

Outcomes of "Bi-polarity":

- a) Very clear and conflicted social relations phrased as opposites
- : white -- black
(poor) -- (rich)
 - 1st world -- 3rd world
 - colonial -- native
 - city -- country
- b) Spatial patterns distinct and spatially apart through political practices
- : No-man's land, boundaries, green line, buffer zone
- c) Space as active agent mediating issues of sovereignty, security, customs, etc.
- d) New spatial/social items
- : the township in S.A.
 - the border zone in US/Mexico
 - the bungalow or maidan in India
 - the green line in Beirut
 - the rural town in Cuba
- e) Issues of language
- 1) verbal terminology for social/spatial patterns
 - : camp, township
 - 2) visual language
 - : language of colonial dominance (as universal)
 - language of adaptation & appropriation
 - language of the vernacular
 - language of modernism (as universal)
- f) Dynamics of change + pattern of conflict
- : Johannesburg, how gets to be bi-polar (sublimated conflict)
 - Mexico/U.S., how border gets determined (war)
 - Delhi, how colonial power is established (war + revolution)
 - + revolution to post-colony
 - Havana, from revolution to new state

Temporary national borders


- : Nicosia -- from unified to divided to?

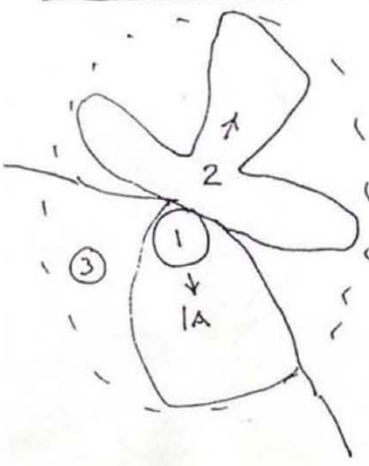
Temporary national borders

- : Jerusalem -- from unified to divided to unified to?

Micro borders

- : Beirut -- from unified to internal sub-borders to?


Permanent bi-polarity 

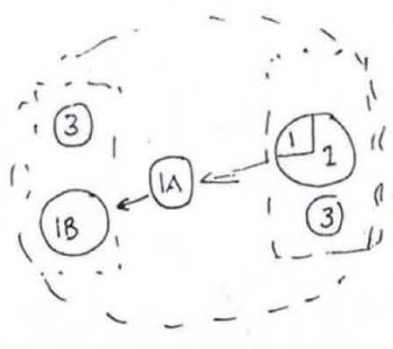


- ① El Paso del Norte
- ↓
- ② El Paso
- ↓
- ①a Juarez
- ↓
- ③ (El Paso / Juarez)

El Paso/Juarez

Mexico / US
(3rd world) / (1st world)

Trans bi-polarity 



Johannesburg/Soweto



- ① Johannesburg
- ①A Western areas
- ↓
- ①B Soweto
- ↓
- ③ Johannesburg / Soweto

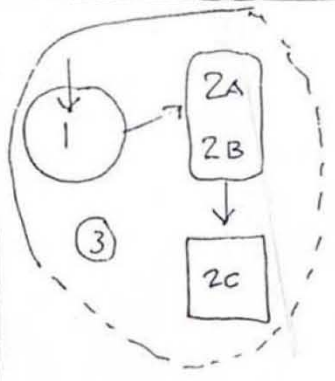
(camp → town → city)

↓
new town

Camps - new (west)
town - tin
city - plaster new town - new towns

black / white

Town bi-polarity 
Post bi-polarity 




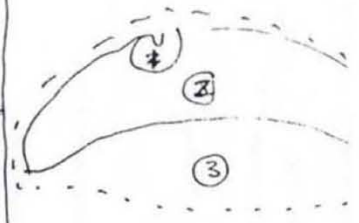
Delhi/New Delhi

- ① Old Delhi
- ↓
- ②a Cantonment
- ②b Civil stations
- ↓
- ②c New Delhi
- ↓
- ③ Delhi

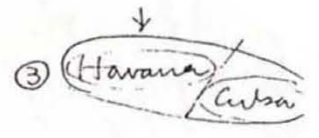
(camp: kampung, Cantonment, maidan, bungalow etc.)

native / colonial

Post-bipolarity 



- ① Havana
- ↓
- ② Cuba



Havana/Cuba

country/city

Jerusalem Chronology

(with special reference to the main sieges, captures, sacks, and destructions suffered by Jerusalem)

Beginnings of Monotheism; early versions of Pentateuch and books of Joshua, Samuel, and Kings circulate in Jerusalem; the great prophets postulate utopia

c. 1900 BC	Jerusalem referred to in Egyptian execration texts; Abraham greeted at Salem in the name of the "most high God"	DAVID
c. 1000	David captures Jerusalem	1ST TEMPLE
952	Consecration of the first temple under Solomon	
930	Capture and plunder by Sheshonk I of Egypt	
740-690	Isaiah	
701	Siege of Sennacherib	
625-586	Jeremiah	
587-586	Siege and devastation by Nebuchadnezzar	

Under Persian rule, Jewish sectarianism hardens

537-515	Second temple built	2ND TEMPLE
445	Nehemiah rebuilds walls	
c. 350	Probable sack of Jerusalem by Persians	

Hellenistic period

320	Destruction by Ptolemy Soter	2ND TEMPLE
168	Destruction by Antiochus Epiphanes; practice of Judaism forbidden	
165	Temple restored by Maccabees	

Under direct or indirect Roman rule, Jewish Jerusalem reaches the height of its splendor; the revolts and destructions of the city inaugurate the Jewish dispersion; Jerusalem becomes "Capital of Memory"

63	Siege, capture, and much destruction by Pompey	ROMAN
40	Capture by the Parthians	
37	Siege and partial destruction by Herod	
20 BC-AD 63	Herod rebuilds second temple	
c. AD 26-30	Ministry and crucifixion of Jesus	
66	Jewish revolt	
70	Devastation by Titus	
132	Capture and devastation by Hadrian; new city renamed Aelia Capitolina; Jews banned	

Byzantine rule; the height of Christian splendor in the city

300	Christianity becomes state religion	BYZANTINE
335	Holy Sepulchre completed	
614	Capture and sack of Jerusalem by Persians	
628	Recapture by Byzantines under Heraclius	

A third religion, Islam, adopts Jerusalem as a holy city

638	Arab conquest under Omar	FIRST ARAB (OMAR)
692	Dome of the Rock completed	
c. 1010	"Mad caliph" al-Hakim destroys Holy Sepulchre	

Christianity re-established

1099	Siege, capture, and massacre of Moslems and Jews by Crusaders	CRUSADER
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Jerusalem thrives under the Mamluk "slave kings" of Egypt

1187	Recapture by Moslems under Saladin	AYYUBID & MAMLUK (SALADIN)
1219	Walls razed by Malik al-Muazzam Isa	
1244	Capture and sack by Mongols	

The city declines under Turkish rule

1516	Ottoman conquest	OTTOMAN (SULEIMAN)
1537-1541	Walls rebuilt under Suleiman the Magnificent	
1808	Fire in the Holy Sepulchre	
1831	Egyptian occupation	
1840	Reoccupation by Turks	

Zionists inaugurate Jewish "Return"; under British rule, Jerusalem thrives but is frequently racked by riots and other disturbances

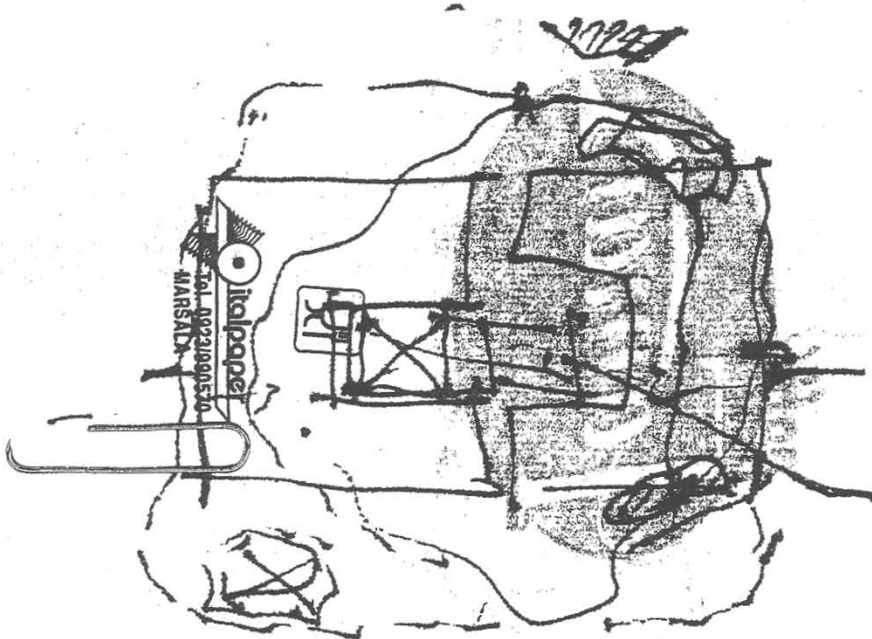
1917	British conquest	ISRAEL/JORDAN: DIVIDED CITY
1921	Arab riots and uprisings	
1929		
1936		
1948	War and siege of Jewish Jerusalem by Jordanians	

Divided Jerusalem

1948-1967	West Jerusalem becomes capital of Israel; Jordan annexes East Jerusalem	ISRAEL/JORDAN: DIVIDED CITY
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Immense growth of the city under Mayor Teddy Kollek, but political problems remain unresolved; Wars of Religion continue in Jerusalem under another name

1967	War and occupation of Jordanian Jerusalem by Israel; Israel annexes East Jerusalem and its immediate environs	ISRAEL: UNIFIED CITY
1969	Burning of al-Aqsa	
1977	Sadat's visit leads to first Arab-Israeli peace treaty	
1985	Plans to blow up Temple Mount foiled	
1987-	Palestinian uprising	



Common ground

To the editors:

Daniel Pipes's contention that Jews should rule an undivided Jerusalem ("If I Forget Thee," April 28) rests on two arguments. The first is that, like Mecca, Jerusalem is primarily about religion. If only it were that simple. Jerusalem is the political capital of Israel and the sought-after capital of Palestine. It is also an everyday city in which Jews, Muslims, Christians and others share common territory and will have to live together no matter what religious or political arguments are made for its ownership or governance. Of all three questions—religious, political and everyday—the religious may well be the easiest to resolve. The special status of the Old City, with all the shrines Pipes cites as holy to Jews and Muslims, is in the end more likely to be accepted than any political or functional subdivision.

Pipes's second claim is that, because Islam's prophets and other leaders have been opportunistic about Jerusalem's religious significance to Islam, Jews should control Jerusalem. But, for the Zionist fathers of Israel, Jerusalem was not the preferred political capital of their country. The founder of modern Zionism, Theodor Herzl—like Golda Meir some fifty years later—wanted Israel's capital built on Mount Carmel in Haifa overlooking the Mediterranean Sea. Chaim Bialik, the great Hebrew poet,

preferred Tel Aviv because "our hands have built it from its foundation to the roof." Chaim Weizmann felt ill at ease in Jerusalem, while David Ben-Gurion proposed Kurnub in the Negev as the new capital city of Israel. Should we dismiss the justifiable passion of today's Israelis for Jerusalem as their political capital because so many of the great leaders of their past felt differently?

How Jerusalem will be shared will not be based on religion alone. Nor will good agreements on the future of this greatest of all religious/political/everyday cities come about by Israelis and Palestinians finding faults in their opponents' histories.

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