PUSH

Promoting dialogue and cultural Understanding of our Shared Heritage

PUSH Regional Symposium Themes for Cooperation November 21-23, 2007, Jerusalem

Executive Summary

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PUSH Regional Symposium
Shared Heritage Tour:
Wednesday, November 21, 2007

8:00   **Departure**

10:30   Pick up Jordanian Guests at Border Crossing

11:00   **Belvoir:** Twelfth century Crusader Castle overlooking the Jordan River Valley.

12:00   **Gesher:** The Three Bridges site encompassing a Roman Bridge, an Ottoman Bridge and a British Mandate Bridge served as the historic crossing point over the Jordan River.

13:00   **Lunch**

15:30   **Nebi Musa:** Shrine to Moses, one of the many prophets revered by all three of the Abrahamic traditions.

16:45   **Wadi Kelt:** The location of numerous heritage sites including the St. George Monastery, Herod's winter palaces, and historic caves.

17:45   **Return**

PUSH Regional Symposium:
Thursday, November 22, 2007

9:00   **Registration and Coffee**

9:30   **Welcome by PUSH Project Managers**

9:45   **Session I: Cultural Heritage, Urban Life and Conservation in the Arab World**

Presented by Professor Saleh Lamei, Director of the Centre for Conservation and Preservation of Islamic Architectural Heritage, Cairo

Open Experts Discussion:

Chaired by Dr. Yusuf Natsheh, Al Quds University

11:00   **Short Coffee Break**

11:15   **Session II: The Natural Environment and Cultural Landscapes**

Presented by Dr. Muna Hendieh, Department of Environmental Science, Jordan University of Science & Technology

Open Experts Discussion

Chaired by Dr. Mohammed Waheeb, Jordan Society for Sustainable Development

12:30   **Lunch Break**

14:00   **Welcome From PUSH Partners:**

Mr. John Kjaer, Head of Delegation for the EU, West Bank and Gaza
Mr. Gianmatteo Arena, Head of Operations for the EU, Israel
Ms. Fabienne Bessone, Head of Sector for the EU, West Bank and Gaza
President Sari Nusseibeh, Al Quds University
President Arnon Zuckerman, Bezalel Academy
Dr. Hasan Dweik, Executive Vice President, Al Quds University
Dr. Ya'arah Bar-On, Vice President, Bezalel Academy
Mr. Munqeth Mehyar, Vice President, JSSD

14:30   **Session III: Coexisting Traditions and Cultural Itineraries**

Presented by Professor Simon Goldhill, King's College, University of Cambridge

Open Experts Discussion

Chaired by Professor Michael Turner, Bezalel Academy

16:00   **PUSH Pilot Sites Presentation by Project Managers**

16:30   **Evaluation**

16:45   **Closing Statements**

PUSH Regional Symposium:
Breakout Sessions
Friday, November 23, 2007

9:00   **Project Managers Welcome**

9:15   **Breakout Sessions**

Teams are divided in tri-lateral working groups to plan for second year activities. Symposium participants are welcome to join in the session of their choice.

Session A: Financial Managers Meeting

Objective: *Budget planning for second year and beyond.*

Chaired by: Amin Dawabshe (AQU)

Session B: Community Site Tours Planning Meeting

Objectives: *Select tour dates and discuss tour logistics (sites, visas, meals, accommodation, travel etc.)*

Chaired by: Yusuf Natsheh (AQU)

Session C: Site Manuals, Billboards, Brochures Planning Meeting

Objectives: *Review manual contents, divide responsibilities, set procedures, timetable etc.*

Chaired by: Khaled Nasser (JSSD)

10:45 Summaries Presented by Session Chairs

Chaired by: Professor Michael Turner (BA)

11:30 Close of Symposium

PUSH Regional Symposium:
Executive Summary

The Promoting dialogue and cultural Understanding of our Shared Heritage (PUSH) project, is a tri-lateral project aiming to identify, develop and promote greater understanding of the region's shared cultural and natural heritage. The project partners the Jordanian Society for Sustainable Development, Bezalel Academy of Arts and Design and Al Quds University.

The project held its Regional Tour and Symposium November 21-23, 2007 in Jerusalem. The event kicked off with a full day tour of four sites of shared heritage with participants from each of the partner countries as well as numerous international guests. The subsequent two days brought together academics, professionals and community members to review and discuss the PUSH project's thematic analysis of the region's common heritage *Our Shared Heritage: An Anthology of the Region's Shared Natural and Cultural Heritage* which was released concurrently with the symposium. Additional sessions were held to evaluate the project's challenges and accomplishments over its first year and plan upcoming activities.

The Regional Symposium began with a full day tour of four sites of shared regional heritage including: Belvoir, a twelfth century Crusader Castle overlooking the Jordan River Valley; Gesher, the Three Bridges site encompassing a Roman Bridge, an Ottoman Bridge and a British Mandate Bridge which served as the historic crossing point over the Jordan River; Nebi Musa, a shrine to Moses, one of the many prophets revered by all three of the Abrahamic traditions; and Wadi Kelt; the location of numerous heritage sites including the St. George Monastery, Herod's winter palaces, and historic caves. The tour was attended by approximately 50 Israeli, Palestinian, Jordanian and international guests. The tour proved to be a unique and moving experience for many of the guests. Traveling together throughout the day and visiting sites together created a great synergy between the team members and the guests. Moreover, the jointly-led tours at each of the sites proved to be a successful method for promoting greater understanding of the region's shared heritage – a model which the project will expand upon in the second year of the project with its tour guide training program.
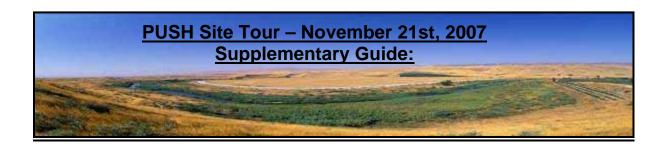
The subsequent day kicked off the academic symposium. The symposium was attended by the three PUSH teams including students, faculty and administrative representatives from Al Quds University, Bezalel Academy of Art and Design and the Jordan Society for Sustainable Development (JSSD), in addition to the PUSH Peer Reviewers, a panel of visiting international guests and peer reviewers and various invited regional stakeholders totaling approximately 80 guests. Upon arrival the guests received copies of *Our Shared Heritage: An Anthology of the Region's Shared Natural and Cultural Heritage* in addition to other supplementary materials.

The day began with opening statements from Dr. Yusuf Natsheh who introduced the three PUSH partner institutions, reviewed the project's timeline and mission statement and revisited the PUSH project's first year accomplishments. Then international renown expert Dr. Saleh Lamei, Director of the Centre for Conservation and Preservation of Islamic Architectural Heritage in Cairo presented a comparison review of cultural

heritage perseveration efforts in several Arab cities and discussed PUSH's work in Our Shared Heritage. Subsequently, Dr. Muna Hendieh from the Department of Environmental Science, Jordan University of Science & Technology reviewed PUSH's anthology of sites of shared regional natural heritage. Following lunch, a panel of invited guests including Mr. John Kjaer, Head of Delegation for the EU in the West Bank and Gaza, Mr. Gianmatteo Arena, Head of Operations for the EU in Israel, Ms. Fabienne Bessone, Head of Sector for the EU in the West Bank and Gaza, Dr. Hasan Dweik, Executive Vice President at Al Quds University, Dr. Ya'arah Bar-On, Vice President of Bezalel Academy and Mr. Munqeth Mehyar, Vice President of JSSD welcomed the PUSH guests and discussed PUSH successful first year and the importance of the project in promoting greater regional understanding. In the final session, Dr. Simon Goldhill from King's College, University of Cambridge presented his review of PUSH's work related to Coexisting Traditions and Cultural Itineraries.

PUSH Project staff then presented the sites of shared heritage that PUSH intends to work on for the second year of the project. At each of the sites PUSH will conduct cross border community tours, produce site manuals, brochures and billboards for use at each of the sites. Finally, PUSH guests were asked to complete an evaluation of the project and the publication. In the evening PUSH guests participated in festive group dinner in a nearby Jerusalem restaurant overlooking the Old City.

During the final day of the symposium PUSH guests and team members broke into tri-lateral focus groups to plan upcoming activities and discuss financial management issues.

PUSH Site Tour Map

Belvoir:

From the 11th-15th centuries, the ongoing conflict between the European Crusaders and the various Muslim dynasties and military leaders led to an unprecedented intensity of fortress construction throughout the entire Levant. In their mixture of building styles and engineering achievements, these extraordinary and impressive strongholds symbolize the military clashes and interaction of cultures that took place during this period. The fortresses constructed by the Crusaders were located throughout their kingdom, guarding strategic military and trade routes. In architectural conception, they, like contemporary Islamic fortresses, embodied the domination of space with thick walls, towers, fortifications, indirect entrances, loopholes, machicolations, battered walls, and moats. Similar to other fortresses in the region such as Ajloun or Kalat Nimrod/ al-Subeiba and Kerak, Belvoir has a commanding view of its surroundings, the Sea of Galilee and the Jordan River Valley.

The Three Bridges at Gesher:

Located near Naharayim, the Three Bridges at Gesher, including the Roman Bridge, the Ottoman Bridge and the British Mandate Bridge, serve as a visual example of the Jordan River Valley's important historical crossing points, as well as the geo-political, social and technological changes of the early 20th century. The Roman Bridge, built over 2000 year ago, was erected to connect the Decapolis cities of Scythopolis (Beit Shean –Beisan), Pella and Gadara (Umm Qais). During the Ottoman Empire, a railway bridge was built, connecting the Mediterranean port of Haifa with the Syrian town of Dra'a. In the 1920s, the British Mandate added a third bridge, for motor vehicles, linking Tiberias and Damascus. The bridges stand as symbols of interaction and coexistence in relation to the free movement and exchange of peoples, customs and ideas.

Nebi Musa:

Nebi Musa is a shrine (*maqam*) to the prophet Moses, who is revered by adherents of all three of the Abrahamic traditions. The large complex also includes a mosque, a hospice and an open courtyard with cisterns. Since the time of Salah al Din, a large festive procession from Al-Aqsa Mosque in Jerusalem to Nebi Musa has taken place on the Friday of the Holy Week. This festival *(mawsem)* has since become one of the most popular on the Palestinian calendar. Construction at Nebi Musa began in 1269 by the Mamluk Sultan Baybars, with the building of a dome above the shrine (*maqam*).

Wadi al-Qelt:

Wadi al-Qelt descends into the Great Rift Valley from the eastern edge of the Jerusalem Mountains. It is one of the Jordan River's major western tributaries, carrying rain water from the eastern slopes of Jerusalem 35 km down to the valley of Jericho. A functional water canal, originally built during the Roman period, continues to flow through the wadi. A bridge linking the two sides of the Wadi was built in the Roman period and restored during the Byzantine and Ummayed periods. There are numerous heritage sites in Wadi Kelt including the St. George Monastery, Herod's winter palaces, and historic caves used by Christian monks during the Byzantine period.

Session Summaries:

This section contains a summary of the papers and presentations given at the PUSH Regional Symposium. Please note: This is not a complete transcription. Therefore, while every effort has been made to remain as close as possible to the original presentations certain inaccuracies may exist and for these we apologize.

Session I: Cultural Heritage, Urban Life and Conservation in the Arab World

Presented By: Professor Saleh Lamei, Director of the Centre for Conservation and Preservation of Islamic Architectural Heritage, Cairo.

In order to learn about our shared urban heritage we will examine four urban sites selected for comparison, all belonging to the World Heritage List: Cairo, Jerusalem, Essaouira and Morocco, in an effort to develop a sustainable management plan, preserving the urban historic landscape.

One solution could be urban demarcation or zoning. Egypt is concerned with preserving the memory and cultural history. In the 19th and 20th century, modernization, led to the dissonance of European building innovations with the environment created over the last 10 centuries. Since then, there has been growing indifference of road, traffic, and urban mobility professionals during the construction of infrastructures. Economic failure caused priorities to shift and historical buildings lost their status. Historical importance lost its relevance under these circumstances. For example: rental fees decreased so dramatically that proper maintenance became impossible. The rural-urban migration led to the construction of shanty towns. Crime and other social problems arose in areas that lack sanitary infrastructure. Marginal housing has also become rampant. These problems are the result of separate, individual cultures competing for equal means of expression. It is necessary to safeguard and preserve the transmission of previous cultures throughout the generations. Old Cairo is an example of deterioration due to the result of man made environmental hazards: sewer systems back up; water pipes leak and foundations are worn; traffic and fumes create fractures and erosion to the limestone. Solutions lie in the correct reuse and adaptation of historical buildings and the development of new architecture, which is not alien, indifferent and oblivious to the current as well as the historical environment it must inhabit.

Essaouira is a Moroccan harbour city situated 450 km South of Rabat and 105 km west of Marrakesh. The unity present in the physical elements represent the co-existence of diverse social, religious and ethnic factors. There is no zoning in the city center, which serves as a central axis or spine to the city. The city was modeled by architect de Vauban. This axis would aid in identifying suitable versus unsuitable plots of land for cultivation. It is a tool used to organise or classify the city into sections.

Development and conservation are two facets of old cities. Do you really believe that they can coexist? It's a different city once it has undergone development. Perhaps we should put a limit to development or else we should accept development as adding layers while being conscientious of the old layers. Answer: I put the emphasis on the value of the old layers. Appreciation equals preservation. I believe in good interventions, that is to say, through methods that are not exaggerated (i.e. the scale of Haussman's boulevards). Bureaucratic or governmental functionaries should be organized as to the potential for future re-use and the people living in the relevant buildings should be involved.

Session II: The Natural Environment and Cultural Landscapes

Presented by Dr. Muna Hendieh, Department of Environmental Science, Jordan University of Science & Technology

The Jordan Valley comprise a combination of highland and desert systems containing various species of wildlife and migration paths. The negative impacts of population increase and the ramifications on this fragile ecosystem obligate us to discuss the sustainability of the region.

Many sites of value aren't mentioned in the PUSH Draft List of Shared Natural and Cultural Heritage and should be added in subsequent drafts. This project should aim to influence educational curriculums in Jordan [and the region]. Currently, students do not have the opportunity to explore these subjects. Field trips should be instituted to these special heritage sites.

The Jordan River Valley is at the center of the most important bird migration routes between North and South hemispheres. The species breeding in Africa and Europe pass through this point. This territory connects 3 continents. The diversity is caused by European, African and Asian species living together. It is a parallel to Mexico, serving the same geographical purposes. The diverse species living there don't have protection or foraging grounds. A half a billion birds cross the Great Rift Valley on their migratory routes the primarily of which include: the Rift Valley, the Turkey-Iran-Kuwait-Oman route, the Central/Eastern Europe-Turkey-Lebanon routes. We should aim to further develop ecotourism to bring benefits to the local communities while maintaining the ecosystems.

How can PUSH highlight important, dangerous, phenomena? Is there regional management? What about the water shortage? How can we develop and sustain?

Session III: Coexisting Traditions and Cultural Itineraries

Presented by Professor Simon Goldhill, King's College, University of Cambridge

The main achievement has been the contact made between academics and experts in beginning a process that rises beyond boundaries. The special value of the twofold approach being used: academic and developmental, should be acknowledged. PUSH is fostering mutual understanding and interest cross-culturally. The academic facet, which is the grassroots initiative, together with the tours and the economic benefit they will bring have great potential.

Dialogue and economic development are essential tools for peace. Whereas sharing a common heritage across borders in Europe is easy, it seems that it is very difficult in the Middle East. We believe in this proposal to try and weave a common narrative or at least create recognition and respect between all parties involved.

The combination of nature and culture is important. This pilot project by Bezalel, Al-Quds University and JSSD is a feasible model: Science is a global field and this aspect of the PUSH Project will help it to succeed. Whereas Al Quds already works together with Hebrew University on more than 70 strictly scientific projects, here the science acts to connect people on cultural issues as well. The scientists need to network, build confidence in peace under these difficult political circumstances. Here, Jordanian, Israelis and Palestinians are working together for the sake of humanity.

Transparency is critical. It is difficult to work with the EU, and to report budget and funding issues precisely. Intervention on co-existence must be made: Perhaps the English view of the region is deeply distorted, but, historically speaking, nothing was said here that was not said in London in 1890. The discussion of heritage must be controlled proportionally to urban development. Is there a financial sacrifice to be made? A discussion of the water supply is apparent. Would taking water from a romantic haven destroy our heritage? We must, at the very least, educate our politicians. Surely someone in the government has learned something. We should remember to think in the context of power.

There are two models of co-existence in an empire: The Greece model and the Rome model. In the Greek model, ruling took effect through culture. Culture was taught by example. The Empire's hidden power agenda worked off of attraction: be like us and have what we have or be excluded. Power was not enforced by mandate. In Rome, the Empire adopted the indigenous; absorbed and integrated the conquered culture. Taxes were mandated as the trade-off: you may continue to live your own life as long as you pay taxes. When two cultures come together, how do we think about their interaction? Romanization means imposing. The complexity of such a situation has become more apparent. Both sides must recognize that they pick up from one another. The pattern of change is one of mutual absorption. We must be aware of the interface. Zones of contact include, the marketplace, entertainment, and personal relationships, (for example: marriage).

There will always be people who will want to put themselves outside of these zones of contact, who engage in the construction of difference, when the actual differences are not so extreme. In this age of Globalization, the desire for separation has become more extreme. Both Judaism and Islam have changed as a function of their interactions with one another. We must preserve an even sense of the zones of contact, and avoid the fiction of separation – an ideology that people will die for.

Our Shared Heritage must mention, recognize and identify the reality created by this fiction.

We must negotiate space between two opposing vectors. The first: Globalism as a form of contact, livability (not lovability); dealing with others necessary. And, the second: Identity and Authenticity leading to the desire for separation. We are obliged, a priori, to recognize the tension between these two zones as being the place where we must create space. We must be able to distinguish fiction from fact and use the fictions to our advantage.

This discussion of coexisting traditions leads us to our sites. A problem of heritage is deciding what to keep and what is useless; understanding tradition and that it is a living changing, dynamic territory. Are these sites living? How do they exist? The itineraries or journeys are part of making contact. When one travels by train he has a sense of slowly transitioning through various communities. This rhythm or tempo aids in negotiating, differences, something that is lost in car or air travel. Slow travel introduces form of contact. What is the status of slums? Does a building not have a natural life like a human body? Does a time not come when it must retire? There are forms of keeping and then forms of not keeping. We need an objective framework for filtering which buildings or nature or writings are appropriate for conservation: a common set of guidelines. Itineraries bring to mind the writings of certain authors like Benjamin of Tudela. Slow travel brings the impetus for narratives.

From whom do we receive the right to eliminate testimonies? How do we know that we are not about to destroy a book before it's even published? Should we focus on single buildings or on the urban landscape? In the modern city, the great enemy of architecture is the car. The modern city needs to build on its own ruins. An integrated approach is preferred over individualistic preservation concerns.

Points to be emphasized in arriving at a shared understanding of our cultural understanding:
- We must understand in consensus what is being taught.
- We must appreciate that every culture views *time* differently. These perceptions must be interfaced.
- We cannot escape policy. Each country needs a policy on heritage, and not just concerning the visible. If you begin digging to build, you are bound to encounter archaeological ruins and a policy concerning these must be instituted as well. National policy itself is limited. We will always need to make choices. Once you decide to keep a building, you must be able to maintain it. What about the overlap between the political enterprise and the community it represents? Democracy requires the consultation of this population. What if you building around something? You can change the situation even without touching it physically. You can destroy heritage without actually touching it.
- We must seek the compatibility of the old with the new lifestyle. New functions will encounter old materials. The configuration changes on the surface, at the level of interface. The molecular stays the same. We can innovate in a traditional way. We can preserve the essence of a monument with different materials.
- We need to be concerned not just with the need for change but rather the degree or the measure of change (for example preserving low-class versus high-class buildings).
- We can build individual narrative that lead into group narratives just as we spoke of independent buildings merging into an urban landscape.

How do we select, if selection is subjective by default? How do we set a standard for appreciation, an objective set of guidelines, common to all that allow for the development of future generations' need for change and simultaneously the development of a concept of the measure or the degree of that change? What makes the value of a place?

PUSH Pilot Sites

Presentation by Project Managers Professor Michael Turner (Bezalel Academy), Dr. Yusuf Natsheh (Al Quds University and Mr. Khaled Nassar (JSSD)

In Israel, we have chosen two sites: Sebastia, near the west bank, and Artas, near Bethlehem. In Sebastia lies the Byzantine tomb of John the Baptist, held in great importance during the crusader period. The cathedral has since become a mosque. It is a medieval village with archaeological sites. It is not possible to reach this site currently but we hope it will become accessible in the future. Its landscape is very special, very rich.

In Artas, south of Bethlehem, there is a reservoir and aqueduct system from Roman times. This infrastructure is comprised of three types of construction: using existing stones, excavating from rock, and the built. The valley of Artas is cultivated by the small village that inhabits it.

In Jordan, the two sites are the Cave of the Sleepers and Moses' spring. Moses' spring attracts 1 billion Christians, as well as 1 billion Muslim visitors per year. The Cave of the Sleepers is a natural cave on the way to Philadelphia. In the Byzantine times, the city flourished and adopted the cave. In the 5th and 6th century it was made into a chapel and was later converted into a mosque .There is cistern in front of the cave. There are six tombs, three on the right, and three on the left. The cave attracts 100 000 visitors per year. Numbers are expected to increase. Moses Springs are located near Mount Nebo. There are 12 springs dedicated to the 12 tribes. There are two churches with beautiful mosaics.

In Israel the sites selected include Gesher and Beit Shean.

Discussion:

Water is one of the most important issues. It has ramifications on almost every aspect of life. Is the common denominator of all the sites to be water, or the regional impact, or the principles and wisdom, which lay behind them?

Perhaps, the sites should not be so remote geographically. They need to be perceived as crossing borders, they need to cause us to forget borders. We started with the idea of three sites to one narrative, and three narratives to one site. The evolution of the discussion makes this outlook obsolete.

Gesher may be an ideal site, which tries to fuse the Sebastia and other sites, which are related to the train system. Just as in Sarajevo, it was agreed upon to rebuild the Mostar Bridge, it seems all parties would be in favor of restoring the Gesher.

We need criteria for choosing sites, according to the focus or concentration of our shared heritage. What is missing from the book is spirit: the prayers, the folklore, the stories, the traces and evidence of human rites and rituals.

PUSH Regional Symposium Participants:

PUSH Team:
Elizabeth Koch, Project Coordinator

Al Quds University Team:
Dr. Yusuf Natsheh, Project Manager
Dr. Marwan Fayaz Abu Khalef
Architect Osama Hamdam
Mr. Mohammed Jaradat
Mr. Amin Dewabshe, AQU Financial Manager
Mr. Sameh Hallaq, PUSH Financial Manager

Bezalel Academy of Arts and Design:
Professor Michael Turner, Project Manger
Architect David Guggenhim
Mr. Moshe Caine
Student Assistants from the Department of Architecture:
Josef Israelshvili and Anat Dror

Jordan Society for Sustainable Development:
Mr. Khaled Nassar, Project Manager
Dr. Mohammed Waheeb
Ms. Rawan Haddad

Special International Expert Guests:
Dr. Simon Goldhill is a Professor of Greek Literature and Culture at the University of Cambridge, and a Fellow of King's College, Cambridge. His current project is a book entitled "Jerusalem: City of Longing", now published by Harvard University Press. He is an expert both on Greek culture and on the use and abuse of the past in modern culture.

Dr. Saleh Lamei is the Director General of the Centre for Conservation and Preservation of Islamic Architectural Heritage in Cairo. He has served on the Egyptian National Committee of ICOMOS for thirty years and nine years on the ICOMOS International Executive Committee. He is a member of the UNESCO International Committee for the Preservation of the Old City of Jerusalem, Kosovo and Moldova.

Dr. Muna Hindiyeh holds a Ph.D in Environmental Engineering. She is the Head of the Policies and Planning Unit at the National Council for Family Affairs. Dr. Hendiyeh is the General Secretary of JSSD and frequent works as an Environmental Consultant for international agencies including the World Bank, UNDP, and the UNEP.

Regional Expert Guests:
Saif Abed Saradih, Member of the Jericho Municipality
Khaled Abu Aliya
Ghalab Ahmad Abu Deiab,
Muhammad al Hawwash, Director, Department of Education, Jericho
Nazmi al-Jubeh, Director Riwaq Center
Basmat al Ja'fari, Department of Education, Jericho
Mr. Gianmatteo Arena, Head of Operations for the EU, Israel
Rawan Aubid, Community Spcialist, Jericho
Abdel Aziz, Al-Albeit University, Jordan
Nidal Barahim, Tour Guide, Jericho
Ya'arah Bar-On, Vice President, Bezalel Academy
Kinneret Ben Amram, Vice President, Finaces and Administration, Bezalel Academy
Fabienne Bessone, Head of Social Sector, EU West Bank and Gaza
Adnan Budieri, ECOTECH, Jordan
Beatrice Campodonico, Task Manager, EU West Bank and Gaza
Qusay Dawwas Ibrahim 'Azzem, Sabastiya
Dr. Hasan Dweik, Executive Vice President, Al Quds University
Mira Edelstein, Friends of the Earth Middle East, Tel Aviv
Dr. Eliezer Frankenberg, Deputy Chief Scientist, Israel Nature and Parks Authority
Qadri Ghazel, Sabastiya Municipality
Avner Goren, Abraham Path Initative
Shmuel Groeg, Chair of the ICOMOS Committte, Bezalel Academy
Chava Haber, Friends of the Earth Middle East, Tel Aviv
Benjamin Hodgson, iTACITUS
Yehuda Hofshi, Bezalel Academy
Ruba Khashshan, Media Consultant, Jericho
Eng. Munqeth Mehyar, Director, Friends of the Earth Middle East
Arafat Muhammad 'Amer,
Hasan Salah Husain, Mayor of Jericho
Imad Salem Brahim, Department of Tourism, Jericho
Jon Seligman, Israel Antiquities Authority
Architect Lea Shneor, Keren Kayemet
Cheryl Wojciechowski, MERC and CDR Programs, USAID
Maha Yasin Hawwari, Sabastiya Municipality
Batul Yusuf Sukker, Sabastiya Municipality
Kamileya Yusuf Sukker, Sabastiya Municipality

Next Steps

Following the conclusion of the Regional Experts Symposium in Jerusalem the three partner teams entered the pilot phase of the PUSH Project.

Throughout the second year of the project, PUSH will prepare brochures, site manuals and information boards in addition to conducting tour guide trainings focused on the shared cultural heritage of each of the pilot sites. These efforts serve to encourage an inclusive understanding of the area's rich heritage.

Extra Support for PUSH activities is provided by the Beracha Foundation.

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