizbullah performed an impressive feat of engineering by renovating and reconstructing hundreds of damaged and destroyed residential buildings and commercial spaces. At the same time, Hizbullah reinstated the pre-war status quo for approximately two hundred private property owners – who ostensibly were members and supporters of the party – in an attempt to advance its political and social priorities. They included controlling and taking credit for the reconstruction, preserving population density and preventing population displacement or outside resettlement, reaffirming a mediator or interlocutor status between the community and the state, renewing legitimacy among the community and maintaining service provider credibility, reasserting dominance and exercising political sovereignty over the territory and constituency, and achieving spatial hegemony and further reducing the spaces of contestation.

During the reconstruction, Hizbullah sidelined municipal officials and public authorities (even those who were affiliated with the party), architects and academics, and public dwellers and other stakeholders in planning and decision-making. In the process, Hizbullah disregarded the preferences and aspirations of these stakeholders regarding improved live-ability, including less population density and traffic congestion as well as more public space, pedestrian circulation, natural lighting, ventilation, and privacy. In the end, the reconstruction was marked by a noticeable dearth or absence of public debate, deliberation, participation, inclusiveness, consultation, consensus, transparency, and accountability, with the exception of a few minor superficialities, such as the selection of building finishes, tiles, and colors.

Ultimately, the reconstruction constituted a top-down and exclusionary process that triggered local discontent among the abovementioned stakeholders and other residents.

ERIC LOB is an assistant professor in the Department of Politics and International Relations at Florida International University. His research focuses on the politics of development in the Middle East and beyond. He is currently completing a book manuscript entitled "Reconstruction Jihad: Rural Development and Regime Consolidation in Revolutionary Iran (1979–2017)". Based on ethnographic and archival research in Iran and Lebanon, the book examines how the Islamic Republic instrumentalized rural development as a soft-power mechanism to consolidate power at home and project influence abroad. The project is based on Lob's dissertation at Princeton University that won awards from the Foundation for Iranian Studies and the Association for Iranian Studies. His articles have appeared in the *International Journal of Middle East Studies*, *Iranian Studies*, *Middle East Critique*, *The Middle East Journal*, *Third World Quarterly*, *The National Interest*, and *The Washington Post*, among other publications.

Majida Malo

Informality for Reconstruction in Damascus – A Possible Partnership

M. Wesam Al Asali (PhD Candidate-University of Cambridge / IWlab)

Majida Malo (Research assistant / IWlab)

Dr. Iyass Shahin (PhD, University of Damascus / IWlab)

Post-war reconstruction has always been proposed and studied as a set of strategies and plans that are led by the state and reinforced by international aid (Al Asali and Shahin 2016). When post-war reconstruction plans are to be translated into cities, it uses systems of regulations to produce a formal and planned built-environment. However, in cities like Damascus and Aleppo where almost half of the built environment is informal, this approach needs to be rethought. Within the current discussion and planning to rebuild Syrian cities, one can ask: Who are the producers of the built-environment in Syria? And how could any plan exclude or include them?

Informality has been long discussed with questions about its nature, extensions, and drives in cities. The term is almost as old as the concept of planning, based on the functionalist paradigm and understood as formalising the production of the built environment with tools of centralised and hierarchical control of the city (Lutzoni 2016). Debates about informality examine the encodable dynamic use of spaces, shedding doubts over any *a priori* acts of foreseeable urbanism and framing urbanism, in Luis Wirth's (1938) words, "as a way of life".

Throughout the twentieth century, this concept was manifested as a tool of resistance against the central figure of the modern planners, claiming for an inclusive set of references, or focusing on the behaviours of the individual. Recent studies about informality move from the separated models of "formal and informal" to considering informality as an integral part of the city where the complex intersections between the two are usually seen in the in-between (Hernández, Kellett, and Allen 2012). It is from this approach that examining informality by the lens of post-war reconstruction might shed light on new mechanisms to rebuild and overlap the planned and unplanned. With a central focus on

the "production" of the built environment, where housing becomes a verb, such approach proposes informality as part of a solution. Popular construction, the main drive behind what is called informal settlements, is rarely examined departing from the techniques with which it generates a neighbourhood. There is a need to understand the embedded mechanism of how popular construction function both technically i.e. the selection of materials, design, and standardisations, and socially i.e. role of the builders in mediating between neighbours and the codes of conduct or competition between builders (Etienne 2012). It is with this understanding that reconstruction plans can find new implementation channels that are infra-policy making.

The paper argues that the today's informal building is an extension of the traditional model of the builder in Damascus. The scope of building crafts in the everyday construction is manifested in inclusion, optimisation, speed, and efficiency. The paper presents a study of different techniques and methods of construction in Informal Damascus such as Hameh and Qudsayyah for a search of the underlying causes of the use of these techniques as well the context in which it takes shape. Finally, the study speculates on how architects can be part of the popular makers of the built environment.

MAJIDA MALO is an architect, graduated from Damascus University. She is currently working at Fouad Takla on renovating old residences in old Damascus and at IWLAB as a research assistant. Majida previously worked as a Revit software tutor and a BIM assistant in Artware Corp. She has Participations in various workshops and exhibitions examining transitional and future housing in Syria. The presentation and the paper are part of the research project "Architecture as Craft" led By Dr. Iyass Shahin and M. Wesam Al Asali and funded by the Arab Council for Social Sciences ACSS. The project looks for ways to achieve environmental justice by examining knowledge and praxis of craft as a method to produce the built environment.

Zoya Massoud

Rebuilding the Old City of Aleppo in a Coherent Way

The Old City of Aleppo is listed as a UNESCO world heritage site since 1986. The previous Syrian economic and trade hub experienced systematic destruction between 2012 and 2016, due to the armed conflict within its historic centre. Aleppines' family-based trade existed since the 16th century, and was clustered in narrow avenues and occupied spaces in the Bazaar according to specialties of trade or handicrafts. The 12th of December 2016 marked the end of the armed conflict in Aleppo, with the military victory of the regime. Around 60% of the Old City is severely damaged, and many demographic changes followed the end of the war. Khan al-Jumruk, built in 1579, enjoyed a significant architectural importance and was the exchange of Aleppo until 2011. It suffered from destruction, especially in its eastern part. The Khan's traders, who stayed in Aleppo during the war, organised a community-based and self-financed initiative to rebuild the Khan in fall 2017. Their committees contacted the active and concerned actors in Aleppo: Syrian municipality, antiquities authorities and others.

The neighbourhood around the Suq was partially empty before the war started, as inheriting offspring usually don't reach an agreement on the property. Nevertheless, a few old women came back to live in their partially destroyed houses alone in the old city.

What are the relationships between the Khan and the neighbours? What are the motivations/reasons behind these initiatives? Which challenges are facing the participants? Will rebuilding the Khan as it was revive the trade and historic centre of Aleppo and bring back the coherent social network of the Suq and the neighbourhood? Within this research, interviews were carried out with the traders, female inhabitants of the neighbourhood of the Suq and different actors in November 2017 and will be conducted in November 2018.

ZOYA MASOUD is coordinating "Crossroads Aleppo" at the Museum of Islamic Art and has been working at the "3D model of Aleppo Bazaar" project at the German Archaeological Institute since 2017. She is a PhD Candidate at the Technical University of Berlin, within the research project "Identity and Heritage". She has worked since 2015 in different projects at the Museum of Islamic Art (Syrian Heritage Archive Project and Multaka) and BTU Cottbus University (Aleppo Archive in Exile). In 2015, she graduated in the "Resource Efficiency in Architecture and Planning" Master at HafenCity University in Hamburg. Between 2010 and 2012, she worked at restoration projects with the Agha Khan Trust for Culture in Damascus and Aleppo. Furthermore, she worked as a teaching assistant at Damascus University in 2012. She studied Architecture at Damascus University.

Kevin Mazur

Spontaneous Settlement, Social Reproduction, and Ethnic Identity in Homs

Urban ethnic violence can take many forms, including riots fomented by political entrepreneurs, ethnic cleansing undertaken by militias from outside the local community, and conflict among local communities that breaks out with little state provocation. Recent social scientific work has focused on the role of the state in stoking or controlling violence; this move constitutes a major advance over earlier work taking ethnic groups as essentially homogeneous blocs, but it leaves open questions of what social features the state can or cannot manipulate; it also has little to say about conflict that begins without major state provocation, sometimes over and against state efforts to contain it.

To begin filling this gap, this paper maps the pre-conflict social structure of Homs, a city that was home to considerable ethnic diversity and experienced high levels of violence along ethnic lines during the ongoing Syrian uprising. This trajectory cannot be put down to psychological properties of entire ethnic communities – ethnic diversity did not lead to conflict in many other Syrian cities, and pockets of the Homs population actively opposed the escalation of contention – nor entirely to state action, as conflict broke out prior to major state use of violence.

These facts suggest the necessity of examining neighborhood-level relationships.

The paper takes the neighborhood as its unit of analysis and examines three types of networks existing within and between neighborhoods: (1) within-neighborhood ties, (2) relations between neighborhoods, and (3) networks between the neighborhood and the state. It traces historical settlement patterns in Homs and links them with contemporary network structures. Specifically, the paper demonstrates how dense networks in the historical core of the city have been generationally reproduced, and how patterns of informal settlement on the city's periphery brought formerly disparate rural communities to live in close spatial proximity, but with minimal interaction.

It further argues that the state facilitated the re-production of dense social networks and granted them unequal access to state resources, stratified on ethnic lines.

A historical perspective on the settlement of Homs suggests an important role for the state in urban ethnic violence, but through unexpected, indirect channels; state tolerance of illegal settlement, clientelistic distribution of public employment, and collaboration between local state agents and community notables created pathways that could rapidly channel conflict along ethnic lines once contention broke out.

KEVIN MAZUR is a Postdoctoral Prize Research Fellow at Nuffield College, University of Oxford. His research examines the role of ethnic identity and social structure in creating and contesting political order in the Arab world. His work has been published or is forthcoming in *Comparative Politics*, *Comparative Political Studies*, and *Middle East Report*. He holds a PhD from the Department of Politics at Princeton University.

Liam Nicoll

Reconstructing Memory in Aleppo's Old City

"Reconstructing Memory in Aleppo's Old City" acts as a case study of historical narratives and civilian perceptions of the destruction of the Old City Souq in 2012, and Umayyad Mosque Minaret in 2013. This paper methodically discusses the prelude history of the destruction of cultural identity in Syria, the sectarian nature of media coverage following instances of cultural destruction and then compares news coverage of the events to the citizens' collective memory of the events. With this methodology it becomes clear that the competing historical narratives of destruction do not overshadow the collective nostalgia among citizens for these symbols and a common Aleppo. Thus, in the collective nostalgia for the destroyed monuments lies an opportunity for personal reconciliation and living reconstruction. By showing the continued existence of a shared *halabi* identity and collective memory, this research highlights the importance of reconstructing these cultural symbols as acts of reconciliation and community building.

LIAM NICOLL is a Global Citizen Fellow and US Department of State Critical Language Scholar who completed certificates of Arabic translation and interpretation at the Middlebury Language School in Jordan and AALIM Language Institute in Meknes, Morocco. While in Jordan, Liam served as a Youth Programs Coordinator for the Collateral Repair Project, designing youth community programs and advocating for Syrian and Iraqi refugees to local partners. Liam has distinguished himself as a leader in research and systems implementation for innovative projects of city design. As an Associate Policy Analyst at Future Laboratories in NYC, he has facilitated negotiations between local non-profits, the Seattle mayor's office, and Seattle philanthropy organizations (Bill Gates Foundation, Vulcan Inc.) to build a citywide coalition to stifle Seattle homelessness. He is interested in interpersonal

politics; particularly how human relationships and memories impact decision-making in post-conflict environments. With experience researching physician biases towards patients who smoke as an American Cancer Society Policy Fellow, Liam analyzes the reasons people act with a scientific approach. He received a BA in Government, Arabic, and German from Bowdoin College.

Paul Sigel

Postwar-Rebuilding in Divided Germany: Neighborhood Rebuilding in the Case Studies Berlin and Dresden during the Cold War

Neighborhood rebuilding in Postwar Germany after 1945 was not only confronted with the challenge of reconstruction of housing, infrastructure, industry and sites of cultural identity, but was also embedded in Cold War competition. After the first steps of planning reconstruction for the united Germany between 1945 and 1949, the political division in East and West and the founding of two different German States in 1949 led to completely new dimensions of rebuilding. All technical, cultural and social aspects of city rebuilding became part of the propaganda of competing political systems. Especially neighborhood rebuilding was repeatedly charged with political and ideological implications. The presentation will cast a closer look at two case studies, Berlin and Dresden, since these exemplary cities illustrate clearly the political dimensions of neighborhood rebuilding in Postwar Germany. Berlin can be analyzed as a prominent stage of competing approaches for rebuilding. After initial postwar planning in the late 1940s for the united city, where neighborhood reconstruction, based on classical modernist 1920s housing concepts, played a major role (e.g. planning for a "Nachbarschaft/Neighborhood Friedrichshain"), rebuilding in the GDR shifted from modernist planning concepts to the Stalinist concept of architecture and town planning as both expression of national tradition and of the new socialist society. This had notable consequences on neighborhood rebuilding. Comparable plans were developed for other major GDR cities, notably for Dresden. As a contrast, western planning focused on the international modernist concept of neighborhood rebuilding, prominently presented in the International Building Exhibition "Interbau" in Berlin (West) in 1957. Rebuilding politics in the GDR, however, faced further fundamental changes during the 1960s and 1970s with a new radical turn, now focusing on the programmatic re-introduction of modernist planning on a broad scale,

impressively demonstrated in case studies like the Berlin "Karl-Marx-Allee" (2nd section) and the Dresden "Prager Straße". The presentation will especially focus on neighborhood aspects like functional diversity, social cohabitation, and the role of tradition versus innovation.

PAUL SIGEL (born 1963) studied Art History and German Literature. 1997 he received his PhD-Degree for thesis on the history of German pavilions on world's fairs as media of national self-representation, published 2000 as book ("Exponiert. Deutsche Pavillons auf Weltausstellungen"). From 1997 to 2005 he worked as academic assistant at the Technical University of Dresden, Department of Art History and Musicology. From 2006 to 2009 he worked together with Werner Durth at the Department of History and Theory of Architecture at the Technical University of Darmstadt on the Research Project "Baukultur. Spiegel gesellschaftlichen Wandels" (Building Culture), published as a book in 2009. In 2010 he habilitated at the Technical University of Dresden. Since 2010 he has held various positions as guest professor at the Technical University of Dresden/Department of Art History, and the Technical University of Berlin/Center for Metropolitan Studies and the HafenCity University Hamburg. His focus in research is concentrated on the question of urban identity constructions, on the history of building exhibitions, on the debates on reconstruction, and on urban transformation processes and debates in Germany since 1975. Selected monographs: "Exponiert. Deutsche Pavillons auf Weltausstellungen", Berlin 2000, "Konstruktionen urbaner Identität" (edited together with Bruno Klein), Berlin 2006, "Baukultur. Spiegel gesellschaftlichen Wandels" (together with Werner Durth), Berlin 2009 and "Freiraum unterm Fernsehturm. Historische Perspektiven eines Stadtraums der Moderne" (edited together with Kerstin Wittmann-Englert), Berlin 2015.

Kai Vöckler

Cities after Conflict – The Need for new Planning Strategies

Cities that have to regenerate themselves after a conflict always have a recurring similar problem: the exchange of population segments that occurs when many residents flee a city during periods of armed conflict. Often, many of these people do not return to their homes, for a variety of reasons: they may have better prospects elsewhere, or the political situation in their homeland may have altered so much that they are not interested in returning. Often, the conflicts have not been solved, but have instead become embedded in the city itself. In addition, many people migrate to cities from rural areas. The result is that existing communities dissolve, and new neighborhoods are rapidly assembled. Most crucial though is the fact that, because of the rural immigrants and the return of refugees after a conflict, the population of a city will grow a great deal in a very short period of time. Cities like Prishtina or Kabul tripled or even quintupled their populations within a few years after military interventions. This results in an unregulated, informal boom in construction.

Political power vacuums, along with the absence of self-monitoring in the civilian population, generate uncontrolled forces which seriously damage these cities' chances for recovery. For this reason, it is necessary to scrutinize the aid and planning strategies we have used and intensify the search for possible alternatives. One fact that often goes unrecognized is that social and political structures are formed to a great degree by the way a city is developed.

The lecture is essentially based on the author's practical experience as director of a non-governmental organization (Archis Interventions), which was active in post-conflict situations between 2005–2012, mainly in Kosovo, Bosnia-Herzegovina and Cyprus, in cooperation with local NGOs.

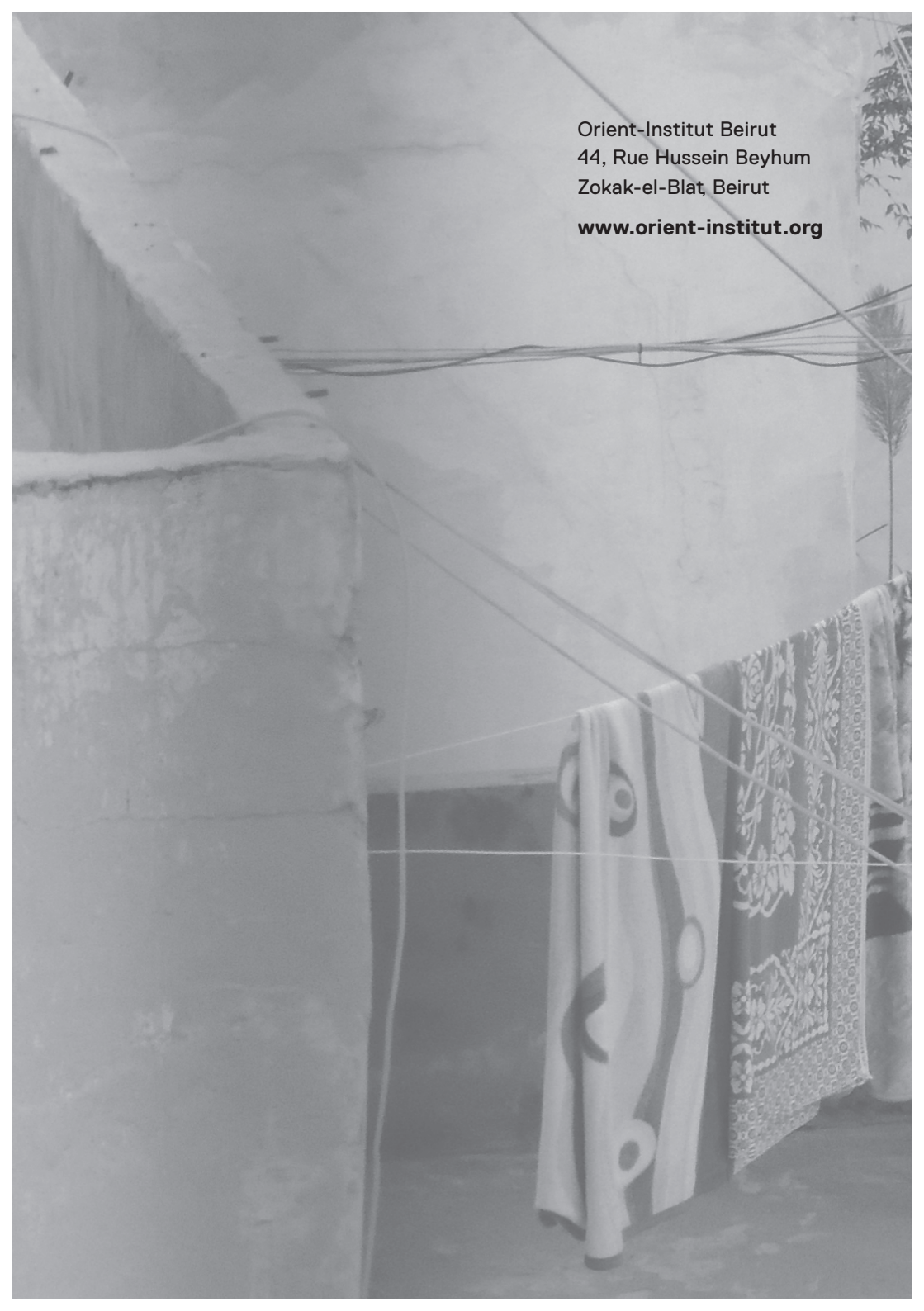
KAI VÖCKLER is a founding member of Archis Interventions and program director of the South Eastern Europe (SEE) Network. He has taken part in urban development projects in South Eastern Europe and urban research projects in Europe and Asia. Kai Vöckler is an urbanist, publicist, author, editor, curator of exhibitions and lecturer on art and urbanism themes. He gained a PhD in Art History on urban spatial images and has professional expertise in landscape, architectural and artistic competitions and design projects, solo and in teams of architects. Vöckler is currently Endowed Professor for Creativity in Urban Contexts at the Offenbach University of Art and Design, Germany.

Diana Zaidan

Power Dynamics in Reconstructing Peri-urban Neighborhoods: The Case of South Lebanon

Analyzing urban reconstruction and home-making in South Lebanon highlights the roles that city makers, as parts of a sociopolitical system, play in reshaping the city and challenges that residents faced in feeling at home in a war-torn city. It also sheds light on political opportunities. In this paper, I look at the planning regime within which Hezbollah's rural and peri-urban intervention post-2006-war occurred as a strategy for the consolidation of its territory, in a context of multi-donors interventions. I identify the different social representations of the southern Lebanese space, their constitutive elements, their structure, their ideological background and, more specifically, the interactions that generated them, their emergence as discourses or urban projects, their instrumentalization by the various actors, their mutual confrontation, and the negotiations they generated between actors with different visions of the urban space as a meaningful living environment. I argue that the desire to reclaim the reconstruction process and neighborhoods was presented as an embodiment of the party's victory. I particularly look at the role played by Jihād al-Binā' development experts, whose social capital enabled them to constitute the community as a terrain of technical intervention, and thus reconfigure power relations at the municipal level (Zeidan 2018). As technical experts, Jihād al-Binā' employers and volunteers played the role of social workers whose responsibility was to bring neighborhoods and communities together and create a common platform, using their "expert knowledge" to ensure active citizen participation. By continuously seeking to represent space as a fixed, total and naturalizing entity (Fawaz 2014), development programs in general and reconstruction policies in particular represented in south Lebanon an "opportunity to reconfigure the urban landscape... and reshape or consolidate political and power dynamics" (Berti 2017).

DIANA ZEIDAN is a PhD candidate in Development Studies at the Ecole des Hautes Etudes en Sciences Sociales. She holds a MA in Comparative Development Studies from the same university and a BA in Political Science from Saint-Joseph University in Beirut. Her research interests focus on questions related to the deployment of development policies in post-war Lebanon and the "making of politics" through the post-reconstruction aid system in Arab countries. Currently based in Ottawa, Diana is a contributor for the Canadian International Development Platform, examining development and reconstruction initiatives in the MENA region. Her most recent publications include two policy memos for the POMEPS at George Washington University, and a chapter part of the "Clientelism and Patronage in the Middle East and North Africa" book published by Routledge in 2018. Diana is currently also working as a service delivery consultant for the Canadian Immigrant Integration Program.



Orient-Institut Beirut
44, Rue Hussein Beyhum
Zokak-el-Blat, Beirut

www.orient-institut.org