

# International Studies 501: Living Jerusalem:

## Ethnography and Bridge Blogging in Disputed Territory

**Time:** Monday and Wednesday 9:30 am-11:18 am (16:30-18:18 Jerusalem Time)

**Location:** JE 140

**Credit:** 5

**Call #:** 12201-8

**Instructor:**

Professor Amy Horowitz

Lecturer: International Studies Program

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**Office Hours:**

**Wednesdays 12:30 pm-2:00 pm at Mershon: 1501 Neil Avenue, Room 105B or by appointment**

### *Course Description:*

Living Jerusalem is a pilot course that combines an ethnographic, historical, political and cultural overview of Jerusalem and examines the impact of weblogs (blogs) and video conferences as dialogue points for individuals living as adversarial neighbors in this disputed urban context. In its third year, the course provides an opportunity for students at the Ohio State University to enter into a web-based learning environment as well as to engage with students in face-to-face discussion in the classroom.

Throughout the quarter we will explore multiple histories; contemporary political issues; intersections of cultural practices, cultural borrowing, transmission and appropriation; disputed claims to cultural legacies. Students will have access to the Jerusalem project archive, which includes data collected by Israeli and Palestinian ethnographers in the early 1990s.

One of our goals is to better understand blogging as a tool in our study of Jerusalem. Students will build weblogs through which they will offer responses to course readings and other forms of media as well as dialogue with one another and share new materials. Students will be responsible for creating and maintaining their weblog by posting reading responses and journal entries throughout the term. The creation and continued use of the weblog will account for 1/2 of student grades. The final project for the course will emerge from the weblog itself. We will also explore the use of video conferencing as vehicle for discussion with Israeli and Palestinian faculty members and students from Jerusalem.

During our final exam period, we will evaluate the course structure, readings, and discussions with aim of further developing the course.

## **Requirements:**

### **Course Participation:**

Students should possess an eagerness for learning about and using weblogs for communication. After the initial creation of the weblog, students should plan to spend a minimum of two hours per week visiting the blog sites of other students, posting information and journal entries to their own blog, and creatively and independently working to use weblogging as a bridge-building tool to develop and enhance relationships among students in the course. Students are strongly encouraged to take initiative, use their skills and interests, and work independently to explore the ways that the web can be used as a creative and communicative vehicle.

The Palestinian, Israeli and U.S. faculty members involved in this project recognize that you, as students, are being asked to engage in a course that will challenge you in many ways. Because this class will require such intensive engagement on a variety of levels, it is important that you look to the instructor and your fellow students for support and assistance. This class will only work if students feel that they can communicate insights and ideas, as well as frustrations (over technical problems, communication barriers, readings, etc.). Please do not hesitate to communicate your concerns or ideas to the instructor and to the class

**Note:** *Thursday March 27 the course weblog will be established. Please create your own weblog before class on Tuesday April 1.* Instructions and resources will also be available at the mediamanager site. *All students should be comfortable using the web-based technology (posting pictures and text to weblogs, accessing materials from mediamanager) by the beginning of the second week.* If you encounter problems using/accessing these tools, we will attend to them immediately.

### **Reading and Discussion:**

The course combines experiential, web-based and written text, and media components. We will read articles and book chapters. We will also study ethnographic interviews, view a video documentary based on an ethnography conducted in Jerusalem in the 1990s. Class readings will present cultural, political, historical and religious dimensions of Jerusalem from various perspectives. Some readings will be selected as points of discussion with Jerusalem faculty and students in video conferences.

### **Reading Responses:**

For each reading, students are expected to write a post to their weblog that is due at the beginning of class on the day the reading is to be discussed. Depending on the reading, the responses should be anywhere from one short paragraph to one page in length. For longer readings, students may identify one or two arguments from the assigned reading, paraphrase these arguments and respond to the particular arguments. For example, if a student is reading 100 pages from a book, he or she may choose to discuss one or two points that seem particularly significant or striking as opposed to trying to respond to the entire text.

### **Web Log Journals:**

In addition to writing responses to each reading, students will be asked to complete and post several additional assignments. Two of these journal assignments are detailed in the schedule

section of the syllabus, but additional journal entries may be assigned throughout the quarter. Your weblogs may also include one-on-one dialogues with your classmates.

### **Final Project:**

Each student will be asked to create a final project or to write a 10 page term paper based on the readings, lectures, media, weblog entries and discussions that have developed throughout of the quarter. In lieu of a midterm or final examination, the final project or term paper will count for a full ¼ of the student's grade. The final project or term paper may incorporate some of the reading responses and weblog journal entries as well other media that students choose such as video, audio, and other textual media. Instructors from the Foreign Language Center will be available to guide students in developing a final project plan. Do not underestimate the significance of creating such a project in the context of this course. Exemplary digital compositions may be added to the World Media Cultural Collective and your own work might be showcased in future courses. Students choosing to create a digital final project should focus on both content and aesthetic presentation. The projects must relate to the course material and can include an ethnographic dimension if you choose to use the Jerusalem project archive. Use your imaginative intellectual skills to create a final project or a term paper.

### **Mediamanager:**

Course readings and media will be available on Mediamanager a web-based site run by OSU. Students in the course have access to view and export all of the readings and other documents related to this class. Mediamanager is extremely simple to use. Please contact the instructor if you experience any difficulties accessing the material on the site. To view and export readings, go to [Media Manager](#), login using your OSU username and password.

### **The Locations:**

Unless otherwise announced we will meet in room 145 Hagerty Hall. Occasionally we may meet in alternative locations. On Thursday April 10, we will meet at the Mershon Center in Room 120 (details in schedule) for an introduction to the Jerusalem folklore archive.

### **Grading for OSU students**

Class participation

Reading Responses

Web Log Journal

Final Project-Term Paper

25%

25%

25%

25%

**Attendance:** Participation in class discussions is an integral part of the class and is reflected in

grades. If you miss more than two class sessions, please speak to the instructor to arrange substitute work.

**Final Exam Schedule: Thursday June 5 at 11:30 am-1:18 pm. We will meet during the final exam period to evaluate the course. Each student is required to write a five page paper evaluating the class. Attendance at this session is mandatory.**

### **Academic Misconduct**

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term "academic misconduct" includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the [Code of Student Conduct](#).

### **Disability Services**

**Students with disabilities that have been certified by the Office for Disability Services will be appropriately accommodated, and should inform the instructor as soon as possible of their needs. The Office for [Disability Services](#) is located in 150 Pomerene Hall, 1760 Neil Avenue; telephone 292-3307, TDD 292-0901.**

**This class is part of an ongoing research project. A release form will be distributed at the first class meeting. It is your option to participate or decline from participating in the research. This is totally your decision.**

### *Class Schedule for IS 501 Living Jerusalem Course Spring, 2008*

#### **Week One: March 25 and 27**

**Description:** Monday will be an orientation to the course and we will go over the syllabus as a class. On Thursday, we will begin with an introduction to the technology that will be used in this class and the computer programs that will be available to students for their final projects. We will discuss the history of the Living Jerusalem project (1991 - present) and our current goals and challenges in furthering the project through this pilot course. We will discuss the methodological basis of our project - parallel, self-determined research in disputed territories. We will also review some of the significant changes in the Jerusalem landscape, soundscape, and political-scape since our original ethnography in the mid-1990s, especially the construction of the separation barrier by the Israeli government. We will conduct an orientation to video-conferencing, weblogs and media manager - environments that will facilitate communication with Jerusalem faculty and students at several points during the quarter.

#### **Tuesday, March 25**

*Course Introduction*

#### **Thursday, March 27**

*Introduction to the Jerusalem Festival Project  
View Jerusalem: Gates to the City*

## *Introduction to Weblogs, Mediamanager and Video Conference Protocol*

**Reading:** Amiry, Suad. "Researching East Jerusalem"

Amiry, Suad. "Representing Jerusalem"

Hasan-Rokem, Galit. "Dialogue as Ethical Conduct: The Folk Festival That Was Not"

Horowitz, Amy. "Living Jerusalem: Cultures and Communities in Conflict"

### **Weblog Journal Assignment 1:**

This assignment has two parts.

First, students will post to their weblog their reflections on the first week of the course. Topics for this posting might include, but are not limited to, responses to the readings, responses to the format of the course and students' expectations and ideas about the class. For example, what might be the outcome of such an experimental class? Do you foresee any difficulties in any aspect of the class? How do you plan to use the web-based technology to facilitate dialogue with classmates who have opposing views? Discuss the issues involved in researching, and representing Jerusalem in Washington DC in the 1990s. Discuss the various factors, political, cultural, and logistical that might have contributed to the cancellation of the festival program.

Second, using blog journaling, students will share identity symbols from their homes such as food in the cupboard, art and artifacts displayed in personal and more public parts of the home, religious objects, posters and books. In other words, students should share images that say, "This is who I am." These identity symbols can include journal entries of prose or poetry as well as photography, music or video. This exercise is a way of integrating everyday life and social geography. This assignment is due Tuesday April 1.

### **Additional readings and discussion topics:**

Kirshenblatt-Gimblett, Barbara. "Making a Place in the World: Jews and the Holy Land at World's Fairs." In *Encounter with the Holy Land: Place, Past, and Future in American Jewish Culture*, edited by Jeffrey Shandler and Beth Wenger, 60-82. Philadelphia: National Museum of American Jewish History, 1997.

Kirshenblatt-Gimblett's article describes a previous representation of Jewish and Arab Jerusalem by Christians at the 1893 Chicago World's Fair. What made this representation of Jerusalem possible in contrast to the impossibility of representing Palestinian and Israeli Jerusalem in 1993?

**\*Note: Friday March 28th: Last day to add classes.**

### **Week Two: April 1 and 3**

**Description:** This week we will begin to study the history of Jerusalem. Beginning with three essays that provide different perspectives on Jerusalem's history, we will think about how the authors frame their discussions. What is significant about Jerusalem's history for each of these authors? On Thursday we will discuss the first part of Karen Armstrong's book. How does

Armstrong's book-length project relate to the shorter readings that we covered on Tuesday? What is at stake for Armstrong? Is there any significance to how Armstrong chooses to divide the chapters of the book.

**Tuesday, April 1**

*Jerusalem History*

**Reading:**

Dumper, Mick. "Jerusalem: Then and Now"

Khaladi, Rashid. "The History of Jerusalem"

Rubin, Rehav. "Jerusalem: The Holy City through the Ages"

**Due: Weblog Journal Assignment 1 by 9:30 am**

**Thursday, April 3**

*Jerusalem History*

**Reading:**

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. Introduction and chapters 1-4 (3-78)

**Due: Responses to all week two readings by 9:30 am**

**Week Three: April 8 and 10**

**Description:** This week, we will continue our reading and discussion of Karen Armstrong's book. Students should continue to think about how the author tells her story. How does each chapter help you understand why Jerusalem remains until today such as an important place in the history and imagination of the world? Would scholars in Israel, Palestine and the US all agree that this is an important and well-balanced account of the different religious traditions that have "shaped and scarred the city for thousands of years?" Does the information presented by Armstrong relate to the experiences of the genre you explored in the Jerusalem folklore archive?

**Tuesday, April 8**

*Jerusalem History*

**Reading:**

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. Chapters 5-7 (79-152)

**Due: Response to reading by 9:30 am**

**Due: Weblog journal assignment 2 by 9:30 am**

**Thursday, April 10**

*Jerusalem History*

**Reading:**

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. Chapters 8 and 9 (153-193)

**Due: Response to reading by 9:30 am**

**\*Note: Friday April 11 is the last day to drop a class without a "W" on the transcript.**

**Week Four: April 15 and 17**

**Description:** This week, we will continue our reading and discussion of Karen Armstrong's book. Students should continue to think about how the author tells her story. How does each chapter help you understand why Jerusalem remains until today such as an important place in the history and imagination of the world? Would scholars in Israel, Palestine and the US all agree that this is an important and well-balanced account of the different religious traditions that have "shaped and scarred the city for thousands of years?" Does the information presented by Armstrong relate to the experiences of the genre you explored in the Jerusalem folklore archive?

**Tuesday, April 15**

*Jerusalem History*

**Reading:**

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. Chapters 10-13 (194-294)

**Due: Response to readings by 9:30 am**

**Due: Weblog journal assignment 2 by 9:30 am**

**Thursday, April 17**

*History of Jerusalem*

**Reading:**

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. Chapters 14-end (295-430)

**Due: Response to readings by 9:30 am**

**Week Five: April 22 and 24**

**Description:** On Tuesday, Professor Swartz, a scholar of Jewish Studies and Professor Buzov, a scholar of Islamic Studies will visit our class. They will give a brief overview and then will answer questions that you have from your study of the history of Jerusalem from Jewish and Muslim perspectives. On Thursday, we will shift our focus to fictional representations of the complicated and contested city of Jerusalem today. To guide our discussion, we will consider the way memories are recorded or sedimented into the literary imagination. How are forms of fiction mediums for speaking about the memories of experience? What role do subjectivity and objectivity play in representing the "truth" of a collective experience? What is the literary imagination? What are the forms it uses to transform experience into artistic expression? What can we learn from the "diary" entries by Suad Amiry and the essay by Galit Hasan-Rokem about their experiences of Jerusalem?

**Tuesday, April 22**

Discussion on the scholarly study of Islamic and Jewish Jerusalem led by Professor Michael Swartz and Professor Snjezana Buzov. Professors Swartz and Buzov will answer student questions regarding Jewish and Islamic views on Jerusalem. They may also clarify questions from Armstrong readings.

**Due: Come to class prepared with at least one written question for Professor Swartz and one written question for Professor Buzov.**

**Thursday, April 24**

*Memory and the Literary Imagination*

**Reading:**

Amiry, Suad. *Sharon and My Mother-in-Law: Ramallah Diaries*. Chapter 7: "The Promised Gas Masks" (82-93) and Chapter 9: "A Dog's Life" (107-119)

Hasan-Rokem, Galit. "Jerusalem: Not the Mother of All Cities"

**Due: Response to reading by 9:30 am**

**Due: Initial ideas for your final project or term paper by 9:30 am**

**Additional Readings:**

Harb, Ahmad. "Representations of Jerusalem in the Modern Palestinian Novel"

Sokoloff, Naomi B. "Longing and Belonging: Jerusalem in Fiction as Setting and Mindset"

**(Posting responses to one of these additional readings will result in extra credit)**

**Week Six: April 29 and May 1**

**Description:** This week we will be introduced to various ethnographic tools that will facilitate our study of the diverse communities in contemporary Jerusalem. On Tuesday, we will discuss the assigned chapters from the Sims and Stephens book. We will consider how having knowledge about ethnographic methods and a set of related terms/ideas can help us understand our subjects and objects of research. From this discussion, we will build a theoretical toolbox. We should think about which concepts seem the most useful and why. On Thursday we will meet at the Jerusalem Project archive at the Mershon Center for an introduction to the various texts and media that are part of the archive. Students should use this time to ask questions about archiving in general and the Jerusalem archive in particular. For example, what is useful about an archive? How might the idea of archiving relate to posting to a personal weblog where information can be stored and saved in perpetuity? Also, we will use our time at the archive to begin to provide you with additional information about the ethnographic genres you may choose to incorporate into your final project. This will be the only group visit to the archive, but students are expected to visit it at least once more during the quarter to gather information. What will you use from the Jerusalem archive in your final project? This week is a good time for you to start thinking about outlining a proposal for a final project. For this project, you might look at research interviews with Jerusalemites (cooks, artists, craftspeople, healers, merchants, etc) conducted in the early 1990s and articles and data that relate to the genre you choose to study.



On Thursday, students will choose which genre of Jerusalem culture they would like to explore for their final projects. These genres include food, music, crafts and other artistic expressions, dance, storytelling, religious rituals, seasons and cyclical practices.

## **Tuesday, April 29**

*An Introduction to Folklore Methods and Vocabulary*

### **Reading:**

Sims, Martha and Martine Stephens. *Living Folklore: An Introduction to the Study of People and Their Traditions*. Chapter 1 (pgs. 1-19)

**Due: Response to week three readings by 9:30 am**

## **Thursday, May 1**

**Researching the Jerusalem Project Archives**

**Attention: Class will be held at the archive location today, May 1 Mershon Center for International Security Studies 1501 Neil Avenue, at the southwest corner of W. 8th Ave. and Neil Avenue**

**Weblog journal assignment 2:** Students will use the ethnographic data and other Jerusalem archival material to introduce their selected genre to classmates.

### **Additional Reading**

Sims, Martha and Martine Stephens. *Living Folklore: An Introduction to the Study of People and Their Traditions*. Chapter 7 (pp 202-214) Students interested in reading about ethnographic methods used to collect data in the archive will find this chapter useful.

## **Week Seven: May 6 and 8**

**Description:** This week students will share their progress on their final projects or term papers with the entire class. Then, working in smaller groups, students will share their insights, ideas and critiques about each other's projects and/or papers and offer suggestions and advice. This is a time for the class to work together. If one student has excellent editing skills, that student might spend his or her time editing the writing portion of other students' projects. If another student knows how to import audio media into weblogs, then that student might offer some tips on using audio media. We will have to use our combined skills and resources to creatively imagine the futures of our projects and take steps towards a final product. We will once again consider the power of memory as it relates to identities of Jerusalemites and the ways that their stories and ethnographies are produced as texts.

## **Tuesday, May 7**

*Discussion of Final Project/Term Paper Proposals (9:30 - 10:00)*

*Q&A with Professor John Mueller (10:15 -11:18)*

Study of a conflictual site such as Jerusalem requires a reassessment of terminology that can exacerbate conflict rather than create an environment of respectful dialogue. Professor Mueller, a

member of our Political Science faculty will be available to answer questions about political issues related to Jerusalem. Following Professor Mueller's visit to class, we will begin a new weblog section consisting of a glossary of terms that can be volatile in our study of Jerusalem. The glossary is an attempt to define terms that carry heavily-charged connotations, such as appellations for the structure being built in and around Jerusalem today (referred to by many names including separation barrier, security fence and "apartheid wall" or misunderstood/misrepresented or incorrectly used terms such as Zionism, terrorism, fundamentalism.

**Due: Outline of final project or term paper in hard copy in class**

**Thursday, May 8**

*Ethnography, Identity, and Memory*

**Reading:**

Alcalay, Ammiel. "Representations in Jerusalem"

Tamari, Salim. "Lepers, Lunatics, and Saints: The Nativist Ethnography of Tawfiq Canaan and His Jerusalem Circle"

**Due: Response to reading by 9:30 am**

**\*Note: Friday May 9 is the last day to drop a class without having to submit a Petition to the College of Arts and Sciences.**

**Week Eight: May 13 and 15**

**Description:** This week we will specifically look at the role of music as a dimension of local, cross-cultural, and transnational identities. The readings discuss music both in local contexts and across national, ethnic, religious, and sacred/secular boundaries. We will discuss the social and political conditions that keep musical events within a local cultural context and the conditions that afford boundary crossing, ethnically mixed audiences and performers, and hybridities. This close examination of music will provide an example of the study of a particular genre in a larger, ethnographic context.

**Tuesday, May 13**

*Redefining Jerusalem's Local Culture in a Transnational Context*

*Screening:* We will view a documentary about the relationship between Israeli and Palestinian rap artists. *Channels of Rage* is a documentary film in Hebrew and Arabic.

**Wednesday, May 15**

*Redefining Jerusalem's Local Culture in a Transnational Context*

**Reading:**

Horowitz, Amy. "Dueling Narratives: Zehava Ben Sings Umm Kulthum"

Tamari, Salim. "Wasif Jawhariyyeh, Popular Music, and Early Modernity in Jerusalem"

**Due: Response to reading by 9:30 am**

**Week Nine: May 20 and 22**

**Description:** Discussion of the separation barrier being built in Jerusalem evokes strong feelings from anyone whose life is in any way affected it. This week, we will engage in a discussion about the "separation barrier"; we will try to avoid simplistic dualisms (good vs. bad) and instead we will focus on the historical, political, material and ideological consequences of building what is often described as the "wall," "the security fence," or the "separation barrier." We will hear from Jerusalem faculty members about their study of this issue. We will also examine attitudes and actions of resistance in forms of artistic expressions such as graffiti, music and painting. Students are encouraged to find articles that include the use of art and image in discussing the pros and cons of the wall.

**Tuesday, May 20**

*Politics, Visual Arts, and the "Wall"*

**Reading:** To Be Announced

**Due: Responses to reading by 9:30 am**

**Thursday, May 22**

*A Sense of Space from Anthropological and Architectural Perspectives*

**Reading:**

Alona Nitzan-Shifan's "Seizing Locality in Jerusalem"

Ali Qleibo

"A Sense of Freedom"

"A City of Stone"

"Carob, Fennel, and the Red Soil of Gimzo: Crafting Palestinian Identity"

**Due: Response to readings by 9:30 am**

**Week Ten May 27 and 29**

**Description:** During our final week, students will present their final projects or summarize their term papers for the class. Each student will have ten minutes to make their presentation.

**Tuesday, May 27 Student Presentations**

**Thursday, May 29 Student Presentations**

**Final Exam Evaluation Session: Thursday June 5**

**Description:** We will meet during our final exam period to hold a class evaluation. Each student

is required to submit a five page, double-spaced evaluation paper and to present some points from their work. The papers are due on Thursday June 5th at 11:30.

### *Required Readings for IS 501*

(All required readings are accessible at the [Media Manager](#) site)

Amiry, Suad. "Representing Jerusalem." Interview with Suad Amiri.

Amiry, Suad. *Researching East Jerusalem*.

Amiry, Suad. *Sharon and My Mother-in-Law: Ramallah Diaries*. New York: Pantheon Books, 2003.

Armstrong, Karen. *Jerusalem: One City, Three Faiths*. New York: Ballantine Books, 1996.

Dumper, Mick. "Jerusalem: Then and Now." *Middle East Report* (May-June 1993):1-8.

Hasan-Rokem, Galit. *Dialogue as Ethical Conduct: The Folk Festival That Was Not?*

Hasan-Rokem, Galit. "Jerusalem: Not the Mother of All Cities: A Feminist Perspective of Jerusalem." *Palestine-Israel Journal of Politics, Economics and Culture* 2, 3 (1995).

Horowitz, Amy. "Dueling Nativities: Zehava Ben Sings Umm Kulthum." In *Palestine, Israel, and the Politics of Popular Culture*, edited by R. Stein and T. Swedenburg, 202-230. Durham and London: Duke University Press, 2005.

Horowitz, Amy. "Living Jerusalem: Cultures and Communities in Contention." Paper presented at the Association for Israel Studies, Tel Aviv, 2000.

Horowitz, Amy. "The Jerusalem Festival Project." Research Report: The Smithsonian Institution, 1993.

Khalidi, Rashid. *The History of Jerusalem*

Rubin, Rehav. *Jerusalem: The Holy City through the Ages*.

Sims, Martha C. and Martine Stephens. *Living Folklore: An Introduction to the Study of People and Their Traditions*. Utah: Utah State University Press, 2005.

Tamari, Salim. "Lepers, Lunatics and Saints: The Nativist Ethnography of Tawfiq Canaan and his Jerusalem Circle." *Jerusalem Quarterly File* 20 (2004).

Tamari, Salim. "Wasif Jawhariyyeh, Popular Music, and Early Modernity in Jerusalem." In *Palestine, Israel, and the Politics of Popular Culture*, edited by R. Stein R and T. Swedenburg, T. 27-76. Durham and London: Duke University Press, 2005.

### *Recommended Readings and Supplemental Materials*

Avnery, Uri. "Our Jerusalem." *Palestine-Israel Journal of Politics, Economics and Culture* 8, 1 (2001).

Baskin, Gershon. "The Jerusalem Problem: The Search for Solutions." *Palestine-Israel Journal of Politics, Economics and Culture* 8, 1 (2001).

Benjamin, David. "Walling In Or Walling Out...-Good Fences Make Good Neighbors." Common Dreams News Center: Breaking News & Views for the Progressive Community, [www.commondreams.org](http://www.commondreams.org), (May 19, 2006)

Ben-Naeh, Yaron. "'Only One Cup of Coffee': Ordinances Concerning Luxuries and Recreation: A Chapter in the Cultural and Social History of the Jewish Community of Jerusalem in the Nineteenth Century." *Turcica* 37 (2005):155-185.

Bhabha, Homi K. "The Postcolonial and the Postmodern: the Question of Agency," in *the location of culture*, 171-197. London and New York: Routledge,1994.

Gavron, Daniel. "Jerusalem with the Gloves off: the Museum on the Seam for Dialogue, Understanding and Coexistence." *ARIEL-Israel Review of Arts and Letters* 112 (Dec 2001):7-12.

Gonen, Rivka. "Jerusalem Explores and Preserves Its Past: Keeping Jerusalem's Past Alive." *Biblical Archaeology Review* 7, 4 (Jul/Aug 1981):16-23.

Harb, Ahmad. "Representations of Jerusalem in the Modern Palestinian Novel." *Arab Studies Quarterly* 26, 3 (Summer 2004):1-23.

Horowitz, Amy. "Israelis and Palestinians." Research Report: The Smithsonian Institution, 1993.

Hudson, Michael. "The Transformation of Jerusalem, 1917-1987." In *Jerusalem in History*, edited by K.J. Asali. London: Scorpion, 1989.

Hummel, Ruth, S. "Reality, Imagination and Belief: Jerusalem in 19th and Early 20th-Century Photographs (1839-1917)." *Ottoman Jerusalem I* (2000): 235-278.

Ju'beh, Nazmi. "Jewish Settlement in the Old City of Jerusalem after 1967." *Palestine-Israel Journal of Politics, Economics and Culture* 8, 1 (2001).

Karmi, Ghada. "Jerusalem: Excursion up a Blind Alley?" *Palestine-Israel Journal of Politics, Economics and Culture* 8, 1 (2001).

Khan, Azra. "Education in East Jerusalem: A study in Disparity." *Palestine-Israel Journal* 8, 1 (2001).

Kirshenblatt-Gimblett, Barbara. "Making a Place in the World: Jews and the Holy Land at

World's Fairs." In *Encounter with the Holy Land: Place, Past, and Future in American Jewish Culture*, edited by Jeffrey Shandler and Beth Wenger, 60-82. Philadelphia: National Museum of American Jewish History, 1997.

Kister, M.J. "Sanctity Joint and Divided: on Holy City in Contemporary Palestinian Painting." *Jewish Art* 14 (1988): 74-92.

Klein, Menachem. "Old and New Walls in Jerusalem." *Political Geography* 24, 1 (January 2005): 33-76. MM

Margalit, Meir. "A Chronicle of Municipal Discrimination in Jerusalem." *Palestine-Israel Journal* 8, 1 (2001).

Meyuhas Ginio, Alisa, "Everyday Life in the Sephardic Community of Jerusalem according to the 'Meam Loez' of Rabbi Jacob Kulí." *Studia Rosenthaliana* 35, 2 (2001): 133-142

Nassar, Issam. "'Biblication' in the Service of Colonialism: Jerusalem in Nineteenth Century Photographs." *Third Text* 20, 3 / 4, (June 2006).

Reiter, Yitzhak. "Between Divine and Human: the Complexity of Holy Places in Jerusalem." In *Jerusalem; Points of Friction - and Beyond*, edited by Moshe Ma'oz and Sari Nusseibeh, 99-153. Brill Academic Publishers, 2000.

Reiter Yitzhak, Eordegian Marlen, and Abu Khalaf Marwan. "Jerusalem's Religious Significance." *Palestine-Israel Journal* 8, 1 (2001).

Rubin, Rehav. "From Center of the World to Modern City: Maps of Jerusalem through the Ages." In *Holy Land in Maps*, edited by A. Tishby, 25-39. Jerusalem and New York: 2001

Sabar, Shalom. "Jerusalem from Generation to Generation: Depictions of the Holy City and the Temple." In *Mazal Tov: Illuminated Jewish Marriage Contracts from the Israel Museum Collection*. Israel: The Israeli Museum, 1993.

Scholch, Alexander. "Jerusalem in the 19th Century (1831-1917 AD)." In *Jerusalem in History*, edited by K.J Assali, Chapter 8. London: Scorpion, 1989.\

Segev, Tom. *One Palestine, Complete: Jews and Arabs under the British Mandate*. New York: Henry Holt and Company, 1999.

Senett, Richard. *Flesh and Bones: The Body and the City in Western Civilization*. Civic Bodies pp.370-376. (1994).

Shaffir, William. "The Recruitment of 'Baalei Tshuvah'in a Jerusalem Yeshiva." *Jewish Journal of Sociology* 25, 1 (1983): 33-46.

Silberman, Neil Asher. "If I Forget Thee, O Jerusalem: Archaeology, Religious Commemoration

and Nationalism in a Disputed City, 1801-2001." *Nations and Nationalism* 7, 4 (2001): 487-504.

Simmel, Georg. "On Individuality and Social Forms." In *Simmel on Culture: Selected Readings*, edited by David Frisby and Mike Featherstone, 137-174. Chicago: University of Chicago Press, 1997.

Sivan, Gabriel A. "Naming Jerusalem's Streets." *Midstream* 27, 10 (1981): 27-30.

Smith, Charles. *Palestine and the Arab-Israeli Conflict*. Boston: Bedford/St. Martin's, 2001.

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