



Identity Transformation and Reconstruction in Multicultural and Multiethnic Jaffa:

Urban design solutions based on Jaffa's urban morphology and Ajami neighborhood architecture studies.



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Urban design solutions based on Jaffa's urban morphology and Ajami
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Figure 1. Bauernfeind, G. (1887). Market in Jaffa [Painting]. Private collection

Abstract

This thesis study examines the transformation and reconstruction of identity in a multi-ethnic and multi-cultural background. The thesis focuses on Jaffa, an administrative district of the Israeli city of Tel Aviv-Yafo, which is a multicultural and multiethnic district dominated by Arab ethnicity and culture, by researching its social and cultural background and its historical development from ancient times to contemporary Israeli rule. The two main challenges facing Jaffa were identified as the transformation of its identity from a traditional Arab city to a multi-ethnic, Arab-dominated district, and the housing shortage during urban regeneration and development.

According to these challenges, a solution was sought from the field of urban and architectural studies to extract the characteristics of Jaffa's urban morphology and architectural spaces and form by studying the city's transformation from the nineteenth to the twenty-first centuries, the urban morphology, and the traditional architectural typology of the typical neighborhood of the Ajami in Jaffa.

Based on these studies, an experimental urban design project was finally proposed for a site within the Ajami neighborhood, maintaining a similar fabric and density to the neighborhood from the master plan and developing the design according to the plot's topography. The architectural types introduce public mixed-use buildings and residential areas to meet the requirements of different groups of people, responding to the challenges of identity transformation and the housing crisis in Jaffa.

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Introduction

This thesis focuses on Jaffa, which is a district of the city of Tel Aviv-Yafo, Israel, and one of the representatives of Israel's multi-ethnic coexistence areas. Jaffa is dominated by Arab culture and Arab communities, and in its historical development, it has gradually integrated with other peoples and cultures, creating its special cultural background and urban identity.

From a historical and cultural point of view, Jaffa has a history of nearly 4,000 years, and in the course of its development, its inhabitants have changed over the past thousand years. It has gone from being a thriving city of Arab culture to becoming a district of the Jewish state, experiencing a decline and then rising once again as a center of tourism in Tel Aviv-Yafo, and it is worthwhile to study the cultural changes involved in this process. Jaffa's unique geographic location as a port and a gateway to the Holy Places in Jerusalem is inextricably linked to the city's development, as well as being a coastal city with beautiful natural scenery.

In terms of social development, Jaffa is located north of Tel Aviv, and although Jaffa has a long history compared to Tel Aviv, which is a relatively new city, there is a clear gap between its level of development and economic level and that of Tel Aviv, and most of the Arab communities and minorities reside in Jaffa, so there used to be a certain gap between the two regions, which has been gradually reduced in the revival of Jaffa in recent years. However, Jaffa is still a mixed neighborhood, and with the development of the tourism industry in Jaffa since 2000, Jaffa's economy has developed, but it is also facing the dilemma of gentrification, and some social conflicts have been intensified, such as the challenge of cultural coexistence, and housing shortage.

This thesis examines the issue of identity transformation and reconstruction in Jaffa in a multi-ethnic and multi-cultural context, in the field of urban form and architecture, and there are two main drivers for studying this field, firstly, as discussed earlier, its long historical and architectural heritage resources, and complex social situations, provide a great research model, and as a place of multi-ethnicity and multi-cultural representation, is well worth to be researched. The second point is the urgency of Jaffa's contemporary identity transformation, which was once the most prosperous Arab traditional city in Palestine, and now needs to be overtaken by a multi-ethnic and multicultural administrative district. The question of what methodology or programme is needed to reconstruct this identity, how traditional Arab neighborhoods and architectural symbols can be preserved and sustained, and how they can be gently integrated with other cultures, are all issues to be resolved in this thesis.

The third point is the scarcity of the subject of this study and the significance of its contribution. From the existing literature and materials on Jaffa, there are two broad areas of research, one is the study of the historical and archaeological field of Jaffa, and the other is the study of the ethnic conflict in Tel Aviv-Yafo, and the development of social conditions, such as the effects of gentrification in Jaffa, the condition of the Arab minority, and so on. There is a scarcity of research that focuses on the transformation of the identity of Jaffa locations, and therefore it is meaningful to study the transformation and reconstruction of Jaffa's identity from an urban and architectural perspective. Because identity itself is crucial to place, it combines both emotional and rational aspects, the emotional aspect includes the collective memory and place attachment of the inhabitants, while on the rational aspect, identity is about the recognisability of a place, a specificity that distinguishes it from other places.

For the research methodology of this thesis, the first phase is in-depth research on the background of Israel and Jaffa, which is divided into social and economic aspects, and historical and cultural aspects, with the main reference resources, literature, and data from the government website of Tel Aviv-Yafo, and archaeological materials and books. The next phase is based on the background research, which analyses and presents the problems or challenges faced by Jaffa, the realities of identity transformation, and the housing shortage. Then, there is a detailed analysis of the urban level of Jaffa, including the transformation of its urban form, the analysis and study of its urban planning, urban fabric, and function. Based on the urban study, the case study for this thesis is selected, the Ajami neighborhood, which is a predominantly Arab neighborhood, with the development of Jaffa over the past few years, there has been an influx of many new immigrants, which can be said to be a microcosm of the whole of Jaffa. For the case study, it is important to focus not only on its cultural development but also on its neighborhood form, and traditional and new building types. These are all relevant to identity. The result of this thesis is an experimental project of neighborhood that builds on all the previous research. It will be taken from the field of urban design and architecture as a solution responding to the challenges mentioned in the thesis, i.e. identity transformation and housing shortage.

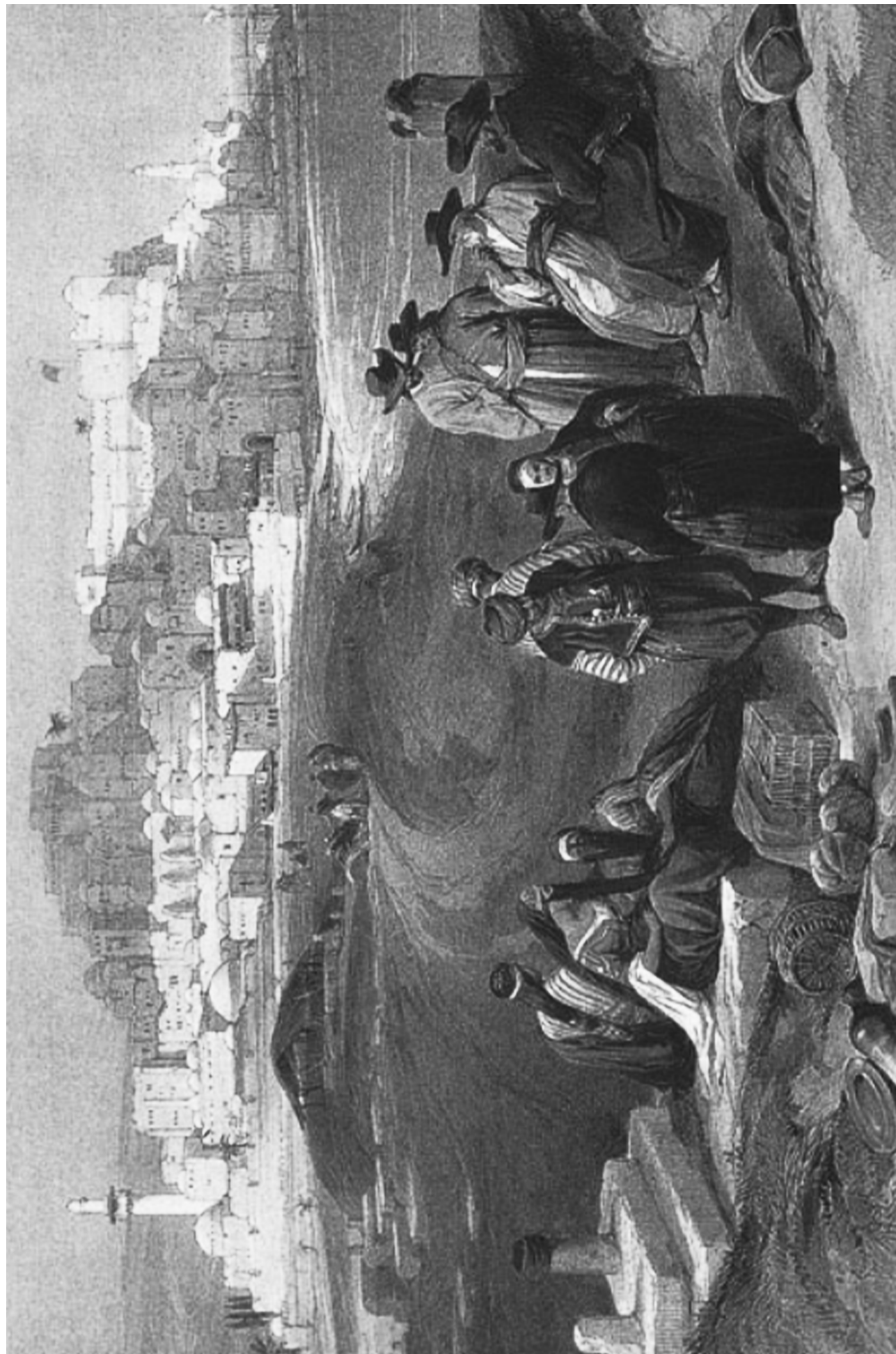


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Chapter 1: Background

1.1 Jaffa's general status.

1.11 Location and geographical status.

Jaffa, also known as Yafo, is located in the Middle East and is an administrative district of Tel Aviv-Yafo, an important city in Israel. Yafa is located in western Israel, bordering the Mediterranean Sea to the west and Tel Aviv to its north. It developed from a port and gradually became a town before reaching its current size. Jaffa's unique topography is built on mountains, with plots of land of varying heights, and is rich in natural resources and cultural landscapes.

Stretching along the Mediterranean coastline, Jaffa boasts breathtaking landscapes that contribute to its distinctive charm. The city is characterized by its picturesque surroundings, offering residents and visitors alike an aesthetically pleasing environment. Notably, Jaffa experiences an average of 328 sunny days annually, accompanied by a moderate Mediterranean climate. The region receives an annual rainfall of 484 millimeters, adding a refreshing aspect to its climate and contributing to the overall allure of the city. (City in Numbers, n.d.)

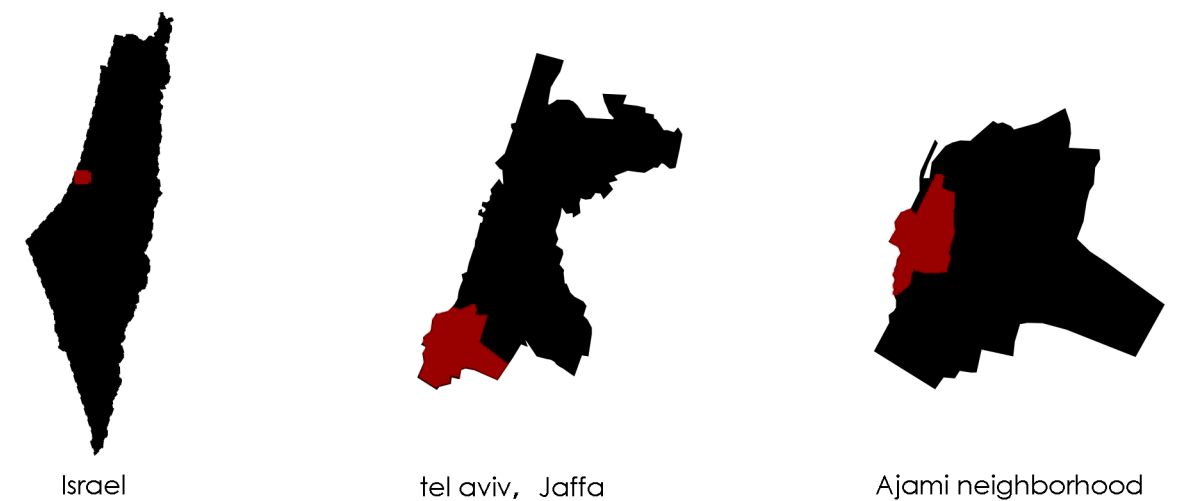


Figure 4. Location of Jaffa and Ajami neighborhood.



Figure 5. Mapping, which illustrates the location of Jaffa and the case Ajami neighborhood.

1. Aerial view of Jaffa



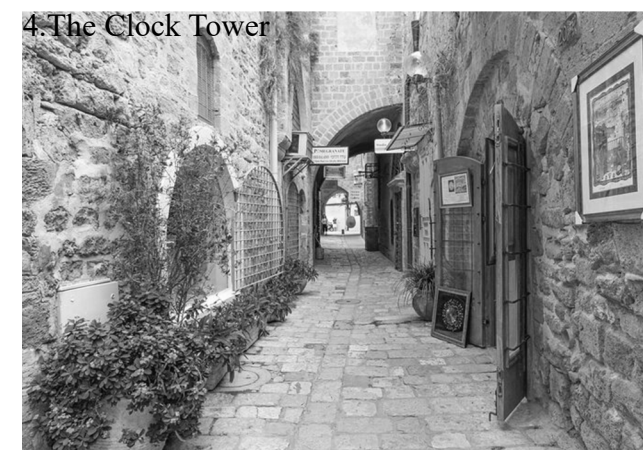
2. Jaffa old city



3. Jaffa old city



4. The Clock Tower



5. Mahmoudiya Mosque

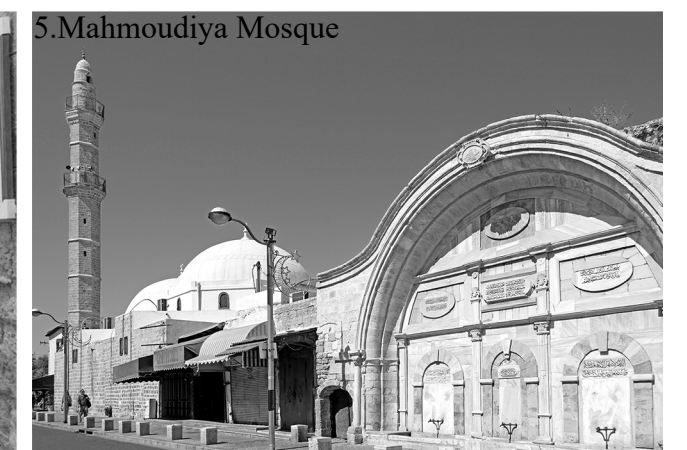


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1.12 Social and cultural situation

Jaffa was an individual city in Palestine until 1948, and most of the city's original inhabitants were of Arab ethnicity; after Israeli rule, Jewish culture undoubtedly became dominant throughout Israel, and Jaffa gradually became an area with a multicultural background. The ethnic distribution of the population of Tel Aviv-Yafo from 1922 to 2022 is shown in Figure 7, with a significant increase in the proportion of the Jewish population throughout the city since the 1940s. The ethnic distribution of the population of Tel Aviv-Yafo from 1922 to 2022 is shown in Figure 7, with a significant increase in the proportion of the Jewish population throughout the city since the 1940s. One of the reasons for this data is that the population of Tel Aviv-Yafo is mainly Jewish due to the fact that Jews began to settle in Jaffa in large numbers during the Ottoman period and later gradually developed like Tel Aviv, north of Jaffa.

In terms of religion, as shown in Figures 8 and 9, the predominant religion in TTel Aviv-Yafo is Jews, while the percentage of other religions is less than 6%, such as Muslims, Christians and other religions. The data for the Jaffa district shows that the percentage of other religions is as high as 36.2 %, while the percentage of Jews is 63.8 %, which is lower than the percentage for the whole city of Tel Aviv-Yafo and illustrates the multiplicity and complexity of the culture in the Jaffa district.

Demographic change in Tel Aviv-Yafo, by ethnicity(1922-2022)

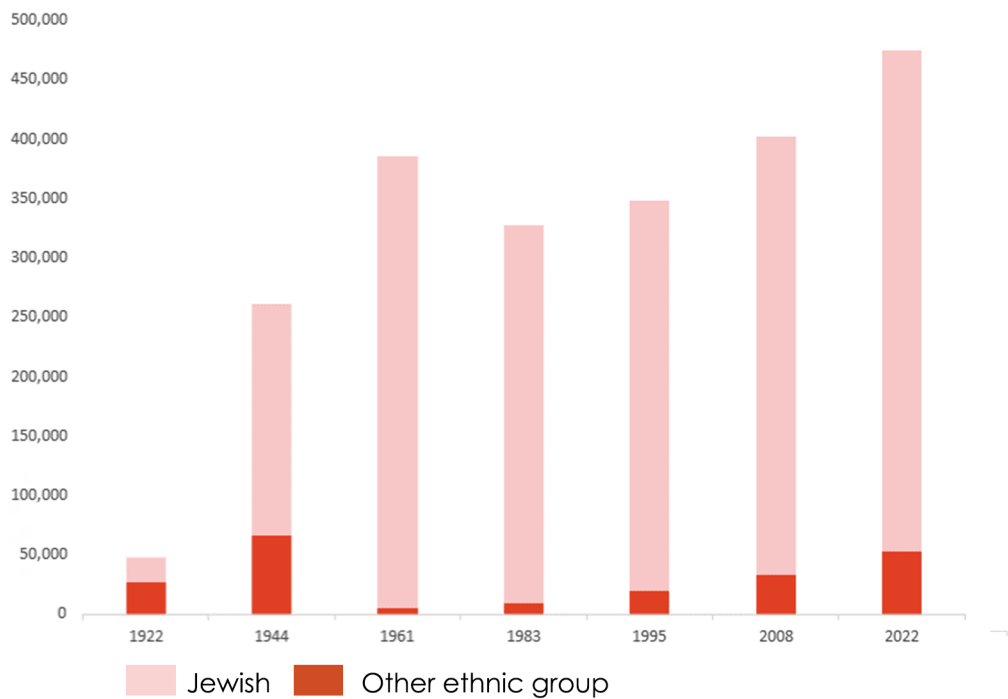


Figure 7. Demographic change in Tel Aviv-Yafo, by ethnicity, data from the official Tel Aviv government website, Source: Population, by neighborhood and age.

Tel Aviv-Yafo Population Proportion by Religion, 2022

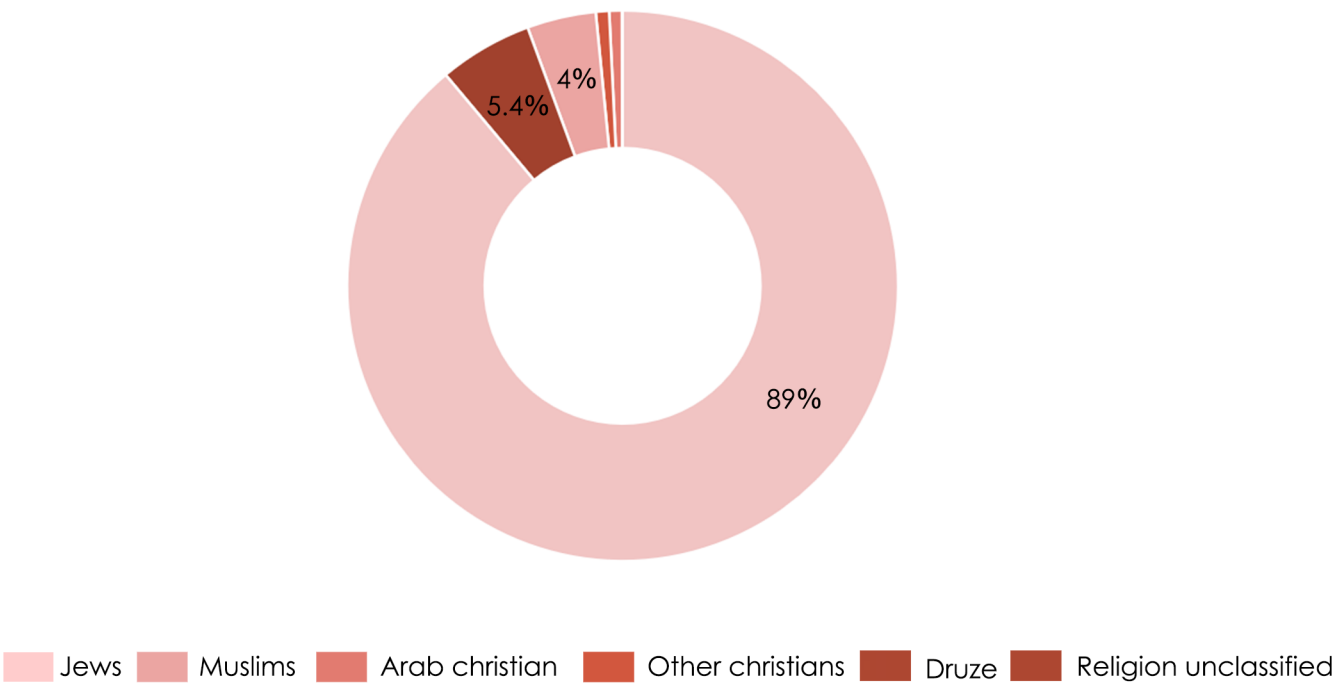


Figure 8. Tel Aviv-Yafo Population Proportion by Religion, 2022, data from the official Tel Aviv government websiteSource:2021 Population, by religion and population group,original document was in Hebrew.

Proportion of Jews and other religions, Jaffa district, 2008

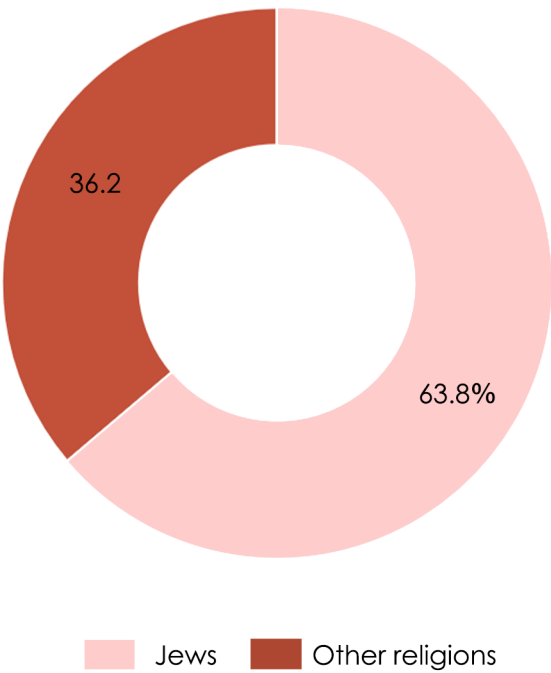


Figure 9. Proportion of Jews and other religions, Jaffa district, 2008, data from the official Tel Aviv government websiteSource: 2014-7 District Dormitory and Block Booklet,original document was in Hebrew.

1.13 Economic situation

Jaffa, situated to the south of Tel Aviv, faced a prolonged period of stagnant development for historical reasons, resulting in a 40-year span where it experienced a decline and eventually became characterized as a slum. This historical context has contributed to significant socio-economic disparities between Jaffa and the northern areas of Tel Aviv.

The socio-economic index of Tel Aviv-Yafo neighborhoods, published by the Central Bureau of Statistics in 2019, analyses that the higher the value, from 1 to 10, the better the economic development of the neighborhood. As shown in Figure 10, the socio-economic index for most of the neighborhoods in Jaffa ranges from 1 to 5, while the socio-economic index for most of the neighborhoods in Tel Aviv ranges from 6 to 10. The overall economic situation in Tel Aviv is better than that in the southern district of Jaffa. The difference in the socio-economic indicators is larger.

In addition, between 30 and 49 % of the community's working population in Jaffa earn less than the minimum salary of NIS 5,300, a proportion that is also much higher than in Tel Aviv. (The Center for Economic and Social Research, 2023) There is also a significant disparity in the receipt of income security pensions, ranging from 3 to 11.6 % in Jaffa and 3 percent in the majority of Tel Aviv's neighborhoods, a figure that also reflects the economic disparity between Jaffa and Tel Aviv. (The Center for Economic and Social Research, 2023)

In general, the economic situation in Jaffa is backward compared to that of Tel Aviv, and there are many reasons for this, not the least of which is the neglect of Jaffa after the establishment of the State of Israel, which led to its stagnation until the twentieth century when the development of the tourism industry in Jaffa led to the revival of the economy, but a lot of social problems have also gradually emerged, such as the housing crisis and other issues.

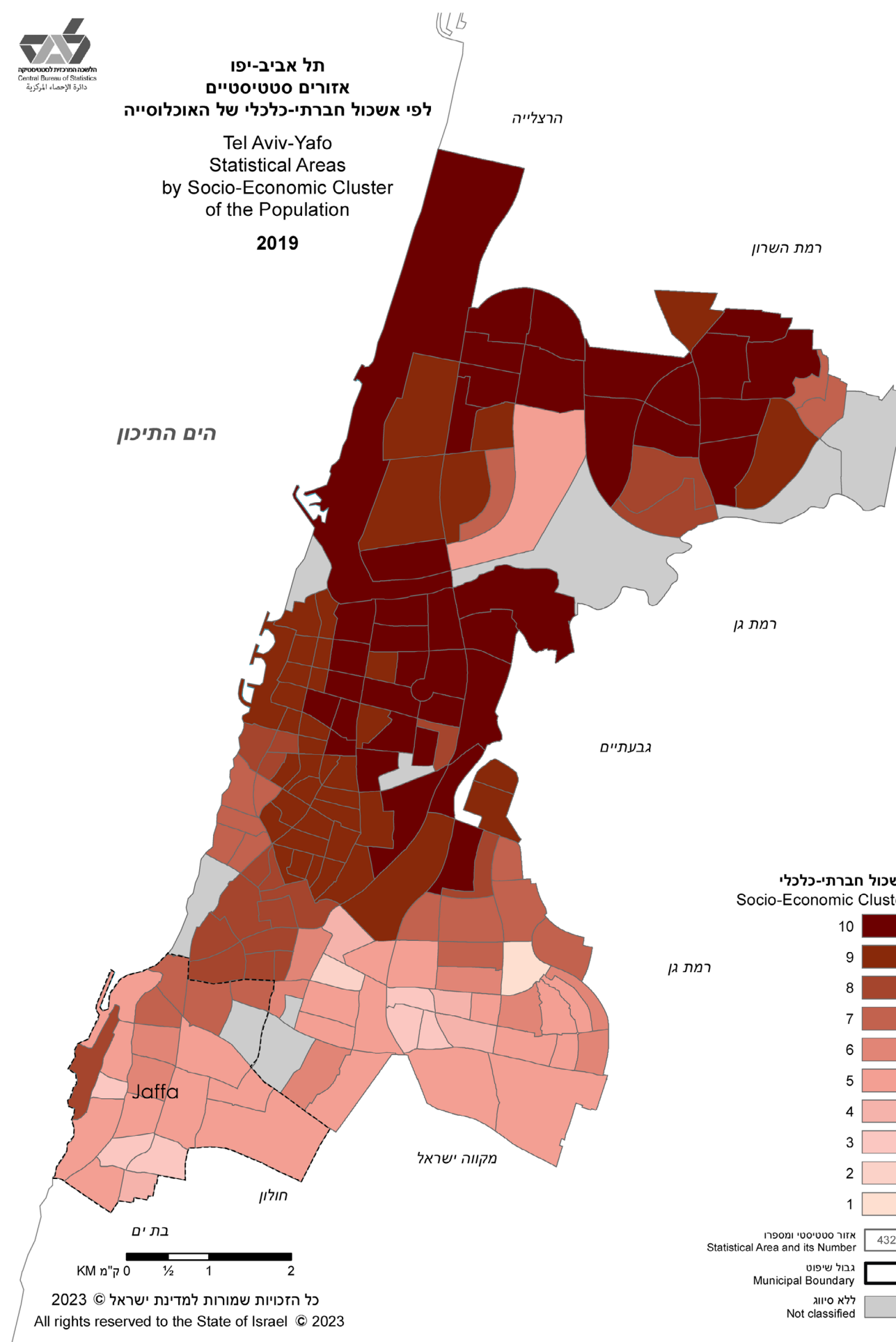


Figure 10. Tel Aviv-Yafo socio-economic index, the original figure color in yellow. Source: Central Bureau of Statistics.

1.2 Jaffa’s history and urban development

Jaffa is an old port city located along the Mediterranean coast. It was an independent city until 1949, when it became a part of Tel Aviv-Yafo under the State of Israel. The city has been under the control of various empires throughout its history of 4,000 years, until it was incorporated into the State of Israel in 1948. (Ramon, 2021)

The history of Jaffa is ancient and complex, dating back to 3000 B.C. Its origins as a port and as a pilgrimage route to Jerusalem reflect the cultural importance of Jaffa. During its long history, Jaffa was ruled by several dynasties, such as the Roman, Egyptian and Ottoman Empires. As a result, the ethnicity of the region's inhabitants and the cultural identity of the region changed, which is one of the reasons why Jaffa has a complex and diverse background nowadays.

The history of Jaffa is divided into five phases, as shown in Figure 12, which are the Metal Age, the Classical Period, the Medieval Period, the Modern Period, and the present-day period of Israel's rule. This chapter discusses these histories in three subsections, with the aim of providing a detailed study of Jaffa's history and development in order to explore the reasons for the formation of Jaffa's contemporary social and cultural context.

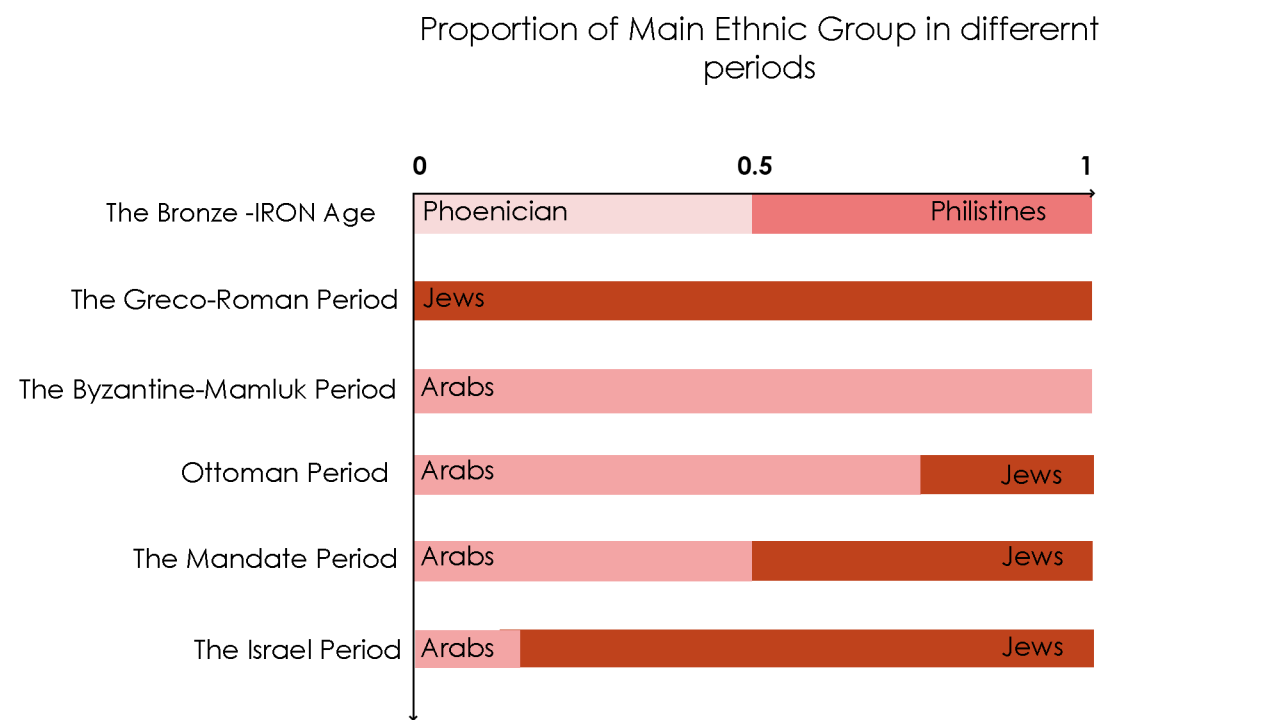


Figure 11. Proportion of ethnic groups by time period

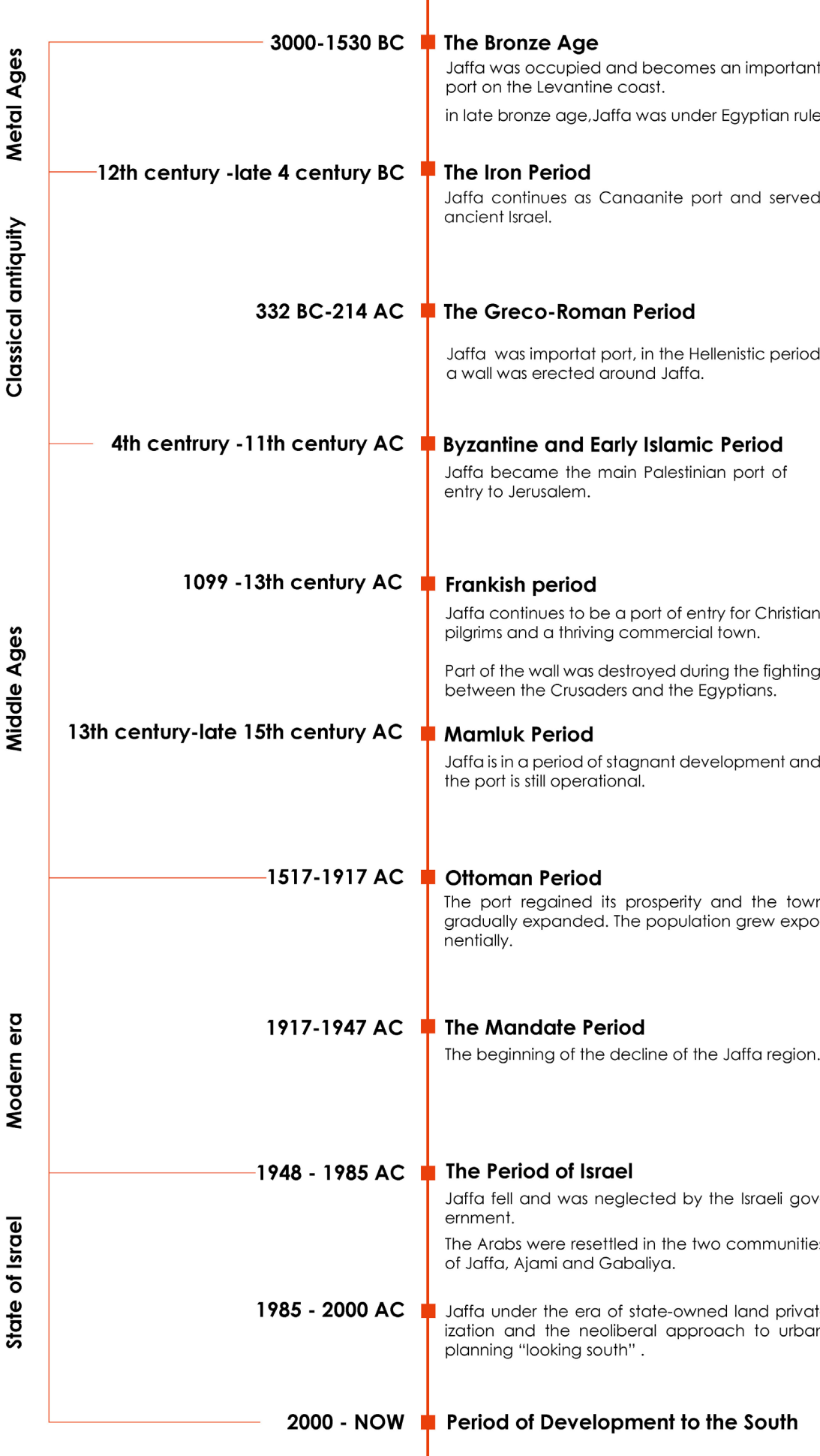


Figure 12. Timeline of Jaffa history

1.21 From the metal age to the classical period.

In terms of origins, Jaffa began as a port in the Levant and gradually developed into a settlement, inhabited mainly by Phoenicians and Philistines from the Bronze to the Iron Ages. In the Late Bronze Age, it was ruled by the Egyptians, and throughout the Metal Age, it continued to be utilized as a port.

During the classical period from the fourth century B.C. to the third century A.D., Jaffa continued to be one of the important ports, going through the Hellenistic and Romance periods, and it gradually became an essential route to Jerusalem for Christians. The main inhabitants of this period were Jewish. From the fourth century A.D., Jaffa was under the rule of the Byzantine Empire, and although Christianity began to gain popularity in Palestine, Judaism was still the dominant religion in Jaffa, and the population of this period was still predominantly Jewish. From this time onward, Jaffa's role as a pilgrimage destination gradually emerged and the city began to prosper. It was not until the seventh century AC that Jaffa entered the Islamic period, when it became the main port of Palestine, serving more of a trade function and continuing to serve as a hub for pilgrimage routes.(Aaron A Burke, 2011)



Figure 13. JCHP. (2008-2009). Hellenistic building exposed in Area C [Photograph].

1.22 The middle age to the modern period

Jaffa entered the Middle Ages in the eleventh century AC., ruled successively by the Crusaders and the Mamluks. Between the thirteenth and fifteenth centuries AC., Jaffa continued to function as a port, however, the development of the town came to a standstill, and the inhabitants of the town during this period were mainly Jews. Until the sixteenth century. the Ottomans conquered Palestine and Jaffa in 1517 and ruled there for 400 years.

In the early eighteenth century, as the central government in Constantinople strengthened its control over Palestine's southern coastal plain and introduced greater security measures at the Jaffa port, the town began to grow as an urban center. Improved security and economic growth led to a sharp increase in Jaffa's population.

In 1799, Napoleon's army briefly occupied and destroyed Jaffa. After Napoleon's retreat, Jaffa was to suffer from several internal wars and changes in local government, which influenced its development for better and worse, before embarking on an uninterrupted course of growth and development that continued until 1918. The scale of Jaffa's towns in 1799 is shown in Figure 17.

The town gradually increased in area, population, ethnic and religious diversity, and economic activity. In concert, the Ottoman Empire, Western powers, local Muslim and Christian entrepreneurs, Christian settlers from America and Europe, churches, Jewish institutions, philanthropic organizations, and new immigrants set Jaffa on the road to population growth and economic prosperity and transformed it into Palestine's leading city. The end of the Ottoman period was among the most eventful in Palestine's history and one in which Jaffa often played a central economic and cultural role.

Jewish immigrants from North Africa arrived in Jaffa in the 1830s, setting the stage for the town's growing Jewish community. The Jewish community of Jaffa was renewed and became the most prominent Jewish community in Palestine outside the four holy cities of Jerusalem, Hebron, Safed and Tiberias. (Kellerman, 1993).

With the British conquest of Palestine in 1917, Jaffa then entered the British Mandate period, a period in which the inhabitants were predominantly Arabs and Jews, and in which the increase in Jewish immigration led to demographic changes, and competition for resources, as well as an upsurge in Zionist sentiment and an upsurge in ethnic conflict. This led to the separation of Tel Aviv and Jaffa, and the Jews turned their attention to Tel Aviv, north of Jaffa, and, with the support of the British authorities, reorganized the planning of the city. In 1945 the establishment of the port of Tel Aviv, which gradually replaced the port of Jaffa, which has been in decline ever



Figure 14. Sabīl Abu Nabbut near Jaffa, on the road to Jerusalem, Photo from Peilstöcker, M., & Burke, A. A. (Eds.). (2011). *The History and Archaeology of Jaffa 1*. Cotsen Institute of Archaeology Press at UCLA.



Figure 15. American Colony Photo Department. (1898-1914). Landing place in Jaffa. Matson Collection, Library of Congress. Retrieved from <https://www.loc.gov/resource/matpc.11349/>

since.

1.23 State of Israel to present.

The intricate origins of Jaffa's current population can be traced back to the formation of the State of Israel in 1948. The United Nations' resolution for the division of Palestine into separate Jewish and Muslim states in 1947 included Jaffa as an enclave of the Muslim State within Jewish State territory due to its significant Muslim population. Unfortunately, the announcement of the UN partition plan (UN Resolution 181) was followed by a war between the Jewish and Muslim communities across Palestine/Israel. (Ramon, 2021), Figure 16 illustrates a view of Jaffa during the war, with the destruction of neighborhoods in the city.

As a result, many Arabs left Jaffa during the war, and those who remained were settled in the Ajami and Gabaliya neighborhoods. And the old buildings and urban fabric of Jaffa were severely damaged during the war. Eventually, Israel gained control of Jaffa and, in 1950, merged Jaffa from one city with Tel Aviv in the north into one city, Tel Aviv Jaffa. According to Rotbard (2015) ,“Jaffa did not only lose its inhabitants in 1948. For the first time in 5,000 years, it ceased to exist as an urban and cultural entity. It was stripped bare of its heritage and left beaten, bruised and lifeless. The speed at which this transformation occurred, and its totality, was astounding.” (pp.127-128)

Since then, the history of Jaffa has officially entered the period of Israeli rule, and between 1950 and 1960, local housing in Jaffa was occupied by the government and provided to the local residents on a uniform rental basis. In the 1950s, more than 14,000 housing units in Jaffa became the property of the state, and the residents that the state located within them were defined as Protected Renters under special rental agreements. (Ramon, 2021). It resulted in the loss of original property for the original inhabitants who returned to their homes after the war, aggravated the Jaffa housing problem, and was also considered an unfair policy.

Between 1960 and 1985, the government attempted to rebuild Jaffa and demolished a large number of its old buildings, including 70% of the old buildings in the Old City of Jaffa. However, only the demolition part of the program was completed, and public facilities and housing conditions were not upgraded or improved. Jaffa remained marginalized and neglected, resulting in the displacement of a large number of residents, mostly low-income Arabs, who began to build and expand on their houses to meet their needs, but the government did nothing to prevent it.

Between 1985 and 2000, Jaffa received renewed attention as the government planned

to rebuild it and to improve the living conditions of the local population by improving the ethnic tensions. The government intended to turn Jaffa into a city of culture and tourism, a goal that attracted a lot of investment. In order to develop Jaffa, the government changed its housing strategy by selling homes instead of offering them for rent, which attracted more middle-class people to buy houses and land in Jaffa and attracted investment. However, as a result of the redevelopment plan, the price of land in Jaffa had risen by that time, and many poor families could not afford the high prices, and the housing problem escalated once again.

From 2000 to the present, Jaffa has continued to attract more investment, mainly in the construction of public facilities and the development of tourism resources to enhance public image and accelerate economic development. However, as regards the housing of the original inhabitants of Jaffa, a number of housing schemes have been designated to increase the number of social housing units, the preservation and renovation of old neighborhoods, and the increase of public space in the area, etc., and Jaffa is still in the process of being rebuilt to 2023



Figure 16. Bremer, K. (1935). Manshiyya neighborhood in Jaffa [Photograph]. Retrieved from <https://zochrot.org/uploads/uploads/d403e5b987d51ff2b52696b2c9034c3c.pdf>



Figure 17. Weissenstein, R. (1948). Manshyeh neighbourhood in Jaffa after the Israeli War of Independence. <https://zochrot.org/uploads/uploads/d403e5b987d51ff2b52696b2c9034c3c.pdf>

1.3 Evolution of urban morphology

Jaffa originated as a port with a few small settlements at the beginning, but as the port became more important, around the 11th and 12th centuries, Jaffa gradually became a small town and its population gradually expanded, with the establishment of new neighborhoods. According to the early maps that can be collected, the size of the city of Jaffa in 1799 included only the present part of the old city, as shown in Figure 18. In the late 19th century the city of Jaffa was expanding, and Figure 19 shows that Jaffa was expanding along the coastline, to the north, compared to the map of 1799 .

In the early 1900s, before any physical intervention by man, Jaffa experienced, extensive urban growth outside the city walls: a new fishing village to the north, Manshiyya, and a residential area to the south, Ajami. (Fox, 2022) From the 1920s onwards, when Jaffa was under British Mandate, the conflict between the Arabs and the Jews grew due to the increase of the Jewish population, which began to compete for resources on the land. The Jews then turned their attention to the Tel Aviv area, north of Jaffa, and began to grow northwards. Unfortunately, in 1936, a range of buildings in the old city were demolished due to the Arab revolt. The city in this period was characterized by a gradual development of its size along the coastline, to the north and south, with the old city of Jaffa as its center, and many neighborhoods, such as the Ajami neighborhood, were formed. It is shown in Figure 20.

The Palestinian War broke out around 1947, during which many of Jaffa's buildings were destroyed, and the city stagnated for a while after the war, with little change in the urban form of southern Jaffa and no significant expansion between the 1950s and the 1970s. The Tel Aviv district to the north of the Old City of Jaffa, grew at a high rate, as seen in Figures 21 and 22.

Since 2000, Jaffa has experienced an urban renaissance with the evolution of land policies and development plans, with the Old City of Jaffa serving as a center for tourism, the city has continued to expand and grow to the east and south, Many new residential neighborhoods were built, with additional public buildings constructed.

Overall Jaffa's urban morphology is from Linear to the surface, before the Israeli rule, Jaffa's urban expansion took place along the coastline to the south and north, and after entering the Israeli period, Jaffa's economy gradually recovered and its population increased in number, so the city expanded more rapidly and significantly, and it began to gradually turn to the continental direction, i.e., expanding to the east. Fortunately Jaffa's urban form, despite all the changes it underwent, the expansion of its urban fabric followed the structure of the original road network, as shown in Figure 24, where the main roads of Jaffa, from 1879 to 2023 were continued and preserved.



Figure 18. Jacotin. (1799). Coast of Palestine North and South of Jaffa. The National Library of Israel, The Eran Laor Cartographic Collection.



Figure 19. Sandel, T. (1878-9). Jaffa and its Environs. The National Library of Israel, The Eran Laor Cartographic Collection.



Figure 20. 1929 Jaffa map. Survey of Palestine. (1930s-1950s). Survey of Palestine maps. Eran Laor Cartographic Collection, National Library of Israel.

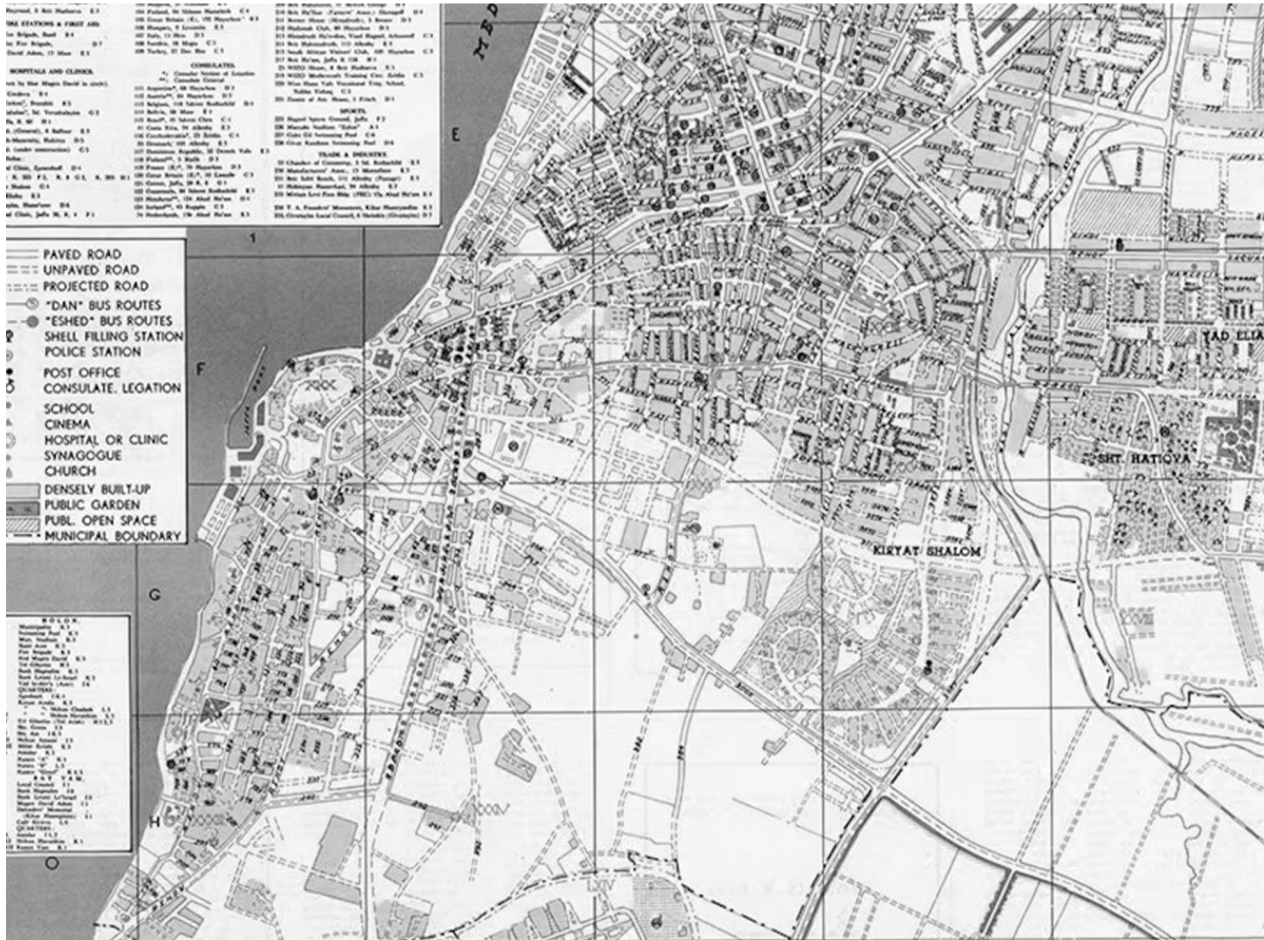


Figure 21. Jaffa map of 1953. Tel Aviv - Jaffa Holon - Bat Yam(1953). National Library of Israel.

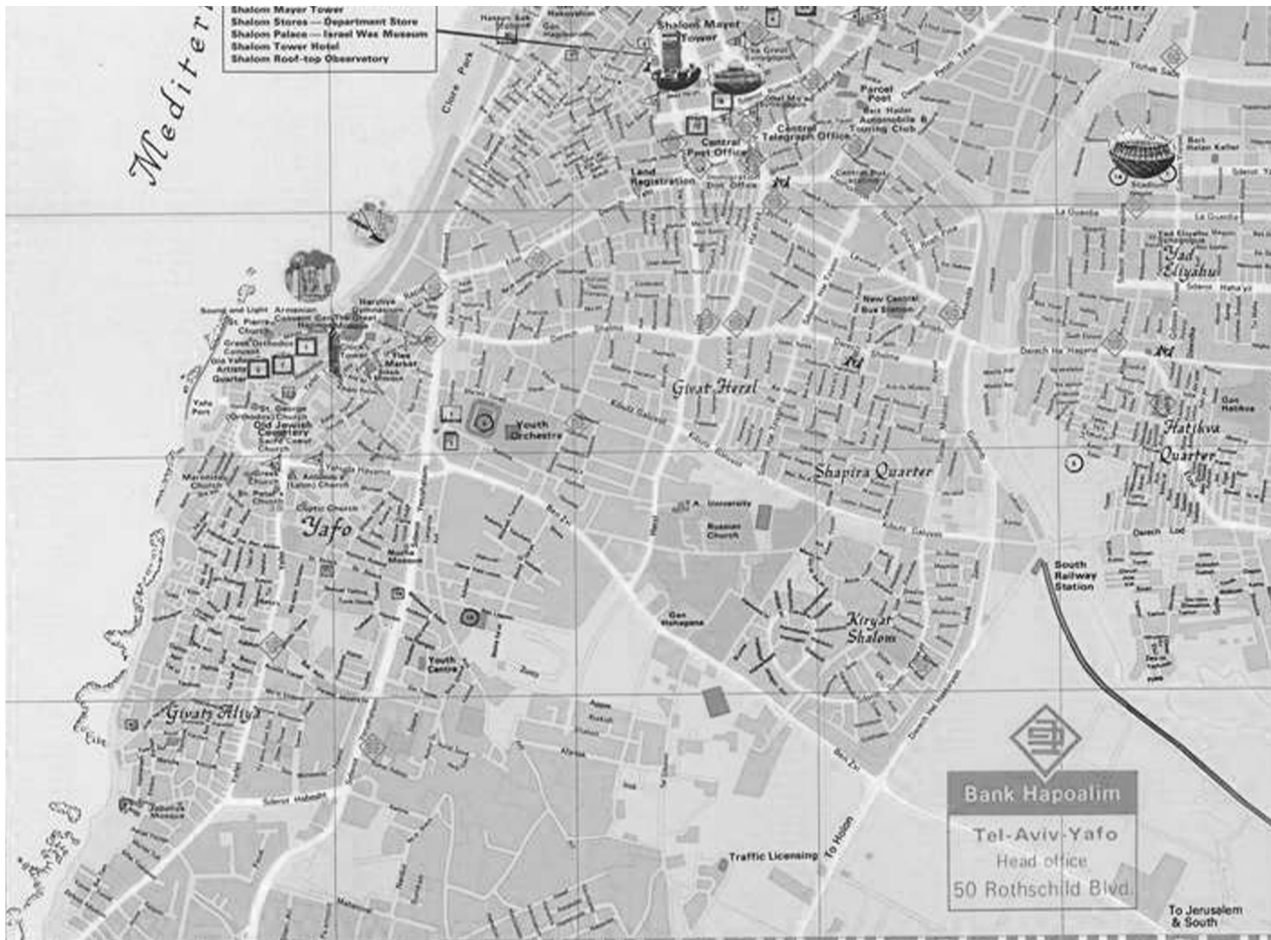


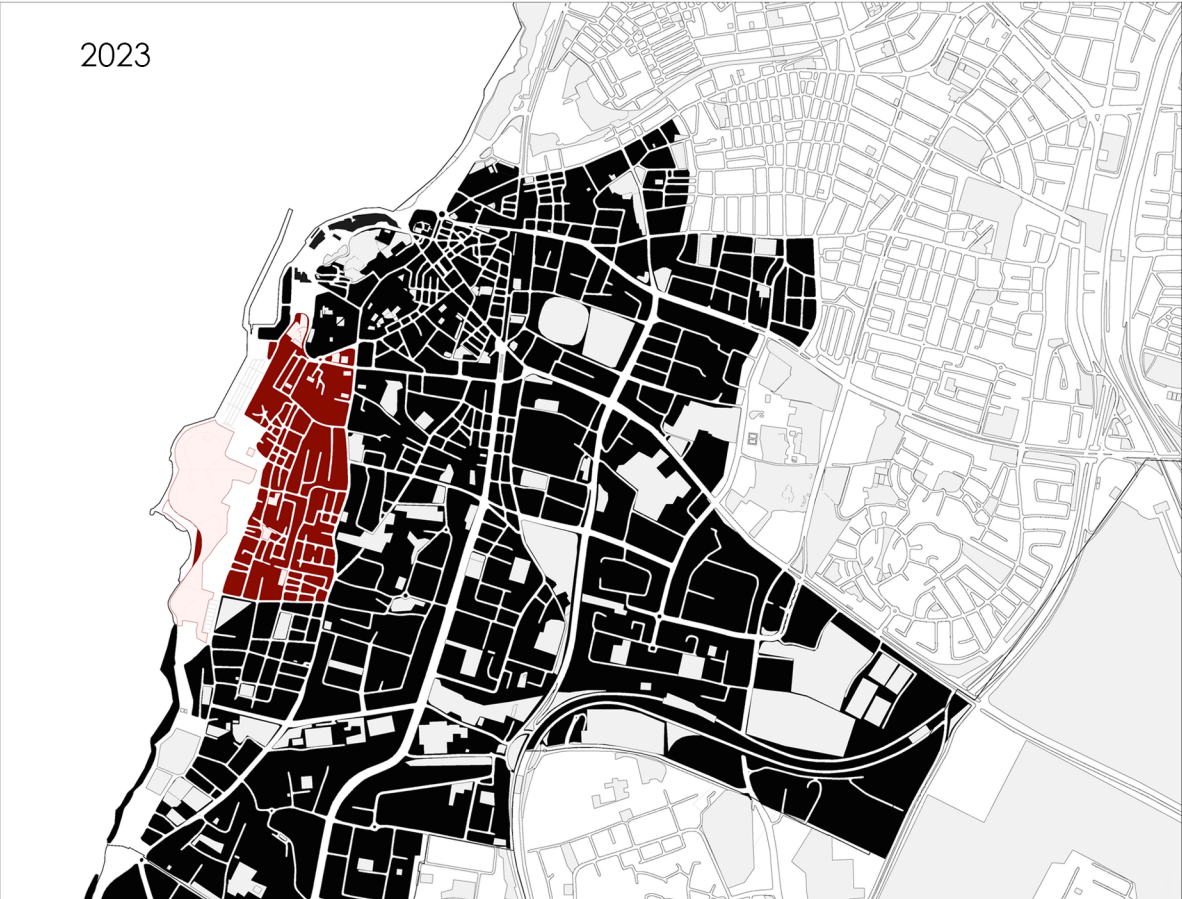
Figure 22. Israel's technological and economic center.(1974). 1974 Carta Pictorial City Plan or Map of Tel Aviv, Israel. https://www.geographicus.com/mm5/#modal_zoomify



Figure 23. Jaffa map of 2023. openstreet map, <https://osm.org/go/xtHLJt2A->



Scale 1:30000 0m 500m



Block of Jaffa Ajami neighborhood Block outside Jaffa

38 Figure 24. Changes in urban fabric from 1879 to 2023, scale 1:30000



Figure 25. Jaffa aerial view, original in color. Little Savage. (2010). Aerial view of Yaffo [Photograph]. https://upload.wikimedia.org/wikipedia/commons/5/5d/Yaffo_aerial_view.JPG

Chapter 2: Challenges faced by Jaffa

2.1 Identity transformation

2.12 The Complexity of Jaffa's Contemporary Identity

For a place with a different and complex social background, the first challenge is to build an identity. On the one hand, a city without an identity is like a body without a soul; on the other hand, a city without an identity is like a body without a soul; on the other hand, a city with a distinctive identity, such as Rome or Paris, has a unique identity due to the continuity of its culture, and the outside world and the local residents can easily create a positive and deep memory of such a place. Unfortunately for Jaffa, Jaffa has seen demographic processes, political transformations and planning policies continually create Jewish space among Arabs and Palestinian space among Israelis. Reviving previous traumas of displacement, gentrification reshuffles the public and spatial boundaries, thus further undermining the Palestinians' sense of belonging. (Monterescu, 2015). On the other hand, for residents, the place identity itself contains multiple information such as historical development, religion and culture, personal memories, feelings, etc., and perceptions of place identity may be different or even conflicting among individuals.(Harold, 1983)

As Jaffa is being developed, the region is also facing a reconfiguration of its identity. Looking back at the history of Jaffa, from the Ottoman period onwards, the region's identity has undergone several transformations. Firstly, from the Byzantine period to the Ottoman Empire, the main civilization in Jaffa was dominated by the Arab culture, and most of its inhabitants were of Palestinian Arab descent, during this period Jaffa was the center of the Palestinian economy and culture. The second stage was the period of British rule when a large number of Jewish immigrants began to arrive, and although the majority of the inhabitants were still Arabs, Jaffa became a multi-ethnic city. The third stage, from the end of the war in Palestine to 1985, was the period when the poor Arabs stayed in Jaffa and most of the Jews moved away due to the war and the change in land policy, and the Jaffa district was neglected, thus making it a high crime rate of poverty. In the fourth stage, from 1985 to the present, with the reconstruction of Jaffa and the development of the tourist industry, which attracted new Jewish immigrants and tourists, Jaffa once again became a multi-ethnic, multi-cultural, and unbalanced area of economic development.

First of all, in terms of the number and percentage of the ethnic population the data from 2014 indicates that the total population of Jaffa was 47,580 residents, and the majority of them were Jewish. (Ramon, 2021) Moreover, the number of

Urban policies	Policy objective	Success or failure	impact
1950 -1960 Homeownership/Ab- sentee Property Law of 1950	Allowed the state to legally confiscate the properties of the Arab population who abandoned it during the war.	Success	Native people who returned after the war lost their original homes, and the government
1960 -1985 Tel Aviv-Jaffa's Erase and Rebuild policy	- to 'revive' and re- habilitate Jaffa,the existing fabric had first to be destroyed - rebuilt to modern standards.	Failure	- More than 70% of the Old City of Jaffa was de- stroyed. - Displacement of poor people in Jaffa
1985-2000 Jaffa under the era of state-owned land privatization and the neoliberal ap- proach to urban planning "looking south"	- Preservation of the Old City, stopping the forced displace- ment of local popu- lation and putting effort to recover it instead. - Reviving Jaffa by attracting new pop- ulation, specifically Jewish, and private investment to the area	Failure	-led to increase in land prices. -a shortage of housing for the poor and a lack of upgrading of the housing conditions of older residents.
2000-present City Profiles and Strategic Plans.	- The city developed Jaffa to attract af- fluent residents and revive the area. - To take care and protect local vulner- able communities from gentrification.	/	- Tourism is booming - investment is increasing - there is a short- age of housing for poor people -land prices continue to rise.

Table 1. Comparison Table of Urban Policies in Jaffa

Jewish residents in the district grew from 63.8% in 2008 to 71% in 2014 alone. The Arab community of the city, even though it only consisted of 4.2% of the total population of the city in 2015...86% of the Arab population resides. (Ramon, 2021) The Ajami neighborhood studied in this thesis is located in a large neighborhood (Ajami & Aliya Hill) with a total population of about 6030, 22% Jewish and 78% other ethnicities (mainly Arabs). The Arab population is concentrated in the neighborhoods of Ajami, Aliya Hill, Tsahalon, and Saving Housing Blocks.

Ethnically mixed towns emerged out of the superposition of the old Ottoman sectarian urban regime onto the new national, modernizing, and capitalist order. Reconfigured as a new city-form, the mixed town was in actual fact a fragmented amalgam of Ottoman, British, Palestinian, and Israeli urban legacies (Monterescu and Rabinowitz 2007). Since the 1980s, Jaffa's history, culture, and heritage have been recognized for the first time as a city of tourism, but with the arrival of new Jewish residents and tourists, the district has become increasingly complex. On the one hand, as far as the existing historical buildings in Jaffa are concerned, those belonging to the Arab culture include predominantly Arab neighborhoods, mosques, etc., while new Jewish immigrants, arriving in Jaffa, built synagogues and so on. There are also traces of other ethnicities and religions in the neighborhood, such as the Orthodox Church in northern Jaffa. On the other hand, with the continuous development of Jaffa, new modern infrastructures and public spaces have gradually appeared, and although it is still a quaint area in contrast to Tel Aviv in the north, the addition of modern architectural elements has led to a more diversified and integrated image of the district's neighborhoods.

Focusing on the case study in this thesis, the Ajami neighborhood, which is mainly residential, with a predominantly Arab population, since the development of Jaffa, Jewish synagogues and public institutions have appeared in the northern part of the neighborhood, and new neighborhoods and hotels have been built in response to the arrival of tourists. One of the more unusual presences is the slope park on the west side of Ajami, where construction began in 2003 on Jaffa's slope park, a busy, smoky area full of vendors and fireworks that served as a public space for the neighborhood to relax and unwind. After the 1960s, the area became a dumping ground due to the demolition of a large number of buildings in the neighborhood. Later, in order to increase the public space for the neighborhood and to enhance the ecological environment, the government decided to recycle the garbage from the site and expanded the area to create what is now known as the slope park. although it seems to be a successful project in terms of ecological improvement, the construction of the park somehow attempts to erase the collective memory and historical identity of the neighborhood. Finally, the differences in economic and income levels in the Jaffa

region are obvious, excluding the previously mentioned huge economic gap between the Jaffa district and Tel Aviv in the north. Even within Jaffa, development has been extremely uneven. Through the data of Israeli National Bureau of Statistics' 2019, Tel Aviv Jaffa Socio-Economic Index. The socio-economic index is used to indicate the economic level of each region, and the larger the value, the higher the economic level of the region. As can be seen in the graph, the socio-economic situation in the Jaffa district, most of the neighborhoods in the district have a value of 1-5.

2.13 Contemporary Identity Construction

In the face of the complex social and cultural background of today's Jaffa, the establishment of a contemporary Jaffa identity is urgent. Today's Jaffa is a multicultural environment dominated by Arab culture, which gathers Jewish culture and so on. It is in the process of urban renaissance, with the development of tourism attracting many domestic and foreign tourists. Jaffa is slowly changing from a traditional residential area to a tourist destination, with a large number of houses being used as tourist accommodation. Many old traditional buildings are considered as museums, all of which have revitalized Jaffa and made it gradually reborn from its dilapidated state. However, the social problems of housing shortage and displacement have not been fully solved behind all this prosperity. This has led to the creation of an identity for contemporary Jaffa that is full of conflicts and contradictions.

This has led to the creation of an identity for contemporary Jaffa that is full of conflicts and contradictions. Therefore, for the identity of contemporary Jaffa, on the one hand, it is necessary to preserve and protect the traditional Arab cultural symbols and respect the friendly fusion of other cultures, because with the fusion of some Jewish cultures, European and American cultures, Jaffa's urban image has become more special, which is different from the typical Arab city, and different from the more modern cities, such as Tel-Aviv, which is more rustic and has more cultural connotations. On the other hand, there is the protection of vulnerable and impoverished residents, for example, by addressing the issues of housing and mobility.



Figure 26. Jaffa Identity Keywords Collection

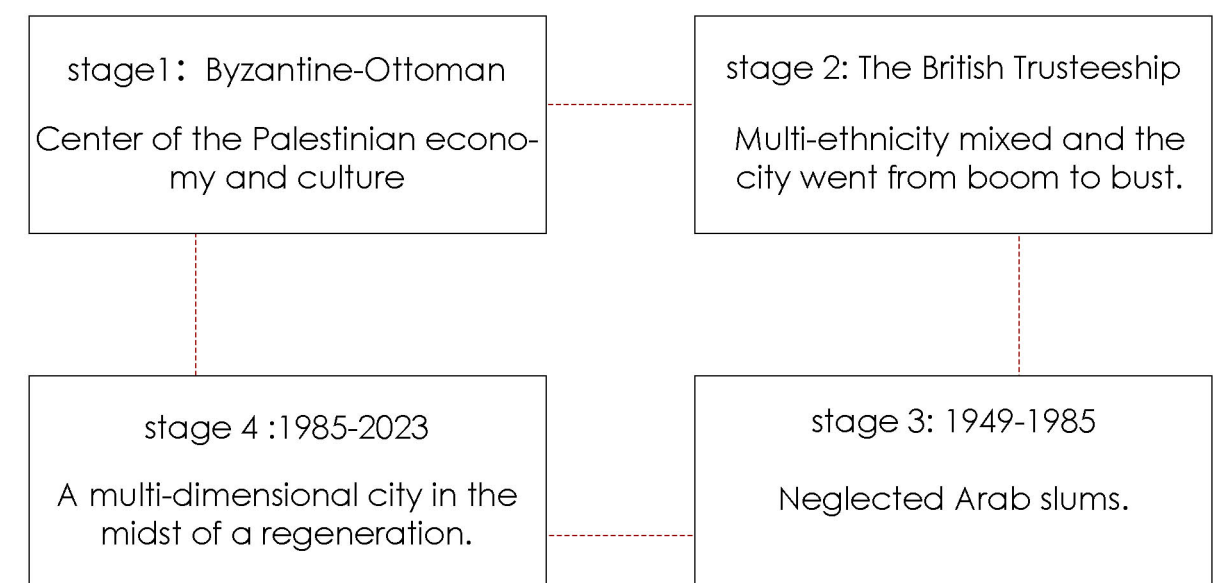


Figure 27. Diagram of identity transformation in the Jaffa.

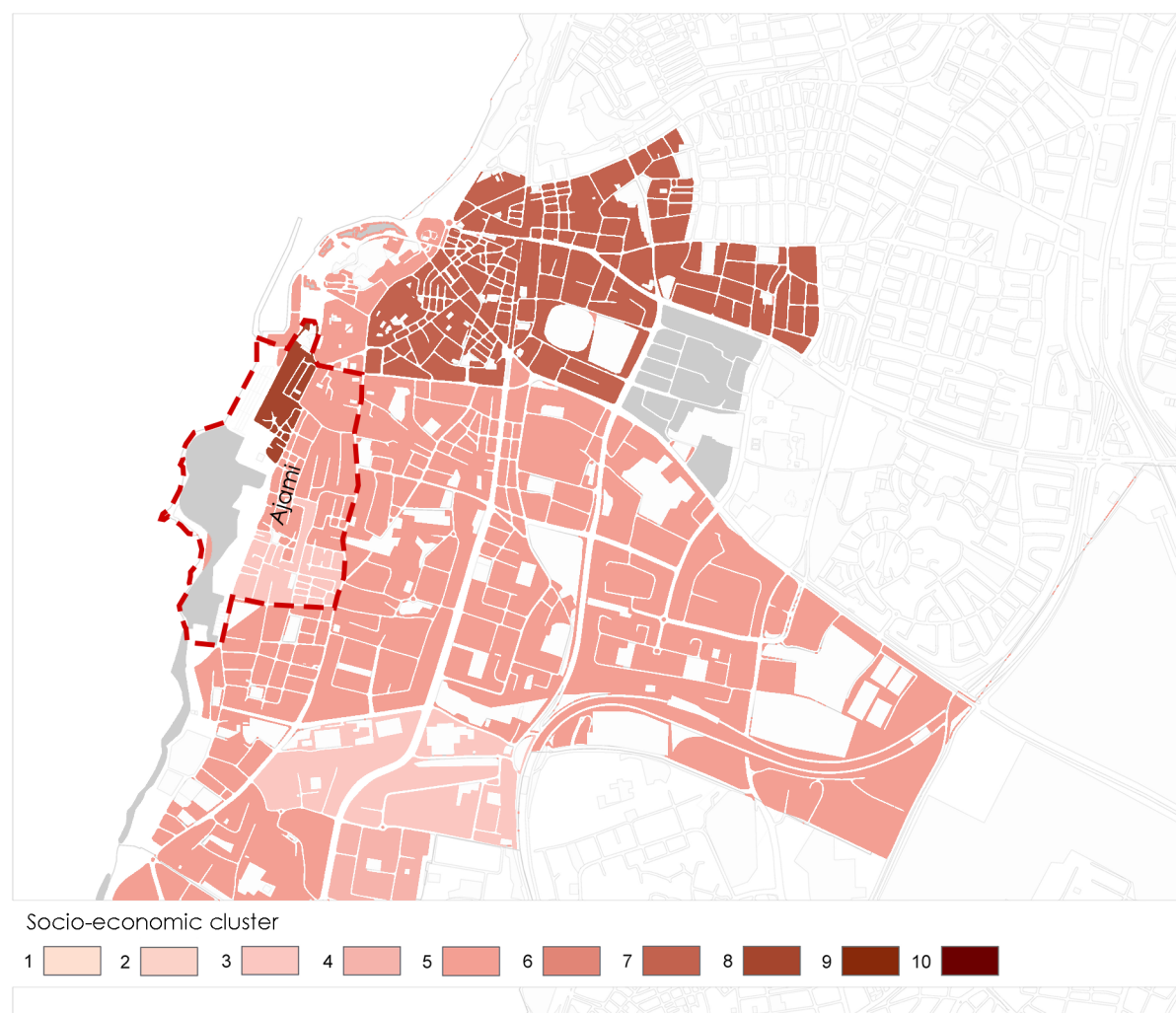


Figure 28. Jaffa's Socio-economic index by neighborhood, Source: Central Bureau of Statistics.

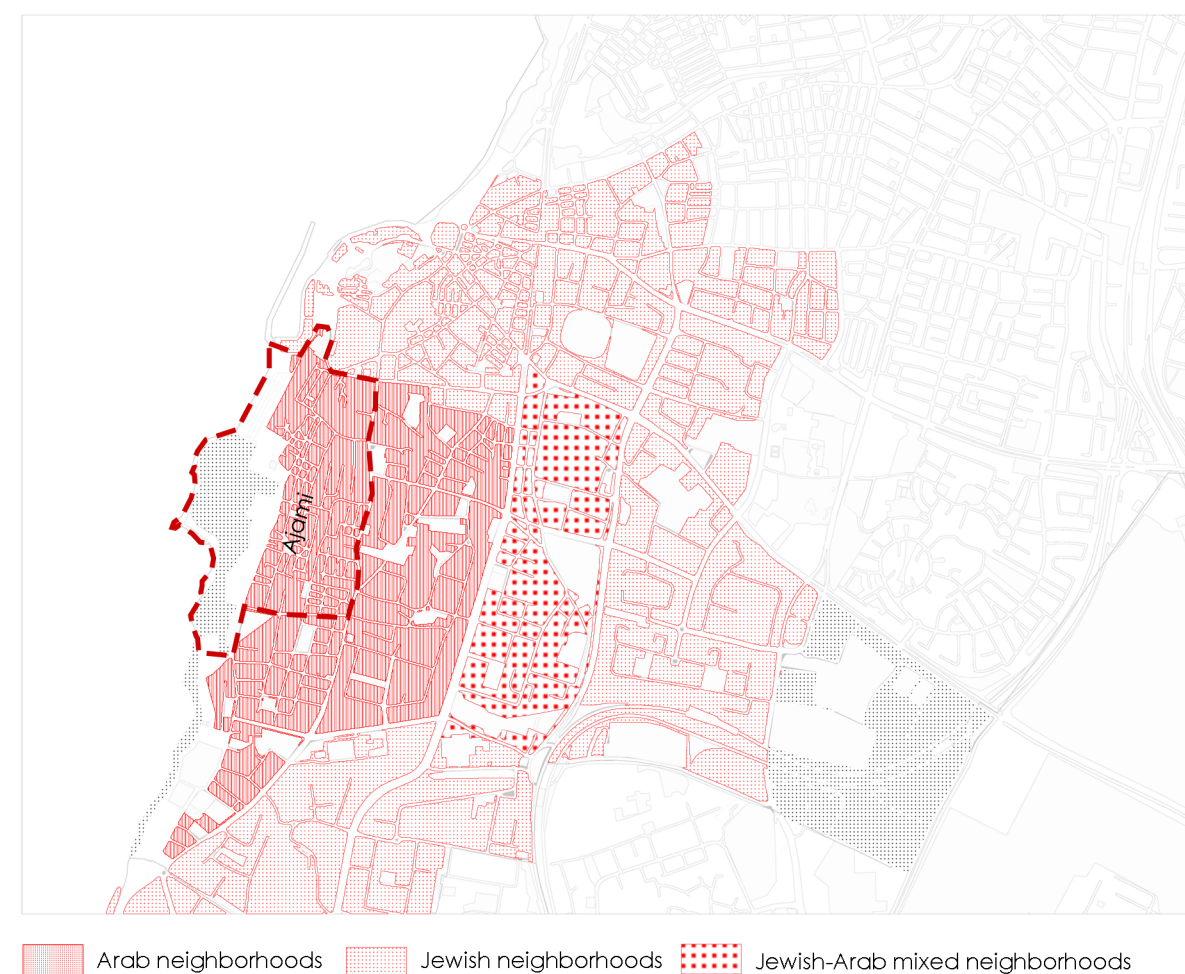


Figure 29. Jaffa's ethnic groups distribution by neighborhood, Source: Dormitory and Block Handbook 2014.

2.2 Housing shortage.

2.21 Causes of the housing crisis

The housing shortage in Jaffa has its roots in the repeatedly changing governmental attitudes towards Israel's development policies after the establishment of the State and, as mentioned in the previous section of this thesis, the demolition of a large number of old buildings in Jaffa from 1960 onwards, resulting in a serious decline in the number of housing units. From 1975 to 1985, 3,125 housing units were demolished in Jaffa under the Erase and Rebuild policy. The impoverished neighborhoods of Ajami and Aliya Hill, where Jaffa's Arab community mostly resides, experienced a 41% reduction in available housing units between 1973 and 1993. (Ramon, 2021)

In the 1980s, when the government decided on a plan to rebuild Jaffa and develop it as a city of culture and tourism, it marked the beginning of the real development of Jaffa, but also the beginning of the process of its gentrification. Just gradually, it attracted some investments and Jewish immigrants, and over the decades, the prices of houses in Jaffa continued to rise. As Levine (2007) wrote "Tourism has long been central to the processes and experiences of globalization. Since the era of high imperialism that is, the first era of true globalization? it has both sustained the positioning of colonial spaces within the Eurocentric and imperial gaze of the "world as exhibition," and at the same time becomes an increasingly central component of the globalized economy, especially for industrially underdeveloped and/or resource poor countries of the Global South. Tel Aviv and Jaffa have followed this trend." (p.192)

In the 1990s real estate prices skyrocketed and reached up to four to five million dollars for a luxury apartment in 'Ajami, which at the same time was ranked as the second-poorest neighborhood in the Tel Aviv-Yafo metropolis. (Monterescu, 2015) It is interesting to note that the early wave of gentrifiers in Jaffa were primarily young, middle-class and well-educated Jewish residents from Tel Aviv who wanted to live in a city with more personality and historical significance than their current location. However, over time, a large number of international real estate entrepreneurs and wealthy residents started investing in Jaffa's real estate to include in their larger-scale projects. This resulted in the creation of luxury communities that restrict outside visitors by procuring a group of buildings or even entire streets. (Monterescu, 2009).

To make matters worse, a policy of housing privatization was implemented, which meant that the indigenous people could no longer live in their original homes on a rental basis, but had to buy them to obtain ownership. This is unaffordable for the majority of Jaffa's residents. The remaining residents of Jaffa since the 1960s, mostly



Figure 30. Jaffa, Housing First. (2011). Courtesy of Yudit Ilany [Photograph]



Figure 31. Protest tent in a public park in Jaffa to express the gravity of the housing crisis. (2021)
https://www.english.acri.org.il/post/___373

poor Arabs, obviously could not afford to buy houses after the increase in land prices, even though Amidar (the official agency that manages these houses) offered them some discounts. Hence, Properties of residents who are not able to purchase their units, and/or refuse to take Amidar's offer are then offered by Amidar in a public bid to public developers, and the negotiation with the Protected Renters over the homes is transferred to the hands of private entities. Based on Amidar's data, between 2002-2008, 396 units were sold to Protected Renters, and 112 were offered to private developers in public bids (Ramon, 2021). This has had the inevitable result of displacing the residents.

2.22 The Urgency of the Housing Crisis

In 2011, nationwide housing protests erupted in Israel, which became known as the 2011 Social Justice Protests, particularly in the Jaffa neighborhood, where Arab groups staged "tent protests". The first act of protest by Palestinian-Israeli citizens occurred in the Jaffa camp and formed two weeks after the movement broke out on Rothschild Boulevard on July 14. Located in HaShnaim Park on central Yefet Street, the camp included tents sheltering families evicted from public housing, along with several communal tents for discussion and protest. (Allweil, 2013) This social protest ultimately achieved some social impact, but did not actually solve the problems that the protesters were demanding, such as the housing crisis. Since 2011, the city has been implementing new programs to reduce the economic disparity within its borders. One of these programs includes the development of affordable housing projects in the city's poorest areas, such as Jaffa. However, public housing remains in high demand with limited supply not only in the city but also throughout the country. Although the protests brought attention to the housing crisis, the solutions provided were mostly geared towards middle-income citizens, leaving those with very low incomes neglected. (Ramon, 2021)

Another important issue is that the older houses in Jaffa, the living conditions are also not ideal, they tend to be more dilapidated and forced additions can be seen on these houses. According to City of Tel Aviv-Yafo database, the neighborhoods of Ajami and Jabalia , 71% of the units were built prior to 1949, and 13.6% of them were built between 2000-2013. The condition of these older dwellings is shown in Figure 28, with most of them in poor condition, with missing or eroded facades, and others in poor neighborhoods, with more uneven or inaccessible neighborhood paths.

The overall housing crisis in Jaffa is a difficult problem with complex causes, which is increasing with the development of Jaffa and the arrival of new immigrants, and which can lead to other social problems, such as inter-ethnic conflicts. Although the

Government has taken some measures to solve the problem, such as increasing the number of housing units, the housing problem in Jaffa still needs to be solved today.



Figure 32. The old and dangerous houses in Jaffa.



Figure 33. Jaffa city view, https://www.enicbmed.eu/sites/default/files/styles/full_content/public/2022-04/shai-pal-yBJuiaMHlsk-unsplash.jpg?itok=DLxSdBwM

Chapter 3: Urban analysis of Jaffa

3.1 Zoning and land use planning

According to the land use map of Jaffa (Figure 34), most of the land use in Jaffa is residential, followed by commercial, and according to the City of Tel Aviv-Yafo database, the distribution of land use in 2013 shows that 51.6 % of the built area is residential, followed by 11 % of the built area of industrial buildings, 10.2 % of the built area of offices, and 9.6 % of the built area of commercial. 9.6 % of the built-up area was residential, followed by industrial buildings at 11%, office at 10.2% and commercial at 9.6%.(Tel Aviv-Yafo Government , Center for Economic and Social Research Strategic Planning Unit, 2014)

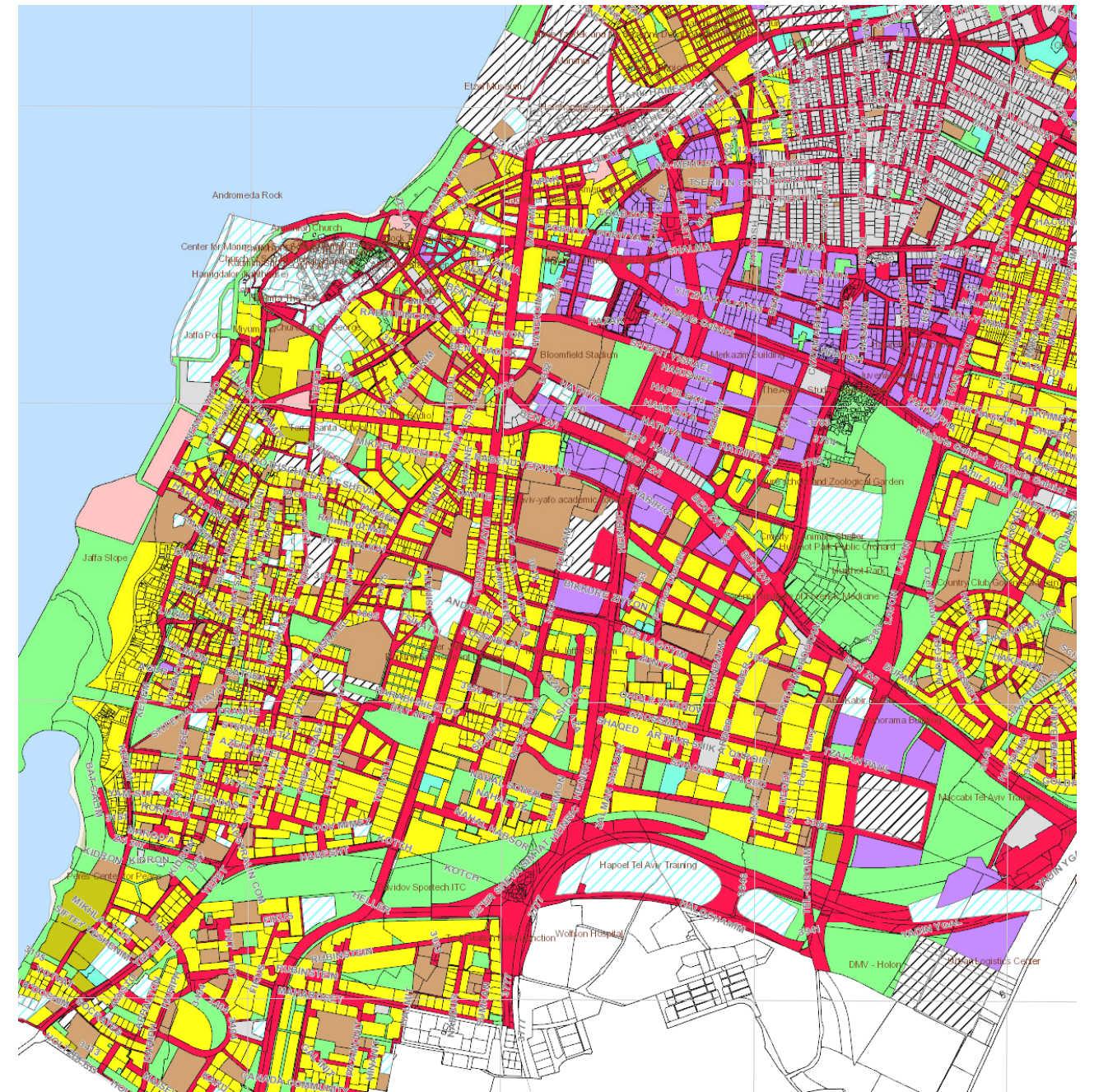


Figure 34. Jaffa primary land uses, Yellow represents residential land use, purple represents commercial land use, and green represents landscaped land use. Source: <https://gisn.tel-aviv.gov.il>

3.2 Urban fabric

The urban fabric of Jaffa approximates a grid morphology, with road grids and neighborhood divisions presenting a distinctive natural form. The form of the longitudinal main roads is similar to that of the coastline and is also influenced

by the topography, therefore they are not completely rectilinear, they are curved natural forms. These horizontal and vertical main roads divide Jaffa into major neighborhoods. Inside the neighborhoods, the roads differ from the main roads in that they are quite regular and have a straight form, dividing the neighborhoods into almost square plots, which are beneficial for the construction of houses and for orientation.



54 Figure 35. Urban fabric of Jaffa

Figure 36. Urban road network of Jaffa

3.3 Functions division.

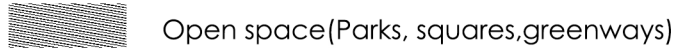
Most of the existing buildings in Jaffa are residential, as mentioned in the previous land use analysis, while the development of Jaffa in recent decades has led to an increase in the number of public buildings for commercial purposes, most of which are now located on the northern side of Jaffa, close to the tourist centre, in the area of the border between the Old City of Jaffa and Tel Aviv. In contrast, public spaces in



Scale 1:30000 0m 500m

56 Figure 37. Building function of Jaffa.

Jaffa are more evenly distributed, with the slope park on the west side of Jaffa being one of the larger public parks built in recent years, which has significantly increased the amount of public space in the entire area of Jaffa. Data from 2014 indicates that 1,015 square meters, which is 16% of the district area, was devoted to public open space. However, the amount of public space that was available per person in the district was still slightly smaller than the city average and was 30.8 square meters per capita.



Scale 1:30000 0m 500m

57 Figure 38. Open space of Jaffa

3.4 Space nodes.

Throughout the map of the city of Jaffa, its urban form is centered on the Old City of Jaffa, with most of this historical heritage and landmarks spread out in the western part of the city, as shown on the map, including the Old City of Jaffa, the Port of Jaffa,

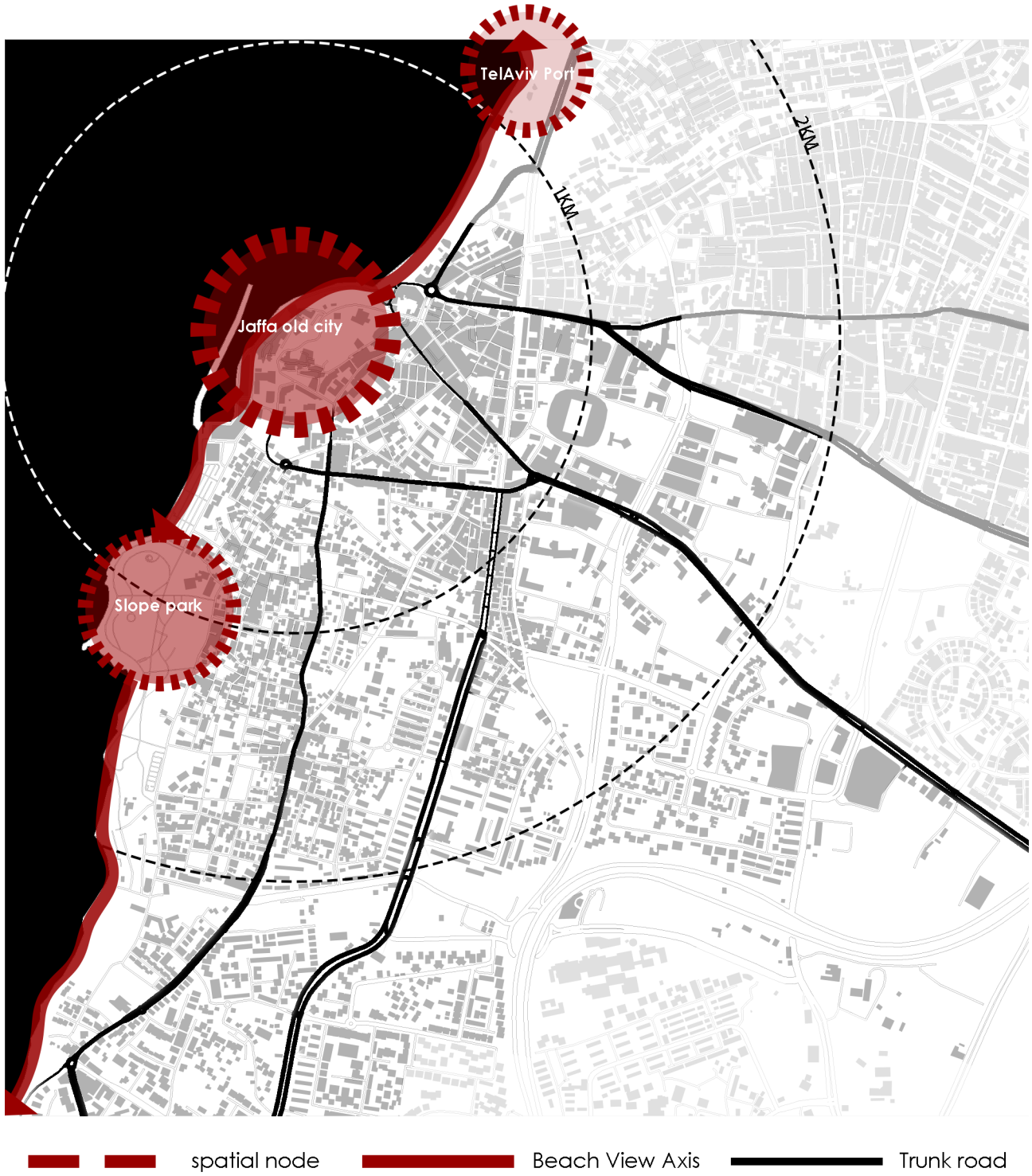


Figure 39. Space nodes of Jaffa

the Old Clock Tower, and other buildings or clusters of buildings. They are located along the coastline, which is therefore the centre of tourism in Jaffa, with the Old City of Jaffa as the stronghold, connecting the Tel Aviv port and beaches to the north, and the Jaffa Slopes Park to the south, thus forming an axis of the beach landscape.



Figure 40. Landmarks of Jaffa



Figure 41. Aerial view of Ajami neighbourhood. <https://www.secrettelaviv.com/wp-content/uploads/2023/07/Midron-Yaffo-Park.jpg>

Chapter 4: Case study of Ajami neighborhood.

4.1 Context of Ajami

The Ajami neighborhood started to be built outside the walls of Old Jaffa, to its south, in the second half of the 19th century, during the rule of the Ottoman Empire. The neighborhood is named after one of the prophet Muhammad's companions, Ibrahim al-Ajami, who is believed to have been buried in the neighborhood, next to al-Ajami mosque. The neighborhood began as a small Maronite settlement, a neighborhood with ample houses, streets parallel to the sea, small stairway-alleys leading down to the shore, and a church in the center. (Havilio, 2003)

Until 1947, with the outbreak of the Palestinian war, many residents of the Ajami neighborhood left their home town. After the war, many of the vacant houses were occupied and redistributed by the Israeli government, then Ajami began to decline. Until 1985, when Jaffa was developed as a cultural and tourist center, the Ajami neighborhood was in a state of darkness and turmoil, with people leaving over the decades, and the majority of those who eventually settled in the area were poor Arabs. It is worth noting that around 1960, the government's plan to rebuild Jaffa led to the demolition of many of the old houses in the Ajami area, a plan that was finally suspended but was marred by the fact that the demolished construction debris was dumped on the beach in the western part of the neighborhood, creating a huge garbage dump and a serious detriment to the public landscape. Residents of the Ajami neighborhood recall Ajami beach as a place where children and women used to walk together every evening for recreation when they were children. However, by the late 1960s, the shore was filled with rubble from the demolished buildings. (Sa'di-Ibraheem, 2020)

In 1985-2000, Ajami was finally taken seriously by the government, which on the one hand seemed to be trying to ease relations between Jews and Arabs, and on the other hand, Jaffa, as an area with an ancient heritage, had a great potential for development, therefore a new redevelopment of the district was soon to take place, and this time, most of the old buildings in Ajami, which were considered to be of historical value for the residency, were preserved. This time the old buildings of Ajami were considered to be of historical value and most of them were preserved, and some facade renovations were carried out. It was not until 2003 that the government decided to clean up the garbage piles on the western beach of the Ajami neighborhood and decided to build a park there, and it was not until then that the ecological environment around the Ajami neighborhood was enhanced, however, the public's opinion of the

park was mixed, it did solve the environmental problems of the beach and added public space for the residents. On the other hand, the construction of the park rapidly increased the price of land in the entire Jaffa area. However, Jaffa Slope Park is considered eco-friendly and socially impactful, but it has some contradictory issues. Despite public involvement, the facilities requested by the public were not included in the design. The park was built using recycled waste but wastes water, has minimal shading, and is uncomfortable during warm months. While appreciated for its design, this is an example of urban parks that don't consider climate when planning. There are ways to increase sustainability and human comfort during the planning process of public parks. (Naama, 2018)

Nowadays, with the development of tourism in Jaffa, more and more tourists are coming and many new residents are attracted, and although the old Ajami neighborhood has become a new tourist attraction, there are also many problems faced by the local residents in terms of housing shortage and these problems have not been solved, which will be discussed in Chapter 2.

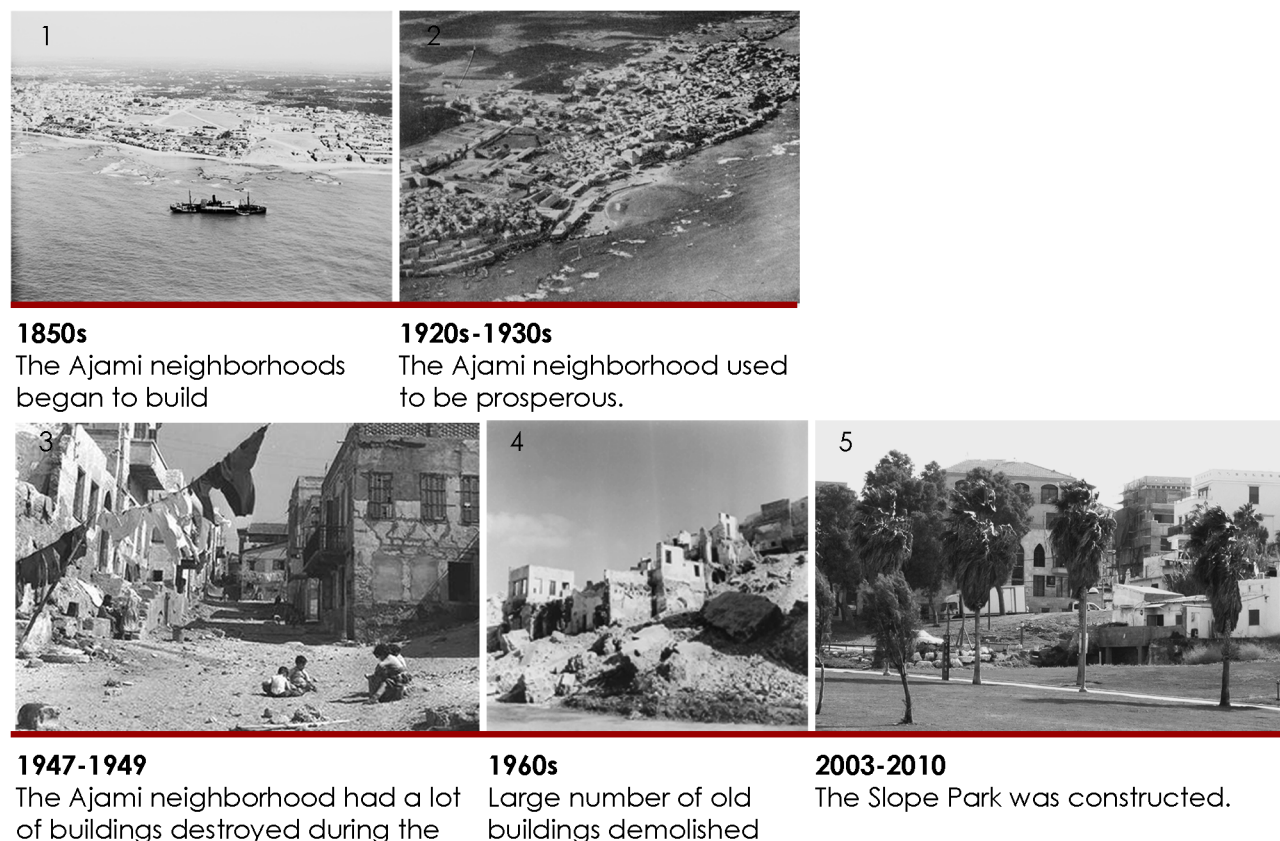


Figure 42. Timeline of Ajami neighborhood, photo1, Matson Collection. (1932). Air views of Palestine. Jaffa, Auji River and Levant Fair. <https://www.loc.gov/pictures/resource/matpc.15887/>; photo2, Royal Air Force.(1923s). Jaffa:The Ajami Quarter in 1923. National Library of Israel; photo3, source:Palestinian Arabs Are Boxed & Neglected In al-'Ajami Neighborhood, 1963(1963). <https://www.palestineremembered.com/Jaffa/Jaffa/Picture2311.jpg>; photo4, Jaffa 1949. <https://www.palestineremembered.com/Jaffa/Jaffa/Picture14616.webp>; photo5, Meishar, N. (2018). The Social Aftermaths of Landscape Architecture: Urban Parks and Green Gentrification. SPOOL, 5(2), 63–76.

4.2 Analysis of neighborhood

4.21 Fabric

Ajami is one of the oldest neighborhoods of Jaffa, developed in the middle of the nineteenth century, and until today it has preserved and continued as a part of the urban fabric, and the neighborhood is predominantly residential. Public spaces, such as parks and squares, are relatively few and concentrated throughout the neighborhood, with the largest public space being the slope park on the west side of the neighborhood, along the coastline, which covers an area of 202,342 square meters.

Throughout the neighborhood, the road and block layout relationship is typical of the square grid type, it has a relatively narrow street width but is divided into main roads and side roads, with the main roads being 7-8 meters wide and the roads being 4-6 meters wide. It is this relatively narrow block width that creates Ajami's unique neighborhood atmosphere. Each road intertwines a residential block, which varies in size and is roughly divided into two categories, the smaller ones with an area of 1,500-5,000 square meters and the larger ones with an area range of 13,000-20,000 square meters.

4.22 Function division

As analyzed in Chapter 3, public space is relatively evenly distributed throughout Jaffa, but a public space that should not be overlooked in the Ajami neighborhood is the slope park, located on the western coastline, which is also the largest public space in the neighborhood.

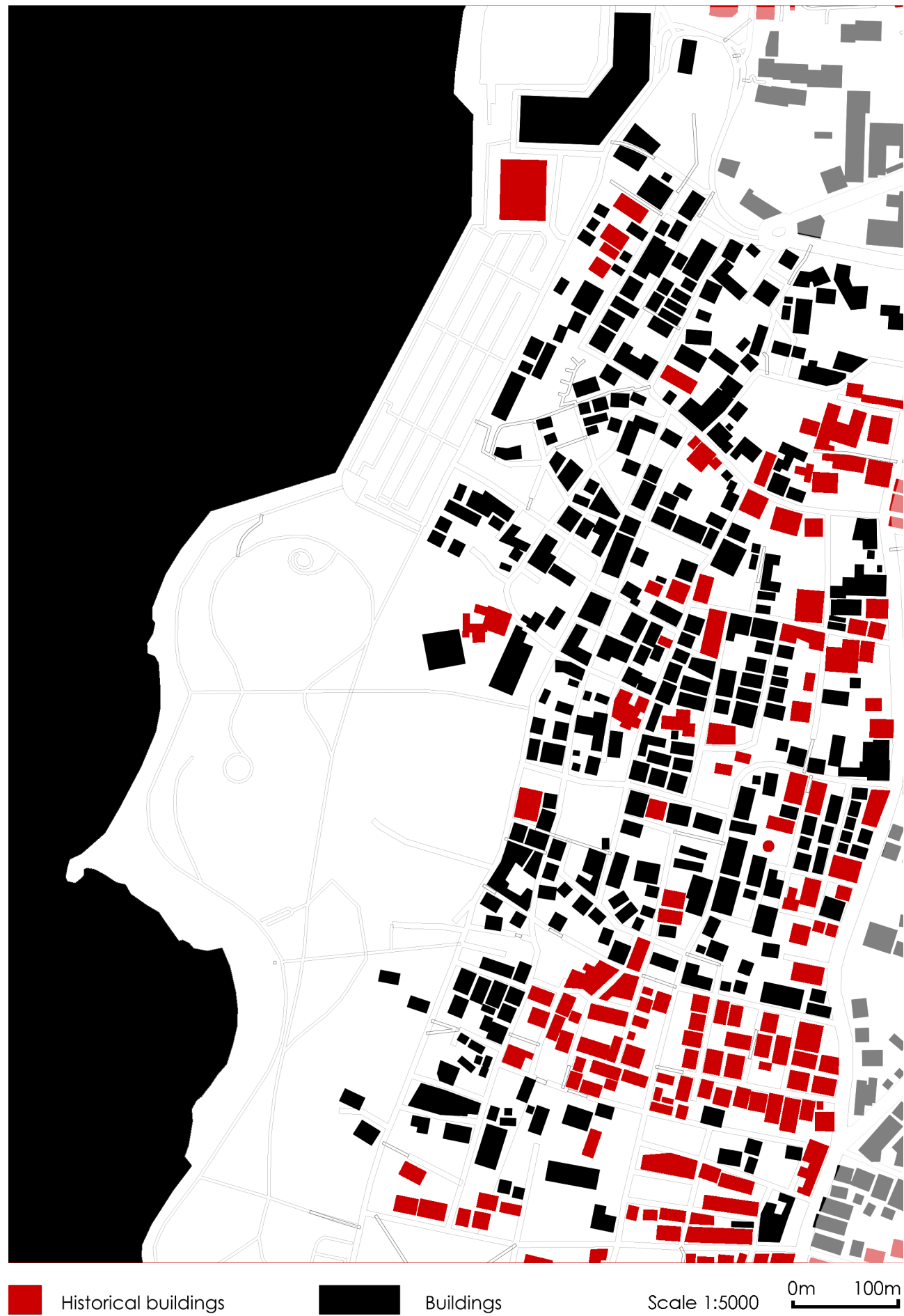
In addition, most of the existing buildings in the Ajami neighborhood are residential, with nearly half of the buildings of historical value retaining many of the characteristics of traditional Arab dwellings, while a small proportion of the buildings are public, including religious buildings such as mosques and churches, as well as public institutions, schools, and other types of buildings.



Road
 Scale 1:5000 0m 100m



Landscape/open space
 Blocks
 Scale 1:5000 0m 100m





 Figure 45. Historical building distribution of Ajami neighborhood.



Figure 46. Building function of Ajami neighborhood .

4.3 Block analysis

The distribution of the buildings in each block is also characteristic, as 70% of the existing buildings in Jaffa were built before 1949, and most of the houses are of a detached type, with some distances between the houses rather than in a row. In terms of the masterplan, most of these houses are arranged linearly along the boundaries of the block, in a regular order and not compactly arranged among each other. Therefore, there are many open spaces between the houses.

Plots in Ajami are usually open on three or even four sides. By paving paths between the plots and keeping courtyards large enough. This feature ensures that there is plenty of air and sunlight in the apartments. (Havilio, 2003).

Some vacant plots, left empty between combinations of houses, form public spaces, some centrally located plots form courtyards, and some plots are spread around the edges or corners of plots to form small parks.

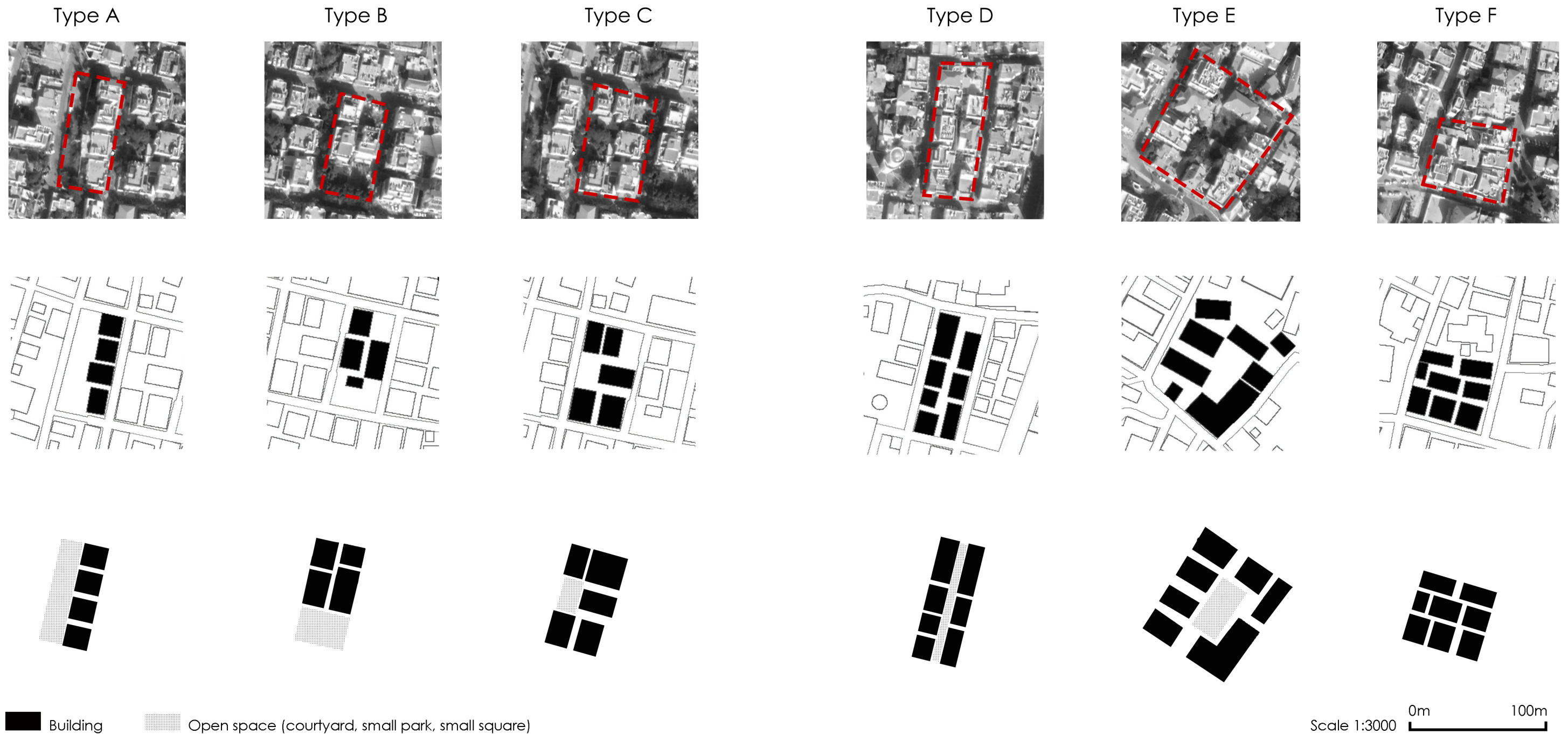


Figure 47. Typologies of blocks in Ajami neighborhood

4.4 Building analysis

Most of the residences in Ajami retain the characteristics of arab traditional houses, both in terms of spatial composition and form, while the public buildings, some of which were newly constructed during the Israeli period, represent the modern side of the neighborhood. These architectural features undoubtedly represent the identity symbols of the neighborhood and carry on the collective memory of the residents of Ajami.

The type of housing in Jaffa is mostly single-family villas, which include both older buildings and newer ones that have been constructed to fit the neighborhood's texture. They are loosely spread out on plots of roughly 100-700 square meters, and most of the single buildings are 3 to 4 stories with regular facades, with the older buildings retaining many of the elements of the traditional Arab house, such as arched windows, arcades, etc.

These houses constructed at the end of the 19th century and throughout the first half of the 20th century were typically made with durable materials and intricate designs. Following the 1948 war, residents fled Jaffa, leaving deserted spacious rooms and courtyards behind. The buildings quickly adapted to the drastic socio-economic changes experienced by Ajami after establishing the state of Israel. The large "palace-houses" were divided among multiple families, and additional structures were added. In Ajami, renovations and modifications were typically done within the high walls, while the facades facing the streets retained much of their original character. Moreover, the neighborhood's layout, mostly arranged in a grid of streets, makes it more conducive to modern infrastructure than other older neighborhoods in Israel. (Havilio, 2003)

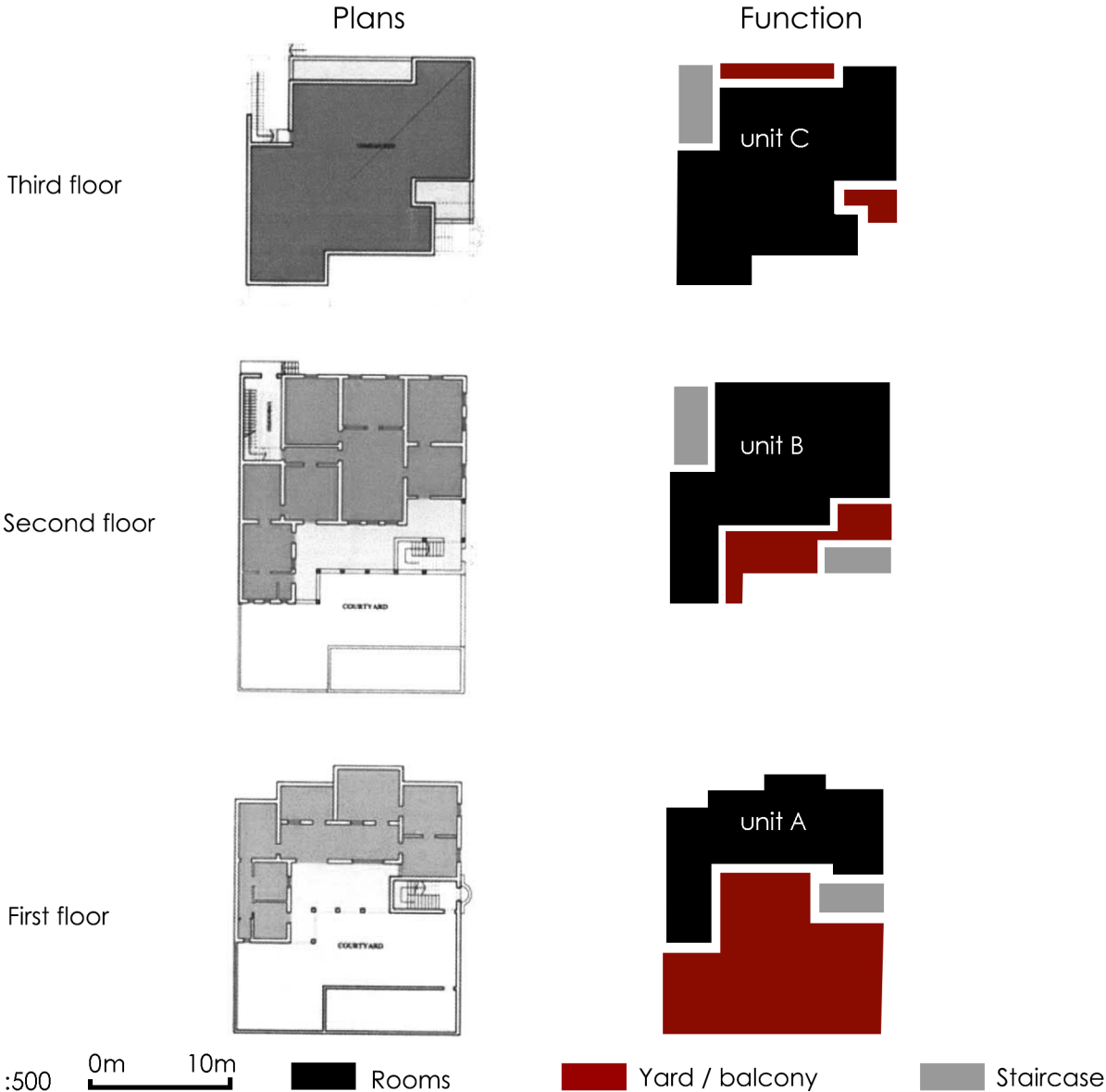
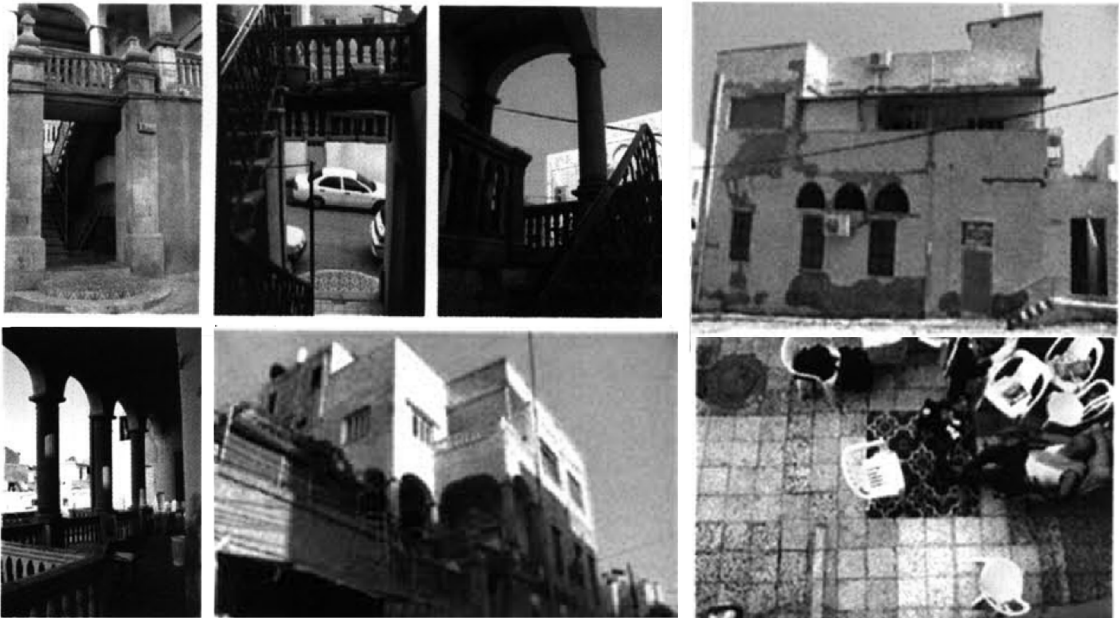
This chapter refers to Havilio's research paper in which four representative old residences in the Ajami neighborhood were selected and analyzed for their floor plans, and functional combinations, in order to extract the characteristics typical of residences in this neighborhood.

First, in terms of architectural appearance, the Ajami residences are generally characterized as small and compact. First of all, they tend to be square in appearance, and these residences are highly privacy-oriented, as far as the four cases studied in this paper are concerned, the street side of the residences is maintained by high courtyard walls, whether each part of the wall is a courtyard or a terrace, and this high wall is a signature element of traditional residences, which on the one hand, makes it possible for the interior spaces and living scenes of the buildings not to be easily spied by pedestrians on the street, and secondly, it facilitates the maintenance of the street

façade, and on the other hand, it facilitates the maintenance of the interior spaces and living scenes of the buildings. On the other hand, it is conducive to maintaining the neatness of the façade along the street. Secondly, in terms of façade elements, these traditional houses retain some typical Arab elements, such as the original small windows along the street façade in case 1, the flame arch at the population in case 2, and the continuous arcade design in cases 3 and 4, which undoubtedly convey the history and identity of these houses.

In addition, in terms of spatial combination, firstly, since a house, there is a situation of being shared by several families, the original space of the house is divided into several apartments, and there are roughly three kinds of such divisions, the horizontal type, in which the space on the same floor is divided into several. Vertical, where the same floor is divided into multiple apartments, and Mixed, where the space is divided in both horizontal and vertical ways, which can often accommodate more households, e.g., case 2. Based on the premise of multi-family mixing, the design of the entrances and flow of these houses are very distinctive, with a large villa often having multiple entrances, giving different households access to their own space, e.g., case 1 and case 3. case 1 and case 3, for example, have two separate entrances along the street and do not interfere with each other, which is effective in meeting the need for privacy between families. The second is that these residences have a unique insistence on recreational spaces, and even though the size of each home is not large, almost all of them have their own recreational spaces, such as courtyards, balconies, and even verandas. Moreover, these spaces are often not shared with other households. For example, in case 1, the courtyard on the first floor serves only the residents on the first floor, while the second and third floors have their own balconies. This characteristic can also be derived from the proportions of the interior and exterior of the house. All the houses that have been examined consist of a generous area of exterior and in between spaces. In the house in the, Dolphin street 43% of the floor area is exterior (or in-between). In Reuveni and Ben-Adaya it is 33% and in the Kabarnit it is only 23%. If one considers the flat roof areas as well, the percentage of exterior area to floor area increases: 63% of outside space in the Dolphin 46% in Reuveni and Ben-Adaya and 33% in Kabarnit. In the case of the Kabarnit house, most of the exterior is only used by one family, but if each unit had a small exterior space and the courtyard was a bit smaller, but especially if the roof was also used as an exterior space, the proportions of exterior and interior of 33% could be sufficient to maintain their qualities for each of the units. (Havilio, 2003)。

CASE1: Reuveni 13, Ajami



CASE 2: Ben-Adaya 21, Ajami



Figure 48. Case 1, Traditional housing of Ajami neighborhood. Photos and plans by Noa, H. (2003). Ajami : Spaces between the Street and the Privacy of Home. Massachusetts Institute of Technology

Figure 49. Case 2, Traditional housing of ajami neighborhood. Photos and plans by Noa, H. (2003). Ajami : Spaces between the Street and the Privacy of Home. Massachusetts Institute of Technology

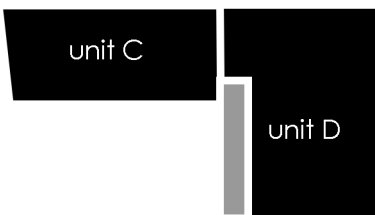
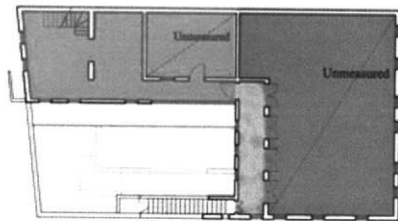
CASE 3: kabarnit 20, Ajami.



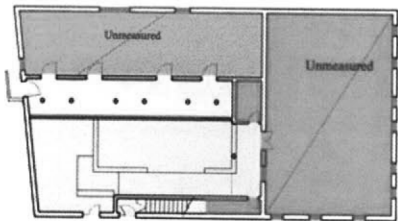
Plans

Function

Second floor



First floor



Scale 1:500 0m 10m 

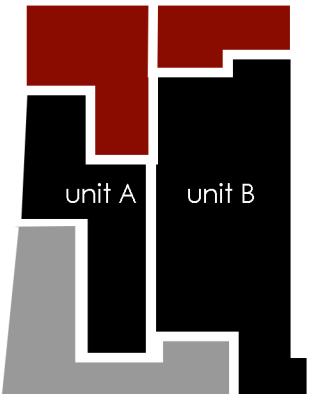
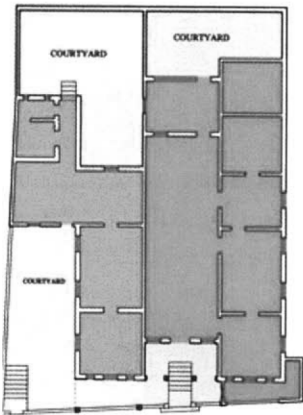
CASE 4: Dolphin 19, Ajami



Plans

Function

First floor



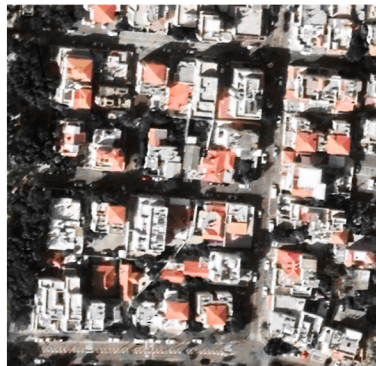
Scale 1:500 0m 10m 

74 *Figure 50. Case 3, Traditional housing of ajami neighborhood. Photos and plans by Noa, H. (2003). Ajami : Spaces between the Street and the Privacy of Home. Massachusetts Institute of Technology*

Figure 51. Case 4, Traditional housing of ajami neighborhood. Photos and plans by Noa, H. (2003). Ajami : Spaces between the Street and the Privacy of Home. Massachusetts Institute of Technology

As far as the facade is concerned, traditional architecture retains many of the features of Arab architecture, either echoing and complementing the architectural space or appearing as a decorative element. This thesis collects three common architectural elements, namely the sloping roof, the arch, and the courtyard wall. They are all echoed with the needs of the users and the interior space. The first is the sloping roof, which is a prominent marker of the Ajami neighborhood through the study of its maps and landscapes; they are covered with red tiles that complement the local urban landscape. The second is the obvious arched elements, which are a distinctive feature

Red sloping roof

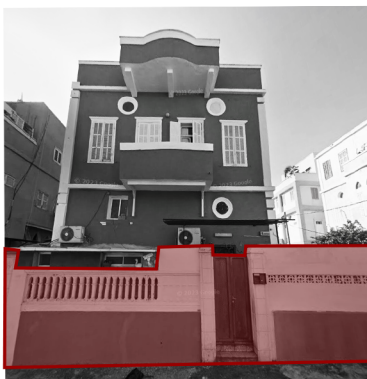


of Arab architecture, arches are divided into many types including semi-circular arches, flaming arches, etc., and are closely integrated with the space in the form of an arcade or with any open space such as a balcony or terrace, which is a form that has value in terms of use. Lastly, the courtyard wall, from a spatial point of view, the spatial design of the traditional house, first of all, focuses on privacy, in addition to a high proportion of open space, so that the courtyard wall becomes a must-have element of most buildings, and also becomes part of the façade.

Arch

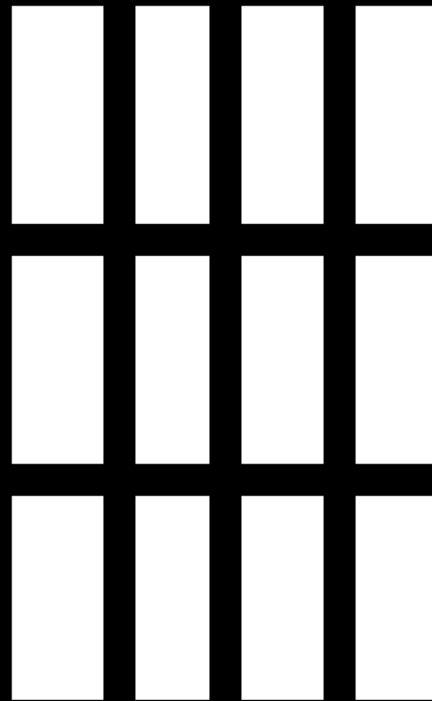
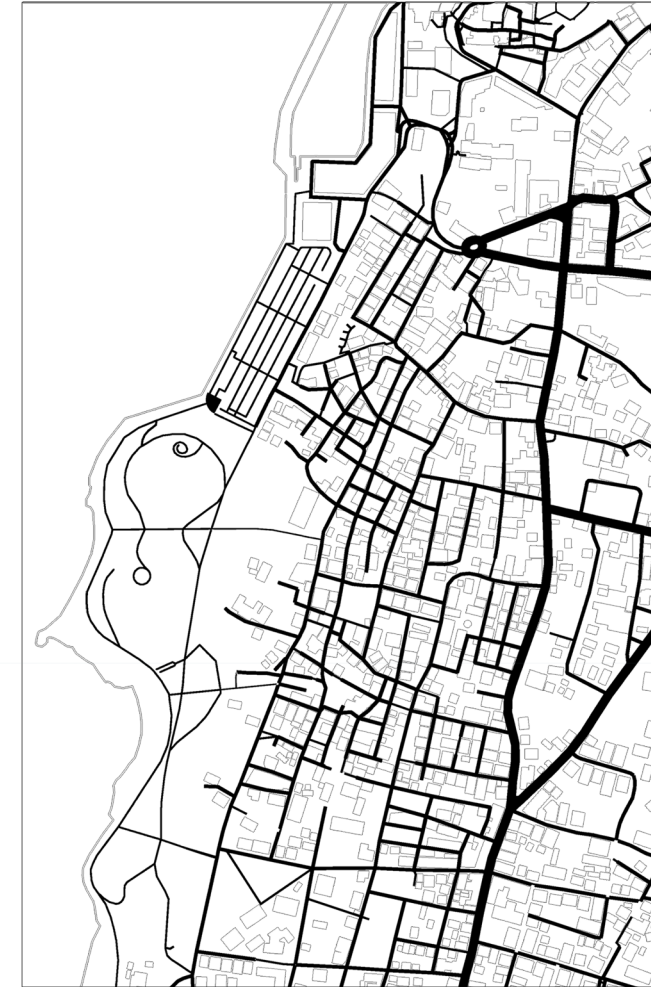


Courtyard wall



Chapter 5: Project

The experimental project is in line with the topic identity of this thesis and responds by design to the issues discussed in chapter two, housing shortage and identity transformation.



FABRIC



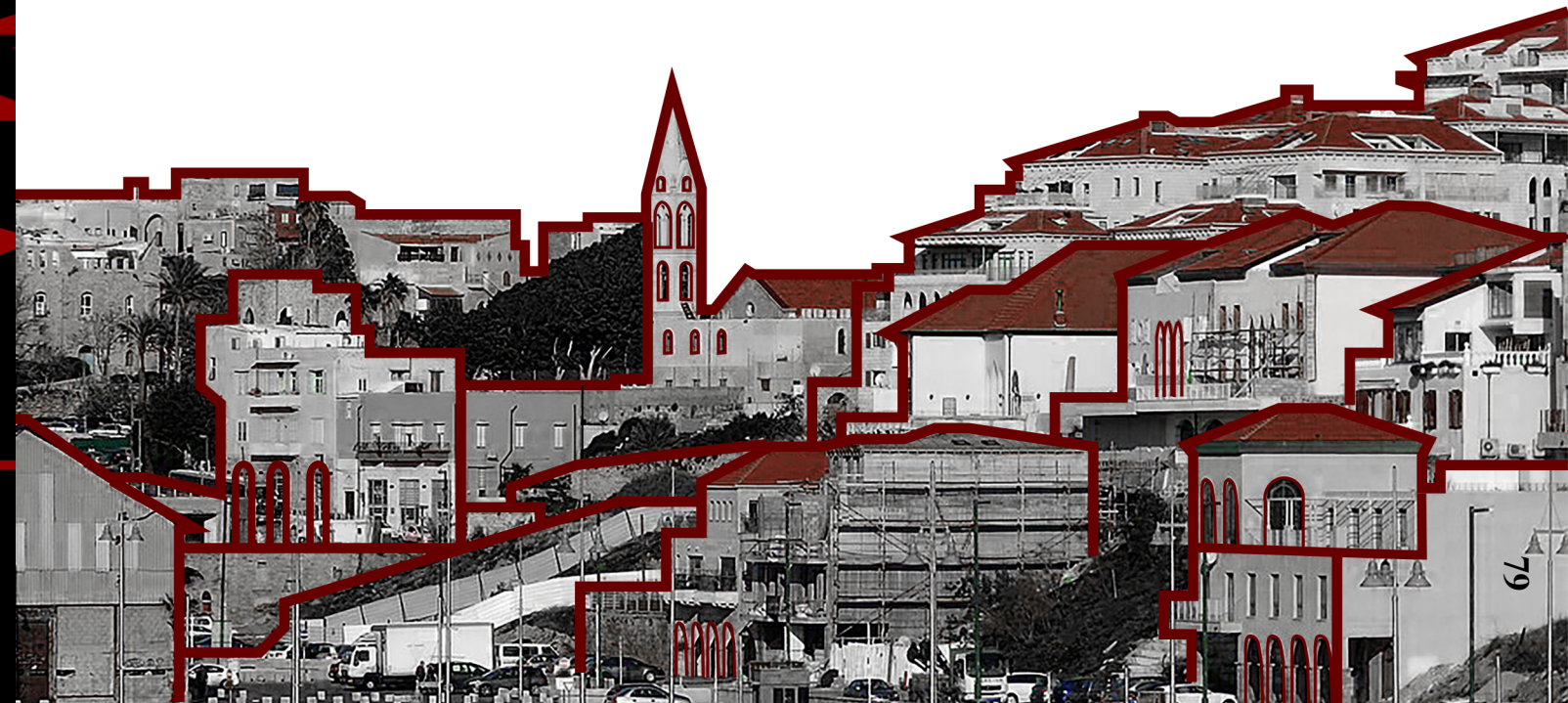
Architectural elements

Red sloping roof

Courtyard wall

Arch

Figure 53. Concept of project



5.1 Site analysis

The site is located in the west of the Ajami neighborhood, with the Jaffa Slope Park to the west of the site, the old residential area of Ajami to the east of the site, and the north side of the site leading in the direction of the old town of Jaffa, which is also the center of tourism in Jaffa. The site area is about 20,084 square meters, and there is a height difference between the western and eastern sides of the site, which is about 12 meters. There is an access road to the park and the beach on the west and north sides.



Figure 54.Site accessibility analysis

In terms of site conditions, firstly, the site has good views towards the park and the Mediterranean Sea, and northwards towards the old town of Jaffa. In addition, the site has good accessibility as it is situated next to the main road, Kedem street, and there are two roads to the east and west that lead directly to Yefet street.



Figure 55.Surrounding environment Analysis

5.2 Design strategy

Based on the analyses in the previous three chapters, the main aim of the project is to build a mixed community in a context of conformity, and thus the functions and design concepts of this neighborhood come into focus. Firstly the function of the neighborhood, apart from adding new housing, it cannot be ignored that Jaffa is still a tourist city and the good location of the site makes it possible to introduce a part of commercial functions.

The first issue is to locate the users of this block, which are Aborigines, newcomers, and tourists, for these three types of users a needs description was made and the needs

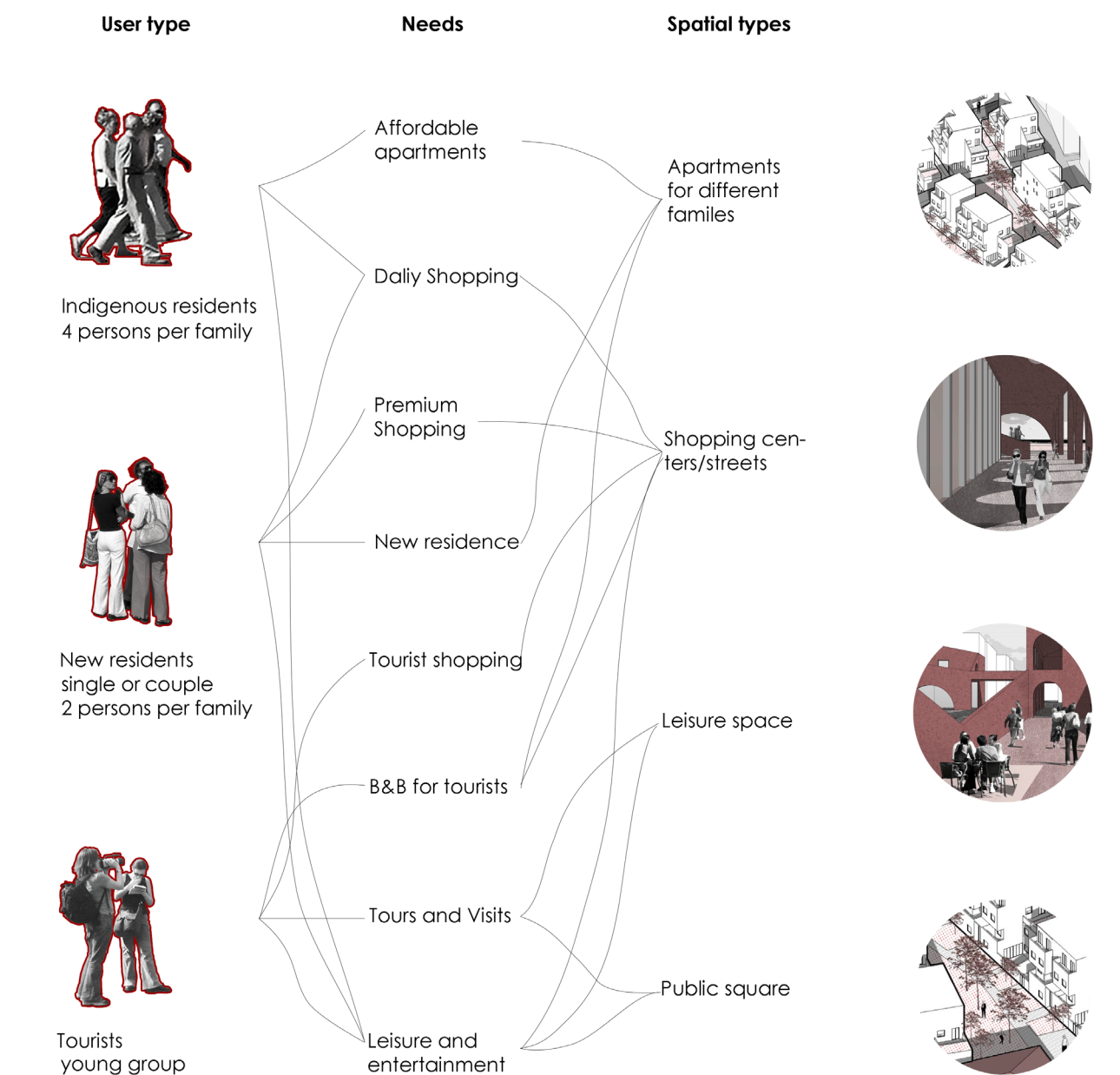


Figure 56. User needs and project functions.

were classified into residential needs, shopping needs, and recreational needs, and these needs were refined, as detailed in the needs analysis diagram.

Another issue is the elevation difference of the site, the whole Ajami area is mostly hilly, so there are often elevation differences within and between plots, and because of this, a unique neighborhood landscape is formed, with a combination of building clusters and groups of buildings that resemble small hills. In response to this topography, the site has been terraced, with flat areas of varying heights connected by gently sloping roads to ensure accessibility to all areas. In addition, this treatment reduces the sight lines between the buildings.

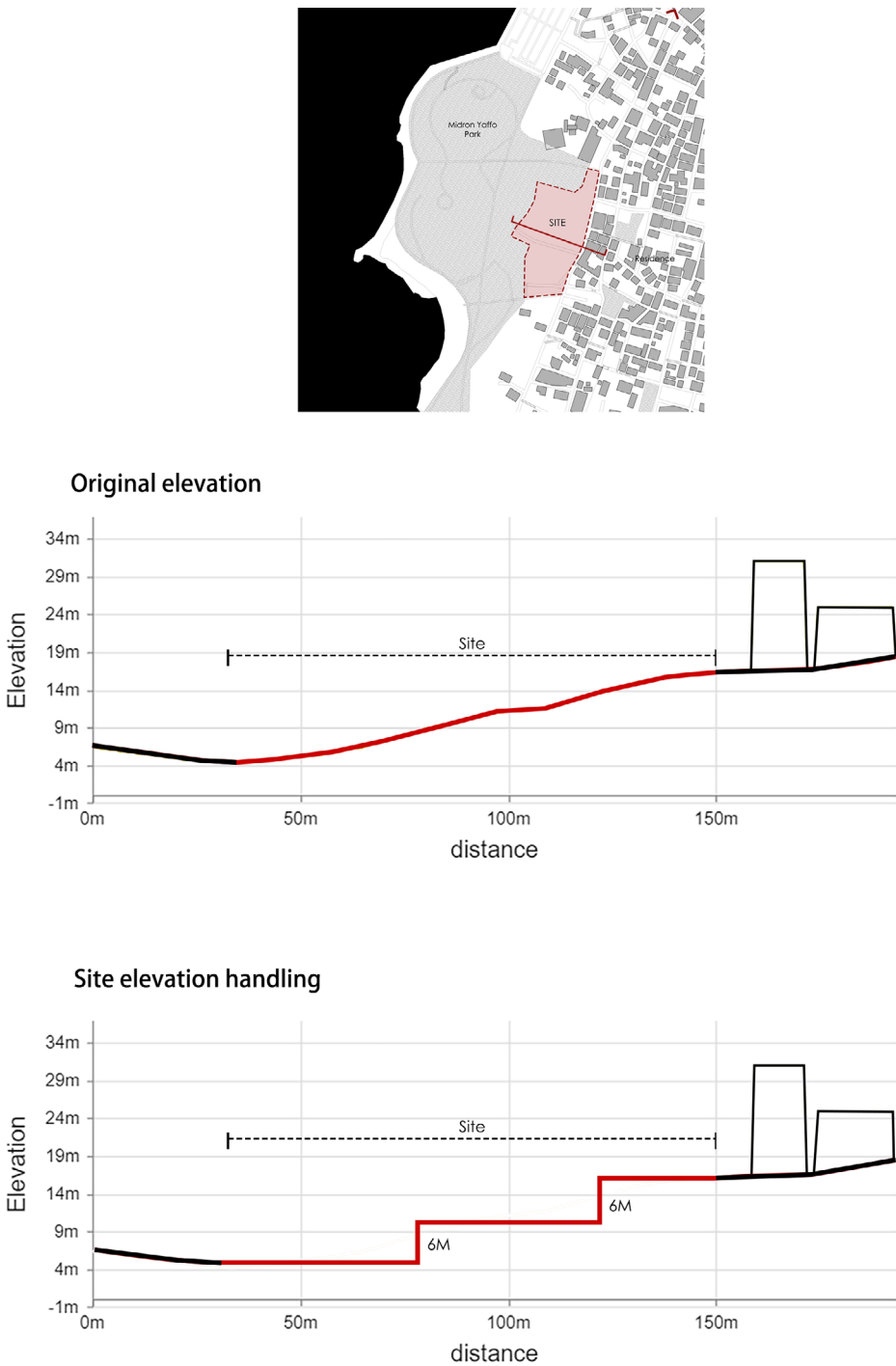
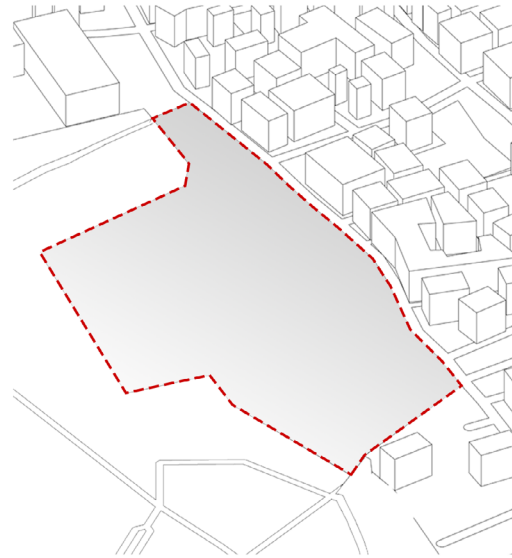


Figure 57. Site elevation analysis

5.3 Project report

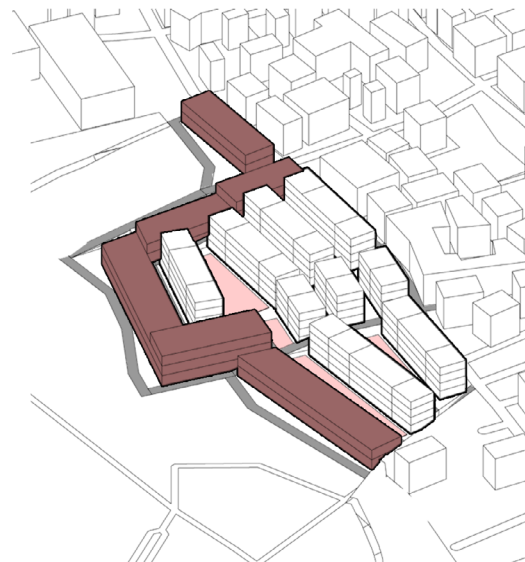
The project divides the function into two zones, with a new public complex constructed along the western and eastern boundaries of the site, and residential areas in the remainder. The site has several roads connecting the two zones.



Step1: The east and west sides of the site have a height difference, with the eastern side at a higher elevation and the western side at a lower elevation.



Step2: The site is divided into plots of varying elevations, connected by sloped roads.



Urban complex Social housing

Step3: The mixed-use complex is placed on lower-elevation plots, with apartments on higher-elevation plots for better views, while also preserving public green spaces.



Step4: The design respects traditional architectural spatial features, focusing on privacy and relaxation spaces, and incorporates traditional architectural elements.

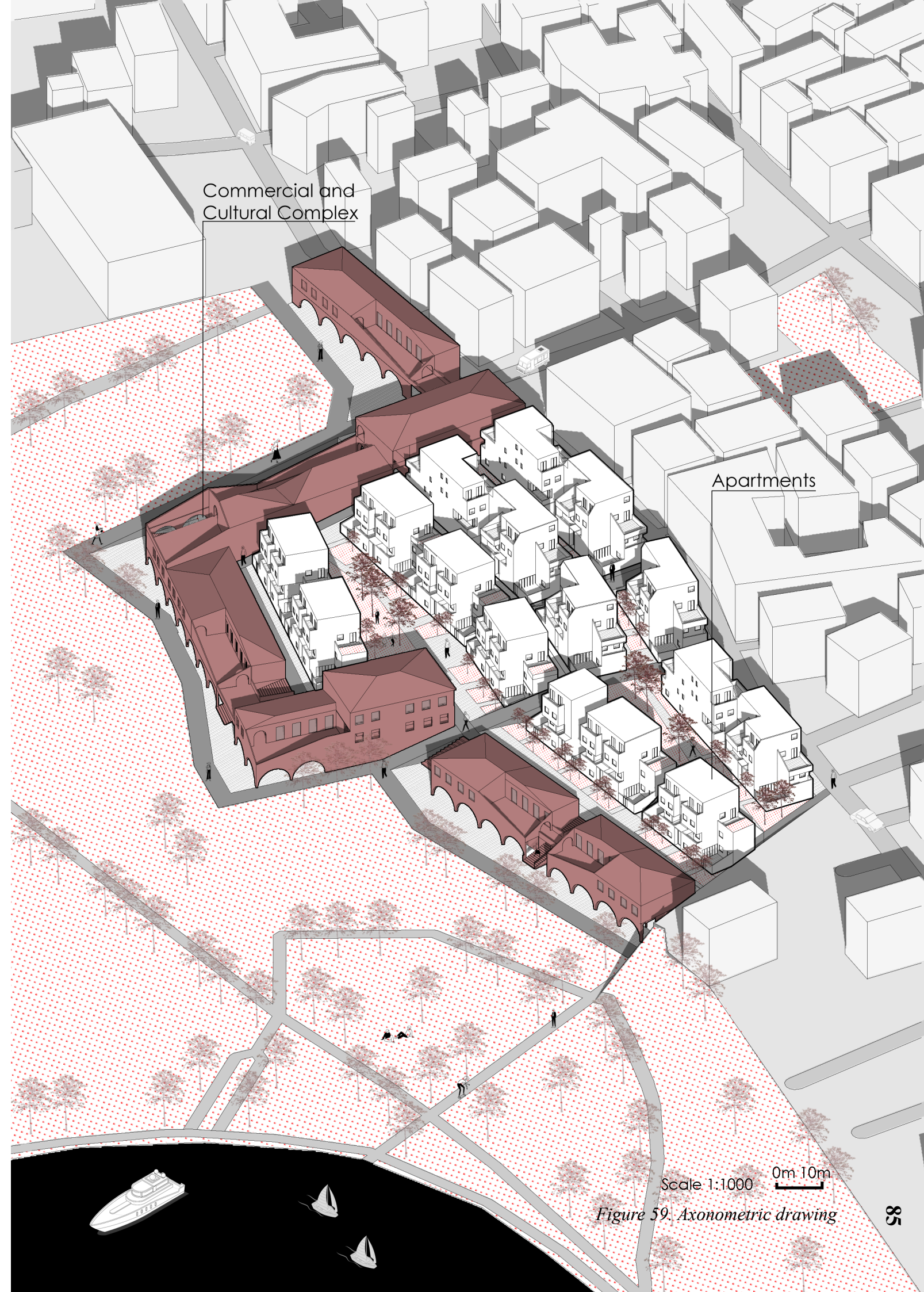


Figure 59. Axonometric drawing

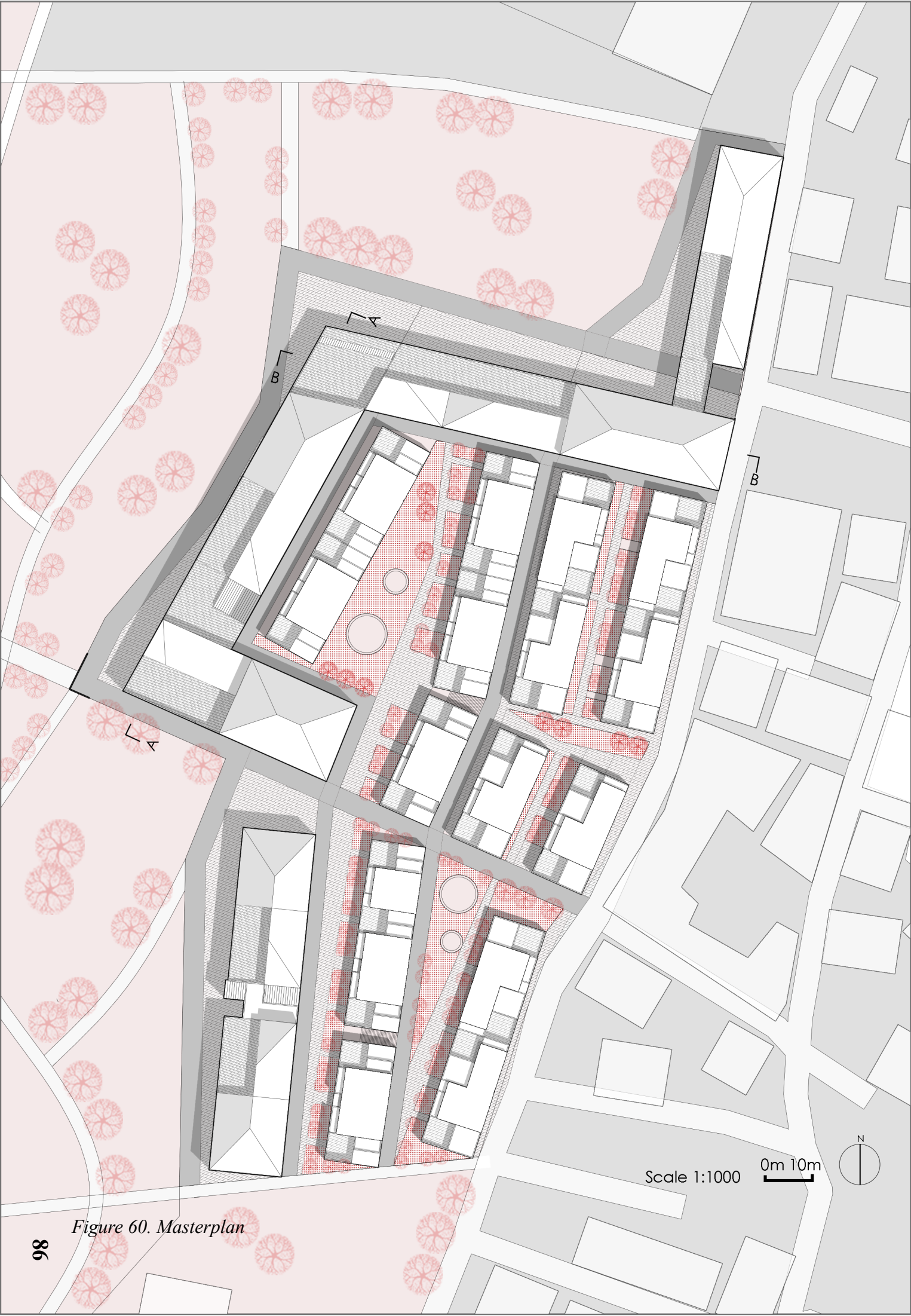


Figure 60. Masterplan

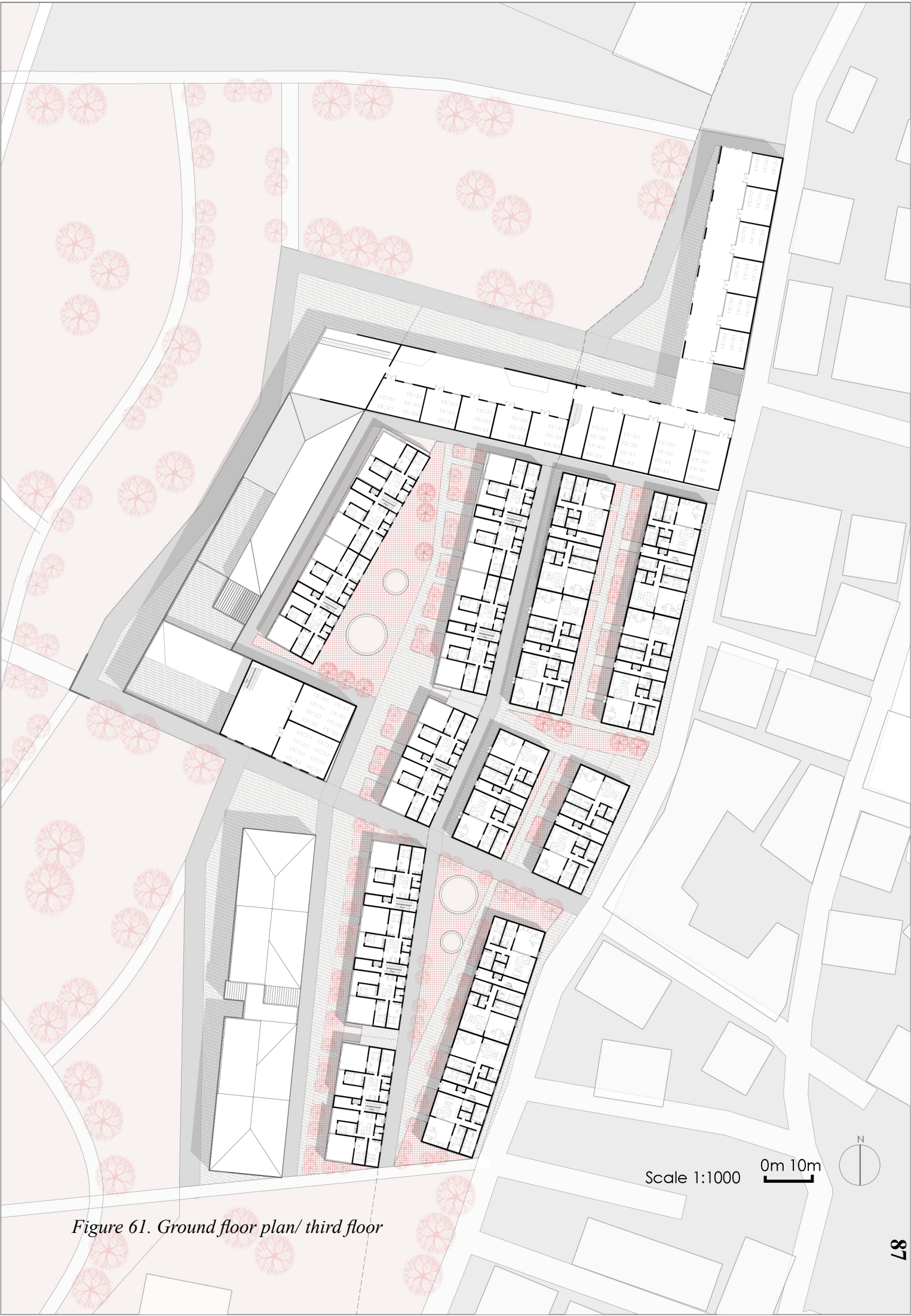


Figure 61. Ground floor plan/ third floor

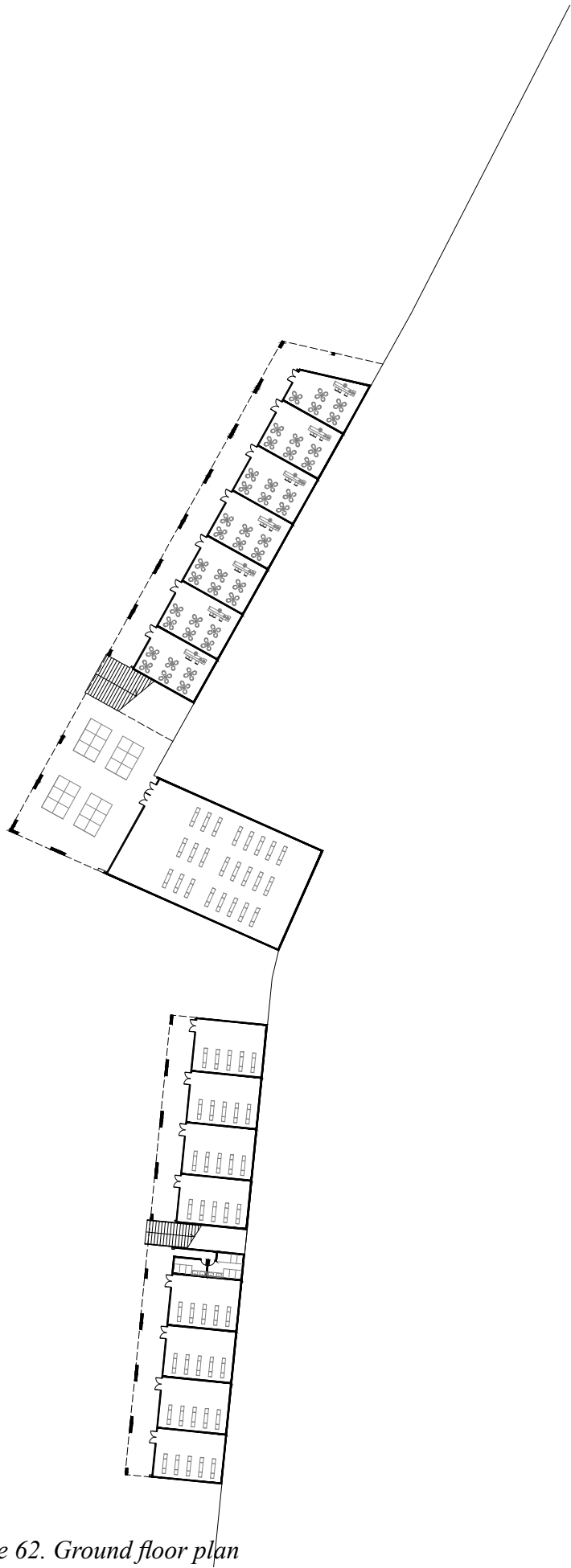


Figure 62. Ground floor plan

Scale 1:1000

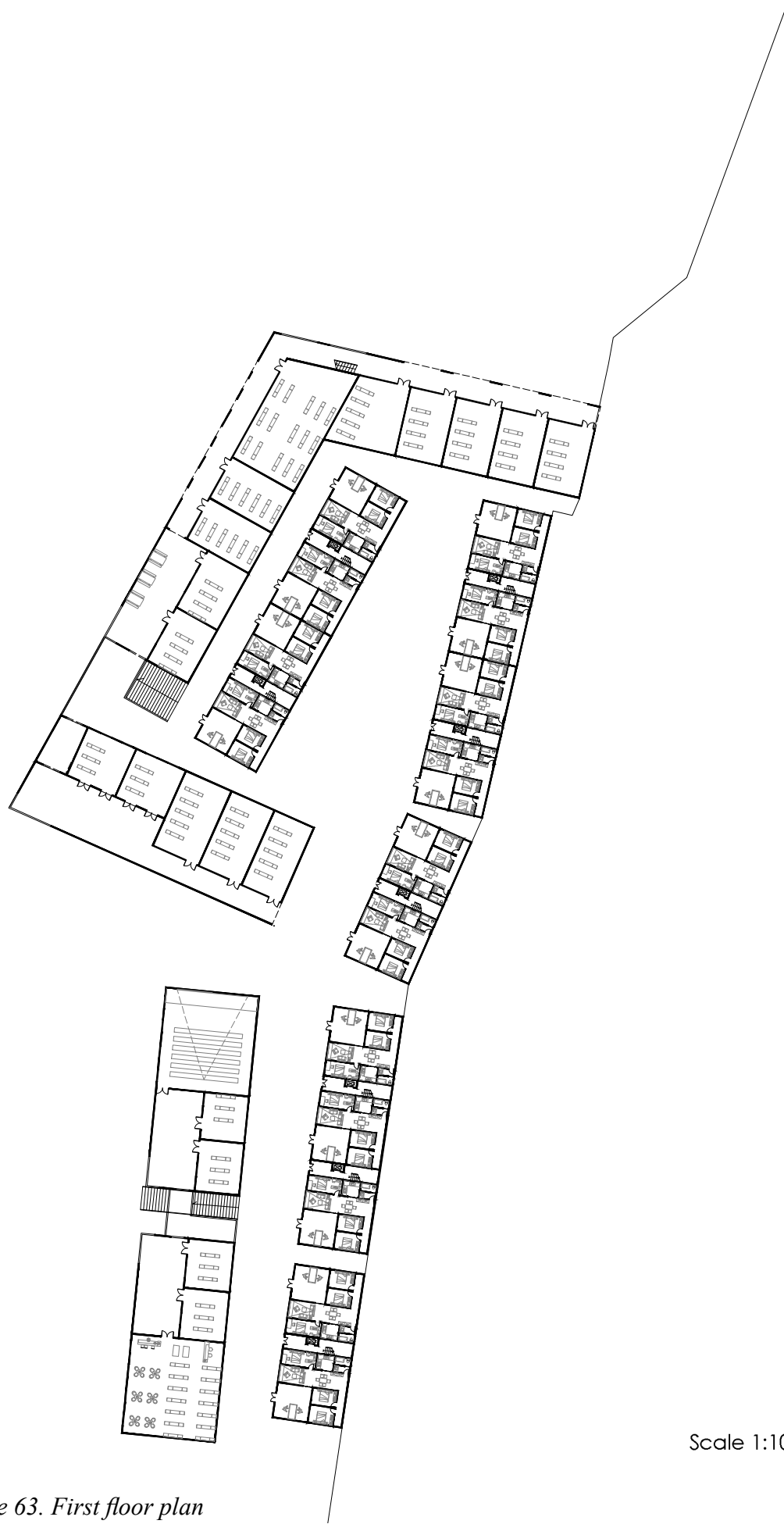
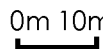
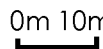


Figure 63. First floor plan

Scale 1:1000



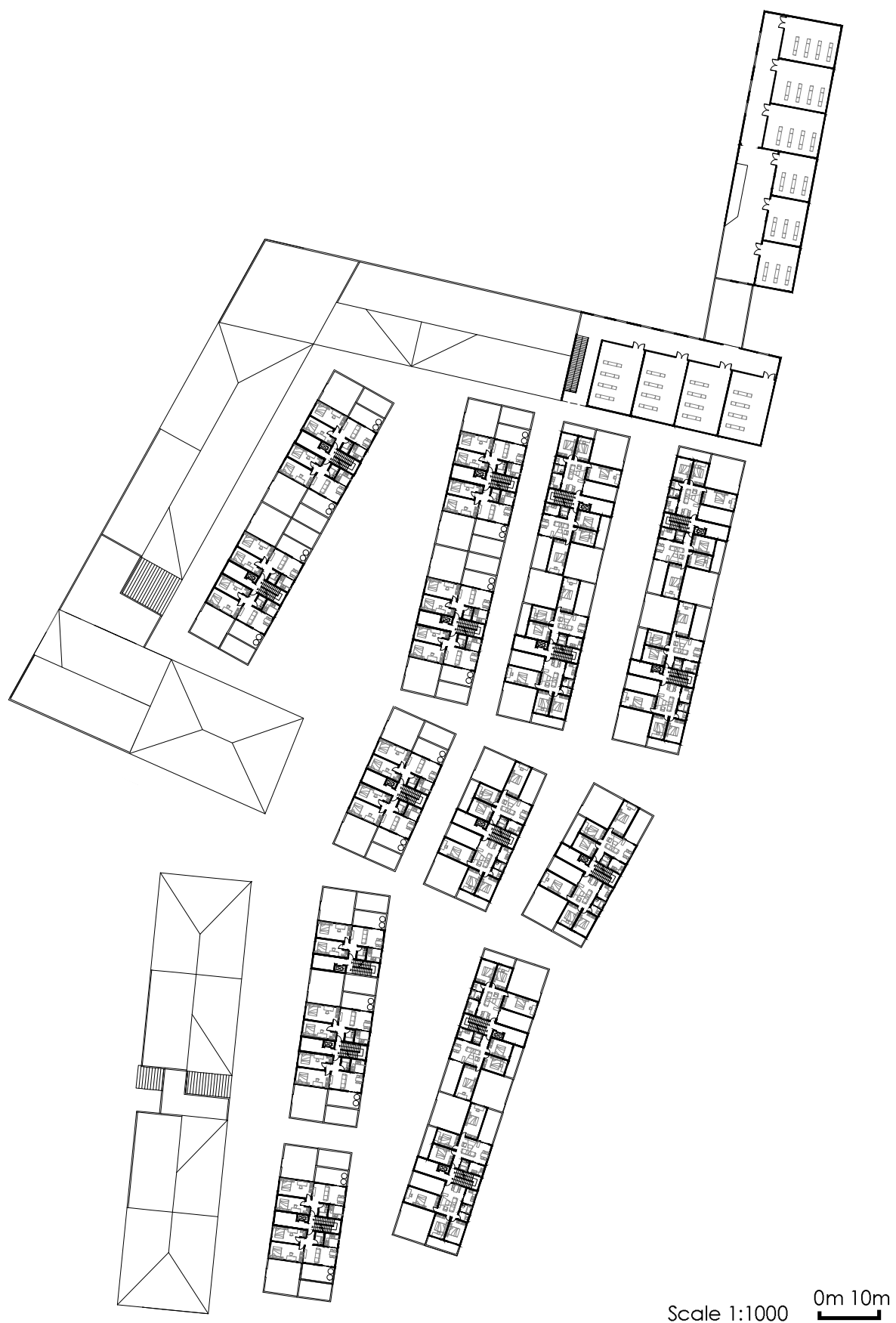


Figure 64. Forth floor plan

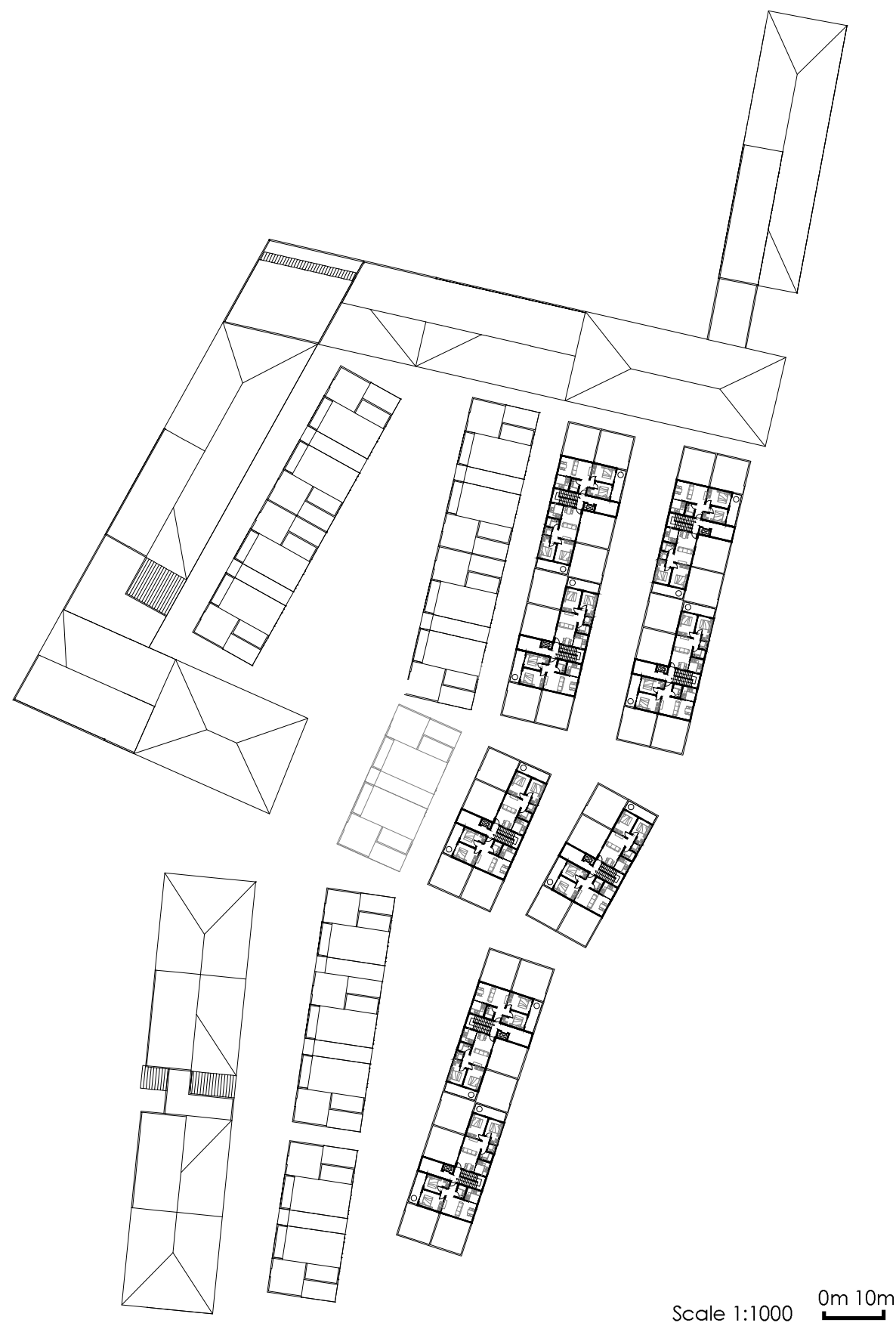
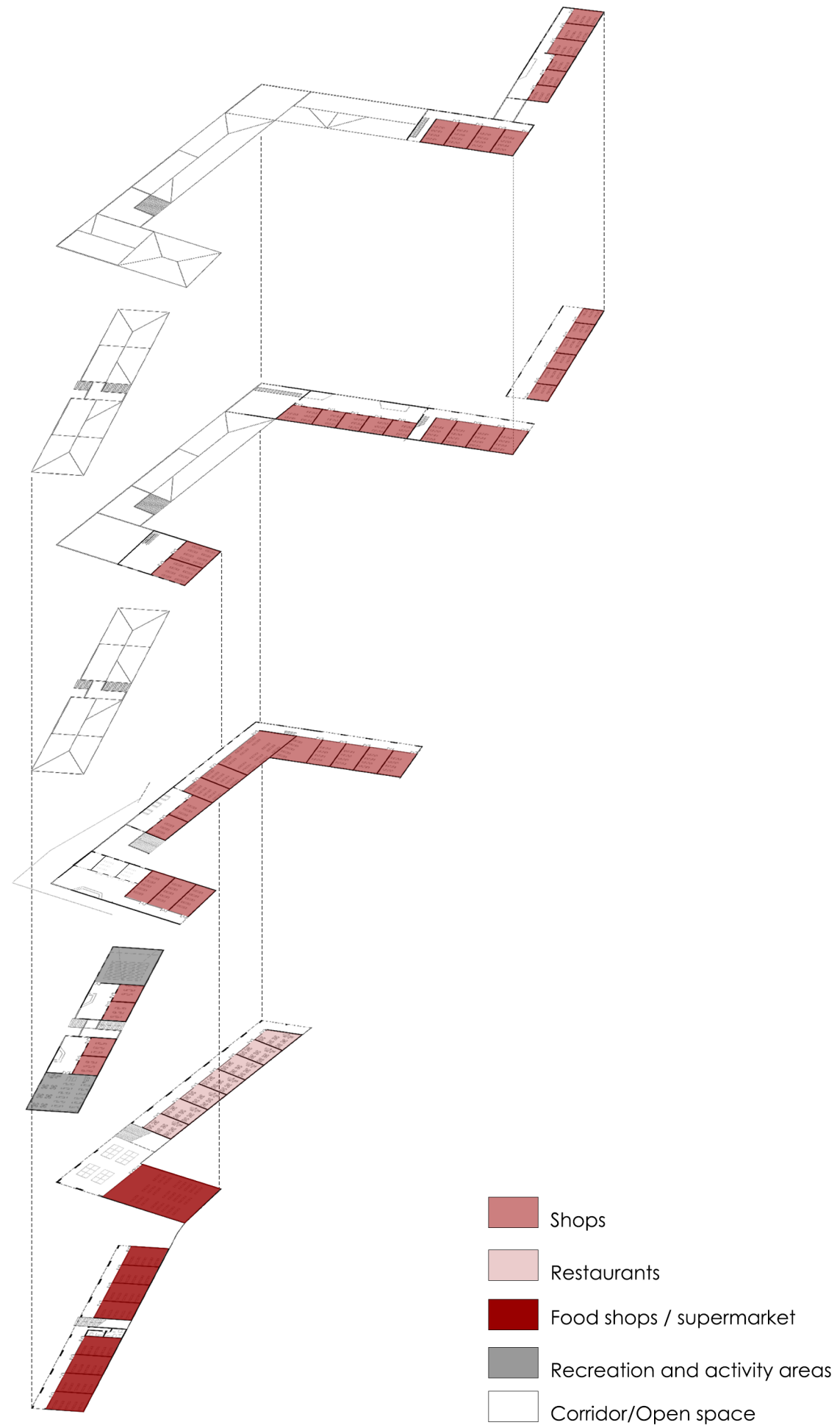
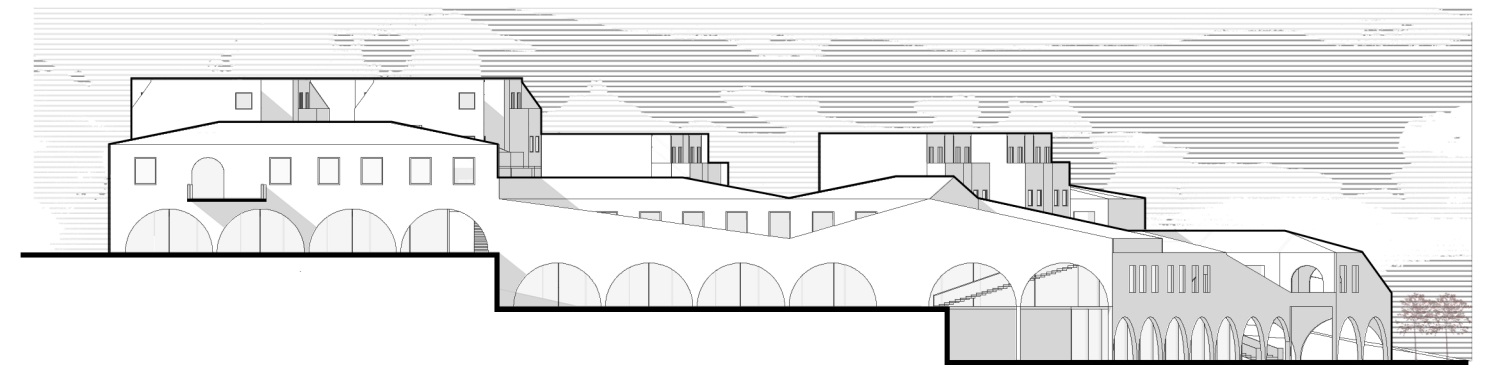


Figure 65. Fifth floor plan

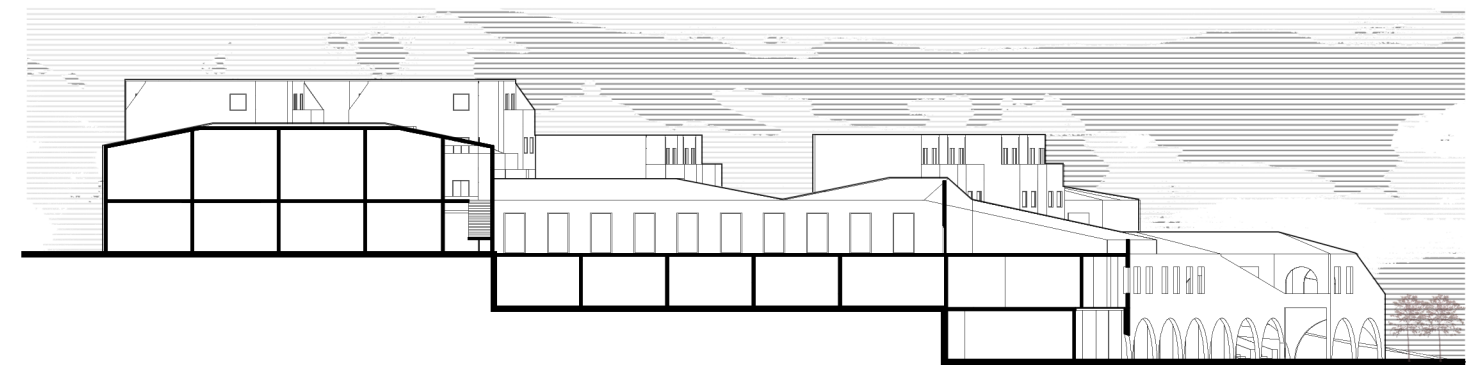


92 *Figure 66. Function analysis of project*



North elevation
Scale 1:700 0m 10m

Figure 63. North elevation



section B-B
Scale 1:700 0m 10m

Figure 67. Section B-B



Figure 68. West elevation

West elevation

Scale 1:700 0m 10m



Figure 69. Section A-A

section A-A

Scale 1:700 0m 10m

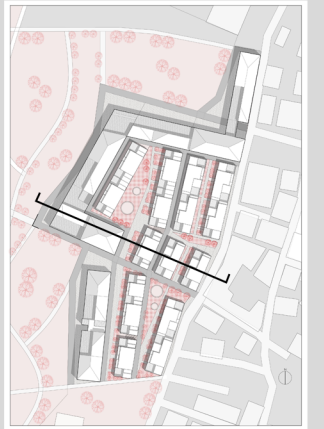


Figure 70. Section perspective



Figure 71. Perspective view 1

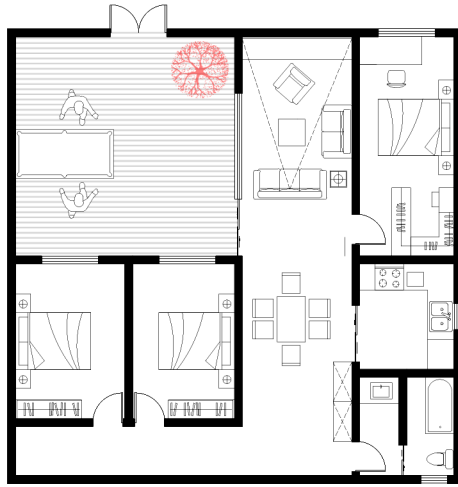


Figure 72. Perspective view 2



Figure 73. Perspective view 3

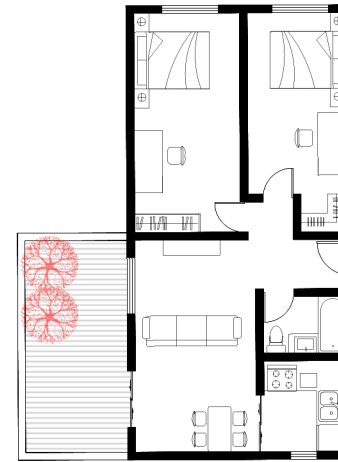
Unit A: 100 m²



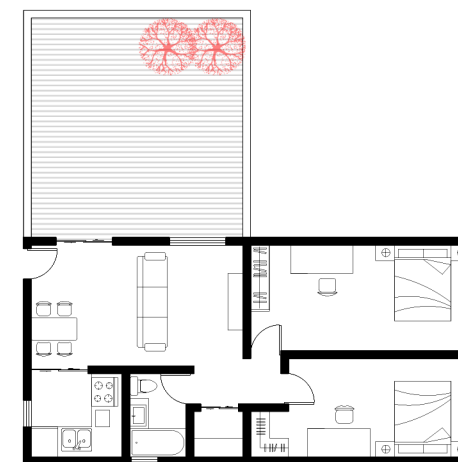
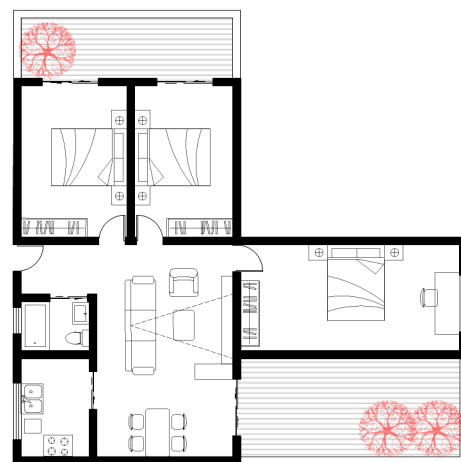
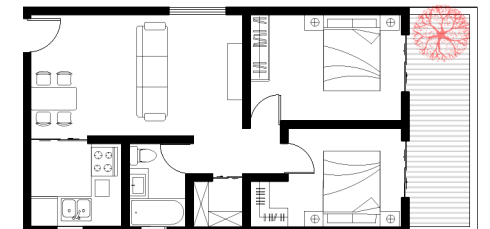
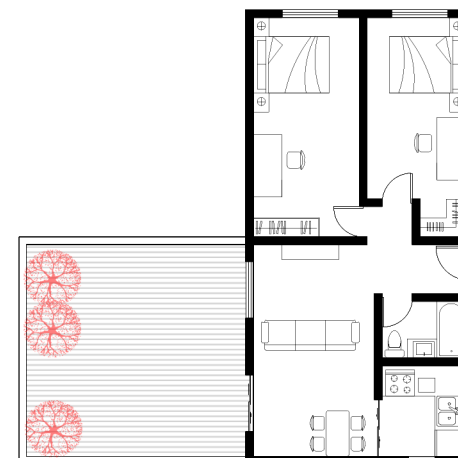
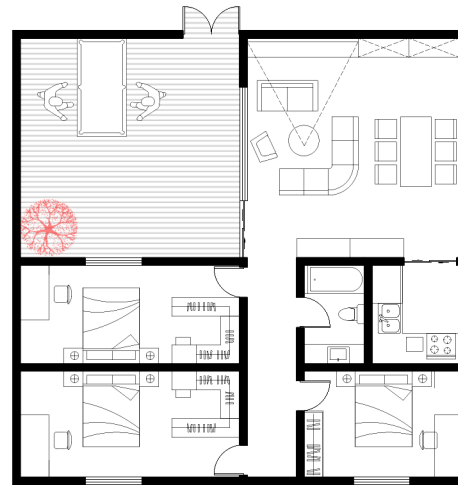
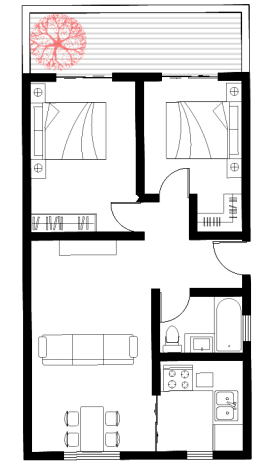
Unit B: 80 m²



Unit C: 60 m²

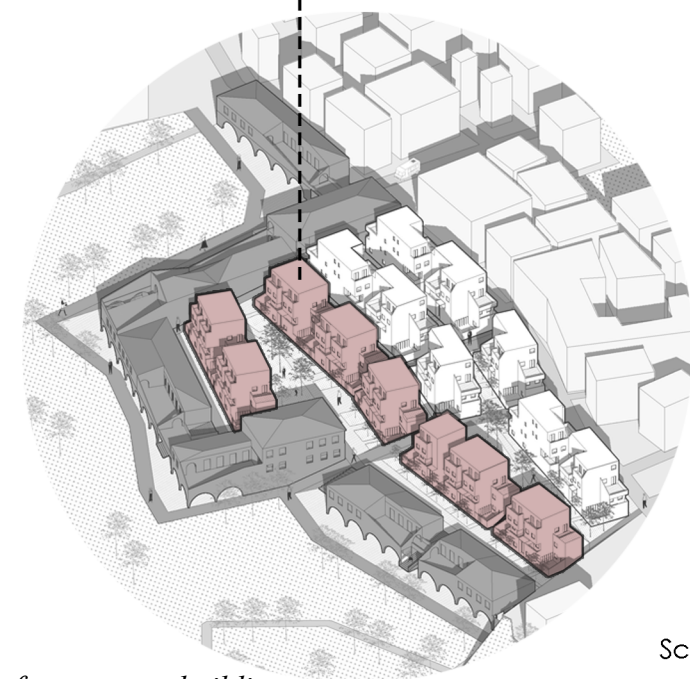
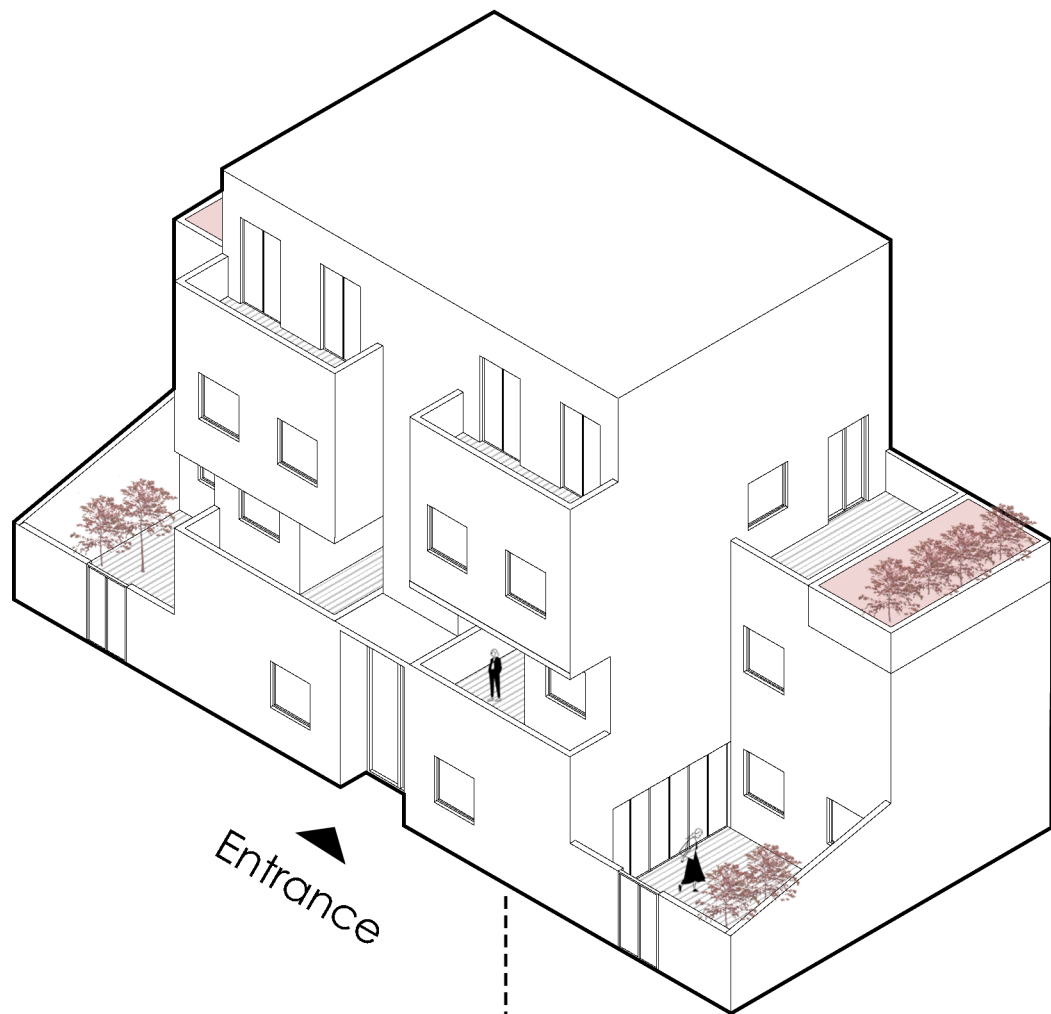


Unit D: 50 m²

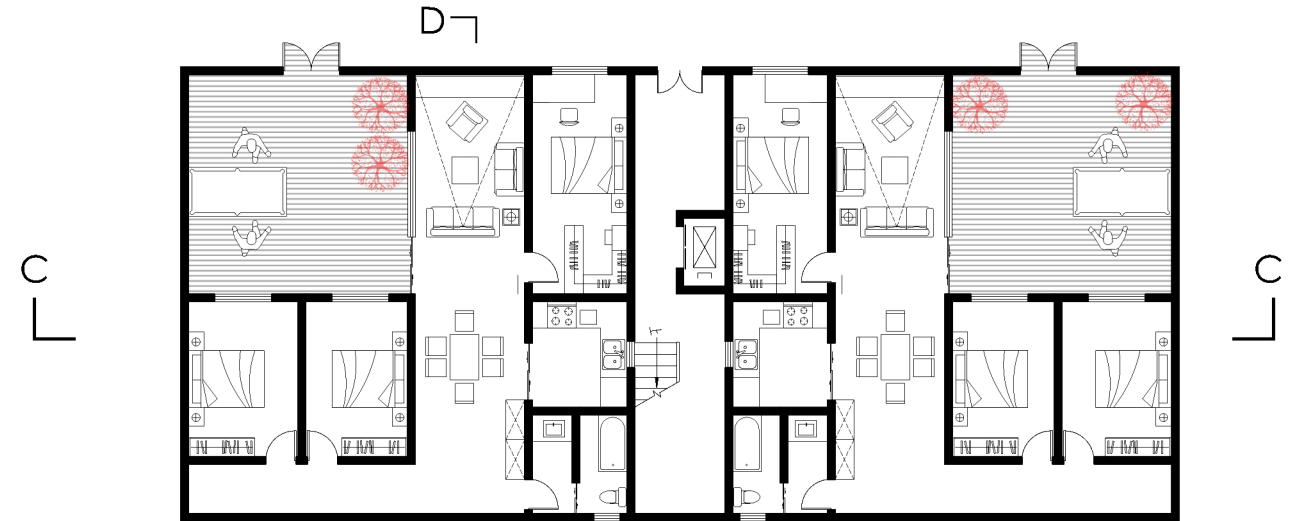


Scale 1:200 0m 5m

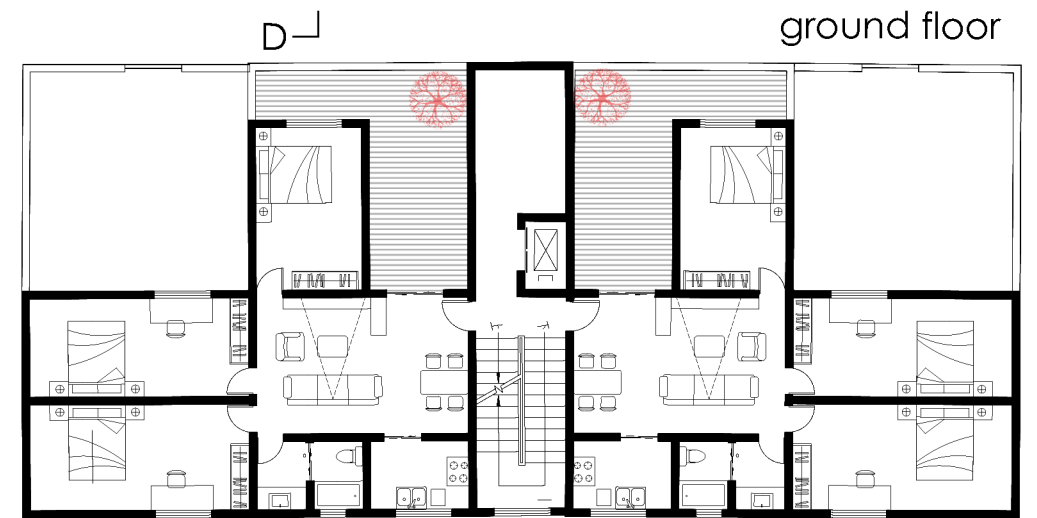
Apartment 1



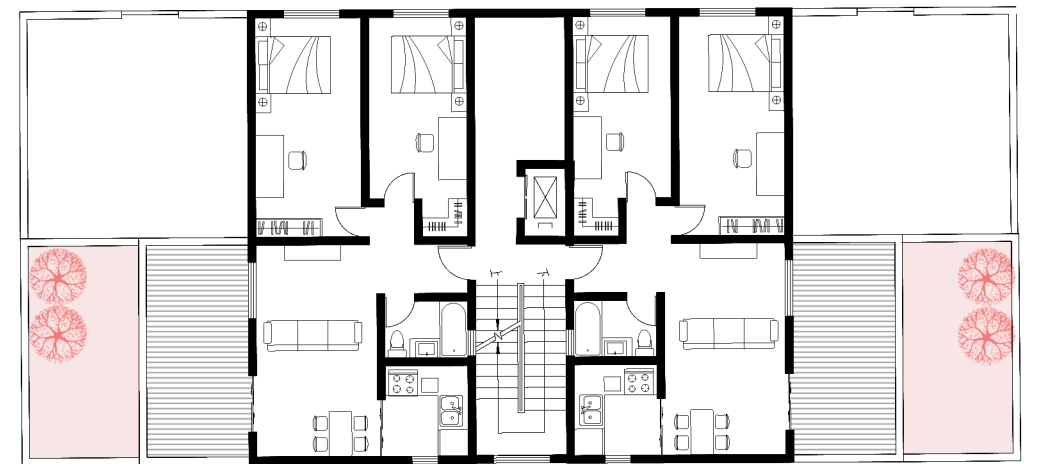
Scale 1:200 0m 5m



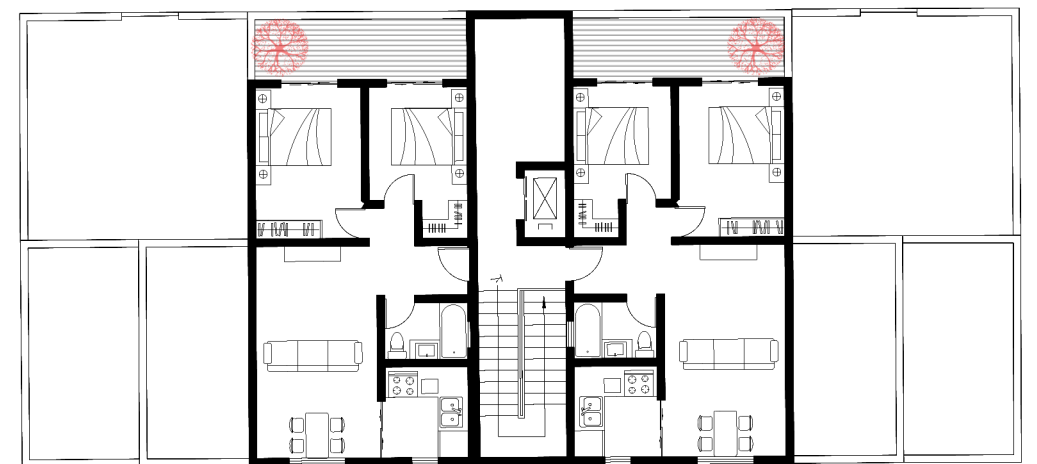
ground floor



First floor

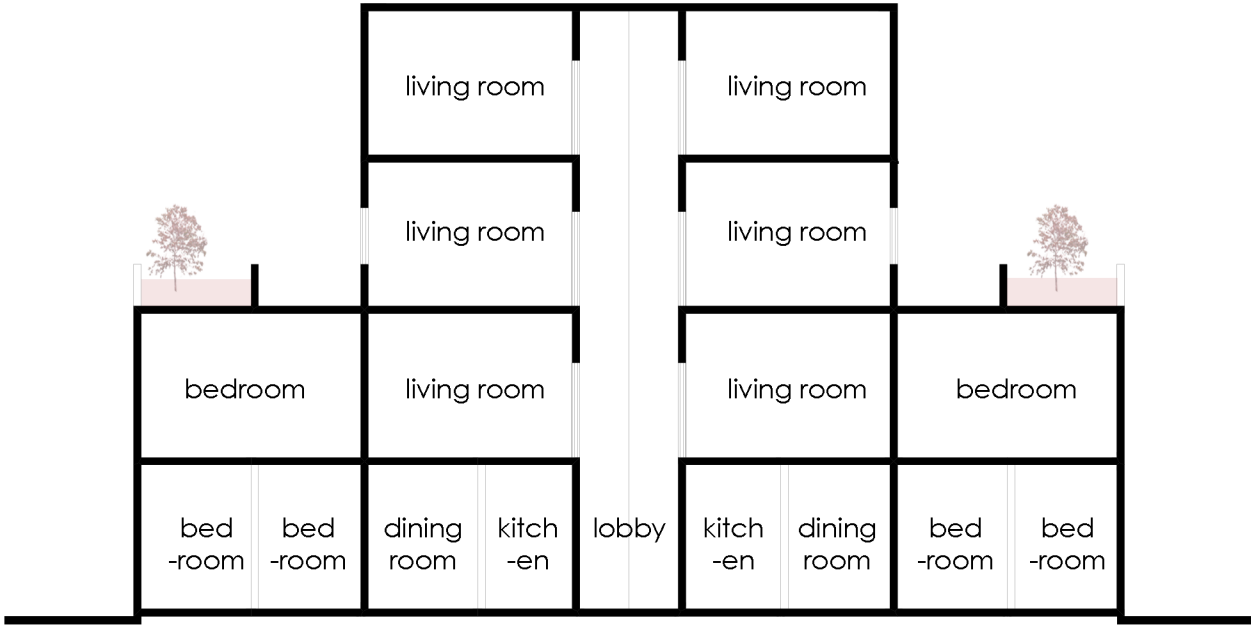


second floor



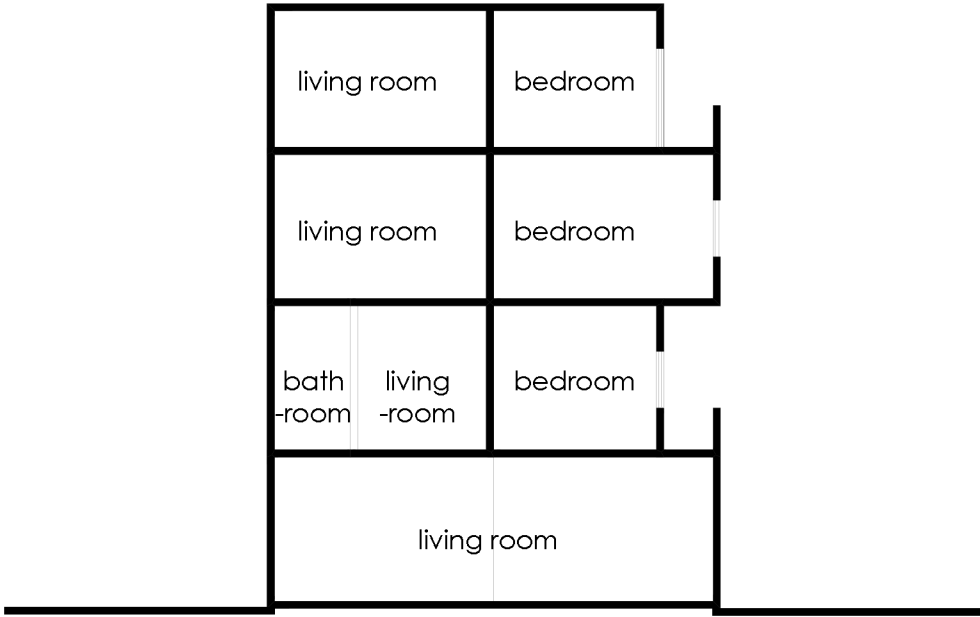
Third floor

Apartment 1



C-C Section

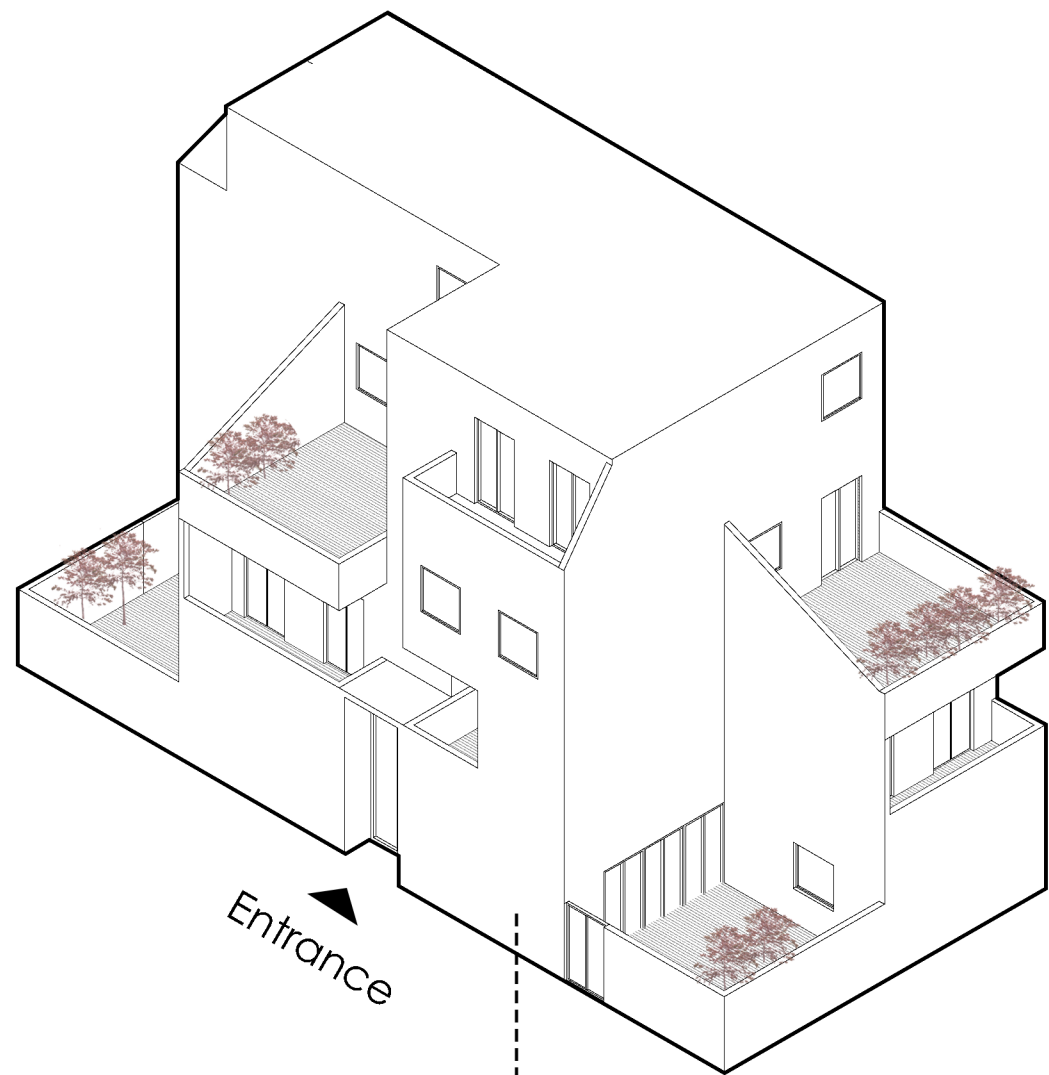
Scale 1:200 0m 5m



D-D Section

Scale 1:200 0m 5m

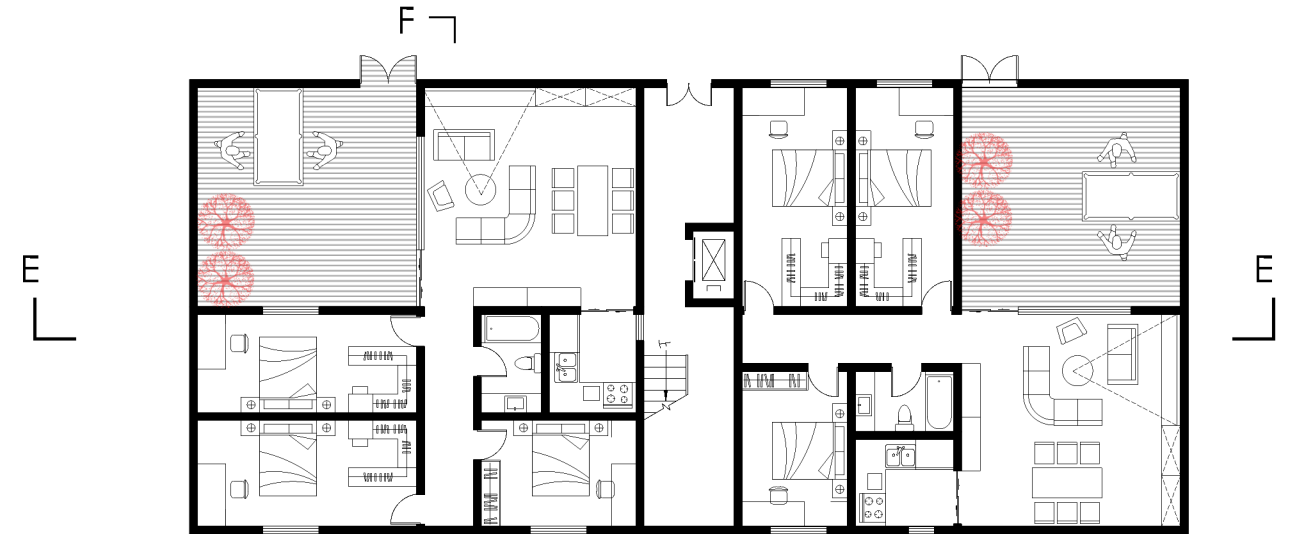
Apartment 2



Entrance



Scale 1:200 0m 5m



ground floor



First floor

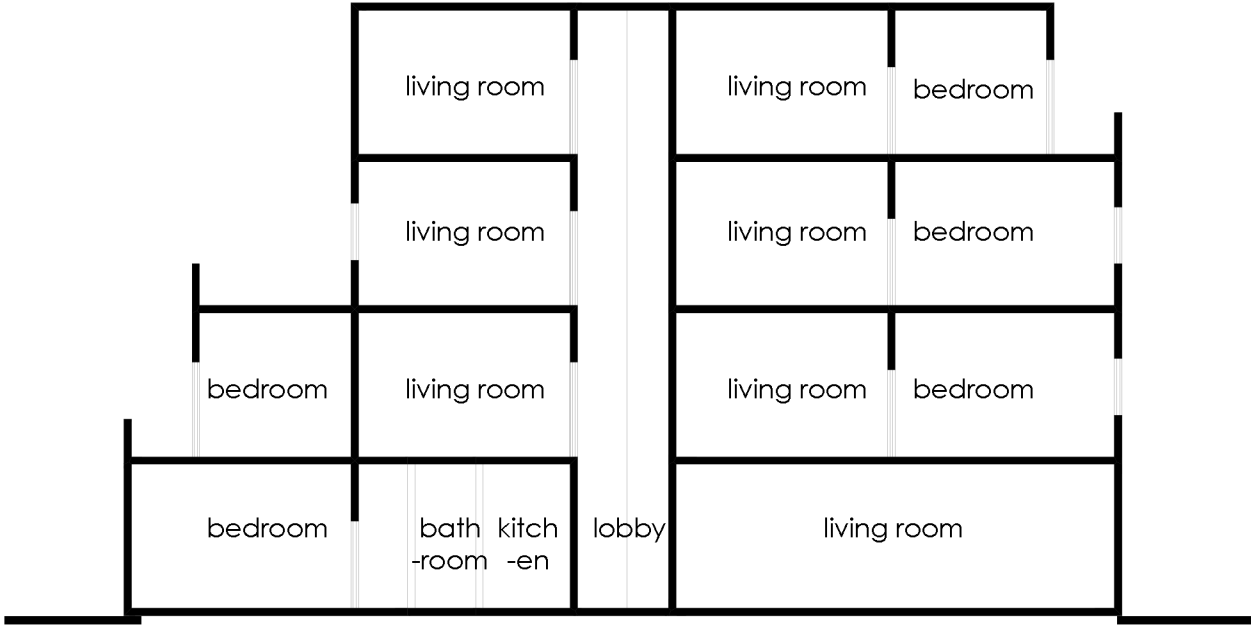


second floor



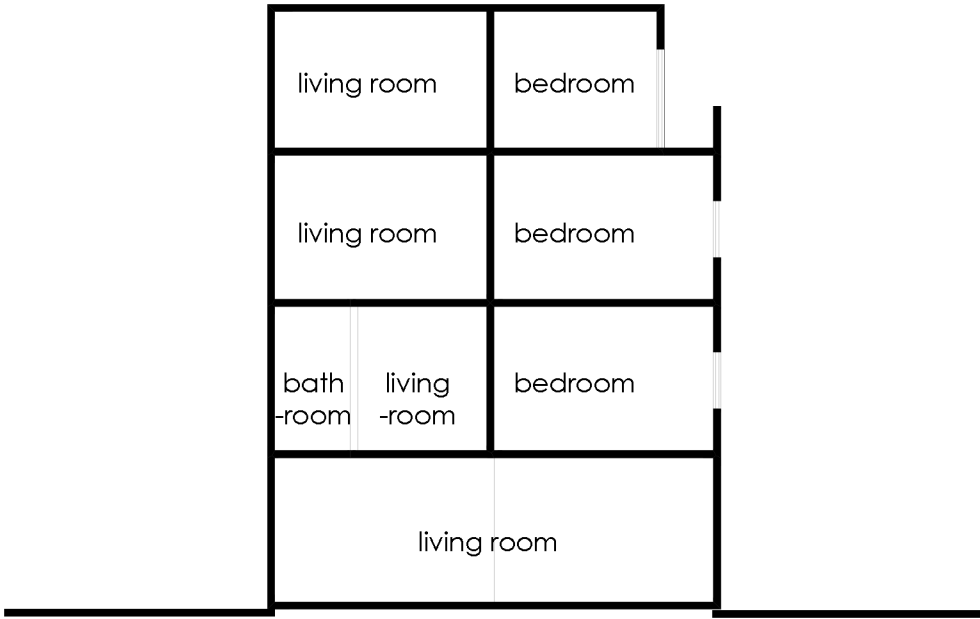
Third floor

Apartment 2



E-E Section

Scale 1:200 0m 5m



F-F Section

Scale 1:200 0m 5m



Figure 81. Perspective view 4



Figure 82. Perspective view 5

Conclusion

Jaffa is a mixed multi-ethnic and multicultural district, where new development policies have brought many opportunities and challenges under complex ethnic and cultural conditions. The tourism industry, centered on the old town of Jaffa, is booming, attracting a large number of new immigrants and tourists, and the development of the tourism industry has contributed to the economic development of Jaffa. At the same time, however, Jaffa is facing new challenges. Changes in land policy and Jaffa's recovery have led to an increase in land prices and a housing crisis for vulnerable, low-income residents. More importantly, Jaffa is also facing a transformation of its local identity.

In terms of Jaffa's urban features, Jaffa originated as a port, centered on the port of Jaffa and the old town of Jaffa, with a gradual and progressive expansion of the urban fabric to the north, south, and east. Its roads are based on a tree-like pattern of several main roads and side roads, forming a network structure. Functionally, Jaffa's public space is evenly distributed, with predominantly residential plots and buildings, with a few public facilities and commercial buildings. The western part of the district has a large number of historical buildings and monuments, and is centered on the Old City of Jaffa, which connects the Jaffa Poe Park and the Tel Aviv Harbour, forming a coastal landscape axis.

A typical neighborhood on this axis is Ajami, a residential neighborhood with a predominantly Arab population. A large number of traditional houses have been preserved. New dwellings have also been built in recent years. In terms of spatial design, traditional houses place a high value firstly on open spaces, such as a high proportion of courtyards, balconies, open corridors, and so on. Secondly, there is an emphasis on privacy, with multiple entrances as a building is often shared by more than one family, and most of the buildings are enclosed by courtyard walls, making it difficult to observe the interior from the street. In terms of form, traditional buildings retain many façade symbols, such as the majority of red-pitched roofs and the use of gabled elements, including arcades and arched windows. They are an important basis for the identity of the neighborhood.

The final project responds to the theme of identity and the housing tension raised earlier. The whole neighborhood is divided into public facilities and residential areas. In the public facilities area, a complex is laid out, which makes use of elements such as arcades and sloping roofs, and introduces commercial and recreational functions. The building is orientated towards the Jaffa slope park and the beach, complementing the Ajami neighborhood and attracting tourists. The residential component retains the spatial characteristics of a traditional house, maintaining a high proportion of open

space and focusing on the user's living experience, taking into account aspects such as ventilation, lighting, and functionality, and has been designed to offer different sized house modules for different families.

In conclusion, this thesis through social and historical research and urban and architectural studies and analysis methods verifies that Jaffa is an administrative district with Arab culture and population and a multi-ethnic and multi-cultural mix. It is not only the home of Arab residents, retaining many historical heritage, but also a platform for the development and settlement of new immigrants. This is also reflected in the neighborhoods, where old historical buildings and elements are often intertwined with newer, more modern housing and public infrastructure. Therefore, it is not easy to find Jaffa's identity. First of all, for today's Jaffa, there is resistance to redefining it or trying to restore a single cultural identity, which means that Jaffa's identity is not necessarily exclusive, such as retaining one culture and excluding another. Israel tried this approach at the government level in the twentieth century. During the years when Jaffa was neglected, the traditional Arab culture and heritage in the area did not die with it but was preserved.

The focus of Jaffa's identity reconstruction should be the protection and preservation of traditional Arab cultural symbols. Both traditional neighborhoods and traditional buildings carry a lot of historical information and collective memory and are also important tools for Jaffa to have recognition. Secondly, it is to accept some new immigrants and the integration of modern culture. Jaffa today has embarked on a path of revitalization and development, with the development of Jaffa's tourism and real estate industries, as mentioned in many documents, Jaffa is undergoing a process of gentrification, which has brought many social challenges, but also some opportunities, as more and more immigrants settle in the area, resulting in the emergence of rich and colorful cultural symbols in the area, forming a unique Jaffa scene and a distinct Jaffa identity.

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