Document: גלעד הרץ.docx

Project title: Learning from Bnei Brak

English Abstract:

The crowded urban environment leaves us with fewer and fewer open spaces. Spending time outdoors has many health and social community benefits, especially in cities with small and cramped apartments.

In our rigid urban landscape, one can observe a refreshing change during Sukkot. Crowds of people, mostly observant, prepare the area and build sukkahs that will be used throughout the seven days of the holiday. However, the concept of the sukkah is present year-round, as the urban space awaits these temporary structures.

The sukkah has specific laws, as well as principles that form its conceptual basis. The sukkah is meant to remind us of the structures built after the exodus from Egypt and the divine clouds that protected the people of Israel in the harsh desert climate. However, today's sukkahs often deviate from that experience. The modern sukkah is often an extension of the apartment, surrounded on all sides and sometimes even equipped with an air conditioner. This Americanization of a mitzvah, which is supposed to highlight the fragility of existence and the unpredictability of nature, has diluted its meaning. Additionally, the sukkah has undergone a significant privatization process, with individuals building their own sukkahs in private spaces. In crowded areas, these sukkahs may be very small and unable to accommodate all family members or additional guests.

The sukkah space I designed challenges the concept of the "Mirpeset Sukkah" (balcony sukkah) and aims to return the sukkah to its original conceptual experience, which is its meta-halachic foundation. It emphasizes the act of "going out" into the outdoor climate and strengthens the public community dimension. Furthermore, implementing this design in Bnei Brak will address additional local challenges that are central to the ultra-Orthodox way of life. It will address the lack of open spaces and encourage people to spend time on the streets.

The highlight of the project will be the municipal holiday feasts held under a single s'chach (sukkah roof) in the lively urban public space of the city, with tables accommodating many participants. These events have the potential to attract new guests who are not typically part of the ultra-Orthodox lifestyle.

Document: טופס פרטי הגשת פרויקט גמר 2023 (fadi zaher).docx

Project title: Density in Historic Urban Forms

English Abstract:

This research embarks on an exploration of the intricate interplay between urban development, civil society dynamics, and public spaces within the historically significant city of Nazareth. The focal point of this study revolves around the revitalization of Nazareth's industrial area through the innovative integration of a multi-layered public sky system. This proposal is motivated by the imperative to address pressing challenges, including constrained open spaces, mounting congestion, and the evolving needs of a burgeoning civil society. The overarching aim is to infuse renewed vitality into Nazareth's urban landscape, thereby fostering an environment where public spaces seamlessly intertwine with the progressive advancement of civil society initiatives.

Nazareth, an epitome of cultural and religious heritage, finds itself at the juncture of tradition and modernity, and this research endeavors to navigate the confluence of these facets. In response to the contemporary urban predicaments that Nazareth faces, this study embarks on an exploration of a novel urban intervention: the integration of a multi-layered public sky system within the industrial area. Rooted in the recognition of Nazareth's religious significance and the burgeoning influence of civil society organizations, this proposal seeks to address multifaceted challenges and pave the way for a symbiotic coexistence between urban development and communal progress.

The proposed multi-layered public sky system offers a transformative avenue to address Nazareth's complex urban challenges. By synergizing the potential of the industrial area, the historical charm of the old city, and the diverse functions of the proposed urban fabric, this intervention holds the promise of revitalizing public spaces, invigorating civil society, and cultivating a sustainable urban environment. The holistic integration of public spaces and civil society development establishes a harmonious equilibrium, forging a vibrant and inclusive Nazareth that seamlessly bridges its rich heritage with the aspirations of the future.

Document: טופס פרטי הגשת פרויקט גמר 2023 \_ איה חג יחיא.docx

Project title: "The benevolent Leftovers"

English Abstract:

"The Benevolent Leftovers" project seeks to investigate the phenomenon of urban "leftovers"—lands with a public designation in the urban master plan that have not been realized in reality—and how these "leftovers" can create public systems that benefit Arab cities in Israel. The project focuses on the city of Tayibe (Triangle region) as a case study.

The study of the "leftovers" revealed that they belong to three groups according to their location in the city's rings. The research examines the different qualities of each group and its possible contribution to the city. In the first ring, the "leftovers" have the potential to create a tourist attraction in the center of the city. In the second ring, they can serve daily public needs. In the third ring, the "leftovers" indicate the incompatibility of the proposed planning with the planning reality, calling for the reorganization of the space.

The study also leads to the following definition: the "leftovers" are a spatial expression of the tension between the formal and the informal. They represent the problematic nature of the planning approaches in the Arab region, as well as the problematic attitude of Arab residents towards public space. At the same time, these "leftovers" are seen as an opportunity for the regeneration of Arab public space.

The project offers a new urban planning strategy based on understanding the existing space and growing from it. The strategy operates in three dimensions: urban, regional, and local. At the urban level, the city is divided into three areas (rings), each with unique urban features that have the potential for different regeneration mechanisms. At the regional level, the strategy proposes regeneration in several stages, beginning within the boundaries of the "leftovers" and expanding outward into additional areas of the ring. At the local level, there is a strategy for the development of each "leftover" based on its unique features and environment. This phase will encourage community discussion, raise awareness of public space, and serve as a catalyst for regeneration in new areas.

Document: טופס פרטי הגשת פרויקט גמר 2023 \_ בר הרשברג.docx

Project title: Adaptation - Adaptive city | Adaptive architecture

English Abstract:

The rapid development of technology is outpacing the ability of cities to adapt. This gap is due to the lack of architectural tools and urban infrastructures that can quickly and easily accommodate change. As a result, cities are becoming increasingly inflexible and unable to respond to the needs of their residents.

This paper proposes a new approach to urban planning called adaptive urbanism. Adaptive urbanism is based on the principles of flexibility, adaptability, and resilience. It seeks to create cities that can change and evolve over time in response to the needs of their residents and the changing demands of the world.

One of the key components of adaptive urbanism is the use of buffers. Buffers are temporary spaces that can be used for a variety of purposes, such as public space, transportation, or even housing. Buffers are flexible and can be easily adapted to new needs.

The paper presents a case study of the Egged Bat Galim station area in Haifa, Israel. This area is a prime example of a city struggling to adapt to the changing needs of its residents. The paper proposes the use of buffers to create a more flexible and adaptable urban environment.

The paper concludes by arguing that adaptive urbanism is essential for creating cities that can thrive in the 21st century. By embracing flexibility and adaptability, cities can become more resilient and better able to meet the needs of their residents.

The main question is: How can we make cities ready to handle quick and unexpected changes caused by technology? This plan for flexible urban updates, centered around buffers, aims to give cities the ability to smoothly deal with these challenges, staying up-to-date with the fast-paced changes of today's world.

Document: טופס פרטי הגשת פרויקט גמר 2023 איילת ברק.docx

Project title: The city enterprise

English Abstract:

Haifa's rich industrial heritage significantly influenced the city's economic and cultural development throughout the twentieth century, and its impacts are still evident today. However, the decline of industry as the primary economic sector in Israel, coinciding with the global shift towards a service-based economy, has led to the abandonment of numerous factories and the creation of desolate, lifeless spaces within the city.

One such area is the wholesale market complex and the 'grand mills' located at the eastern entrances of Haifa. Given the complex's proximity to the port and the Hijaz train station, it functioned as an intermediary zone between the heavy industry of the Haifa port and the residential neighborhoods on the Carmel. This complex included industrial and craft buildings in close proximity to residential homes. Presently, some buildings within the complex are abandoned, while others remain operational. However, even the active ones fail to realize their inherent urban potential. Despite their proximity to residential buildings and key urban areas of interest, the area lacks encouragement for walkability and urban engagement. Instead, it is burdened with trucks, garbage, and neglected empty spaces.

This industrial space serves as a case study for investigating the industrial past, extracting its advantages, and learning from its disadvantages. The project provides insights into the current and future state of the industry and its relationship with the city. It strives to generate an architectural solution that harnesses the values of sustainability, community, and the circular economy. By utilizing Haifa's industrial heritage as a catalyst for development and renewal, alongside the preservation and acknowledgment of history and heritage, the project aims to reconnect the forgotten and overlooked fabric to the city, restoring its consciousness.

טופס פרטי הגשת פרויקט גמר 2023 איתם לוטם.docx:

The old cemetery of Tel Aviv, located on Trumpeldor Street in the city center, is often referred to as the municipal archive of Tel Aviv. This name is fitting, as the cemetery is the final resting place for the founders of the Zionist settlement in the country, alongside artists, politicians, rabbis, and martyrs of the Haganah and Etzel. One of the most interesting aspects of the Trumpeldor cemetery is its variety of plants. As a habitat with minimal human interference, the cemetery achieves a unique harmony between the aging graves and the protected flowers such as the beach lily, narcissus, and lupine native to Israel, as well as tree species like Tamarix, Ficus, olive, and cypress. These plants thrive amid the bustling city, creating a pastoral atmosphere within the cemetery. The graves, meanwhile, establish this urban space as a sacred area that should not be disturbed.

Thanks to this cemetery's garden-like qualities, it can be seen as both a pocket garden for the surrounding residential block and as a unique urban event in Tel Aviv—a cemetery. Today, Israel faces a burial crisis because most cemeteries are running out of space due to the inefficient use of land in the current burial system. The solution proposed by Israeli planning authorities involves the creation of large, intercity cemeteries that can accommodate tens of thousands of burials. While this addresses the need for space, it continues the trend of consuming open areas for burial and perpetuates the separation between life and death, failing to find a balance between them.

The fact that urban burial within Tel Aviv has not been possible for about 90 years raises the question of how such a practice might look today. The goal is to envision a burial method that aligns with Tel Aviv's values as a Jewish, yet secular and liberal, economic and innovative capital. The project proposes an innovative burial platform based on the ancient Jewish method known as "Burial in the Land of Israel." This new approach suggests planning various urban cemeteries within the pocket gardens of Tel Aviv, thereby realizing the potential of these spaces, enhancing urban nature, and addressing the issue of inefficient burial practices.

The new method involves two stages: in the first stage, the deceased would be buried in the old cemetery on Trumpeldor Street. After a year, the bones would be collected into a box called a Gloksma, and the burial spot would then be available for another deceased. This 30x60 cm box, as recorded in ancient Jewish sources, would be placed within designated walls in one of the city's pocket gardens, fostering a new and meaningful connection between the daily life of the city and the inevitable endpoint of every resident—death.

טופס פרטי הגשת פרויקט גמר 2023 איתן גולדמן.docx:

The Hadar neighborhood in Haifa is home to several distinct communities: ultra-Orthodox Jews, Arabs, and immigrants from the former Soviet Union. These communities live in relative isolation from one another, forming "community enclaves" where each group maintains a certain separation from the others. This separation in daily life fosters intolerance for differences and can sometimes lead to violence.

This project examines how urban space can facilitate a transition from a multicultural society, which consists of different cultures existing separately, to an intercultural society, which maintains the uniqueness of each community while also emphasizing their points of contact and interaction. The advantage of an intercultural society is the creation of daily contact between communities, thus preventing prejudices and fostering mutual understanding.

To address this, the project spatially maps the various communities in Hadar and characterizes the different activities within each enclave. Using these mappings, it identifies potential points of interaction between cultures, which can serve as the foundation for shared spaces. These points are often found at the cultural core of the communities, such as in education and religion.

The project proposes an intercultural space consisting of two components: "fluid," neutral, and flexible spaces that maintain mutual relationships with "domain" spaces, which are defined and associated with specific communities. The relationship between these elements is based on the identified points of contact between cultures. The "fluid" spaces provide a neutral public area that accommodates different communities, while adjacent "islands" preserve the uniqueness of each community.

The boundaries between these defined "islands" and the "fluid" civic spaces blur at certain times, thereby strengthening the bonds between communities. The "island" does not remain permanently isolated but becomes part of the intercultural neutral space. In this way, an intercultural space is created, preserving the uniqueness of each community while allowing daily interaction with other communities.

טופס פרטי הגשת פרויקט גמר 2023 אלמוג כהן.docx:

In recent years, we have witnessed a significant promotion of urban renewal projects across the country, operating on a wide range of scales—from the urban to the neighborhood and building levels. This extensive activity primarily revolves around quantitative goals, which can be translated economically, thus sidelining any discussion of the impacts on the existing and evolving physical space. Instead of harnessing its potential for developing a new, healthy, and vibrant space that seamlessly integrates nature into the city, this urban renewal policy "flattens" the planning process. This issue is exacerbated by the inflexibility of Israel's planning system.

The interaction between various elements of the city, encompassing natural attributes and social norms, and the urban renewal policy creates a profound disparity. This discrepancy manifests as replicated concrete towers, fences, and street-level parking lots, as well as disused quarries and electricity poles. The rigid and uniform planning contrasts starkly with the dynamic and diverse nature of the city, resulting in perpetual discord. The aspiration for a lively, green city that harmoniously accommodates and enhances the existing environment is receding as the gap widens.

The existing planning tool system is flawed, and apart from personal expertise, planners lack the necessary instruments to formulate qualitative plans that engage with the existing environment within the established quantitative and inflexible statutory framework. The current tools—such as guidelines, instructions, and appendices—alongside the planning system and economic considerations, are insufficient. In light of this, the project endeavors to develop a methodology for urban renewal that maximizes environmental values and urban characteristics.

The proposed method suggests an additional layer to complement the existing tools. It aims to empower planners to establish a planning foundation based on environmental data (such as solar exposure, water flow patterns, topography, wind directions, and reference to existing structures) that benefit and understand the environment. Additionally, it aims to prioritize planning objectives that have often been overlooked, such as conserving natural assets, addressing current and future human needs, generating new public spaces while rejuvenating existing ones, fostering urban life, promoting demographic and physical diversity, and achieving a balanced urban density that balances quality and quantity.

The Kiryat Shprintak neighborhood in Haifa serves as a case study to illustrate the methodology. Haifa, renowned for its greenery, substantial topography, and wadis, hosts the Kiryat Shprintak neighborhood on the western slopes of Mount Carmel, nestled between the mountain and the sea. The neighborhood is currently undergoing a significant urban renewal initiative, alongside similar efforts in nearby coastal neighborhoods, with a proposed 270% increase in housing units. Given this plan and the neighborhood's distinctive natural attributes, it becomes an ideal setting for testing the proposed methodology.

טופס פרטי הגשת פרויקט גמר 2023 אנג'י נסראללה.docx:

Shef-Amr is a historic city situated on a central axis connecting Acre and Tiberias, a thousand-year-old passage that has become the main road in the city. Over the years, the city has experienced changes in governance due to its strategic location and economic development, making it a center of attraction for various religious groups, such as Muslims, Christians, Jews, and Druze, each of whom has left a historical mark. Additionally, the city is home to significant archaeological sites, including the Al-Dahr Omar citadel built in 1768 and Byzantine tombs. Despite this rich historical heritage, the accumulated historical layers and sense of attachment to the place are not prevalent in the minds of the residents. This is due to a lack of emphasis on historical preservation compared to the needs for development, renewal, and intensive construction.

The project proposes strategic planning for the city of Shefa-Amr that strengthens and revitalizes the existing historical infrastructure. Along with this, it aims to develop outdoor spaces that enhance the feeling of belonging and attachment to the place and foster interaction among residents. This proposal focuses on an intervention along the historical road, which forms the seam line between the residential neighborhoods of different religions, transforming it into an active public space. This will highlight the city's historical layers while strengthening its ancient center. The historical road will be divided into segments with different characteristics simulating significant periods: Ottoman, Mandatory, and contemporary. For each period, the planning will emphasize distinct design and materials.

The story of Shefa-Amr and its many layers will be reflected starting from the entrance area, which is undergoing improvement and upgrading, through Mahmoud Darvish Street, which will become a central public thoroughfare that enlivens local businesses, and extending to the historic heart of the old city, which will be developed as a center of culture, tourism, and leisure.

Israa Omary

“ Behind Closed Doors”

Historically, women have been restricted in public spaces, especially in traditional and conservative societies. This project examines how the built environment influences social relationships and how women can find opportunities within oppressive spaces.

The study focuses on women's initiatives in Nazareth's market, where female entrepreneurs have surprisingly thrived despite social constraints. The project proposes creating a system of female spaces, both visible and hidden, utilizing neglected areas to provide protected spaces for women's expression and economic empowerment.

The plan includes developing new workplaces tailored for neighborhood women and fostering partnerships between external and local women to expand female employment opportunities. The design incorporates layers from underground to rooftops, creating an economic mechanism that revitalizes abandoned spaces.

The ultimate goal is women's empowerment, challenging male hegemony from within, and critiquing societal norms about women's roles and freedoms.

טופס פרטי הגשת פרויקט גמר 2023 באנה קבלאן.docx:

FROM RUIENS TO REVOLUTION

The architecture project "From Ruins to Revolution" embodies a visionary concept that transcends conventional urban connectivity. By designing a transformative building bridge, this project aims to stitch together the disparate elements of an urban piazza, an abandoned megabuilding, an urban park, and a bustling train station into a cohesive tapestry of innovation and renewal.

At its core, the building bridge represents more than a mere physical link; it stands as a testament to the power of architecture to reawaken history and reshape the urban narrative. The bridge's design harmoniously melds the urban piazza's vibrancy with the raw beauty of the abandoned megabuilding's remnants. This synthesis of contrasts not only creates a functional passage but also fosters a dialogue between past and present, breathing new life into forgotten spaces.

The bridge's trajectory extends further to embrace an urban park, where the boundaries between architecture and nature blur seamlessly. Incorporating biophilic principles, the design celebrates the restorative influence of green spaces. Tranquil walkways wind through lush gardens, providing visitors with a serene escape from the urban hustle. The bridge morphs into an immersive experience, encouraging contemplation and forging a connection between inhabitants and the natural world.

As the bridge continues its journey, it converges with a bustling train station, epitomizing the project's ethos of connection. Here, the design focuses on fluidity and accessibility, accommodating diverse modes of movement. This integration not only streamlines urban mobility but also redefines the station as a hub of engagement, where commuters and locals intermingle, fostering a sense of community within the dynamic urban fabric.

"From Ruins to Revolution" encapsulates the transformative power of architecture, from its ability to resurrect forgotten histories to its capacity to reimagine the urban future. The project champions a narrative of revival, a story told through the bridge's design that speaks to the city's resilience and potential for evolution. It challenges the boundaries of conventional urban planning, advocating for the creation of spaces that not only serve practical functions but also inspire wonder, introspection, and a sense of belonging.

טופס פרטי הגשת פרויקט גמר 2023 ביאן אבו זאיד.docx:

ON THE MAP

Lack of recognition for Bedouin settlements in the Negev, which have existed since before the state's establishment, has led to an absence of current and future planning for them. This situation prevents Bedouin communities from expanding and developing, disconnecting them from the environment and essential infrastructure, and impacting their lifestyle, quality of life, and opportunities. The state has presented Bedouin with a choice: leave their lands and relocate to seven designated towns intended to consolidate the entire Bedouin population, or remain in their villages. These towns were planned without considering location, settlement characteristics, population growth, or environmental and occupational needs. The state has not offered alternative planning solutions tailored to Bedouin needs but instead ignores their existence in future plans while constructing Jewish settlements on their territories.

The project challenges this reality through urban planning intervention, proposing alternative future scenarios for two selected Bedouin villages in the Negev: the well-known Kuhla (كحلة) and the lesser-known As-Sirha (السرة), both located west of the Bedouin town of Kseifa (كسيفة). It examines the future, current status, and physical differences between a recognized village with a defined "blue line" and an unrecognized village without official state recognition. This raises the question of how a defined settlement area benefits a recognized Bedouin village in the Negev.

The planning offers various design solutions for the two villages, considering their environment, land ownership claims, culture, traditions, movement patterns, collective needs, and the specific needs of Bedouin women, as well as their future outlook. The As-Sirha plan includes proposed residential neighborhoods extending the existing road system, divided into plots for potential future construction, a shared public commercial space, and a park for all residents. In contrast, the Kuhla plan proposes residential neighborhoods with established construction areas and private plots for each family, allowing for legal agriculture on undeveloped land, and a central road connecting the village.

Achieving this required intimate familiarity, in-depth study, and a deep understanding of complex family life patterns often inaccessible to the public, as well as knowledge of land value and distribution among clans and families, which collectively create unique spatial relationships. This subject warrants further exploration and development within our field.

טופס פרטי הגשת פרויקט גמר 2023 ג'רייס אוב שקארה.docx:

Emancipation Within

Emancipation Within refers to the conviction that the cultural and spatial challenges facing Arab cities and villages in Israel must be addressed from within through grassroots efforts, local movements, and NGOs, as the status quo offers no genuine alternative.

The Old City of Shefar'am is one of only two major Palestinian cities that survived the events of the Nakba while retaining most of its population and urban centers intact. However, the built heritage and wholly Palestinian character of the Old City's center are undergoing abandonment and decay. Neglect at the regional and state levels has accelerated this decline, threatening to erase Shefar'am's history, collective memory, and physical manifestations of authentic Palestinian claims to the land.

Within Israel, Palestinian identity is often questioned, suppressed, dismissed, and antagonized. Tolerating and permitting the decay of historic Palestinian spaces like the Old City of Shefar'am is a step towards cultural oblivion for Palestinians as a whole and the population of Shefar'am in particular.

The project proposes creating public space within the Old City of Shefar'am as a catalyst for conservation. The goal is to preserve the city's history and mythology for future generations while simultaneously developing an alternative urban strategy based on local commerce, seasonal events, and tourism.

טופס פרטי הגשת פרויקט גמר 2023 חלא חמה.docx:

Empowerment

It is an architectural project aimed at improving the conditions and quality of life for at-risk youth, empowering their abilities, and integrating them into society.

The project critiques rehabilitation institutions for at-risk youth, identifying two primary issues. First, these institutions are perceived as non-continuous systems. They represent a temporary phase in young people's lives that ends abruptly at adolescence, forcing individuals to re-enter society without familial support or assistance. Second, the physical design of these institutions is insular and isolated. Youth reside in group settings within replicated apartments, lacking personal spaces, and receive treatment in enclosed rooms.

While psychological therapy and rehabilitation are crucial for positive change, they are insufficient without a supportive environment. The integration of therapy and environment is vital for a gradual transition through the different stages of at-risk youth development. This raises the question: How can urban and architectural planning create a support network for at-risk youth, both during and after their time in rehabilitation institutions?

The project is situated in Bi'na village and offers a design for spaces tailored to the specific needs of at-risk youth. It emphasizes empowerment, social integration, and a sense of belonging by connecting project spaces to the surrounding environment.

In conclusion, the "Empowerment" Project is a modern fusion of architectural design and social principles, leveraging the village's potential to create high-quality support spaces for youth in distress. Through collaboration, the project offers solutions to improve the lives of both the youth and the broader community.

טופס פרטי הגשת פרויקט גמר 2023 יובל מלחי.docx:

**The Aerial City: A Metropolitan-Urban-Local Project**

This project presents a novel approach to airports in Israel, envisioning them as urban centers, catalysts for growth, innovation, and activity, and anchors for their surroundings.

Based on the Aerotropolis concept, the North Metropolis airport proposes a new urban complex leveraging existing airport infrastructure and benefiting from metropolitan connectivity via nearby train and public transportation. The Aerotropolis model centers airport development around economic activity, creating efficient and interconnected networks of businesses, transportation, and residential areas. Recognizing airports' economic power, this model aims to transform them into urban centers.

The Aerial City project addresses the question: How can a complementary airport catalyze metropolitan and urban development? Israel urgently needs a complementary airport to accommodate approximately 20 million passengers annually. A 2017 site survey evaluated potential locations using technical criteria, narrowing options to Nevatim military airport and Ramat David military base.

The Aerial City project introduces a new criterion for site selection: future impact assessment. Given the infrastructure's scale, future effects and alignment with the state's strategic plans must be considered. As airports catalyze environmental development, including infrastructure, employment, population growth, and economic activity, the project seeks to optimize added value for the surroundings. This value is reflected in job creation, transportation, and connectivity, crucial factors in site selection. Airports have far-reaching impacts, necessitating careful site choice to maximize benefits while avoiding congestion and incompatibility.

The Emek Zebulon site, situated between Krayot HaMeretz and Acre, emerges as the optimal location. Tangent to the Haifa metropolis, it connects to the future Haifa Bay strategy and benefits from immediate transportation links. The planned airport will anchor a complex encompassing employment, commerce, leisure, recreation, and tourism, leveraging the infrastructure to create a new urban center.

טופס פרטי הגשת פרויקט גמר 2023 לוסיאנה הלר.docx:

The "Asylum City" project focuses on the issue of asylum seekers in Neve Shanan, Tel Aviv. The population of asylum seekers consists of refugees who fled their countries of citizenship due to genuine fear for their lives and the inability of their countries of origin to protect them. After a harrowing journey through torture, persecution, and imprisonment, they arrived in Israel in pursuit of a better future. In Israel, a refugee can apply for asylum and receive refugee status that grants them rights. However, despite this, only 13 out of 15,000 asylum applications awaiting examination have been recognized in Israel so far. In this situation, asylum seekers remain without rights for decades. They lack welfare services, state health services, allowances, and pensions. They are excluded from state education, facing racial segregation. Their employment options are limited, and they lack adequate housing. The high population density in which they live places a heavy burden on the already fragile infrastructure of the disadvantaged neighborhood, exacerbating the plight of all residents in Neve Shanan.

The project offers solutions to the numerous challenges faced by asylum seekers, using the Neve Shanan neighborhood as a case study to plan a support network for these temporary populations. It repurposes the "new central station" located in the neighborhood, recognizing its potential as an urban infrastructure. Currently, the central station serves as a cultural and social hub for the population of asylum seekers who will soon be relocated from buses. This understanding highlights the necessity of revitalizing the existing structure to avoid extensive construction and additional stress on the infrastructure.

The project's starting point in addressing the issue of asylum seekers is the concept of the "right to the city," a term coined by the philosopher Henri Lefebvre. This concept encompasses a set of rights related to urban space. Currently, asylum seekers are absent from the city's life; they are not active participants and are even excluded from it. "The right to the city" includes access to training and education, employment, health services, housing, and acceptance of diversity. These rights are not necessarily tied to formal citizenship parameters. Recognizing that asylum seekers may not receive their rights from the Israeli government and acknowledging that the city, rather than the state, is the relevant scale for discussions of belonging in daily life, the project proposes an alternative form of urban citizenship in Tel Aviv. It positions the central station as the "city of refuge" for asylum seekers, where the local government will provide them with rights denied by the state and protect them irrespective of their legal status. This refuge will meet all the basic needs of asylum seekers, including housing, education, worship, employment, and training. The plan is rooted in agricultural production, which will offer them job security and encourage integration into the labor market. These measures will equip them with tools and a platform for communal independence as they live, work, and face challenges together.

טופס פרטי הגשת פרויקט גמר 2023 מריה פיליפצ'וק.docx:

**The intense increase in the population in Israel in recent decades creates a need to build residences at a rapid pace. The solutions we see in the field are the reconstruction of old neighborhoods or the expansion of the cities on the outskirts and the establishment of new neighborhoods that characterized by buildings in the repetitive construction typology of high-rise towers reaching 10, 20, and even 30 floors. These neighborhoods are built according to a fixed and repetitive program that derives from accepted planning conventions. To crowd in, while maintaining the boundaries and principles, the designs concerning the relationship between the interior and the exterior environment from the last century create a problem of a poor living environment.**

**The starting point for the project was the mapping of the covered blinds in the neighborhood of the Jezreel in Afula, which shows the reality we live in today. Everyone wants 2.5-3 air directions and a view of the environment, but what happens is that people close the blinds in most rooms for privacy and thus give up the view. The space around the buildings is characterized by parking lots that fill all the available space and comes at the expense of a quality environment that shrinks to a neighborhood park that only a minority enjoy the view of.**

**The phenomenon of the closed blinds led me to develop a revolutionary and new living method based on a complete disconnection from the environment by eliminating the physical windows in the space and in their place creating apartments with a double shell that allows a window to the virtual world and adjusting everyone's living environment according to their wishes at any given moment. This residential road is not limited by its location on the ground and therefore allows maximum use of the area of the neighborhood and even creates additional levels for the city streets.**

טופס פרטי הגשת פרויקט גמר 2023- נועה איינהורן.docx:

The uncertainty of the future entails unexpected changes whose impact on the urban environment cannot be fully predicted. One of the anticipated changes lies in the development trend of cities all over the world, potentially leading to increased population density. These changes provoke inquiries about the cityscape of tomorrow and, more specifically, the character of its public spaces. The common ways to deal with population growth are expansion in space, which means reducing open areas or alternatively constructing taller structures. In Israel, challenging opening conditions including limited land availability and high density, innovative urban planning is essential, focusing on building up rather than spreading out.

Addressing the challenges of the future requires the need for "adaptive" urban spaces, which can respond to changes while maintaining key values. These spaces will serve as the foundation of the city urban planning, ensuring a high quality of life regardless of circumstances. These spaces are instrumental in providing a high standard of living within a dense urban environment, optimizing land usage. Whether open or enclosed, public spaces stand as the heart of urban activity, significantly impacting the city's structure and residents' quality of life. As cities grow taller, even public spaces are moving up. But, since public spaces are usually on the ground, putting them in higher levels may cause a disconnection from the rest of the urban public space and impair its quality. In addition to this, although a trend of mix uses is being promoted in Israel, a more traditional approach is still applied in most cities. The current planning method usually refers to public spaces in the same format as in the past and overlook the projected shifts in population growth and vertical expansion, failing to adapt public space planning and integration for this evolving landscape.

Therefore, the project issue deals with creating a network of adaptive public spaces, as an urban spatial anchor. Planning of public spaces that are allocated and built as part of a connected and continuous system, instead of independent and disconnected public spaces, will be a skeleton and foundation for a quality urban space, which will be "resilient" to the uncertainty of the future and demographic growth. It's not just about "mixing uses" within individual projects; instead, a continuous network of diverse open and enclosed public spaces must be woven into the urban fabric, becoming an integral part of environment. The project seeks to examine a spatial mechanism, consisting of a set of rules at three levels of scale and a horizontal and vertical system of continuous and diverse "public" spaces. The layout of public spaces - the network of streets, open spaces, public institutions, commerce, and employment, all of these together produce a complex web of connections that increases the interactions between the various factors, enlivens the city and preserves the quality of life in it.

Maja Abbo אקוסיסטם תרבותי באזורי תעשייה

Imagine a future just a few years from now, where the ever-increasing production is curtailed, and working hours are halved to 20 or 30 hours a week. Public and diverse cultural services, essential for health and well-being, will become a significant part of the urban space and will be available to everyone. People will live happier and longer lives and will imbue those lives with greater meaning by connecting more closely with natural environments.

Today, industrial areas occupy a large space isolated from urban residential environments, usually on the outskirts of cities. These areas are located and operated for the purposes of production, economic growth, and profit, without considering broader social goals. On the one hand, these spaces can be seen as "prosperous" urban areas that contribute to the local economy, while concentrating capital and resources that may drive innovation and production. On the other hand, these spaces are seen as a nuisance, functioning as the city's "backyard" and being cut off from it. Additionally, most of the heavy industries use old technologies that cause environmental pollution, harm ecosystems, and endanger the health of workers and city residents.

In recent decades, a trend of the decline of heavy industries, their departure from the cities, and the relocation of production sites to host (developing) countries is evident in the developed world. This is a result of decreased production profitability and the introduction of government policies that stimulate a post-industrial economy. This trend deepens the gap between industrial areas and urban environments and leads to an increasing abandonment of industrial buildings and factories, which in turn transform industrial areas into "dead zones." Often, this results in the rapid conversion of these areas into commercial complexes, residential neighborhoods, or "yielding assets" that encourage consumer culture.

I believe that true happiness cannot be based solely on material wealth but on spiritual wealth. The abandoned industrial areas, even when replaced by other profitable uses, do not contribute to public happiness and urban life in their new incarnation. Instead, a reinterpretation of industrial spaces and the creation of a new connection between industry and culture are expected to bring together different populations from various economic backgrounds and help create a "cultural ecosystem" that will enhance the sense of happiness among the urban population. This project aims to examine the application of this concept through the re-planning of the northern industrial area in Nahariya, which is increasingly being abandoned these days. The project aims to provide a response to the environmental damage caused by healing the space from the pollution left by the industrial plants.

טופס פרטי הגשת פרויקט גמר 2023 נעם כהן.docx

Maternity \*Live

The COVID-19 pandemic has led to an increased awareness of birth experiences worldwide, resulting in a significant rise in non-hospital births. Concerns about the safety of hospitals for mothers and infants have prompted a search for alternative spaces that offer comfort and security. This shift has provided an opportunity to address the needs of mothers during childbirth, with modern women seeking more control over their birthing conditions while acknowledging the importance of medical intervention when necessary.

However, the current hospital system, being primarily designed for medical treatment, lacks the necessary focus on emotional and experiential aspects of childbirth. As of 2023, women are still required to compromise on physical and emotional space during childbirth.

Investigating architectural planning strategies aimed at enhancing Israel's medical system, particularly with a dedicated emphasis on establishing a harmonious integration of physical facilities for childbirth in hospitals with the equally vital emotional and experiential aspects associated with the birthing process.

How can the existing medical system in Israel be improved, while at present it is not in line with the needs and diversity required for suitable birth's environment?

This project aims to improve the Israeli medical system by introducing dedicated birth centers that supplement existing hospital wards. These birth centres offer a diverse range of birthing options and prioritize enhancing the emotional and social aspects of the birthing experience.

The project explores two planning methods that complement each other to create a comprehensive structure. Initially, a modular planning approach ensures consistent experiences across all birth centres while recognizing the differing requirements of medical and social aspects. This ensures a uniform and precise birthing experience for women across Israel. Subsequently, a tailored planning method considers the unique characteristics of each chosen site, including climate conditions, accessibility, and user needs, to design individualized birth centers.

To bring about a significant improvement in the birthing experience, a thorough intervention is required at both the national medical system's macro level and the micro level of the mother's environment. By employing high-quality architectural planning and customization to suit each mother's needs, these birth centers can provide an innovative and superior birthing experience, setting a new standard in Israeli medicine.

טופס פרטי הגשת פרויקט גמר 2023 סימה חאג' יחיא.docx

Taybe - The future of the city's urban and natural landscape

In the State of Israel, there exist 108 Arab settlements grappling with a range of challenges. These challenges encompass disputes over building and occupancy permits, the absence of clear municipal boundaries, limited public spaces, inadequate infrastructure, and the abandonment of historic settlement centers, resulting in their neglect within the landscape. Addressing these issues demands substantial creative efforts and the active involvement of residents, particularly as the lands are privately owned. This undertaking will focus on Taybe, the third-largest city in the Southern Triangle region, which, despite its central significance, is facing significant construction-related difficulties.

Based on my analyses and surveys conducted within the city, it becomes evident that various publicly owned areas throughout the urban landscape are suffering from neglect. Regrettably, these areas are frequently utilized as dumping grounds by residents, a situation that requires correction. The disregarded spaces within the city possess the potential for transformation into vibrant urban areas, imbued with both authenticity and innovation, all while conserving the original architectural aesthetics of the structures. Achieving the vision of enhancing this urban space, rich with historical context on privately owned land, necessitates a high degree of sensitivity. It's imperative to embrace the insights and recommendations provided by previous studies that have delved into this issue. While land expropriation and leasing are vital steps, they must be executed with community trust, equitable compensation for affected landowners, and a thorough understanding of the community's distinct requirements.

The proposed project unfolds in three distinct phases:

1. **Initiation**: The creation of a green network interwoven with the historical street layout, commencing and culminating in the historic core of the settlement. This network will incorporate several open green hubs along its course, designed for communal use, cultural activities, relaxation, and employment opportunities. The central focus will be the ancient heart of the city, receiving a renewal that repurposes an abandoned zone for public benefit.
2. **Expansion and Construction**: This phase entails densification and development, encompassing the establishment of new neighborhoods in the eastern region, repurposing vacant spaces within the historic core, repurposing agricultural land for construction, and reviving abandoned structures within the settlement.
3. **Enhancement**: The final stage encompasses enriching the settlement with fresh public spaces located strategically within the existing neighborhoods. These spaces will be integrated into the planned green network, promoting connectivity and accessibility.

This comprehensive endeavor aims to rejuvenate Taybe's urban fabric, leveraging its unique heritage and private lands to create a more vibrant and livable environment for both its current residents and future generations.

טופס פרטי הגשת פרויקט גמר 2023 עדי בנו.docx

Plastic Oceans

The oceans cover approximately 70% of the Earth's surface. While vast areas remain unexplored by humans, the impact of human activities is unmistakable within them. Every year, millions of tons of trash, with nearly 70% of it being plastic waste, are discarded into the seas. This phenomenon's primary causes are rooted in modern lifestyles, production and consumption patterns, as well as waste disposal, treatment, and management practices.

The consequences of plastic pollution are profound and destructive, ranging from harm to marine habitats to biological accumulation and damage throughout the food chain. In addition to the environmental repercussions, economic damages are also incurred, impacting industries such as tourism, fishing, aquaculture, and government-led marine cleaning efforts. What if this issue could be viewed as an opportunity? How might we harness the concentrations of marine plastic to benefit both humanity and the environment?

Plastic possesses considerable material value due to its relatively low weight, cost-effectiveness, durability, strength, design flexibility, and recyclability. These material properties provide fertile ground for creative solutions and material innovation. This project acknowledges the significance of marine preservation while recognizing plastic's potential, offering an innovative approach: the construction of a floating marine structure designed to function as a hub for plastic collection, recycling, and the production of architecturally and aesthetically valuable elements. These elements will serve the inhabitants of the structure, expanding living spaces from single buildings to a scale that supports a floating marine community.

To achieve this objective, the project undertakes the challenge of establishing an independent and sustainable marine living environment. This environment encompasses green energy generation, food cultivation, water desalination, and waste management, all integrated with residences, recreational areas, and workplaces for diverse users. To fulfill this vision, the project explored innovative production technologies (energy, food, and water), reviewed relevant typologies for this unique project, and assessed the needs and requirements of the main program components (plastic processing, living spaces, and manufacturing). The aim is to ensure a high quality of living for station users while effectively utilizing marine plastic to establish a floating marine settlement that benefits both humanity and the environment.

טופס פרטי הגשת פרויקט גמר 2023 עלאא ניג'ם.docx

Analogy Of Control

Power, Space & Geopolitics -- Nazareth as an urban arena of Spatial Domination

The significant change that the Nazarene skyline has undergone this year raises many questions about the taken for granted landscape in the Israeli planning discourse in general and in Nazareth in particular. Especially when the main cause of the landscape change is a government building, built on one of the highest mountain tops in the vicinity of Nazareth, overlooking the largest Arab city in the country.

Emphasizing the geographic fact that dictates the political relationship between Nazareth and Nazareth-illit. I'm researching the history of the Government complex together with the Magistrate's Court, through the daily point of view of the Nazarene citizen, and from the understanding that the daily point of view quickly becomes the taken for granted point of view. And this landscape has the power to shape the consciousness of the citizen through governmental elements in a civil urban space whose main agent in shaping consciousness is the administrative planning that transmits power, control and monumentality.

From the definition of the Government complex and the Magistrate's Court as a foreign entity in Nazarene space, threatening the identity, sanctity, and authenticity of the city. The search for similar urban bodies that have the potential to become another spatial threat, leads to discover that other state-owned entities are located on mountain tops, such as: the district police compound, the home front command, and the local police compound.

And so, between the existing spatial threat and the future spatial threats and the history of Nazareth and its future development. The project discusses the concepts of identity, belonging and citizenship. which places the Nazarene citizen in the middle of the discussion and tries through the "view" to dismantle the image embedded in the citizen's mind towards the city of Nazareth and to dismantle the power of the government structures in the eyes of that citizen. The process of decomposing the view is expressed through a gradual path in the ramp connecting the levels that reveals a different view in each segment. At the end of the dismantling process, the citizens arrive at the collective space that allows gathering and encourages conversation, which in turn oriented and faces the future landscape of the city of Nazareth.

And so, through the dialog between the individual citizen and the collective, between the govern and the governed, between the past and the present and the future, between the temporary and the permanent, and between the taken for granted and the newly realized, between the civil power and the governmental power, between dismantling and the reshaping of consciousness. The project constitutes and produces a critical space for the Nazarene citizen towards their own urban space and towards elements that influence it and raises a further discussion in criticizing the reality we live in that needs a constant thinking through an analogy of control.

טופס פרטי הגשת פרויקט גמר 2023 עמליה אליקים.docx

In the meanwhile

We are in the midst of an urban era that necessitates appropriate planning for a growing population, the daily pace, and climate changes. In response, many cities around the world, including Tel Aviv-Jaffa, are promoting dozens of development plans for housing, employment, and transportation, which present two central issues that alter the city's landscape and function. The first issue is the reduction of natural scenery in favor of massive, rigid, and monotonous urban landscapes. The second issue involves development and renewal processes that disrupt the urban daily routine and are expected to continue for many years. Could it be that the intensive urban planning approach, which promotes productivity and rapid outcomes, has overlooked the human aspect in its pursuit?

The project proposes a shift from linear planning (planning-execution) to a circular perception, employing a cyclic model for planning and managing daily spaces under development that serve the human experience. Inspired by the slow movement and circular economy approach, it establishes a sustainable system characterized by preservation, reduction, reusing, recycling, and adaptive and flexible planning. To enhance the human experience, public space regains its original place in the urban system as the organizing backbone of space. This is achieved through stages: initially by utilizing existing vacant spaces, then connecting to the existing urban system, and finally adding new types of public spaces. The new public framework is designed with adaptable spatial dimensions, reuse of materials, and nature-inspired experiences that highlight changes and natural processes. These elements are joined by natural components for runoff water management, urban heat mitigation, and biodiversity encouragement.

From a holistic perspective, the new model encourages slowing down, locality, community, and renewed appreciation for nature. These aspects return the human being to the center of the urban system, reminding them that they are part of a broader ecological system on which they depend, and which depends on them.

טופס פרטי הגשת פרויקט גמר 2023 ענבר פינטו.docx:

The history of Israel teaches that, on average, a significant earthquake occurs every 100 years. Israel's location on the African-Syrian Rift, coupled with the fact that the last seismic event occurred in 1927, attests that another strong earthquake could happen in Israel at any moment.

Earthquakes are typically accompanied by phenomena influenced by the geological structure of the land, which can exacerbate the scale of damage. The most prevalent of these phenomena is "landslide" - an occurrence that describes the movement of earth along a slope. In Israel, the geological structure includes a portion of soft rock, constituting the highest risk for landslides, particularly in mountainous regions characterized by steep declines, where the rock tends to possess very low stability. Urban development in these areas is the primary factor contributing to the danger of landslides. Structures built on slopes or at the base of potential landslides are the first to be affected by such occurrences. An example of this is the city of Tzfat, mostly constructed on soft and unstable slopes, which led it to be reconstructed multiple times after numerous earthquake events throughout history.

The implications of recent earthquake events have underscored the need for landscape solutions to mitigate the damage caused by landslides. These solutions, hitherto considered engineering matters, have not been integrated into environmental landscape planning considerations. As this field is still in its research stages, the project aims to explore solutions through slope sculpting, encompassing water management, afforestation, and topographical analysis based on these studies. Alongside solutions for mitigating landslide damage, the project deals with planning community spaces that align with the needs of the local population, together with utilizing local climate resources to create areas for retaining water and addressing ecological components for conservation and enhancing biodiversity on-site.

The project's objective is to offer a toolkit for urban landscape development in landslide-prone mountainous areas, while safeguarding the values of nature, landscape, and the needs of the local community. The neighbourhood of 'Ma'or Chayim' in the city of Tzfat serves as a case study for this project.

טופס פרטי הגשת פרויקט גמר 2023 עפרי קרק כץ.docx:

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טופס פרטי הגשת פרויקט גמר 2023 ציון שיינר.docx:

BUILDING SERVICES. We can't live without them, but honestly, we don't really like them. The architect marginalizes them while the client isn't interested in hearing or seeing them. Usually, the design of building systems is overlooked by the architect and is designed by external engineers and consultants. The design of these systems comes after the initial architectural design and is regarded by the architect as a "necessary evil". Nowadays, the building services are designed in an inefficient, complicated and clumsy way and they take up a lot of space, especially the air conditioning system. Therefore, we must enlist the help of yet another consultant, known as a "superposition" consultant, to help with this entanglement.

This problematic design is a result of architect's outlook today on their discipline; they are motivated by exterior motives. As a result, we are "gifted" with spaces that do not fulfill their basic purpose of creating a well-tempered environment. Inspired by the writings of Reyner Banham, and as opposed to modern architect's perception today, the purpose of architecture in my opinion, is to provide an environment fit for human activity devoid of aesthetic and cultural baggage.

The project suggests an alternative design, one where the building services dictates the space that becomes the "servant" to the services. In this fictional alternative, there are no ducts and pipes and complicated systems, rather people live inside "environmental bubbles"; dynamic inflatable spaces that change due to the consumption of services such air conditioned-air and water.

This project aims to rethink traditional design where the supply of our basic needs (water, air, electricity etc.) is the fundamental principal the design leans on.

טופס פרטי הגשת פרויקט גמר 2023 רהף כילאני.docx:

The turn of events after the war of 1948 can be told from two points of views, the Israeli point of view and the Palestinian one; on one hand, the State of Israel arose, a new state with an affinity to establish its existence, its Zionist narrative and to justify its actions on the ground. On the other hand, simultaneously with the growth of the new narrative, actions were taken to erase the other narrative - the Palestinian story. After the war and the expulsion of the Arab residents from their villages, many villages were destroyed and stood frozen in time, neglected and abandoned under the definition of "national park". According to a description by Gideon Soleimani (2014), "Only after the villages were no longer visible in the landscape as Arab villages did they begin to be embraced and appropriated. The destruction erased the contours of life (houses standing on a furrow, alleys, inscriptions). It is possible to see the villages as a romantic landscape: Picturesque ruins embedded in terraces with ancient olive trees. This landscape is appropriated by the Israelis as part of a "national park", mainly as an ancient biblical landscape."

The project operates through research and architectural intervention in Kfar Soba-Jerusalem as a test case. and examines the question of how it is possible to maintain a physical space of identification for the Palestinians as an opposition to the governmental practices that erase the Palestinian Arab identity.

The project identifies five governmental practices of appropriation and erasure done in Kfar Soba: demolition, replacement, nationalization, appropriation and erasure. The first actions taken after 1948 were the demolition of the village and the hebraization of its name. A kibbutz was built on part of the agricultural land of the village and was called Tzuba. A subsequent action was the replacement of the traditional landscape of the agricultural terraces with modern agriculture tended by the residents of the kibbutz. The area of ​​the village itself, which at the time included the residences and another agricultural part, was designated as a national park in the 1950s, and was also designated as a stop point on Israel's National Trail. These actions appropriate the space and turn it into a neglected romantic Israeli site of relics from the past. A final action was taken from the field of art, manifested in the works of Yosef Zaritsky in the 70's when he painted the landscapes of the area ignoring the views of the Arab ruins found there.

Relying on precedents from the theory of resistance, the project builds a toolbox that resists erasure, generalizes Palestinian Arab culture, history, preserves its existence and continued unfolding for future generations. The new box consists of community practices that encourage active actions and education in a space of physical identification for Palestinians.

טופס פרטי הגשת פרויקט גמר 2023 רנים ג'עפר.docx:

The project represents a response to the struggle of the Palestinian Arab people in 1948, focusing on the forced transformation of "Wadi Salib" neighborhood, one of Haifa's historic Arab neighborhoods. Through a musical-architectural historical restoration mechanism of the period that preceded the "Nakba" event ("the Palestinian catastrophe "), the project is an attempt to create harmony between the past and the present through bridging the changes that have taken place in the space over the years.

simultaneously, the project also tries to examine how it is possible to create an architecture that, like music, moves along the timeline and and makes us recall history and the built spaces in which it took place.

The project focuses on the area between "Al-Burj" Street and "Hammam Al-Basha", and the outlines of the buildings that were completely or partially destroyed and today stand empty of residents.

The project revives through musical and architectural means my grandfather's daily walking route in Wadi Salib, his residential neighborhood, through the buildings and paths that were there and disappeared. The destruction that the neighborhood underwent as part of a deliberate urban policy since 1948 caused the erasure of some of the buildings and the roads that connected them, and the small number of buildings that remain from the original neighborhood are also partly under the threat of demolition. At the same time, the buildings of the Government, the new offices and residences within the neighborhood prevented its expansion.

The architectural action that is based on the musical action comes to bring back to consciousness what has been erased and the memory of the absent past.

טופס פרטי הגשת פרויקט גמר 2023- שי נדלסטיצ'ר.docx:

Technology has a huge influence on our world. Technological developments are changing the pace and way of life, and are enabling new spaces for action. We see this from the invention of the computer, which was the first step in establishing the digital world, through the information revolution of the 80s, which accelerated processes of globalization, communication and information transfer. The distribution and accessibility of the laptop, and later the mobile phone, were a leap forward towards the dynamic life we know today, and they allowed us to perform many actions digitally, which created the layered reality that contains digital and virtual spaces of action alongside the traditional physical space.

However, the built public environment often struggles to respond to technological changes, which leaves it conservative and less attractive. In order to meet the standards set for us by technological development, it is necessary to adapt our physical spaces of action for the dynamic lifestyle we know today, which is expected to continue to develop. If so, what is the potential of technological innovation on the built environment, and how can it be used to plan public spaces that will respond to changes and adapt to the dynamic nature of life in the digital age?

Immercity is a changing experiential urban space, based on the use of advanced AR technology. The virtual layer that is added to the tangible environment releases it from the physical elements in the space that are not essential for its existence, and turns the space into multi-purpose and dynamic. The project emphasizes the importance of public space in urban life and brings back the motivation to go out to it and use it. The project discusses the connection between public space in the city and its function, and the experience it creates. The site chosen for intervention is a central location in the city of Haifa, located near places of employment and entertainment (Haifa Port). Approval of tunneling the train passing through the coastal strip of Haifa allows for the re-planning of the area, which will be a strategic and central site in the city.

Summarizing the familiar public spaces to the minimum physical elements required for the experience in space, will lead to the invention of new spaces of action that will be more efficient, and will be experienced differently from what we know today. These spaces will change their content from day to day, and the organization of human activity around them, according to the changing activity.

Minimum physicality, maximum experience.

טופס פרטי הגשת פרויקט גמר 2023 שיילה אוסמנוב.docx:

The "Asylum City" project focuses on the issue of asylum seekers in Neve Shanan, Tel Aviv. The population of asylum seekers consists of refugees who fled their countries of citizenship due to genuine fear for their lives and the inability of their countries of origin to protect them. After a harrowing journey through torture, persecution, and imprisonment, they arrived in Israel in pursuit of a better future. In Israel, a refugee can apply for asylum and receive refugee status that grants them rights. However, despite this, only 13 out of 15,000 asylum applications awaiting examination have been recognized in Israel so far. In this situation, asylum seekers remain without rights for decades. They lack welfare services, state health services, allowances, and pensions. They are excluded from state education, facing racial segregation. Their employment options are limited, and they lack adequate housing. The high population density in which they live places a heavy burden on the already fragile infrastructure of the disadvantaged neighborhood, exacerbating the plight of all residents in Neve Shanan.

The project offers solutions to the numerous challenges faced by asylum seekers, using the Neve Shanan neighborhood as a case study to plan a support network for these temporary populations. It repurposes the "new central station" located in the neighborhood, recognizing its potential as an urban infrastructure. Currently, the central station serves as a cultural and social hub for the population of asylum seekers who will soon be relocated from buses. This understanding highlights the necessity of revitalizing the existing structure to avoid extensive construction and additional stress on the infrastructure.

The project's starting point in addressing the issue of asylum seekers is the concept of the "right to the city," a term coined by the philosopher Henri Lefebvre. This concept encompasses a set of rights related to urban space. Currently, asylum seekers are absent from the city's life; they are not active participants and are even excluded from it. "The right to the city" includes access to training and education, employment, health services, housing, and acceptance of diversity. These rights are not necessarily tied to formal citizenship parameters. Recognizing that asylum seekers may not receive their rights from the Israeli government and acknowledging that the city, rather than the state, is the relevant scale for discussions of belonging in daily life, the project proposes an alternative form of urban citizenship in Tel Aviv. It positions the central station as the "city of refuge" for asylum seekers, where the local government will provide them with rights denied by the state and protect them irrespective of their legal status. This refuge will meet all the basic needs of asylum seekers, including housing, education, worship, employment, and training. The plan is rooted in agricultural production, which will offer them job security and encourage integration into the labor market. These measures will equip them with tools and a platform for communal independence as they live, work, and face challenges together.

טופס פרטי הגשת פרויקט גמר 2023(מתוקן).docx: Luciana heller

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טופס פרטי הגשת פרויקט גמר 2023\_ילנה טבקובה.docx:

Lately, many urban industrial ports have been undergoing dramatic transformations. From Denmark to USA and to China, urban waterfronts are changing their characters from industrial to human. Most of these transformation projects contain three components: re-use, response to environmental challenges, and respect of local conditions. These projects apply the strategy of adaptive reuse, which offers a sustainable approach to address built heritage, prolongs a lifespan of the building while adapting it to actual needs, and embraces an identity of a place. They also respond to environmental challenges faced, currently or in the future. Considering the location close to the water, many of them explore resilient strategies for potential sea-level rise. And, they all have strong connection to local conditions, while applying to the areas which are usually disconnected from surrounding cities, partly polluted, and exposed to the affection of the sea. On the other hand, these urban waterfronts are one of the most important city's resources. In Israel we only see an early beginning of this trend, and a future of old industrial areas is still uncertain.

In light of this, the project asks how an industrial urban waterfront can be reused and adapted to future needs with a resilience to potential challenges? The project focuses on the waterfront of Haifa East Downtown as a test-ground.

In Haifa, like in many other historical port-cities, the strong industrial character is fading into the past. Haifa is seeking to change its identity and its waterfront, which is facing the challenges of an industrial urban port and has very rich built heritage. Considering the elements mentioned earlier, the project suggests for the Waterfront of East Haifa three design strategies: cultural seam, resilience and integration. The strategy of cultural seam suggests re-use the exciting buildings and infrastructure into public and cultural venues to form a base for the new neighborhood. The strategy resilience creates a system of channels and parks to absorb potential sea level rise. And, the strategy of integration allows to connect former industrial port to the existing network and integrates it into the city fabric of the area. Altogether, this approach suggests a new future for the waterfront of Haifa.

טופס פרטי הגשת פרויקט גמר 2023\_ספיר אהרון.docx:

How can the lifespan of buildings be extended through the transition from a destructive linear life cycle to a circular one?

The processes of constructing and demolishing buildings have far-reaching negative environmental effects. Currently, buildings are demolished prematurely to accommodate the changing needs of society, leading to an eternal cycle of construction and destruction.

The project revolves around "design for deconstruction", a tool that emphasizes the importance of resources flexibility and efficiency in urban spaces. The action of demolition is converted into disassembly, redirecting the linear flow of materials towards reuse. Transitioning from a linear life cycle of a building to a circular life cycle in the construction industry. Furthermore, it emphasizes the importance of a permanent urban infrastructure that provides the necessary basis for vital logistical function and urban development.

The combination of the permanent and the temporary part of the project enables the fast changes, one without the other is meaningless. The city serves as the "permanent" infrastructure that allows spatial flexibility for "temporary" buildings. The tension between the two poses a tremendous challenge, but a necessary task in achieving sustainable and adaptive cities. Their combination allows cities to navigate through rapid changes while ensuring the longevity and functionality of urban systems and its resources.

As a response to the constant construction and conversion of open spaces to asphalt surfaces, the project site is Kiryat Haim fuel tank farm - a used area that continues the existing built environment. The proposed method involving the urban logistics system, enables a re-examination of the urban texture and aims to achieve dynamic and diverse adaptive urban environments that enhance social interaction on a walkable and pleasant human scale streets.

טופס פרטי הגשת פרויקט גמר 2023\_רותם גיא.docx:

The project Diarna focuses on the disintegration of the Moshav Porat community and explores how new planning procedures can help in reuniting it. The initial fracture of the community can be traced back to the mismatch between the rural-agricultural environment they settled in Israel and their previous surroundings in Libya. This fracture is evident in various aspects of their lives, including family structure, cohesion, employment, education, and the prospects of the younger generation.

By examining their history, I have identified an underlying logic that kept the community together during their time in a foreign land. In my planning approach, I aim to address these processes and propose diverse architectural strategies to mitigate the disintegration and mend the strained relationships within the contemporary setting.

טופס פרטי הגשת פרויקט גמר 2023-אילנה לוינסקי.docx:

Cities around the world contain different spaces that produce many complex situations. Some of these spaces are successful and people enjoy passing through them and staying in them, while the other spaces are not successful and people behave in them in different ways.

The division of the city into successful and unsuccessful spaces can be an infrastructure for changing and designing the urban space. In an attempt to decipher the principles of successful and unsuccessful spaces, I propose a new and sophisticated mapping method based on the subjective distinction between successful spaces and unsuccessful spaces.

The project seeks to create a new spatial language, through which the chosen site can be deciphered, explored, disassembled and assembled. The language unites the black color -- "leftovers" , with the white color - spaces of "planning", and produces a new version of reading the space where the different combinations affect its character.

The work process contains four parts. The first part - The plan. This is the main part in which I break down and then reassembles mappings and derives principles. The second part - From 2D to 3D initial dimension. As a preliminary action, the two-dimensional plan takes physical expression in the urban space. The added white colour turns into planned spatial and formal structures. However, the added black color becomes an area that undergoes a "reboot", contains disorder and is not planned at all differently from the white color. The third part - The facade. The work process done in the program is implemented in additional representation in the facades.

The facades are more dynamic and can be produced and examined from several viewpoints.

The fourth part - From 2D to 3D. The language of black and white space evolves into a physical change on the site according to the plan and facades and produces variety and dynamism both in the space and in terms of the alternatives offered. The chosen site is the city center of Kiryat Motzkin, where the mapping method is tested and a new and unique spatial language is created for this place.

טופס פרטי הגשת פרויקט גמר 2023אסף אלחנתי .docx:

The growth of the global population, coupled with the rapid urbanization that humanity has undergone, is causing city centers to become increasingly dense. These trends may even reach extremes, underscoring the paramount importance of smarter and more efficient allocation of land resources. It can be stated that the predominant approach to addressing the challenge of urban population growth is divided into two: outward expansion into suburbs and upward construction within city centers. However, recent years have witnessed the exploration of an alternative solution to tackle density---downward density.

Given the backdrop of Israel's limited land resources, the rapid population surge, and the need for most new housing units within urban areas, this project aims to demonstrate that a judicious fusion of underground planning is the key to creating a densely populated, high-quality urban environment that can also enhance above-ground spaces.

This project endeavors to shift the prevailing paradigm regarding the underground domain and its inherent potential. By doing so, it proposes an avenue for regarding underground resources as integral components of the planning and development processes for older neighborhoods. This perspective can serve as a vantage point for inclusive planning, making efficient use of scarce land resources for additional urban renewal initiatives underway in the country.

The focal point of this endeavor is the Kiryat Eliezer and Eliyahu neighborhood in Haifa, a locality poised for extensive urban renewal. As part of this process, the neighborhood's housing units will increase from 4,500 to around 14,500. The project introduces an innovative approach to renewal, accentuating subterranean development. This approach holds the promise of upholding urban values, quality, and a sustainable, open environment---qualities that have regrettably diminished over recent decades amid the very development and densification endeavors that aimed to renew urban spaces.

At its core, the project's primary objective is to achieve densification targets while optimizing the creation of open spaces, notably a substantial and interconnected urban park intertwined with Haifa's residential neighborhoods. This will be accomplished through astute utilization of underground space, encompassing a diverse array of functions, including residences and not limited to parking facilities.

טופס פרטי הגשת פרויקט גמר 2023ג'ומאנה אבו ריש .docx:

The area of the Western Galilee is a diverse human mosaic that maintains within it great diversity, both in the types of settlements and in the types of people. There has been settlement since the 1950s and also from the 1970s, and there are two societies in the area, an Arab society that consists of Druze, Muslims and Christians who live in villages, and there is the Jewish society that lives in agricultural settlements, communal settlements. All these live together despite all the differences.

Today the communities of the Western Galilee are disconnected from each other and the term "Western Galilee" is more a geographical space and less a "place" that defines identity and creates a sense of belonging. The project will encourage the creation of shared value between the variety of communities and living environments with a sense of belonging, without pushing them to merge and unify, through three means:

The path for the residents of the "Western Galilee" will pass between the centers of the settlements and offer different meeting points along its length, which provides a platform for connecting the different communities and helps increase the connectivity between the settlements and the villages. Making the Ahihud Forest accessible will provide a window to unused stream areas - strengthening the presence of the streams in the area, and in this we create a "story" of a place and a sense of regional belonging.

"Nahal Yitzhar" Park, "Yaer Achihud" Park and "Abu Sanan" Park meeting areas developed in depth as part of the final project, through a proposal:

Interesting vegetation, strengthening the presence of the streams and offering various activities to rally the residents, we will turn the neglected places into benevolent and interesting places for the residents of the Western Galilee in many aspects, and we will create an environment that allows a social and community connection between the two populations.

טופס פרטי הגשת פרויקט גמר 2023ג'סיקה אורבך.docx:

Over years, cities have developed along the coastline of Israel which forms its western border. The area of ​​the coastline has a rich potential in economic, social and cultural opportunities and the connection to the sea and the planning directed towards it enabled a high quality of life for the residents of the area. New cities established in Israel during the first half of the twentieth century were influenced by the proximity of the sea in their urban planning.

The narrow country's morphology led to the development of infrastructure, such as national roads, railways and roads, mainly in a north-south direction, parallel to the coastline. As they grew, the coastal cities in Israel began to spread towards the east and those heavy infrastructures began to enter the urban space and become barriers in the heart of the cities. As a result, there is discontinuity between the parts of the city and gaps between the east of the city and the west when the eastern side is cut off from the culture of the sea.

Netanya, located on the coast in the Sharon area, represents this phenomenon: roads and railroad tracks constitute borders and barriers that interrupt the urban continuum. In addition to man-made barriers, the city has to deal with a cliff, which is a significant topographic gap, separating it from the sea, a unique phenomenon to the place.

From this, the project deals with the issue of how an urban model can be developed, linking the parts of the city and the sea.

The project aims to connect the different parts of the city, to strengthen the local identity, which has developed over the years, and to respond to the variety of populations living in the city by opening an axis that crosses the city from the east to the western end, the sea. Finally, the focus of the project will deal with the end of the road: the opening to the sea. This part requires handling the cliff and a close connection between the city and the sea.

Headline: טופס פרטי הגשת פרויקט גמר 2023-יניב גלר.docx

Oneliness Without Loneliness

The project deals with the spatial relationship of the built environment and housing units, particularly by observing their changing nature over the years, alongside societal patterns such as emerging phenomena like loneliness.

The project critiques the prevailing attitude among planners to design for single-unit residences today, which, while efficient, view living spaces merely as storage units and do not consider the emotional and psychological needs of individuals. Simultaneously, the project surveys housing solutions in the market, such as split apartments and new unit designs for singles, revealing a mismatch in the programmatic-experiential dimension that exacerbates feelings of loneliness among singles.

Based on research and mappings conducted, the project presents a vision for future planning for singles aimed at minimizing feelings of loneliness while preserving their desire to live independently. Planning principles were adopted, such as disassembling unit components from the building and eliminating corridors, with the intention of integrating external information inward, creating chance encounters among residents, and alleviating feelings of loneliness.

This arrangement has been implemented in the Ludlow complex in Tel Aviv, formerly a vibrant neighborhood now in a state of decay. These disintegrating apartment buildings are transforming into vertical residential units that utilize the rich spatial information and movement for the benefit of single living. Concurrently, these units contribute to reviving the Ludlow non-movement area.

Headline: טופס פרטי הגשת פרויקט גמר 2023נדין שוקחה.docx

Illuminated city veins

A thousand steps span the city of Haifa and connect the center of Carmel with the lower city. These stairs pass through several neighborhoods and serve as connecting axes between different layers of history, society, tourism and nature. These are circulation axes that connect not only horizontal streets located on different elevation lines together with the public hubs, but also provide access to private residential buildings. This set of stairs is not used enough and nothing happens there, no event that gives an advantage to the neighborhood-to the place. Today they are mostly a place to pass or walk through and not a place to stay and experience.

Haifa stairs were designed to be an efficient and convenient means of vertical movement for the residents of Mount Carmel and became a significant part of the city's identity. Although the experience of wandering through the city through hundreds of routes created with the help of these stairs is not unique to Haifa, it plays an important role in creating the character of the city.

The project creates a complex of landscapes and collective spaces that will be used by residents on a small scale.

By utilizing unused and neglected areas for collective use. The project will accompany the pedestrian from top to bottom and create shared places to be.

The project identifies the potential of the stairs in the city of Haifa in general and in the Hadar Carmel neighbourhood in particular to express a public and spatial generator for urban life while maintaining their special identity and the character of the neighborhoods that are woven by these stairs.

Headline: טופס פרטי הגשת פרויקט גמר 2023תאלא מוסלם.docx

RECONNECT

"Layers of time reconstruct the historical connection between Lifta and Jerusalem".

Development, deportation, destruction, and settlement... These are the cycles that the abandoned Palestinian villages within the State of Israel have undergone. Lifta is an abandoned village situated at the northwestern entrance to the city of Jerusalem. It houses numerous original residences (which were abandoned following the rooftop demolition operation that occurred in the 1970s), as well as a spring, historical agricultural terraces, and a preserved landscape in parts. The village remains the only complete historical village that has never been re-inhabited or rebuilt, preserving its most authentic form as a unique model of an Eastern Mediterranean mountain village, holding exceptional universal value.

The historical trajectory the village has experienced from 1948 to the present reflects 74 years of failure in adapting a program for the village. Numerous proposals from nature reserves, parks, and construction plans aimed at erasing its existence were put forth, culminating in the approved plan (6036) which suggests the complete demolition of the village for the construction of luxury villas unrelated to its context. This plan, 6036, was proposed as a complement to the city entry plan that proposes extensive urban renewal adjacent to Lifta and is currently in execution stages.

The proposal is primarily rooted in using the village as a key point for revitalization, anchoring it in a connection of three temporal layers: past, present, and future, by exposing the historical urban skeleton of the village and integrating it with Jerusalem's historical urban framework. The historical and contemporary Jaffa axis, connecting Lifta to the old city, traverses the vibrant market street in the historical corridor (today's Jerusalem's Juda Camp). This reconnection of Lifta to this urban framework will bolster the proposed village activities. This axis system also serves as a meaningful part of the Jerusalem Trail, linking to the Israel Trail at the city entrance.

The project proposes an innovative landscape perspective that preserves the village, built upon the conservation and restoration of historical layers that have historically defined the village. These layers make the village accessible and aid its prosperity, while connecting these layers to the surrounding urban renewal plan, resulting in a preservative urban renewal within the historical fabric that reconstructs the experience of pedestrian entry to Jerusalem.

Headline: טופס פרטי הגשת פרויקט גמר כריסטנה קוטוב 2023.docx

Between Screen and Reality -- Simulations as a Planning Aid

In the virtual era, especially following the COVID-19 pandemic, various domains have undergone transformations that have changed the way we operate. These changes have not bypassed the realms of planners and landscape architects. In my opinion, there is currently an underutilization of the available tools in the interface between planning and the digital world. These changes led me to question how the new tools offered by the virtual world can be better leveraged. From this broad field, I chose to explore how pre-execution planning can be examined to meet the needs of the target population.

The project "Between Screen and Reality" combines virtual reality (VR) technologies and intelligent virtual agents. These technologies, drawn from software development and game design, are integrated with the knowledge from the field of landscape architecture. This integration creates an innovative tool that, from its inception, precisely, interestingly, and swiftly examines the effectiveness of planning. Additionally, the tool allows planners to understand how people interact with physical space -- where they prefer to go, to which points they are drawn, where they linger, and where they encounter difficulties in usage. For example, due to mobility limitations or visual impairments.

I chose to examine the use of the tool in the environment of "Parents' House" in the new northern neighborhood of Tel Aviv. This environment contains other public buildings, with the Parents' House located adjacent to a hospital. The majority of the population in Parents' House is characterized by various physical disabilities. The ultimate goal of the project is to demonstrate that through the use of the tool, a more accommodating environment can be created for the target population.

Headline: טופס פרטי הפרויקט לתערוכת בוגרים - בין עיר לכפר - גל ילוז.docx

The Sharon landscape stands as a mosaic of natural and agricultural values ​​that stand as living memories of the increasingly disappearing rural zones. The Israeli National Outline Plan defined the area east of Netanya as an urban fabric, even though it contained and still contains landscape, heritage and rural residential configurations values.

As a result, urban development occurred - pushing agricultural lands and natural areas away from the centers of settlement, interrupt the continuity of open areas and damage the resilience of the natural system.

In order to preserve the role of the open space as an ecological corridor and a valuable landscape characteristic of Sharon, it must be treated as one organic system and as the foundation stone for any future development.

Therefore, it is necessary to produce a green infrastructure that contains of areas with variable ecological sensitivity and operates within a functional agricultural fabric. One system that integrates nature, leisure and community.

The proposal offers the identification of sites for development inside the agricultural area alongside restoration operations of the natural system. Abandoned heritage sites such as Ottoman well houses in the heart of the fields will be converted into community recreational spaces, clusters of ancient oak trees between the fields will be developed into public corners and the seasonal streams will be restored as special natural space in the heart of the ecological corridor. All of these will be connected under a public traffic system within the agricultural fabric based on selected existing agricultural roads as a public traffic routes between the settlements of the sharon.

In doing so, the project aims to export leisure and routine activities to the open space and strengthen the connection between the local community and the landscape.

The project focuses on the seam between the city of Netanya and the agricultural area to the east, an area that will contain extensive construction next to a metropolitan resort.

טופס פרטי הפרויקט לתערוכת בוגרים 2023 - מור פייביש.docx:

Over the past several decades, cities in Israel have undergone rapid processes of suburbanization. They have become more densely populated, built-up, and with fewer open spaces. Their future is expected to be even denser in the coming decades due to the high rate of population growth in the country, which is one of the highest in the world. This impending future has led to the development of suburban residential areas that do not match the need for efficient land use and cater less to public needs. Additionally, the urban landscape has undergone significant changes over the years, transforming from an egalitarian urban space for all citizens to being dominated by private vehicles.

One example is the city of Nahariya, which began as a city with a cycling culture, but over the past 30 years, its development has shifted heavily towards car dependence. The intensive construction has almost completely taken over the public spaces in the city, and today Nahariya suffers from a severe shortage of open spaces and falls below the minimum allocation threshold per capita.

The project offers an alternative to urban densification while empowering the existing urban potential within the city. The new urban approach is defined from the perspective of pedestrians, with a focus on Nahariya's city center, aiming to create a new neighbourhood model that will resonate throughout the rest of the city. The urban space will be examined by dividing the neighbourhoods into units, based on the main roads grid, with each unit having a central core that serves as the heart of the area.

Traffic axes will be reclassified with an emphasis on soft mobility, and the beach promenade will be accessible to the public, restoring the city's leisure culture. Creating an urban infrastructure that supports pedestrians and provides the opportunity to access services within walking distance, will improve the residents' health, create a supportive community, and contribute to the overall quality of life in the city.

טופס פרטי הפרויקט לתערוכת בוגריםהגשת גיל מנבר 2023 (1).docx:

The unique phenomenon of the Great Syrian-African rift- which created the continents, has always been a unique natural space with large bodies of water nomadic tribes and communities and a main migration route for birds and animals.

Here in the area of ​​the Dead Sea rift, Israel, the same area is a backyard with an environmental history of recreation and exploitation of natural and water resources And unique settlements in low socio economic status. The project offers a new prescriptive at the space, a perception of it as a biosphere space that brings people closer to nature, to work for the restoration of natural resources and the enhancement of birding shows. In the rift the project suggested a modern nomadic trail for travelers based on a sustainable tourism system.

The case study is the Southern Arava, which is a desert area with severe heat fluctuations along with flooding events, the planning near Kibbutz Lotan focuses on the restoration of Grofit stream, the creation of a retention basin and a birding site, along with changes in the agricultural system for the benefit of the ecological system and the local community and create a sustainable tourism hosting site.

This is a place within the rift that will function as a pioneer biosphere space as part of the the rift biosphere large system in the future.

טופס פרטי הפרויקט לתערוכת בוגריםהגשת 2023 NOA.Noiman:

The Israeli landscape has been increasingly dominated by new and generic high-rise neighborhoods, lacking identity and urban elements. This has led to the destruction of the local natural landscape and the creation of an unsustainable way of life.

My project proposes an alternative approach to planning a new neighborhood in Hadera, that draws inspiration from the strong local urban elements found in the historic city center. By reimagining the grid structure, block configurations, street elements, and incorporating typical urban vegetation, I aim to preserve and celebrate the unique character of Hadera.

The design approach transforms non-places such as roads and infrastructures into meaningful spaces that allow the community to express their local identity and emotional connection to the city. And by that, to create a continuous and vibrant urban corridor feature with public buildings, inclusive and accessible public spaces, and the preservation of old and significant trees allows connecting all different areas of the city, and reduces dependence on private vehicles, bringing the isolated train station within reach by foot or bicycle.

The project seeks to connect the unique local landscape nearby - Hadera Eucalyptus Forest, which was planted by the city's first settlers, - to become an integral part by providing residents access to a rich natural environment.

The project hopes to contribute to the dialogue on the transformation of urban landscapes, a comprehensive and holistic view of urban characteristics, aiming to preserve the values of nature and the landscape while creating a compact, multi-purpose, and sustainable urban environment and vibrant communities

טופס פרטי הפרויקט לתערוכת בוגריםהגשת 2023 נעמי לויט גורביץ'.docx:

This project offers a renewed view on the Krayots - the interweaving of the space into a whole, through different systems of connections.

The Krayots were established on the strip of Haifa Bay, a strategic place in the region, in the 1930s out of a Zionist desire to create a continuum of Jewish settlement in Israel. The development of each kriya was different because of the character of the settlers and because of the location in a space without an overall thought about the connections between them, which led to a disconnection between the krayots. With the growth of the Krayots in recent years, the settlements connected to each other and became one urban block, but with physical and mental barriers.

The infrastructure in the area, especially the railway line and highway 4, constitute a barrier to the connection between the Krayots. In addition, the potential of the natural resources in the place (the beach and Nahal Gdora and Shfara'am) has not been realized and the future urban development threatens to run over the open areas around the Krayots.

The project focuses on two main systems-

The natural network - connecting and maintaining a succession of open spaces and utilizing their natural potential.

The urban network - based on the existing system of parks, green areas and main roads.

Intervention in selected traffic routes and streets will create physical connectivity between the cities through their development as a green network. The sequence of open areas will emphasize the strengthening of the existing natural treasures - the seashore and the streams. All of these will create the connection and connectivity between the Krayots that was missing when they were established.

טופס פרטי הפרויקט לתערוכת בוגריםהגשת 2023לומא חייק.docx:

Abandoned villages are an inseparable part of the cultural and historical landscape of Israel's lands. They serve as reminders and records of life before 1948. As time goes by, awareness of the existence of these villages diminishes due to the erasure of the Palestinian historical space from the country's territories. Consequently, some of these abandoned villages have been destroyed and new settlements built in their place, while others have been replaced with eucalyptus forests by "KKAL".

As a young child, one of the things embedded in my memory is the sitting sessions with my grandmother, listening to her stories about life in Ma'lul village, its anecdotes, and our family's displacement from there. These memories helped me understand that preserving the narratives of abandoned villages is crucial to prevent their oblivion. This is where the project comes into play, aiming to preserve the past and restore the stories of abandoned villages by creating a unified space that connects both components and allows them to be expressed in the most suitable way for the environment. To implement this, I chose the village of Ma'lul. Beyond the emotional connection to this village, its location is ideal due to its surrounded by forests and developing villages.

Ma'lul is situated in the southern slopes of the Lower Galilee and is composed of various plots that give it its unique character. Some are based on historical or physical facts with evidence, while others rely on the stories of the village's displaced inhabitants. Over time, Ma'lul underwent a significant struggle over its territory against the state, culminating in land expropriation, evacuation of its residents, and the splitting of the village's land into two parts separated by Highway 75. Today, part of the village's territory is considered a forest owned by the "KKAL", and the rest is designated as agricultural land belonging to surrounding villages.

The project proposes creation of a historical trail that winds through the remnants of the village. This trail reconstructs the collective memory and fosters a connection between different generations. Its main goal is to bring life back to Ma'lul and convey its stories to all the visitors.

Uri Torton.docx:

Urban parks in Israel have drawn upon planning approaches from the US and Europe, leading to drastic homogenization due to the absence of a local planning tradition. In today's globally influenced era, rapid planning trends pose challenges. Future generations of planners will face the additional challenge of intervening in pre-designed spaces.

To counter the homogenization of the Israeli landscape, we must explore non-disciplinary approaches. Breaking away from transient trends requires shifting our perspective beyond drafting tables in order to view them in a different light. This project showcases diverse spatial analyses and planning methods, integrating social sciences, arts, and landscape architecture knowledge for a reconfigured outcome.

Yarkon Park, embodying various anthropocentric design approaches, has achieved merit, yet further enhancements are needed. Proposing a revamped spatial organization around drainage basins offers a path to update the park. Reinforcing imperceptible layers, including the stream's cultural significance, enriches the park's utility and contextual alignment.

Incorporating sociological deconstruction and reassembly methods can infuse external ideas into Israel's future planning, broadening horizons. This pursuit of innovative planning paradigms counters homogeneity and contributes to an adaptive, culturally enriched urban landscape.

Orya Ben Moshe.docx:

I live with my family members in a two-story private house, one floor above my grandparents and one floor below my soon-to-be-married brother's house. The house is part of my extended family compound which includes 2 other private houses for 2 of my uncles. and our small complex is part of a larger Hamula compound. In my 25 years of living in our compound, I've come to understand its qualities, but also its flaws.

The project began as a critique of the current structural condition of my own family compound, and a reconstruction of it. Hence the name: Dar Abuna

Dar Abuna is an Arabic term that literally translates to: our father's house, and is used to describe a place that feels like home and a certain ownership to that place. It also refers to a situation where a person feels so comfortable in a certain place that they use it like their own home. e.g., we dance in the street because it is Dar Abuna.

Dar Abuna has now become a project that aims to develop a new urban planning strategy for Arab dwellings in Israel.

Arab housing has evolved over the years from hoshes to liwans to courtyard houses, and each typology has maintained the quality of life to which Arabs are accustomed. However, Arab communities have changed drastically over the past few decades, which has also affected the types of housing in Arab settlements. "They have shifted from the small traditional-village type communities to a more modern hybrid rural-urban type, that is, an "urbanized village," through a process that is both general and unique to their environmental circumstances." ^(^Rassem Khamaisi, 2013)

The predominant construction method in Arab settlements in Israel now is self-built and self-financed private houses, which consume a lot of land and reduce housing density in Arab settlements. The Land Administration and the Israeli Ministry of Housing, often design urban plans that increase the number of residences without taking into account the dynamics of family relationships and the division of land between different families. As a result, the plans are heavily criticized and rarely implemented. (Rassem Khamaisi, 2019)

Due to increasing density and lack of land, Arab residents have begun to abandon the Arab quality of life and have moved to renting apartments in standardized communal housing away from the family.

The main reason behind their departure is that the current construction conditions bring many problems that prevent further construction of houses on the plots. The lots cannot accommodate more than two to three families due to building restrictions, it leaves many unused spaces left between buildings and unplanned houses, the lack of public services in the neighborhoods, and privacy accessibility problems that are unavoidable.

On the other hand, the current typology offers many positive features worth preserving, such as living close to the family, close relationship with the different generations in the Hamula, private house features and so on.

"Palestinians' desire to take part in the modern economy is accompanied by a fear of losing cultural values and assimilating into the colonial state." (Totry-Fakhoury & Alfasi, 2018) It is undeniable that the growing density poses a difficult hurdle between Arab residents and their desire to preserve their quality of life. Therefore, the project proposes a new strategy that focuses on finding what best suited living with the Hamulas and strengthening the bond between the younger and older generations within the family, based on fundamental research on Arab identity and their lifestyle.

The new strategy will provide the same qualities while eliminating the problems listed above and maintaining life with a hamula and near the family.

Marwa Abukhait.docx:

English Abstract

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On the other hand, the current typology offers many positive features worth preserving, such as living close to the family, close relationship with the different generations in the Hamula, private house features and so on.

“Palestinians’ desire to take part in the modern economy is accompanied by a fear of losing cultural values and assimilating into the colonial state.” (Totry-Fakhoury & Alfasi, 2018) It is undeniable that the growing density poses a difficult hurdle between Arab residents and their desire to preserve their quality of life. Therefore, the project proposes a new strategy that focuses on finding what best suited living with the Hamulas and strengthening the bond between the younger and older generations within the family, based on fundamental research on Arab identity and their lifestyle.

The new strategy will provide the same qualities while eliminating the problems listed above and maintaining life with a hamula and near the family.

(Please add an abstract of up to 350 words)

Linoy Seri.docx:

In recent years, a national effort has been made urban densification whose origins lie in population growth predictions. The natural open spaces in Israel are gradually diminishing, with the Golan Heights remaining the only continuous stretch of natural open spaces northern to Be'er Sheva. As part of the development efforts, plans have been approved that threaten the continuation of the Golan's landscape - vast areas of basaltic land, flowing rivers, and grasslands where the cattle of the livestock industry are grazing. These areas are also threatened by the livestock industry itself, which occupies about 60 percent of the Golan's territory, causing environmental damage and contributing to the development of the climate crisis.

It is possible that the role of the Golan Heights in national development efforts lies precisely in preserving the open spaces that may become a rare and essential resource for the residents of Israel in the not-too-distant future. From this perspective, the project proposes to create a planning alternative that centers around the values of the Golan's landscape while addressing the population growth and the need to strengthen the local economy based on agriculture.

The main course of action includes defining new statutory entities, such as grazing reserves and regenerative agricultura areas, alongside familiar entities such as ecological corridors, nature reserves, and national parks. Each entity will be based on an economic model that allows it to be self-sustainable, and together they will create a continuous system of open spaces.

The transformation of the cattle grazing industry, the introduction of alternative protein industries, and the gradual shift from conventional agriculture to regenerative agriculture will bring economic and environmental benefits - the emergence of employment opportunities for the residents and the continued existence of the unique open space system.

This area has undergone many changes over the years, starting from the Pleistocene period to the Syrian Golan and its subsequent occupation by Israel. The different periods were distinguished mainly by the nature and extent of settlement and their agricultural landscapes. The renewed planning incorporates values from the Golan's previous incarnations and represents another chapter in its life, attempting to embed new tools that create a balance between the natural systems and human activity in the area. The intervention seeks to integrate into the existing landscape with sensitivity and provide a platform for observation and experience in all its aspects.

Naama De-Yong.docx:

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סלמא אבו עביד.docx:

Project title: Across the Line - a transboundary river, the case of Baqa-Jett

Within the complex reality of the State of Israel, physical and mental boundaries have become an integral part of the daily landscape.

Within Israel and the West Bank, there are 15 transboundary rivers that have been subjected to pollution for years, endangering humans and ecosystems on both sides of the Separation wall.

The project examines the case of the Hadera River as a transboundary stream, flowing from Jenin, passing the separation wall adjacent to Baqa-al-Gharbia, and continuing to the sea.

Along with the broad view of the stream, the project will focus on the area where the stream crosses the Separation wall with Baqa-al-Sharqiyah in the east, to Baqa-al-Gharbiyya and Jett in the west, examining the sources of pollution in it, the populations surrounding it, and the various barriers it encounters. The area of focus, which used to belong to a single town before being divided by the wall, mainly consists of private agricultural or restricted lands near the wall.

The project proposes a rehabilitation plan for the stream in this area, emphasizing cooperation between the villages on both sides of the separation wall. The restoration will occur in stages, utilizing nature-based solutions such as constructed wetlands. While the stream serves as the main connector, the separation wall as the main the source of conflict.

The plan considers the need for urban development in Baqa-Jett as a case of Arab Villages' shortage of lands while carefully examining its characteristics and the potential stages for change, trying to find a balance between the necessity for development and people's attachment to their private lands.

סנא דאו - טופס פרטי הגשת פרויקט גמר 2023.docx:

Project title: Re-contextualized

The church has always affected shaping the society. The church is considered a large cultural, educational and social organization in the world.

The "Our Lady" Church is located in Haifa, it is a part of a complex that rehabilitates ex-inmates.

The "Our Lady" Church was built in the Ottoman period for the Greek Melkite Christians. Before 1948, the church was an active community center for Haifa's citizens, due to it being part of the Christian quarter's structure.

After the the war, the Christian quarter was demolished and Christians were forced to leave their house. As a result, The Our Lady Cathedral was abandonned.

In 1982, Kamil and Agnes Shehadeh; a Christian couple started House of Grace- a rehabilitation center for ex-inmates and renovated the Our Lady Cathedral.

House of Grace also helps families who suffer from a difficult social economical situation.

The landownerships in the lot were the church is located are not identified.

Therefore, the country used it to build high governmental buildings that hide the church and seperates the complex from the people, the weakening it's role as a community organization.

Today the House of Grace and the Our lady cathedral are surrounded by public and governmental barrier that prevent it from expanding its spacially to help more people, thus decreasing it's role as a place that serves the community.

The project's approach sees an opportunity to help the complex breakthrogh the barrier that the government has built, to expand the complex and to build an educational, communal and cultural center that can serve various people; every padestrian who walks through the complex, the nearby neighborhoods, ex-inmates and the youth who have difficult social economical situations.

The design strategy is to analyze the historical structure that was before 1948, this structure is characterized for being more related to the human scale which was on of the spacial factors that contributed to form a community. The research aims to extract these qualities to create a new typological catalog that suits the new uses of this time.

In conclusion, the project's purpose is to strengthen the cultural, communal role of the House of Grace and the Our Lady Cathedral and help her get both the potentioal and the space it needs to serve as many people as possible.

עמק הרוח\_מיה ברדנשטיין - הגשה מקוונת.docx:

Wind Valley

Leveraging the Wind Turbine Landscape in the Golan

As wind turbines have become a part of our landscape, and will be increasingly so until future solutions enable us to dismantle them, this project proposes to "turn the eyesore into a spectacle" by focusing on leveraging the areas in which they are deployed.

The Golan Heights is one of the areas of peak potential for generating energy from wind in Israel, and over the past two years the largest wind turbine fields in Israel have been installed there. Although the Golan is unusual in our country for its extended open areas, only 7% of those open areas are actually accessible to the public.

The project focuses on the existing "Emek Habacha" Turbine Farm, and proposes to develop it as a tourist destination, where the turbines are transformed into a celebration. Wind Turbines hold unique qualities: standing underneath a 125-meter turbine or amidst a huge "forest" of such turbines, is an awe-inspiring experience and gives a sense of tininess. At the same time, the turbines manifest the powerful yet invisible force of nature that drives them -- the wind. Wind creates climate, shapes the world and connects its parts without boundaries.

Using the roads paved for building and maintaining the turbines as an accessible foundation, the project offers a network of movement that invites people to visit the farm and the natural, historical and legacy sites spread throughout it, which are not traveled today and nevertheless use it as a foundation for local businesses and employment foundation.

In the remaining open vista in the heart of the Farm, the project offers a Wind Park. Strong winds have blown through the Valley since the dawn of history, and will continue to blow after the age of turbines. This is an opportunity to create a unique site in which the visitor is invited to pay attention to the wind, to experience it and to learn about it, its functions in nature and the climate systems of our region.

עפרי קרק כץ.docx:

Haifa Bay Dunes Park

When dirt is swept under the carpet it is hidden from our view, but remains there. Historically, this was the way of thinking about pollutants that seep into the soil and remain buried underground. Increasing industrialization in recent centuries has led to habitat destruction and soil contamination in many areas globally. Confronted with high population density, there is a growing need to rehabilitate areas with contaminated soils for both people and nature, especially those located in areas of ​​high ecological value. However, lack of awareness, high costs of restoration, lack of monitoring, oversight, and failure to take responsibility have left many abandoned industrial and polluted areas inaccessible to the public. In Israel, there are around 10,000 contaminated sites. A quarter of the most highly polluted sites are concentrated in the Haifa-Acre Bay due to the many industrial uses in the area since the British Mandate period. One of the most polluted sites is the Prutarom Factory in Acre, which polluted the soil for many years until it was shut in 2005.

The project proposes to transform the abandoned factory compound, found near the beach, into an ecological park named the 'Haifa Bay Dunes Park', which will present the industrial history, while restoring and conserving the natural ecosystems and integrating sustainable and interactive human use. The restoration project provides a comprehensive nature-based solution and will use nature to renew nature, by restoring wetlands and planting vegetation that specializes in cleaning pollutants. Through the restoration process, both the wetland habitat and dunes will be restored, reviving a near-extinct ecosystems. This will create a novel ecological park that will enhance native biodiversity and ecosystem services and will serve for recreational and educational purposes for the public, who will once again enjoy the beaches, sand dunes, and nature of the bay.

פרטי הגשת פרויקט גמר - סוד הקסם הקיבוצי - שקד תמנה.docx:

Project title: Co-LIving

Kibbutz expansion and preservation of its identity.

The cooperative settlement form 'kibbutz' is unique in the world. At the core of its concept are the values of solidarity, sustainability, and connection to nature. The rise of the neoliberal approach led to fundamental changes in the cooperative kibbutz lifestyle, creating the 'renewed' (semi-cooperative) kibbutz; a society struggling for its existence and identity. To address the challenges of urbanization and overcrowding, most established kibbutz expansions have resulted in a suburban typology which has eroded the unique kibbutz character.

This project focuses on a 'renewed' coastal Kibbutz called Nachsholim, situated on a popular beach. Firstly, and most importantly, it proposes methods to gradually double the kibbutz's population while preserving a sense of community and the natural surroundings. The proposed construction typologies create spaces that enhance interpersonal as well as 'inter natural' encounters. In addition, connected living units and peripheral parking will be used to naturally prevent gentrification. Secondly, my goal is to bring the exterior coastal landscape into the kibbutz, merging it with its typical grass lawns and pastoral gardens. Finally, I intend to expand the coast buffer offering public access to the beach to more evenly balance the space shared by kibbutz members and visitors.

I believe that increasing the population and economic opportunities will create a sustainable living space that reduces commuting. Preserving the kibbutz concept and adapting it to the modern era will invite people to be more involved, connected and actively responsible for their living spaces, together.

Headline: פרטים נעם אדלשטיין.docx

At a time of population growth and increase density in Israel, an entire region remains inaccessible, plagued by ongoing division, disruption, and marginalization. The landscape of the Israeli Negev has been transformed and is now a dominated by military facilities and firing zones. One-third of Israel and 80% of the Negev region are under national security regulations, highlighting the extent of this closed-off area. The firing zones serve as catalysts for isolating the desert, imposing boundaries of intimidation and exclusion through maps, signs, and access arrangements. However, the Israeli identity is intrinsically tied to the desert's open air, freedom, and rich flora and fauna. This project advocates for the democratization of spaces, expanding civilian freedom within firing zones, and creating secure havens within national security areas. My proposal aims to enhance pathways and spaces, restore and repurpose abandoned firing zones based on military typologies, and establish a shared language that reflects the desert landscape. In particular, I focus on Nitzana, a civilian enclave located within a firing zone, which lies between creeks and settlements and is filled with abandoned military "earth structures." These remnants are transformed into "ecology labs," serving as educational hubs that integrate diverse landscapes within a military zone. These labs encompass nature conservation, desert agriculture, pathways, and platforms for creative interventions. Safe routes depart from Nitzana, seamlessly integrating into the wider regional network. By embracing this transformative approach, the Negev awakens from its silence, fostering freedom and action.

Headline: צוראל\_טופס פרטי הפרויקט לתערוכת בוגריםהגשת 2023.docx

RE-ver: Return the water to Beit Shean

Israeli society is polarized - origin, culture and status. This polarization is expressed in social and economic disparities in the population, which also have a physical spatial expression. It raises questions concerning the relationship between space, planning and politics. Against this background, the concept of distributive justice arose, which advocates the creation of equal opportunities in society through strengthening the disadvantaged populations and a just distribution of resources as a tool for bridging the gaps in society.

We meet the demand for distributive justice in the issue of Nahal Hasi, which the members of kibbutz Nir David turned into a prosperous resource, but the "yellow gate" is closed to anyone who does not have permission in the kibbutz, thereby creating social exclusion of the residents of Israel, including the residents of the city of Beit Shean.

Tracing the story of the water in the Beit Shean Valley revealed a layer of history that had disappeared from the eye: water canals that crossed the city and were sealed towards the 1980s. These canals were engraved in the memory of the weakened city's veterans, and they may be the key to its residents' demand for distributive justice. The realization that water flowed inside the city raised the possibility of returning Atara to its former glory, restoring the flow of water to the city, and meeting the residents' need for their own natural resource.

The project proposes a rebranding of Beit Shean through the channeling of the kibbutzim stream water, which is currently channeled south, and the creation of an urban stream that connects the various parts of the city and flows into Nahal Harod. This is from the view that water has the power to reduce social-economic gaps, and that the restoration of the water flowing to Beit Shan can bring about a fundamental change in the city, physically and mentally.

Headline: שדן גיוסי -עולם תחתון.docx

Fear, insecurity, anxiety, and concern -- these are the emotions I feel every time I find myself at home and hear the distant sound of gunfire whose direction is unknown. Sometimes it's directed to the sky, other times towards the neighbor's house down the street, and at times it seems to echo from beneath the supermarket just beneath my building. The list of these unsettling events is long and seemingly endless. Immediately after hearing the shots, we start searching the house to identify the source and make sure everyone is indoors. Only once we confirm that everyone is safe inside our secured space, do we cease the storm and resume our day as if nothing happened.

Violence has become a central topic among Palestinian citizens, intensifying daily. This year marks a record for crime and violence within Arab society due to inadequate state presence. In this context, the "Underground World" project was born in my village, Jaljulia, a danger hotspot. Many residents fear leaving their homes in Jaljulia and neighboring Arab villages. An investigation showed our environment lacks protection, disrupting daily life with constant threat. The project aims to establish a secure infrastructure alongside our vulnerable surroundings.

This project develops an underground network connecting key points in the village for safe movement. Additionally, it creates subterranean public spaces constrained by current limitations.

Focusing on community pathways, the "Underground World" project enhances their safety, transforming hazardous routes into secure passages using innovative methods like tunnels. These strategies, inspired by defense measures during emergencies, address our current environment.

My aspiration within this project is to shine a light on an apparently unsolvable issue. Through the creation of an extreme reality, I hope to capture the attention of authorities and security forces, urging them to comprehend the urgency of providing comprehensive security and safe access for all citizens.

Headline: שיר קדמי\_טופס פרטי הגשת פרויקט גמר 2023.docx

Tools for Creating Urban Livability | Abstract

In the context of research and projects on the relationship between the characteristics of public spaces in dense and modern cities and the mental health of their inhabitants, it has been found that there is a direct connection between urban living and an increased risk of a decline in mental health in various ways. Despite the extensive knowledge in urban planning in this area, many public spaces don't take advantage of the available knowledge. The aim of this current research is to deepen and clarify the relationship between urban characteristics and the mental health of its inhabitants.

The research question is how does urban spatial planning affect mental health in dense and modern cities. This question is related to the field of urban livability, The findings of this project will contribute to the development of a set of parameters and spatial guidelines for updating existing urban policies and creating a new urban organization for future cities including each cities needs and unique identity.

Regarding the research question, the main hypothesis is that the more comprehensive and detailed the planning is, the greater the improvement in mental health. The research tools in this project are qualitative and quantitative, including literature reviews, observations, mappings, drawings, and statistics. The subsequent findings of a positive case study have been used to analyze the components of a healthy urban structure, forming the basis for creating spatial guidelines to promote well-being. Moreover, through the examination of various aspects, such as urban solitude, well-being, mental health in the city, urban mixed use, and the human dimension, a set of parameters and spatial guidelines were developed in intention to update urban policies. This set of tools will be implemented in order to re-organize the urban environment of future cities based on its needs and identity.

The process of analysis, including climate analysis and human 3D analysis, seeing in 3D where the human gaze lands on, has led to the formulation of planning principles. That which provide a precise basis for planning, analysis, and adjustments for the redesign of a central boulevard in the selected urban area of Naot Peres B neighborhood in the southern edge of Haifa. The soon to be built neighborhood is an extension of a recently built area that has been criticized for lacking connectivity and the replacement of green spaces with parking lots.

The intervention strategy includes integrating local components with the components of the parameter tool developed, in order to plan a boulevard with urban livability in mind. In the next stage, detailed planning and human-scale development were conducted, reexamining the analysis tools and iterating until achieving the desired urban structure that upholds the principles.