**English Abstracts of the Hebrew Articles**

**"Between Times": The Philosophical Time Dimension in Documenting the Landscape of the Jerusalem Mountain Terraces**

Hagit Leshem and Yair Varon

The article deals with the time dimension and its cultural values ​​as reflected in UNESCO's criterias for the documentation and evaluation heritage sites. We will focus on the document "Agricultural Landscapes: The Landscapes of Ancient Agriculture in the Judah Mountains," written by Kaplan in 2010 as a proposal for UNESCO to declare a world heritage site. In this article, we will challenge the existing methodology for writing documentation files of cultural landscapes, from a multicultural approach that strives for an ethical representation of different cultures that share common spaces. We will encounter the writings of the philosopher Emmanuel Levinas, who deal with the dimension of time from an ethical point of view, and the perception of time in documenting cultural landscapes as required by UNESCO. Levinas explicitly describes the establishment of the time dimension as requiring the encounter with the other: "The condition for time is in the connection between people or history." Based on Levins' thought, we will offer a critical approach that allows for the representation of multiple voices in the preservation and documentation discourse. We will ask whether it is possible and appropriate to present a monocultural heritage narrative. Is it necessary to set between all narratives? Should we present the plurality of voices independently? How could we express each culture's perception of time regarding the ethnographic landscape towards a common space?

We shall argue that a multicultural ethical approach requires us to offer a complex time dimension for nomination files, time that is not merely physical data but also not a mare subjective interpretation of one culture or another, or a one-sided attempt to represent and synchronize opposing narratives. A time that is aware of its formulation from the synchronous present moment, and hence its challenge of representing a diachronic axis of perception.

**Keywords:** agriculture terraces, preservation, cultural landscape, time, Emmanuel Levinas, synchronic, diachronic, multicultural

**Ecological Epistemology and Spatial Ethics: Old and New Palestinian Terraces as a Case Study**

Daniel Mishori and Firas Hammad

This article discusses traditional and modern Palestinian terraces as a case study of ecological epistemology which includes concepts such as traditional ecological knowledge (TEK), the commons, eco-hacking, and spatial ethics. The article begins with action research by one of the authors (Firas Hammad) who built by himself two terraces in the traditional Palestinian way at the Beit Ummar area, while working on his MA in environmental education. The traditional Palestinian terraces are an example of ecological technology, knowledge and know-how which are beautifully adapted to their environment and enable individual, communal, and natural prosperity. Ecological hacking is the attempt to rediscover ways of living in harmony with nature and the environment, which among its sources of inspiration include biophilia and traditional ecological knowledge, partly in an attempt to restore historical landscapes and lifestyles, some of which have disappeared from the world and some of which continue, hidden or adapted to the needs of the present. All of these contribute to an ecological embodied epistemology embedded in personal and communal experience.

The question of choosing between traditional (spherical, local materials) or modern (linear, concrete built) forms of terraces, seemingly a technical or an individual economic consideration, also involves value judgements and decisions. Nowadays, technocratic decisions tend to be biased towards modern technology, thus creating a hierarchy of values. The question of how decisions are made in practice in the State bureaucratic level, and the need to transcend the considerations of experts, who are subject to narrow disciplinary and professional conventions (the rule of experts), require the formulation of "spatial ethics," which sees the design of the natural and human spaces as an expression of dominant values ​​and power structures that determine the surface of reality and landscapes.

**Keywords:** traditional ecological knowledge (TEK), commons, spatial ethics, terraces, rule of experts

**Save Lifta? The Seen and Unseen Landscape of a “Last” Palestinian Village in the Outskirts of Jerusalem**

Liat Savin Ben Shoshan

In this article will be examined the architectural image in spaces of conflict. Images created in seven decades of conflilct over Lifta, a village in the Western outskirts of Jerusalem, who residents fled in the war of 1948, will be examined. Lifta has been through the years an inspiration for architects, planners, artists, and students of art and architecture. The ruins, that exist in the midst of agricultural terraces, olive trees, vines, and other local plants, in time became a picturesque image of "the land of the bible," an image that empowers the Zionist narrative of return to the land of the forefathers on the one hand; on the other hand, for Palestinians, the stone houses of Lifta became a memorial for the "Nakba," the catastrophe of the 1948 war in which they lost their homes, and a symbol of the dream of Return. In the 1960s, after most of the Jewish immigrants the State settled in the houses were cleared out, Lifta was declared a natural reserve, and a series of unrealized plans were prepared for it. In 2006 its destiny changed again as a plan, which had the pretense of a preservation plan, to rebuild it with 243 new housing units, a hotel and a shopping mall was approved authorities. The plan raised much objection and severe criticism. Its realization would have destroyed Lifta forever. The public debate over Lifta brought Lifta back to public interest, and many more plans and images were proposed.

In the article I will be examined the architectural image of Lifta in the plans prepared throughout the year and particularly the presence and absence of the human element who had lived, planted, and guarded the landscape of Lifta throughout the years.

**Keywords:** Lifta, memory, heritage, landscape, conflict