

Contesting Holy Places in Israel and Palestine

JS 370-2 (2759)/POLS 385-6/MESAS 370-6 Emory University –

Institute for the Study of Modern Israel

Tu Th 4:00-5:15pm

White Hall 103

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Office Hours: Tu - Th 2:15-4:00pm

121 Bowden Hall

Course Description

The course will focus on the contested holy places in Israel and historical Palestine as national and political symbols for consolidating internal and external legitimacy for parties in the Middle East conflict. The major questions to be discussed are: Why does violence break out? How is violence used to cement national (political) and religious identities? And what are conflict resolution and conflict management measures used to prevent or reduce violence? Topics include: the Status Quo system and its violations; reviving traditions, "conversion", or "museumising" sacred sites for political ends. Case studies include the Cave of the Patriarchs/Ibrahimi Mosque in Hebron; the Church of the Holy Sepulcher, the Temple Mount/Al-Aqsa, the Western Wall, the Nachmanides Cave, the Mamilla Cemetery and Samuel's Tomb in Jerusalem; a strife over an Islamic tomb near the Church of Annunciation in Nazareth and controversies involving mosques in Jaffa and Beersheva.

For this course we recommend that you refer to Maps of Jerusalem which may be found at the Center for Israel Education, <https://israeled.org/wp-content/uploads/2015/06/Jerusalem-Old-City.jpg> and other sources to be provided on the course website.

Goals

The objective of this course is to provide students with a multi-faceted grounding in the historical context of and reasons for conflict or tolerance regarding holy places, using case studies from the Palestinian-Israeli conflict.

By the end of the course the student will be able to:

- Identify causes of conflict eruption and the parameters for creating tolerance at shared holy places
- Distinguish between different tools of conflict management and conflict resolution
- Contextualize the conjunction between religion and politics regarding shared holy places

- Compare between the narratives of parties to the conflict
- Historically contextualize the religious dimension of the Israeli/Palestinian conflict
- Critically assess authors' arguments or interpretive schema
- Articulate ideas on the interplay between religion and politics in the context of the Israeli-Palestinian conflict in the Middle East

Course Methods:

This course will make use of different methods of study: lectures, electronic media inserts, facilitated group discussions, student presentations and writing assignments. Regular attendance is vital to successful completion of the course. Much of the material for the course will be conveyed through the lectures. Exams will consist of material covered in both lectures and course readings.

Grading:

Four assignments/homework (25% - see rubrics), final paper (7 pp.) (35%), final exam – multiply choice and essay (40%) on [Tuesday, December 18th from 11:30 a.m.- 2 p.m.](#)

Computer Policy: You can use a laptop/tablet pending that Wi-Fi is turned off. If students frequently appear distracted by their computers, I may institute a no-electronics policy.

Attendance, homework and active participation: It is expected that students attend, arrive on time, and actively participate in discussions, homework and other in-class activities.

Honor Code: Emory University Honor Code applies.

Office hours: Walk-in policy every Tuesday and Thursday between 2:15-4:00. I will be available in the office beyond these hours. Please send me an email if you wish to come outside these hours.

Late paper and late homework: The grade of the assignment will be lowered by 10% for each day a paper is late.

Topics and Assigned Readings

Week 1. Theoretical Approaches: Holiness and Politics

Goals:

- Identify two major theoretical approaches to conflicts in shared holy places
- Match one of the two theoretical concepts to a given case of dispute

Required reading before first class (54pp.):

- Hassner, R. (2009). *War on Sacred Grounds*. Ithaca, NY: Cornell University Press, pp. 1-14.
- Reiter, Y. (2017). *Contested Holy Places in Israel-Palestine: Sharing and Conflict Resolution*. London and New York: Routledge, pp. XV-XVII.

- Hayden, R. (2002). "Antagonistic Tolerance," *Current Anthropology*, Vol. 43, No. 2, pp. 205-231.
- Reiter, Y. (2018). "Mechanisms for Coexistence" in I. Finkelman et. al. (eds.) *In Status Quo: Structures of Negotiation*. Berlin: Hatje Cantz, pp. 43-53.

In-class activity:

- Each student will introduce himself/herself and explain why he/she chose this course.
- Write down three objectives you expect from the course. We will discuss expectations and I will explain which of them will be met in the course and which may be met in personal meetings during office hours.
- Answer a short questionnaire on your knowledge about Israel-Palestine and holy places.
- Discuss possible topics for papers and presentations
- Divide into two groups: one Israeli and one Palestinian. Each group has to explain what theory fits its national narrative of the conflict. Students must ground their explanation in factual events and address the reasons cited by the researcher who coined the theory.

Homework #1:

- Chose a shared holy place anywhere in the world outside of Israel. In a short 2-page paper, define the relationship between the different groups of devotees (conflict, tolerance or other) and link this case to one of the three major theoretical concepts. The short paper will be later developed into a 7-page paper and presentation in class.

Evaluation Rubric (50 out of 200 points of the homework grade (25% of total grade))

	Expectation	Possible	Earned
1	Paper is no longer than 2 pp and brings a relevant case study	10	
2	Defines the relationship between the different groups	10	
3	Links the case to one of the three major theoretical concepts	10	
4	Fluency of articulation	5	
5	Has a clear conclusion	10	
6	Systematic organization of the paper from question to conclusion	5	
	Total	50	

Week 2. Defining the Holy – Case Study: The Nachmanides Cave in Jerusalem

Goals:

- Identify the term "holy place" in Judaism according to practice

- Compare between the different approaches to holiness by the Israeli government
- Identify political motivations for defining a site as "holy"

Required reading (20 pp.):

- Wygoda, M. (2009). "The three kinds of holy places in Jewish law: The case of Nachmanides' Cave in Jerusalem as a third kind." In M. J. Breger, Y. Reiter, & L. Hammer (eds.), *Holy Places in the Israeli-Palestinian conflict: Confrontation and co-existence*. London and New York: Routledge, pp. 93-104.
- Reiter, Y. *Contested Holy Places in Israel-Palestine*, pp. 121-131.
- O'Donnell Polyakov, E. (2018) Constructions of Christian Identity and the Idea of the Holy Land: A Reciprocal Relationship, *Israel Studies*, Vol. 23, No. 1, pp. 177-195.

In-class activity:

- Break up into small groups. Each group nominates a note-taker and defines a holy place. After first rounds of presentations, we will have a second round and groups will define categories of holiness.
- Debate between two groups: Should the Nachmanides Cave be a holy place? Why and why not?

Homework # 2:

- In his article, Wygoda classifies three degrees of holiness of sacred sites. List two holy places in Israel that match each of the three degrees, and bring your list with you for the next week's discussion.

Week 3. Sacred Land among Israeli Jews, Palestinian Muslims, and Christians

Goals:

- Compare between Israeli and Palestinian/Arab/Moslem and Christian narratives of sacredness of the national land and Jerusalem
- Identify the mechanism of religious sanctification of the land

Required reading (66pp.):

- Ben-Israel, H. (1998). "Hallowed Land in the Theory and Practice of Modern Nationalism." In Benjamin Z. Kedar and R.J. Zvi Werblowsky (eds.), *Sacred Space: Shrine, City and Land*. Macmillan and the Israel Academy of Sciences and Humanities, pp. 278-294.
- Reiter, Y. (2007). "All of Palestine is Holy Muslim Waqf Land' – A Myth and Its Roots." In Ron Shaham (ed.). *Law, Custom, and Statute in the Muslim World, Studies in Honor of Aharon Layish*. Leiden and Boston: E.J. Brill, pp. 172-197.
- Reiter, Y. (2008). *Jerusalem and its Role in Islamic Solidarity* (New York: Palgrave Macmillan), pp. 11-36.

In-class activity:

- Break up into small groups and read an entry about the Land of Israel. Identify the reasons why Jews view the entire land as sacred. Each group will present its findings in class.
- Second round of group study: discuss the differences between the Jewish perspective and the Christian one, then the Muslim one.

Homework # 3:

- Search the web for sources grounding why the Land of Israel is sacred to the Children of Israel, the Jews. Summarize these grounds in bullets on one page and list the links used for the summary.

Evaluation Rubric (50 out of 200 points of the homework grade (25% of total grade))

	Expected	Possible	Earned
1	Paper is no longer than 1 page and brings relevant sources	25	
2	Brings the relevant links	10	
3	Links the case to one of the three major theoretical concepts		
4	Fluency of articulation	5	
5	Has a clear summary	5	
6	Systematic organization of the paper from question to conclusion	5	
	Total	50	

Week 4. The Status Quo Principle: The Holy Sepulchre and Deir al-Sultan

Goals:

- Define "Status Quo" in a given situation
- Identify circumstances and mechanisms for changing the Status Quo

Required reading (35pp.):

- Eordegian, M. (2003). "British and Israeli Maintenance of the Status Quo in the Holy Places of Christendom." *International Journal of Middle Eastern Studies* 35, pp. 307-328.
- Cohen, R. (2008). *Saving the Holy Sepulchre: How Rival Christians Came Together to Rescue their Holiest Shrine*. Oxford: Oxford University Press, pp. 181-195.

In-class activity:

- Divide the class into small groups, each representing one Christian denomination at the Holy Sepulchre. Each group must prepare a 5-minute presentation describing the Status Quo from its particular perspective based on L. Cust's Manual.
- Second round of discussion: after read Eordegian's description of the historical circumstances for the 19th century Status Quo, discuss who the beneficiaries of the Sultan's decree were.

Week 5. Between Sharing and Contesting the Holy: Case Studies - The Cave of the Patriarch in Hebron and the Tomb of the Prophet Samuel near Jerusalem (Comparison with Cases from North India)

Goals:

- Compare different case studies of conflict and tolerance at shared holy sites
- Evaluate the conflict management and conflict resolution tools that were used in each of the four case studies examined

Required reading (75pp.):

- Bigelow, A. (2010). *Sharing the Sacred: Practicing Pluralism in Muslim North India*, Oxford: Oxford University Press, pp. 195-238.
- Reiter, Y. *Contested Holy Places in Israel-Palestine*, pp. 247-279.

Homework # 4:

1. Read Bigelow's article on shared holy sites in India and compare (1 page only) the incentives for co-habitation and mutual respect in India and in Samuel's Tomb.
2. Create a table comparing the social, religious and political circumstances in each of the two case studies: Cave of the Patriarch and Samuel's Tomb.

Evaluation Rubric (50 out of 200 points of the homework grade (25% of total grade))

	Expected	Possible	Earned
1	Paper is no longer than 1 page and reveals the major similarities and differences between two case studies	20	
2	Table of comparison delivers the major circumstances	20	
3	Fluency of articulation	5	
4	Systematic organization of the paper from question to conclusion	5	
	Total	50	

In-class activity:

1. Read the announcement of the Israeli government's decision to include the Hebron shrine in the list of Jewish National Sites. Write down two reasons why the government did this, and why the decision outraged the Palestinians.
2. Next, read the Palestinian reaction and the UNESCO resolution reacting to that decision. Write down the arguments used by the Palestinians to object to the Israeli decision. Sum up by comparing the arguments in your two answers.

Week 6. Holy Places as National Symbols: Case Study - The Western Wall

Goals:

- Identify pros and cons of the Status Quo regime.
- Evaluate the British Mandate mechanism of conflict resolution in the Western Wall crisis.
- What was the status of the Western Wall between 1948 and 1967, after 1967
- Why is the Western Wall a flash point for Jews and Arabs as well as between Jewish denominations?

Required reading (27pp.):

- Great Britain, Colonial Office, *Report of the Commission Appointed... to Determine the Rights and Claims of Moslems and Jews in Connection with the Western Wall or Wailing Wall in Jerusalem*. London, 1930, pp. 33-60.

Available:

<https://unispal.un.org/DPA/DPR/unispal.nsf/0/59A92104ED00DC468525625B00527FEA>

In-class activity:

- Divide the class into groups of six. Each group has to write a scenario for an inter-religious crisis at the Western Wall today.
- Second stage: each group has to suggest a way to solve the crisis and recommend what tools of conflict resolution to use.

Homework # 5:

- Using the decision of the Commission of Inquiry, identify five major arguments of each of the two parties to the 1929 Western Wall dispute. What do you think is the primary disagreement?

Evaluation Rubric (50 out of 200 points of the homework grade (25% of total grade))

	Expectation	Possible	Earned
1	Paper is no longer than 2 pp.	5	
2	Brings the major arguments	20	
4	Fluency of articulation	5	
5	Has a clear answer	15	
6	Systematic organization of the paper from question to conclusion	5	
	Total	50	

Week 7. Breaking the "Custom of the Place" by the Women of the Wall

Goals:

- Analyze a dispute over the conduct at a holy place
- Identify and evaluate strategies used by the parties to the dispute

Required reading (59pp.):

- Lahav, P. (2015). "The Women of the Wall: A Metaphor for National and Religious Identity." *Israel Studies Review*, Volume 30, Issue 2: pp. 50-70.
- Jobani, Y. and N. Perez. (2014). "Women of the Wall: A Normative Analysis of the Place of Religion in the Public Sphere." *Oxford Journal of Law and Religion*, 3 (3): 484-505.
- Jobani, Y. and N. Perez. (2017) *Women of the Wall: Navigating Religion in Sacred Sites*. New York: Oxford University Press, Chapter 3.

In-class activity:

- Mini-simulation: Teams represent the following stakeholders: Original WOW, Anat Hofman and mainstream WOW, Ultra-Orthodox Women for the Wall, Rabbi Rabinowitz, Israeli Government, Reform Movement, Conservative Movement, Secular Jews in Israel. Negotiate a solution that all parties could live with. Identify the debated core issues and suggest compromises.

Week 8. (De)Constructing the Mughrabi Pathway

Goals:

- Identify boundaries of a holy site
- Analyze grounds leading for the outbreak of violence in and around holy places
- Evaluate the use of conflict resolution measures
- Evaluate the role of regional politics
- Evaluate the role of external/international actors

Required reading (18pp.):

- Reiter, Y. *Contested Holy Places in Israel-Palestine*, pp. 70-88.

In-class activity:

- Discussion questions: What is the role of UNESCO? What is the role of Jordan? Why is the Mughrabi Ramp so important? What could be done to resolve the dispute?

Week 9. The Beersheba Mosque/Museum and Hasan Bey Mosque in Jaffa/Yaffo

Goals:

- Compare between grounds for success and failure in two struggles for operating an old mosque
- Evaluate political circumstances for a religious minority to be represented in the public space

Required reading (32pp.):

- Reiter, Y. *Contested Holy Places in Israel-Palestine*, pp. 209-227.
- Luz, N. (2010). "Self-Empowerment through the Sacred. Culture and Representation in the Urban Landscape: The Mosque of Hassan Bey and the Arab Community of Jaffa." In M. Breger, Y. Reiter and L. Hammer (eds.) *Holy Places in the Israeli-Palestinian Conflict: Confrontation and Co-existence*. London and New York: Routledge, pp. 249-263.

In-class activity:

- Group discussion: What are the ‘yes’ and ‘no’s for allowing to build a mosque close to Ground Zero, as a case study of minority representation in the public space at a sensitive and controversial site.

Week 10. Museumizing over the Dead: Mamilla Cemetery and the Museum of Tolerance

Goals:

- Analyze political motivations related to struggle over the nature of symbolic and historical public space
- Evaluate the role of judicial tribunal in resolving conflicts on holy places

Required reading (67 pp.):

- Reiter, Y., (2014) *Contesting Symbolic Landscape in Jerusalem: Jewish/Islamic Conflict over Museum of Tolerance at Mamilla Cemetery*. Brighton, Chicago, Toronto: Sussex Academic Press and The Jerusalem Institute for Israel Studies, 2014, pp. 6-41; 161-169.
- Natur, A. “The Battle over the Muslim Cemeteries in Israel.” In Breger, M. J., Reiter Y. and Hammer L. (eds.) (2012). *Sacred Space in Israel and Palestine: Religion and Politics* (London and New York: Routledge), pp. 168-192.

In-class activity:

- Divide the class into a tribunal to judge and actors: Islamic Movement; Muslim families; Israeli government; MOT. Conduct a process of mediation, and then adjudication on the case of building a public facility on top of a historical cemetery.

Week 11. Restoring Pilgrimage to Mashhad Hussein in Ashkelon

Goals:

- Analyze grounds for restoring a holy place and pilgrimage

Required reading (49pp.):

- Talmon-Heller B., Kedar B. Z. & Reiter Y. (2016). "Vicissitudes of a Holy Place: Construction, Destruction and Commemoration of *Mashhad Husayn* in Ascalon." *Der Islam* 2016; 93(1): 182–215.
- Reiter, Y. *Contested Holy Places in Israel-Palestine*, pp. 228-244.

In-class activity:

- Discussion – Is the Mashhad an authentic site of burial?; Why did a Sh`ite site transform into a Sunnite tradition of festival and pilgrimage? Why was the site demolished? Why did Israel allow the revival of pilgrimage and construction of the memorial?

Week 12. Multi-Dimensional Conflict over a Holy Site: The Case of Building a Mosque Near the Church of Annunciation in Nazareth

Goals:

- Identify causes for the outbreak of dispute and violence
- Apply Kriesberg's theory of interlocking conflicts
- Assess the efficiency of conflict resolution methods
- Evaluate the intervention of external international actors

Required reading (59pp.):

- Tsimhoni, D. (2010). "The Shihab al-Din Mosque Affair in Nazareth: A Case Study of Christian-Muslim-Jewish Relations in the State of Israel." In M. Breger, Y. Reiter and L. Hammer (eds.) *Holy Places in the Israeli-Palestinian Conflict: Confrontation and Co-existence*. London and New York: Routledge, pp. 192-230.
- Rabinowitz, D. (2001), "Strife in Nazareth," *Ethnography*, Vol. 2(1), pp. 93-113.

In-class activity:

- Discussion questions: What are the causes for the outbreak of the dispute and violence? What are the conflict resolution methods that were used and what were not used; What was the role of external international actors? Did they help or obstruct?

Week 13. Presentations

Goals:

- Analyze a case study of a shared holy place. Discuss its players and motives, historical background, incentives for peace or dispute, and what measures have been used to treat the conflict.

In-class activity:

- For each presentation there will be a peer review + instructor's evaluation according to the following rubric:

Week 14. The Temple Mount/Al-Haram al-Sharif as the Core of the Current Palestinian-Israeli Conflict in a Comparative Perspective

Goals:

- Understand why, when, and record how this area has repeatedly been a flash point of tensions for Jews, Muslims, and Christians over time
- Compare narratives and contextualize them according to political ends
- Compare two case studies from Israel and India
- Classify primary and secondary interests of the major stakeholders
- Analyze the meaning of the Status Quo at the TM/HS compound
- Identify the Israeli-Jordanian-Palestinian *modus vivendi* and its collapse

Required reading (63pp.):

- Reiter, Y. (2017). *The Eroding Status Quo: Power Struggles on the Temple Mount*. Jerusalem: The Jerusalem Institute for Policy Research. pp. 29-54.
- Friedlander, R. and Hecht, R. (1998). "The Bodies of Nations: A Comparative Study of Religious Violence in Jerusalem and Ayodhya," *History of Religions*, Vol. 38, No. 2, pp. 101–149.

In-class activity:

- Divide the class into groups for a simulation on a crisis at a shared holy place in Israel. Read the simulation script and role-play the negotiation of a new settlement for the crisis. The script will suggest two rounds of negotiation: 1. Conflict management; 2. Conflict resolution (permanent agreement).
- Answer a questionnaire about the three most important things you learned in this course; what did you expect to learn and was not discussed during the course; what changes, if any, would you recommend to be included in this course for future use of the instructor.

Evaluation Rubric for final paper (140 points value 35% of final grade)

	Expected	Possible	Earned
1	Paper is no longer than 7 pp. and no less than 6 pp. and brings a relevant case study	35	
2	Defines the relationship between the different groups	35	
3	Links the case to one of the three major theoretical concepts	15	
4	Fluency of writing	15	
5	Has a clear conclusion	20	
6	Systematic organization of the paper from question to conclusion	20	
	Total	140	

More bibliography for your papers on Jerusalem and holy places:

- Lior Lehrs, Jerusalem on the Negotiating Table: Analyzing the Israeli-Palestinian Peace Talks on Jerusalem (1993–2015), *Israel Studies*, Vol. 21, No. 3, Jerusalem: Visions & Designs (Fall 2016), pp. 179-205.
- Lior Lehrs, *Peace Talks on Jerusalem A Review of the Israeli-Palestinian Negotiations Concerning Jerusalem 1993-2013*: <http://din-online.info/pdf/m-i21.pdf>
- Albin, Cecilia. "Explaining conflict transformation: How Jerusalem became negotiable." *Cambridge Review of International Affairs* 18:3 (2005), 339-355.
- Rema Hammami and Salim Tamari, "The Battle for Jerusalem." *Jerusalem Quarterly File* 10 (2000).

- Dore Gold, *The Fight for Jerusalem* (Regnery Publishing, 2007).
- Klein, M. (2001). *Jerusalem: The Contested City*. London: Hurst & Company, pp. 294-335.
- The Jerusalem Old City Initiative, *Mandate Elements for the Old City Special Regime* (University of Windsor, 2010). Available: <http://www1.uwindsor.ca/joci/system/files/mandate-elements.pdf>
- Reuven Merhav and Rotem Giladi, "The Role of the Hashemite Kingdom of Jordan in a Future Permanent-Status Settlement in Jerusalem" in Breger, M. J. and O. Ahimeir (2002). *Jerusalem: A City and Its Future*. Syracuse: Syracuse University Press, pp. 175-221.
- Klein, M. (2010). *The Shift: Israel-Palestine from Border Struggle to Ethnic Conflict*. New York: Columbia University Press.
- Shlay, A. B. and G. Rosen. (2015). *Jerusalem: The Spatial Politics of a Divided Metropolis*. Cambridge, UK: Polity Press, pp. 96-103.
- Amirav, M. (2009). *Jerusalem Syndrome: The Palestinian-Israeli Battle for the Holy City*. Eastbourne, UK: Sussex Academic Press, Chapter 2.
- Merav Amir, "On the Border of Indeterminacy: The Separation Wall in East Jerusalem." *Geopolitics* 16.4 (2011): 768-792.
- Israel Kimhi, "Effects of the Security Fence on Palestinian Residents in the City and in the Jerusalem Metropolitan Area", in Israel Kimhi (ed.) *The Security Fence Around Jerusalem: Implications for the City and its Residents* (Jerusalem: JIIS, 2006), pp. 67-118.
- Silvio Ferrari, "The Religious Significance of Jerusalem in the Middle East Peace Process" in Breger, M. J. and O. Ahimeir (ed.) (2002). *Jerusalem: A City and Its Future*. Syracuse: Syracuse University Press, pp. 223-234.

Extra recommended bibliography:

A general bibliography and excellent timeline of Jerusalem of time may be found at the Center for Israel Education, <https://israeled.org/themes/jerusalem/>

a. On Jews and Arabs in Jerusalem: Between Conflict and Coexistence

- Marik Shtern, "Urban Neoliberalism vs. Ethno-national Division: The Case of West Jerusalem's Shopping Malls." *Cities*, 52 (2016), 132-139.
- Malka Raanan Greenberg and Noam Shoal, "Mental Maps Compared to Actual Spatial Behavior Using GPS Data: A New Method for Investigating Segregation in Cities." *Cities* 36 (2014), 28-40.
- Raphael Greenberg "Towards an Inclusive Archaeology in Jerusalem: The case of Silwan/The City of David." *Public archaeology* (2013).
- Bill Hutman and Amir Cheshin "Living Together and Apart in Jerusalem: Lessons Learned," in *Jerusalem: A City and Its Future* (2002), 401-427.
- Nazmi Jubeh. "Jerusalem: Five Decades of Subjection and Marginalization." *Jerusalem Quarterly* 62: 7-28.
- Ravi Bhavnani, et al. "Group segregation and urban violence." *American Journal of Political Science* 58.1 (2014): 226-245.

- Zvi Bekerman, Ayala Habib, and Nader Shhadi. "Jewish–Palestinian integrated education in Israel and its potential influence on national and/or ethnic identities and intergroup relations." *Journal of Ethnic and Migration Studies* 37:3 (2011): 389-405.
- Amir S. Cheshin, Bill Hutman and Avi Melamed, *Separate and Unequal: The inside Story of Israeli Rule in East Jerusalem*, chapter 11.
- Yitzhak Reiter and Lior Lehrs, "The Sheikh Jarrah affair: The Strategic Implications of Jewish Settlement in an Arab Meighborhood in East Jerusalem," *Jerusalem: Jerusalem Institute for Israel Studies* (2010), 13-18.
- Moshe Amirav, *Jerusalem Syndrome: The Palestinian-Israeli Battle for the Holy City* (Sussex Academic Press, 2009), 18-28, 59-81.
- Michael Dumper, *The Politics of Jerusalem since 1967* (Columbia University Press, 1997), chapters 4-5.
- Menachem Klein "Jerusalem as an Israeli Problem—A Review of Forty Years of Israeli Rule over Arab Jerusalem." *Israel Studies* 13:2 (2008), 54-72.

On Divided Cities

- Scott A. Bollens, "Bounding Cities as a Means of Managing Conflict: Sarajevo, Beirut and Jerusalem." *Peacebuilding* 1:2 (2013), 186-206.
- Bruno Coppieters "The Organisation of Marathons in Divided Cities: Brussels, Belfast, Beirut and Jerusalem," *The International Journal of the History of Sport* 29:11 (2012), 1553-1576.
- Anita. Bakshi, "A Shell of Memory: The Cyprus Conflict and Nicosia's Walled City," *Memory Studies* 5:4 (2012), 479-496.
- Scott A. Bollens, "Urban planning Amidst Ethnic Conflict: Jerusalem and Johannesburg." *Urban Studies* 35:4 (1998), 729-750.
- Wendy Pullan and Britt Baillie (eds.) *Locating Urban Conflicts: Ethnicity, Nationalism and the Everyday* (Springer, 2013).