



THE NEGATIVE EFFECTS OF THE SEPARATION WALL ON THE ARCHITECTURAL AND URBAN HERITAGE OF AL-QUDS

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ABSTRACT

The destruction of archaeological sites leads to big loss at the local and regional levels and any interruption to the past will have a negative impact on the present and the future. The preservation and protection of archaeological sites consists an economic, cultural and heritage impact for the nations. This study aims mainly to review the factors threatening the destruction of archeological sites with an attempt to find the methods that reduce the threat and preserve what is left of the Palestinian remains. In additions, it includes an analytical study of the direct and indirect of the separation wall on the archeological sites in Al-Quds (Al-Quds 2020). The most important of these threats to the architectural heritage is the danger of the separation wall (The Al-Quds envelope). The study recommended the need for intensified efforts by concerned Palestinian authorities and institutions, especially the Ministry of Tourism and Antiquities to face the wall and its negative effects on archaeological sites on one hand and to put the protection and preservation of archaeological sites within their priorities on the one hand. Others, because of the economic and cultural importance of these sites, which affect the identity of the architecture.

KEYWORDS:

The Al-Quds envelope; separation wall; identity of the architecture

INTRODUCTION

The wall has many effects on various aspects of life from political, economic, social, humanitarian and architectural heritage and civilization, which causes the disruption of cultural interdependence between archaeological sites.

The separation wall represents a humanitarian, historical, architectural and architectural disaster. The Wall is currently threatening to take over many architectural and architectural sites dating back to different periods of time. This wall will affect the historical, cultural and architectural development of Al-Quds through gradual accumulation. The construction of the wall affects the entire historical architectural structure of the cultural scene from archaeological sites and landmarks such as villages traditional and historical cities, historical and architectural configuration of land use, this historical cultural scene, which is the product of the activities of societies. Access to archaeological sites requires special permits through designated gates, and there are many land threatened with confiscation, filled with monasteries, historic water springs and natural springs. The wall also threatens villages and historic cities.

THE IMPORTANCE OF STUDY

The importance of the study stems from the following considerations: Detection of the extent of damage to the effects.; Identification of causes and factors of destruction of archaeological sites.; Identify what is being exposed to the city of Al-Quds attempts to obliterate its Arab architectural identity.; Studying the negative impact of the separation wall on the architectural and urban heritage of Jerusalem.; Developing scenarios to mitigate the negative effects of the separation wall on the architectural heritage of Jerusalem.

METHODS

The research depends on descriptive and analytical descriptive methodology to trace the course of the wall in its different stages and its impact on the architectural and urban heritage of the city of Jerusalem.

DISCUSSION

BACKGROUND ON THE SEPARATION WALL (AL-QUDS COVER)

What is happening on the land of Al-Quds is an intensive application to Judaize Al-Quds (Al-Quds

2020). Where it aims to annex the city and swallow it completely and erase the Arab architectural identity.; The origins of the idea of the wall began from an old idea since 1937.; The separation wall has several names such as the separation wall, the security fence or the security fence, the apartheid wall or the annexation wall.

The length of the wall will be 712 km around the West Bank, of which 142 km in the Al-Quds area, called the "Al-Quds envelope". The length of the wall is more than twice the length of the "Green Line" [1]. The wall is four layers and two meters high, Along the 80 kilometers from Tiberias in the north-east and up to Naqoura in the north-west near the central roads [2].

After the 1967 war, another proposal was prepared to draw unilaterally defensible borders and to leave the rest of the occupied territories. In 1994, cement walls were built along the Green Line with a depth of 500-900 m east of the Green Line. This wall extends between Shweika village, north of Tulkarm, and south of Qalqilya, near the village of Habla.

The construction of the "Al-Quds envelope" barrier prevents not only the division of Jerusalem, but also the removal of the unofficial borders of the city from its official area of jurisdiction to areas in the "Greater Jerusalem" area, reaching Ma'aleh Adumim in the east, Ramallah and Qalandiya to the north, South of Bethlehem" [3]. In the framework of the occupation measures for the establishment of the "Al-Quds envelope", the Israeli occupation authorities implemented "Eastern Ring No. 4585", which links the Beit Hanoun checkpoint Meat and its settlement-Mount Abu Ghneim south of Al-Quds, Al-Zaim roadblock northeast of the city which devours vast tracts of Arab lands.

The "Al-Quds envelope" erected by the occupation authorities around the Holy City contains a number of dimensions and objectives that all ultimately unite to Judaize and annex the entire Holy City and to completely isolate it from its Palestinian Arab surroundings from the three northern, eastern and southern sides.

The Israeli occupation authorities seek to complete their plan aimed at full control of the city of Al-Quds through the expansion of the so-called borders of Al Quds in the east and north and the annexation of the settlement "Ma'ale Adumim", which is inhabited by about 40 thousand people, as a major settlement of the east, in addition to small settlements.

These measures have doubled the number of settlers and reduced the proportion of Palestinian citizens who make up one-third of the population of Jerusalem, about 220 thousand people, including the part of the total 380 thousand people.

THE OBJECTIVES OF THE SEPARATION WALL

This cover includes the establishment of a series of packages to completely separate East Al-Quds from the West Bank for several purposes: The main objective of the wall is to create a geographically

difficult reality on the ground, which is seen as the future border between Israel and the West Bank. 5 Historical cities are transformed into cantons with entry gates.; Control the movement of Palestinians to and from Jerusalem.; Control the development of the city of Jerusalem.; The majority of Palestinians will move to the east, leading to significant demographic changes in the level of life and the relationship of man to his surrounding land. The wall passes through the Arab villages and surrounds some villages from three sides, making it difficult for them to obtain necessary municipal services and education.; Isolating the path of the wall to the old town with a group of surrounding neighborhoods on the municipal plan of Al-Quds amended in 1994 for any continuous construction with the rest of the occupied territories and the separation of neighborhoods and suburbs from the north and north-west [3]; The aim of the project is to accelerate the settlement and implement the Greater Al-Quds project, which was established in 1988 and the expansion of the wall. The occupation will include 36 settlements with a population of more than 350,000. The goal is to increase the Jewish population to one million, while the Arab population will not exceed 12%. More than 80% of the area of Al-Quds from the Palestinian territories occupied in 1967, and when the Al-Quds envelope is completed according to city planning will draw around the city of Al-Quds an area of more than 25 km and the total length of walls or barriers 150 meters south of the wall adjacent to Al-Quds Airport within the borders Greater Al-Quds Municipality.

THE NATURE OF THE SEPARATION WALL (AL-QUDS ENVELOPE) AND THE PATH AND ITS IMPLICATIONS

The shape of the wall varies from place to place according to the topographical nature and the strategic and vital importance of the area in which the wall will pass. The width of the wall ranges from 80 to 100 m. The separation wall consists of several sections:

Spiral barbed wire, the first barrier in the wall to the east [1].;

A trench with a width of 4 m and a depth of 5 m, comes immediately after barbed wire [4].;

12 m asphalt road, a street for military use of patrol traffic.;

A street covered with dirt and sand with a width of 4m.;

The concrete wall, which is a concrete wall 4m high with an electronic metal fence and other elements of the security infrastructure. In some sectors, the concrete wall rises to 8m to block visibility on the other side. It is particularly concentrated between villages and neighborhoods (in urban areas) in Jerusalem, Tulkarem and Qalqilya [1].

The construction of the wall was divided into phases (Figure 1). The Special Committee, which was appointed for the separation wall in 2001, decided the total length of the wall is 730 km [5], and the wall is to be built in four stages so that each stage is divided into other sub-stages. As follows:

Phase I: A. It was approved in August 2002, the wall extends from north to south and it is divided into two-stage, 137 km of which 157 km and extends from the village of Salem north-west of Jenin to the village of Mesha in Salfit [6].

This phase was completed in 2003, in which 107 km² of the West Bank area was seized. This stage included 16 villages west of the Wall to the occupation authorities and 50 villages will be separated from their lands [7]. This phase was followed by another phase, Salem to the town of Tayasir from the east [4];

Phase II: B, The wall is 80 kilometers long and the West Bank is closed to the north and Northwest. It is approved in 2003 and divided into two parts: First section, It is 43 kilometers from north-west of Jenin to the Jordan River to the east. The second, section starts from the west of Bardala area in Tubas governorate to the south to the town of Tayasir in the same governorate. It is 37 km long (11 km).

Third Stage C: The length of the wall at this stage is 243 km and is divided into three sections: 1 C, C3, C2. It was approved in 2003 and has a length of 64 km and is concentrated in its entirety around the city of Jerusalem, and has also been divided into several stages:

Stage C 1, It consisted of three sections: from Beit Sahour to the Olive Junction, from the Qalandia area north of Al-Quds to the settlement of Anatot to the east of the town of Hizma, a comprehensive wall surrounds Bir Nabala from all sides.

Relay C 2 and C3: They were approved in 2003 and focus on these two phases. The stages of the separation wall to the west of the city of Nablus and the depth of the wall into the territory. The West Bank until it is on the outskirts of the city of Nablus and its length at this stage 279 km.

It was divided into several stages: 149 km from the end of the first phase in the village of Mesha in Salfit governorate near the town of Kafr Qassem and the settlement of Kana and then northward to the settlement of Kedumim, and then the wall is moving in this direction. The southward course passes through the settlement of Shomron and the settlement of Ariel and continues towards. To the south of the city of Ramallah on the northern outskirts of the settlement of Giv'at Zeev [4].

Fourth Stage: D, It was approved in 2000 and concentrated in the areas of south Jerusalem, Bethlehem, west and south of Hebron. Its total length was 173 km.

It was divided into several stages: 52 km from the tunnel road to Bateer, 30 km from Bateer to Surif town, and 93 km from the town of Surif to Karmel settlement south of Hebron. It has an area of 1328 km², equivalent to 23.4% of the Palestinian land area.;

The West Bank [8], The final phase of the construction of the wall will begin from the Karmel settlement south of Hebron, in line with the eastern slopes of the mountain range in the town of Tayasir in the central B governorate from the south to the north until it meets Phase 2 Tubas [9].

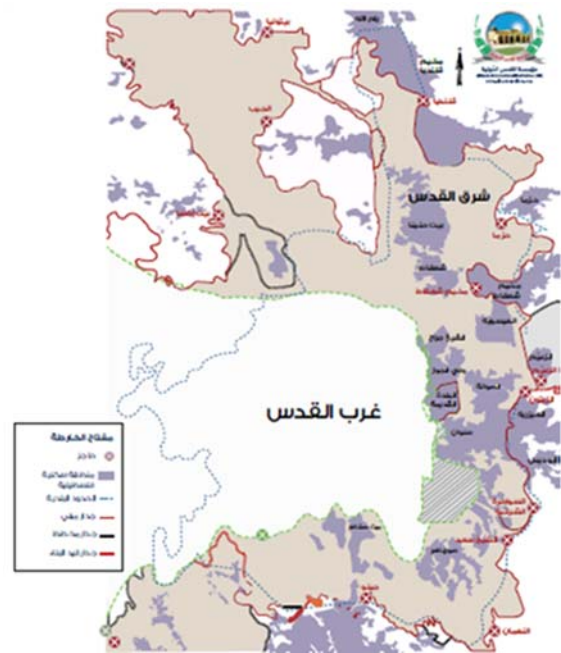


Figure 1: Map showing the route of the separation wall around 2016 [1].

The Palestinian governorates in the West Bank, which have been negatively affected in the archaeological and heritage sites as a result of the construction of the separation wall were as follows:

1. The route of the wall in the city of Al-Quds, It is located on the southern side of the West Bank and has a total area of 353680 dunums, with a population of 354,417 in 2000 [10]. Al-Quds is considered one of the oldest historical cities. It is rich in archaeological sites, including: Al-Haram Al-Sharif, the Rock Mosque, Al-Aqsa Mosque, Al-Buraq Wall, Umayyad Mosque and the Church of the Holy Sepulcher, as well as many churches and monasteries and many more, which will be isolated by the wall to its west and the destruction of what it finds in its path. The wall limits the city from the east, encircling the population, cutting the city and creating Arab islands here and there. The construction of the wall around the city of Al-Quds. Negatively affect the city's planning and architectural status, as will be seen later. The wall is surrounded by a wall from the north to the south in the middle of the city. It will include 82% of the area of the settlements to the western side of the wall. Since 2003, the route of the wall has been defined in the Al-Quds area except for the sector extending south of Anata to the edge of Ma'aleh Adumim settlement (Figure 2).

The wall, which surrounds Al-Quds from Gilo, begins southward to Ma'aleh Adumim in the east, Bazat Ze'ev and Nabi Ya'akov north to Ramot in the west. This wall is a barrier to Al-Quds and prevents Arab communication with the so called municipal boundaries [11]. In 2004, the route of the wall was amended by adding about 40 kilometers around Ma'aleh settlement, Adumim and its adjacent settlements, such as Kfar Adumim, Entot Novi Pratt and Kedar, will be separated. The neighborhood of

Kafr Aqab and Shu'fat Camp from the rest of the city [11].



Figure (2): A map showing the route of the wall in the governorate of Al-Quds, Source: Stop the wall.com

The construction of the wall will also swallow many historic and archaeological sites and sites. And will reduce the importance of the city of Al-Quds as a tourist destination as a result of its isolation from other cities. West Bank and the most important sites are threatened by the wall either by destruction or isolation.

2. Anata village, It is located to the northeast of the city of Al-Quds and is 4 km away, an area of 30728 dunums [12]. The village has an archaeological site containing remains: archaeological sites, mosaic floors, columns and tanks, and will be completely isolated [13].

3. The village of Nabi Samuel, It is located to the north-west of the city of Al-Quds, and is 8 km away [12], where the Prophet Samuel Mosque was converted into a military barracks in addition to the demolition of ancient houses, and the village was completely isolated with archaeological sites.

4. Abu Dis Village, Located on the eastern outskirts of Jerusalem, about two kilometers from the Old City. According to 2003 statistics, the population is 11,672, and construction of the wall has begun. In the middle of 2003, the Abu Dis wall is separated from Jerusalem. The most important archaeological sites are the Sawana Salah site to the east of Abu Dis, and it was completely destroyed. It also contains Khirbet al-Kharayeb, Khirbat Umm al-Jamal [13].

5. Al-Sawahra Eastern Village, It is located southeast of Al-Quds and is 4 km away [14]. A number of archeological sites such as al-Mentar, Jib al-Rum and Mazar are located along the western side of the wall, thus isolating the sites from their sight. During the construction of the wall in the village, the occupation authorities dismantled the mosaic floors and transferred them to the warehouses of the Israeli Antiquities Department without documentation or study of the site, leading to the destruction of the antiquities.

6. Village of Rafat, It is located on the northern side of the city of Jerusalem, 15 km away, and an area of 1574 dunums, as well. There is an archaeological neighborhood in the village, and the ruins of the monastery are surrounded by many ruins that contain. Foundations of collapsed buildings, tanks, remains,

tower, mason and wells [12]. The wall was separated and separated from the city of Al-Quds. During the construction of the wall, part of it was destroyed and separated from its cultural landscape with Al-Quds.

7. Bedouin Village, It is located in north-west Jerusalem, 9 km away. It covers an area of 5390 dunums, contains ruins and remains dating back to the 7th century BCE [12].

8. The Village Of Beit Iksa, It is located in the north-west of Jerusalem, and is 9 km away, with an area of 8473 dunums. There are isolated remains in the village, almond [12].

AREAS CUT OUTSIDE THE WALL

Total additional space which was outside the municipal boundaries of Al-Quds according to the plan of the city of Al-Quds and occurred in the wall about 462 dunums and the total area cut off outside the wall, which was within the municipal boundaries about 435 dunums. In other words, an "exchange of land" occurred as a result of the wall. (The numbers are approximate). It seems clear that the aim of this process is demographic. This means that the addition included almost empty land of the Arab population and close to the boundaries of the settlements in Jerusalem, while the cuts included the densely populated Arab areas. Shu'fat refugee camp, Anata, al-Salam district, Kalandia refugee camp, Kafr Aqeb in the east and north (and Sur Baher in the south). An average population of 55,000 to 65,000 people. To the east, those built in the project plans are no longer the structure J, but has become the path of the wall itself. There are several observations on the tracks [15].

The Wall transforms the Arab neighborhoods around Al-Quds into four isolated areas. One of the objectives of its construction is to expand the boundaries of the Al-Quds municipality to control 18% of the West Bank and to complete the settlement ring around the city. The plan also includes the establishment of a new settlement on the village of Al Walaja more than 13,000 housing units, on an area of 2,000 dunums, completely separate Al-Quds from its surroundings.

The construction of this separation wall in Al-Quds has led to the transformation of a large part of the city into isolated "cantons", so that each canton is connected separately with the occupation authority, which controls the course of its daily affairs, limiting freedom of movement and subjecting it to the administration of the occupation. Through gates that open and close, as desired by the occupation authorities.

The wall around East Al-Quds completely isolates this city from the rest of the West Bank, where the Israeli occupation authorities have implemented the wall north of the city first, to remove the towns and neighborhoods, such as Kafr Aqeb, Samar Ames, and the airport area, to get rid of about 30 thousand residents of this area. It is located within the boundaries of the municipality, in accordance with the annexation decision in 1967, where 100 thousand

Jerusalemites will be expelled outside the boundaries of the Al-Quds municipality.

IMPLICATIONS OF THE SEPARATION WALL ON ARCHITECTURAL AND URBAN HERITAGE

The most important traces of the separation wall of Al-Quds on its architectural and civilization heritage: Removing the Arab architectural identity of the city of Al-Quds and replacing it with a Jewish identity.; The deportation of a large number of Jerusalemites to areas farther from the Old City or even deported outside Al-Quds.; To achieve geographical continuity between the settlements in the Old City and its environs and between the settlements located on the outskirts of Jerusalem, such as the settlement of the French Hill in the north, the settlement bloc e1 in the east, and the settlement of Tel-Biot Al-Sharqiya in the south.; Many shops and factories have been closed since the construction of the apartheid wall.; Prevent Palestinian residents from entering Al-Quds; Destruction of architectural and urban heritage or separation from the composition of the city and this has had the greatest impact on the distortion of urban urban fabric of the city.; The impact of the wall on the holy sites has led to the distortion and isolation of many historical places, which have a distinctive religious status, for example the isolation of Al-Aqsa Mosque from the Palestinian Arab neighborhoods in Jerusalem.; The monuments and sites of architectural and urban heritage such as historical cities and traditional villages have been affected, so as a result of the construction of the wall, the urban and architectural fabric of the isolated areas of Al-Quds has been dismantled and distorted. All of these components were created in a parallel manner in the past and were not separate from one another. The Wall also deprives the Al-Quds Governor of the right to manage and destroy these archaeological sites [16].

In the first stage of the construction of the wall, some 230 major archaeological sites were introduced to the western side of the wall. The eastern wall along the Jordan Valley will transport more than 1,000 archaeological sites to the occupation authorities, 263 archaeological sites will be behind the wall [17]. The number of sites and monuments behind the wall is approximately 4264 sites and archaeological sites, of which 466 are basic sites of all the main sites in the West Bank.

As it was noted that the greater the distance on both sides of the wall increased the number of sites and monuments that will be affected by the construction of the wall, we find that the sites and monuments located on both sides of the wall from one meter to 100 meters, about 269, or 2.5%. The total number of sites and landmarks of 10583 in the West Bank, and with the doubled distance to two hundred meters on both sides of the wall the number of sites and monuments about 596 or 5.6% of the total number of sites and landmarks, the distance of five hundred meters, the number of sites and monuments located on both sides of the fence I have 1451 percentage. 13.7%

of the total, while at a distance of 1000 meters the number of sites and landmarks from. On both sides of the wall is about 2921, or 27.6% of the total.

The presence of the wall will also increase the rate of gradual destruction of Arab architectural monuments in Jerusalem. Due to the renewed need of the population to develop the infrastructure because the wall confiscated a large area of land, which reduced the future expansion of the population does not exceed 2742 km 2, and this area there are 6319 sites and archaeological sites and 257 villages and historic cities, which leads to the destruction of archaeological sites (Figure 3).

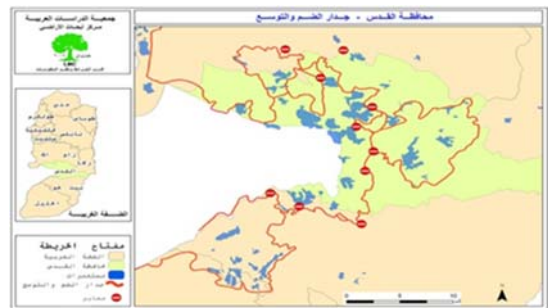


Figure 3: A map showing the separation wall separating the Old City of Al-Quds from its historical and architectural surroundings

It is expected that the gradual destruction of Palestinian monuments and cultural heritage will continue (Figure 4). The permitted area of use for Palestinians does not exceed (2742 square kilometers). This area has 6319 sites, archaeological sites, 257 traditional villages and historic city, and the urgent need to renew and expand the infrastructure that will approach the direct borders of sites, monuments and traditional villages, thus contributing to the doubling and destruction of the sources of cultural heritage in the isolated areas as a result of the wall.

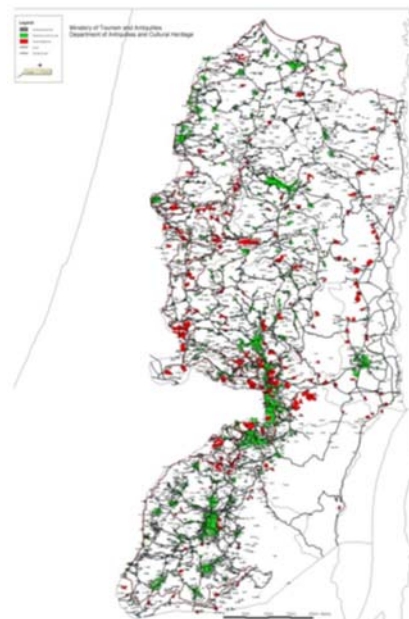


Figure 4: Archeological sites from which the wall will pass in the West Bank [17].

The master plans of the "master plans" aim to divide the Arab land (Figure 5) and deprive the Palestinians of any continuity. The policy of the settlement has succeeded in finding Palestinian "bantustans" that are like racial isolation surrounded by bypass roads subject to the occupier. All with the aim of breaking the road to any possibility of establishing an independent and contiguous Palestinian state.



Figure 5: The separation wall disintegrates the civilizational fabric of the city [17].

CONCLUSION

A study of various antiquities protection laws shows that this wall represents a disaster. Therefore the international community, especially the organizations and institutions concerned with the preservation of the architectural heritage, must bear the responsibility to accelerate the pressure on the occupation authorities to force them to stop working in their wall, and take serious measures to force them to comply with the resolutions of international legitimacy, and must find a legal means to activate international laws and resolutions to protect archaeological sites and historical in Jerusalem.

In general, we note that international conventions oblige the occupier to protect the architectural heritage. That the requirements of domestic and international law did not rise to the required level and was unable until 2017 to establish strict controls and the protection of archaeological sites and heritage under occupation, where it still suffers from the lack of legal rules aimed at the protection of holy religious places, and had this mournful effects on the architectural and architectural heritage.

The construction of the wall also affected the religious tourism movement that characterizes Jerusalem, especially after the isolation of the main centers of religious tourism in Palestine, which is represented in the cities of Al-Quds and Bethlehem. The movement between the two cities, which for thousands of years was almost unrestricted Impossible for the population.

After the completion of the separation wall that surrounds it, Al-Quds will become a quasi-urban isolation from the villages and areas with which the city has built historical and cultural relations since its establishment more than 5,000 years ago. This is the loss of the city for the first time in its history Cultural and cultural, which over the years.

The separation wall directly affects the sites of

architectural and urban heritage in Al-Quds and has a significant role in the threat and destruction of a large number of them, whether during construction or even annexation. Wall to grab a lot of archaeological site dating back to different time periods. Where the wall dismantles and disrupts the historical and cultural composition of the sites, monuments, traditional villages and historic cities with its local cultural fabric represented by the civilizational unity of the city through a new redistribution of the quality of use based on the priority of contemporary needs without regard to the cultural content of the land uses. Exhaustion of sources of cultural heritage.

In addition, many of the confiscated lands contain archaeological sites, as well as the old Arab villages and historic cities, by isolating them from their cultural center, and access to archaeological sites requires obtaining special permits and crossing specific gates, which affects the tourist movement. That any action to protect the cultural heritage requires the provision of alternatives to the population to continue in their daily lives, and this is not easy. There is a lack of legislation for the protection of antiquities and it is concerned with the same effect without attention. In the surrounding area any civilized scene.

Plans should be made to revive historic cities by activating their infrastructure and repairing roads and alleys. In this way, the archaeological site becomes a product that does not consume material resources.

Emphasize the application of regulations and laws to those who destroy and tamper with archaeological sites.;

Take all legal measures and amend them and make them effective, so as to protect the sites of architectural heritage and urban.;

The formation of a committee of specialized archaeologists to develop the legal reverberations of archaeological sites and their circulation. The Ministry of Local Government and the Department of Lands and Municipalities.;

The creation of a legal and legal team to follow up the registration of property registrations.;

Renewing pressure on UNESCO to carry out its duties towards the protection of cultural heritage in Jerusalem.;

Establish a methodology with clear visions for the future of the city when it is independent at the level of national, regional and local planning.;

Assigning a course to the students of architecture in the Arab universities, which is familiar with the architecture and the Islamic arts in Al-Quds and the sanctities and how to employ and preserve them.;

The provisions of the decisions of the World Heritage Conference constitute the legal basis for the protection of the architectural output without favoring any of the parties to the conflict.

This is confirmed by the UNESCO conferences that have been entrusted with the responsibility of protecting the architectural heritage of the international community as a whole.

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