



Exploratory Workshop Scheme

Science Review Group for the Humanities

ESF Exploratory Workshop on

# Promised Lands, Internal Colonisation In 20th Century Mediterranean History

Rome / Sabaudia (Italy), 7-10 October 2013

## Book of Abstracts

Convened by:  
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### **Session 1: Agrarianism, totalitarianism and democracy in the Mediterranean Countries. An Italo-Iberian paradigm?**

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#### **Internal colonization policies in Spain during Francoism (1939-1975). Between agrarian reform and water resources policy.**

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#### **Abstract**

The policy of internal colonization undertaken by Francoism after the Spanish Civil War (1939) is the last milestone in the long cycle of patrimonialist agrarian reforms in Spain. This policy has had the greatest territorial impact in contemporary Spanish history. Presented by the Francoist régime as the great alternative to the agrarian reforms of the II Spanish Republic (1931-1939), based on the expropriation of large states (*latifundios*) and its distribution to labourers and landless small farmers, voided by an agrarian counter-reform movement, the new policy attempted to combine into one a measured intervention on land property, settlements, the foundation of new towns and the irrigation of large areas. Rhetorically dressed as an integral agrarian reform with a clear social purpose (in that it made land available to labourers and landless small farmers), it was in fact a predominantly productivist reform, which benefited particularly large land owners, although it profoundly transformed the economy of the areas of intervention. This policy of colonization was not an original creation of Francoism, but the synthesis of three reformist traditions that were in a process of convergence in the first three decades of the twentieth century: the internal colonization policy, water policy and land reform policy. In this paper I present, first, a brief history of the antecedents to the Francoist settlement policy from the eighteenth century to the Second Republic. I then show the economic and political context in which this policy is put in motion. After that, I explain its doctrinal and technical foundations, with special reference to the influence of Sarpieri's *bonifica integrale* and large irrigation schemes of US President Franklin D. Roosevelt's New Deal. Finally, I describe the core contents of the policy and an assessment of its results.

#### **Short biography**

Cristóbal Gómez Benito holds a MA in philosophy and humanities (1973) and a PhD in Sociology (1990). His main research fields are Rural sociology, Food sociology, Environmental sociology, History of rural social thought and policies. He is Associate Professor at the Department of Sociology II (Social Structure), Faculty of Political Sciences and Sociology of the Spanish Open University (UNED-Madrid), where he teaches *General sociology*, *Human ecology*, *Rural sociology*, *Environment and society*. He has served at the Spanish Department for Agriculture, Fisheries & Food (MAPA) as Head of the Studies Service at the MAPA's Technical Office, and as Rural sociologist at the Institute for Land Reform and Development in the Huesca province. He is Senior Researcher at the Scientific Research Council (CSIC). He has edited scholarly journals (the Spanish "Agriculture and Society" journal, 1983-1995) and book collections in his field and is at present member of the advisory and editorial board of several scholarly journals. He has widely published his findings regarding the figure of *Joaquín Costa*; as a major social thinker for his contribution to hydraulic policies and rural colonization in late 19th century Spain.

#### **Main expertise areas:**

Rural Sociology; Food Sociology, Environmental Sociology; Agrarian Political History, Agrarian Social Thought History.

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#### **«Internal Colonization» (IC) in 20th century Portugal**

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#### **Abstract**

I will present the ideology and the actual practice of the so-called «Internal Colonization» (IC) in Portugal in relation with the issue of the «Wheat Campaign» (the equivalent of the Italian «Battaglia del Grano»)



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and the general topic of Land Reform in historical perspective, with an emphasis on the Portuguese 20<sup>th</sup> century Dictatorship.

«IC» is a recurrent topic in Portuguese agrarian history at least since the 14<sup>th</sup> century when the «Lei das Sesmarias», launched in 1375, aimed at re-colonizing the country devastated by the Black Plague. From the late 18<sup>th</sup> century, «internal colonization» will be systematically linked to the alleged «demographic imbalance», ie, over-population (and emigration) in the North and lack of people in the South. The issue is of course linked to the sharp climate differences between the «Atlantic» and the «Mediterranean» regions and this remains one of the reasons why the ideology of «IC» has met with such little actual impact. In turn, because of this climatic constraints (very little and irregular rainfall in the «Mediterranean» province of Alentejo), «IC» will be associated since then to the question of irrigation and following that, associated to the issue of ownership. The latter seems to be the main reason why irrigation and land partition, and therefore «IC», ultimately had so little impact in Portuguese agrarian structure.

Following the «Wheat Campaign» and its semi-success in quantitative terms (1929 onwards), which appealed to the ideology of autarky («Bread from the Motherland is the frontier that protect us best !»), a Junta [organization] of Internal Colonization was launched in 1936 at the peak of Salazar's dictatorship in order to promote the creation of small «family farms» in the South (1932). These farms aimed at providing the seasonal manpower required by wheat production, mainly the crop, to make Portuguese bread that the country could not afford buying abroad. Therefore, a regional problem of big landowners and farmers was turned into a national issue with strong political overtones ! (Salazar, 1916)

A very few number of colonies of «family farms» were eventually created but perhaps the most interesting task of the Junta was to publish the huge 3-volumes survey of the Commons (baldios, from the Arabic baladi : fallow, arid, useless tracts of land), whose launching in 1940 allow us to understand why the ideology of «IC» met with such scarce success, even when international emigration was virtually stopped in the 'Thirties and the 'Forties. A manner of concluding provisionally the argument is to suggest that the ideology of «IC» is much more interesting and tells a lot more about the country than the failed practical attempts – however politically understandable – at changing agriculture, population distribution and food national imbalances in Portugal. Comparative work on Italy and Spain will undoubtedly help to understand better the Portuguese case.

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### **Short biography and main expertise areas**

M. V. Cabral, is currently a Senior Researcher at the Social Sciences Institute, University of Lisbon. He was a political exile in France (1963-1974), where he was awarded his PhD in history from Sorbonne (Paris, 1979). He initiated his academic career as a social and economic historian of 19th and 20th century Portugal. His first book (1974) was a large anthology of writings and documents from the early 19th century until Salazar and Álvaro Cunhal, the former communist leader, on Portuguese agrarian history. He published 2 other books on the overall socio-economic and political history of Portugal since the mid-18th century until WWI (1976 and 1979). Later, he taught and published in Portugal and abroad on rural sociology and agrarian issues (The Journal of Peasant Studies, Sociologia Ruralis, Agricultura y Sociedad, Análise Social, etc.), as well as the book *Capitalismo e classes sociais nos campos em Portugal* (in collaboration, 1976). He was the Director of Portugal's National Library (1985-1990) and Vice-Rector of the University of Lisbon (1998-2002). In the Nineteen-Nineties he specialized in comparative survey work on social and political attitudes. More recently (2008), he went back to historical research in order to trace back some features of Portuguese current social attitudes, namely the impact of such an issue as the possible impact of «amoral familism» (Banfield) in Portugal in the light of Chayanov's theory of the «peasant economy».



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### **Land Reclamation, internal colonization and Unification of Italy: new towns during Fascism (“città di fondazione”) and rural villages and settlements from the Great War to the Fifties.**

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<sup>1</sup> Università degli Studi di Teramo, [smisiani@unite.it](mailto:smisiani@unite.it)

#### **Abstract**

Italy represents, in many ways, an archetype, where the several directions of internal colonization present in the Mediterranean have found concrete application.

This essay aims at connecting the development of rural urbanization with political events that occurred in the period from the Great War until the Fifties. During those forty years a programme of settlement in rural areas and civil urbanization took place, inspired by the theories of the agronomists, city planners and sociologists of the first decades of 1900s. The best known achievements are the “città di fondazione” (Fascist new towns) and the rural villages and settlements of Central and Southern Italy, as well as important projects in Libya and the Adriatic territories. The policy of rural colonization launched by Fascism in the Thirties marked a turning point. That direction gave predominance to the identification of nationalization with the fascist ideology, therefore damaging the socialist and reformist programme of peasant self-government and rural democracy. The first big territorial transformations were launched at that time, in the area from the Pontine lowland (Pianura Pontina) to the Puglia plateau (Tavoliere delle Puglie) and in Sicily. Once the ideology of Fascism was abandoned the achievement of social cohesion and regional integration, found its place within the collective effort of post-war reconstruction and contributed to foundation of an Italian identity, in its modern meaning. In that short time, policies were concentrated in the “Mezzogiorno” (Southern Italy). The conclusion that the author points to is that the results and circumstances of the post war years were largely conditioned by the outlines and forms followed in the process of the stabilization of democracy.

During the “Repubblica” (Republic), a plan of internal colonization for Southern Italy was elaborated, which represented not only a model of social organization, but also a vision of a federalist and autonomist nation. This approach was considered utopian, however the adoption of a programme of intervention prevailed, based on the ideal of the supremacy of the Parties and a centralist State. This is the same direction that was followed during the process that brought European integration and the creation of EU in 1993. The contemporary outbreak of a socio-economic, as well as democratic, crisis of the Euro-Mediterranean countries has demonstrated the illusion of unifying Europe without drastically reducing the importance of the nation State. The current crisis may be the occasion to re-evaluate the programme of internal colonization of the European Federalists, not only ideally but also concretely, as a way to revitalize the inclusive ideal of democracy and to re-launch, in general, the European political project.

#### **Short biography**

Simone Misiani (1966) holds a MA degree from Università degli Studi di Roma “La Sapienza” (1990) and a PhD in Contemporary History. His research interests are focused on the cultural history of democracy in 20th-century Italy, on policies of territorial cohesion in republican Italy and on the rise of consumer society. Within this frame, he has also explored issues of internal colonialism and national identity. He is a tenured researcher and teaching assistant in contemporary history at the Faculty of Political Sciences at the Università degli Studi di Teramo (Italy), where he teaches 20th-century cultural history, Social and political history, History of the Mass-medias. Besides, Simone Misiani sits at the Faculty Board of the Political and International Sciences joint PhD-program (Università di Teramo / Universidad Mundial La Paz – Mexico), and lectures in other Italian Universities (LUMSA, Rome; Università La Tuscia of Viterbo). Simone Misiani collaborates with major Italian and international research centres in the field of contemporary history and has widely published his findings.

#### **Main areas of expertise**

The history of political cohesion and the Southern Italian Issue; the history of reformist thinking and Land Reform; the history of the Italian Left; the origins of the affluent society; media and democracy.



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### **Foundation of rural villages and fight against genocides in the 20<sup>th</sup> century: the escape of the Armenians to Apulia and the birth of Nor Arax.**

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#### **Abstract**

The essay reconstructs the story of the village of Nor Arax, born in 1926 on the outskirts of Bari, thanks to the initiative Umberto Zanotti Bianco (1889-1963), for the reception of the first Armenian refugees, who reached Apulia in 1924. Zanotti Bianco dealt with the Armenian problem in parallel with the southern question –he founded the Associazione Nazionale per gli Interessi del Mezzogiorno d'Italia (the National Association for the Interests of the South of Italy)– together with that of other oppressed nationalities. Zanotti worked with the help of the Armenian poet Hrand Nazariantz, an exile already residing in Bari at the time. The former, born in Uskunder, near Istanbul in a wealthy Armenian family, reached Bari in 1913 to escape the death sentence on him in Turkey, for his defence of cultural identity of his people.

Zanotti Bianco was also involved in creating job opportunities, organising expositions of Armenian carpets and creating opportunities for meetings and awareness of the Armenian genocide. Nazariantz, furthermore, published a book for Zanotti (*Armenia e il suo martirio*), and the friendship between the two continued well into the Italian Republic. The last buildings of the Armenian village erected in 1926 by disposition of minister Luzzato, comprising six Docher type pavilions are still visible.

My idea is that in its planning Nor Arax shows the influences of the early 20th century debate on the link between private space, public space, democracy. Bearing in mind the rural model of southern Italy, Zanotti Bianco focuses on the importance of collective/shared life and facilities ?as opposed to nationalism and genocide, thus laying the foundation for a mediterranean policy based on dialogue and civil emancipation.

The contents of the essay are enriched by a conversation with Carlo Sukiassian (born in the Nor Arax village in 1937) and a collection of Photos of Nor Arax (circa twenty images). The texts will all be translated in English.

#### **Short biography and main expertise areas** (for each author: 100 to 200 words)

Mirko Grasso works on documentary films, social surveys, contemporary history. He has written for "Aprile", "Lo Straniero", "Quaderni di Cinemasud". He has published the following books: *Pasolini e il Sud* (2004); *Stendali, canti e immagini della morte nella grecia salentina* (2005); *Scoprire l'Italia. Inchieste e documentari degli anni Cinquanta* (2007); *Gaetano Salvemini. L'uomo, il politico, lo storico* (2007); *Cinema primo amore. Storia del regista Antonio Marchi*. (2010), *Ernesto Rossi e il sud Italia nel primo dopoguerra* (2012).

He holds a PhD in history from the University of Bologna and works for the Istituto Storico Parri Emilia-Romagna where he has reordered, made an inventory and catalogued the "Antonio Marchi" archive fund. Mirko Grasso is a teaching assistant of literary and media-related topics at the University of Bologna, and is honorary archive inspector at the Soprintendenza Archivistica dell'Emilia Romagna.



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### **Session 2: Unfolding ideology on the land: the contribution of architectural design, planning and landscaping to inner colonisation policies in the Italo-Iberian peninsula**

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#### **Spain's inland colonization: between picturesque and modern in Franco's isolated dictatorship**

Manuel CALZADA PÉREZ<sup>1</sup>

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#### **Abstract**

This paper aims to study urban models in the Spanish colonization of rural environment between the 1940s and the early 1970s. By doing so, it will discuss urban form and its difficult relationship with ideology in a Fascist country struggling to become modern after a devastating civil war and the allies' victory in the II World War.

The National Institute of Inland Colonisation (*Instituto Nacional de Colonización*, INC) was the Francoist institution charged with the responsibility for promoting agrarian technological transformation through irrigation. Throughout its existence (1939-1971), the Institute coordinated an intense inter-ministerial undertaking through irrigation, transport and production. This interdisciplinary work affected all levels of planning, from regional planning to housing or street furniture, and a whole new net of settlements was required to provide housing to the new *colonos*. A net that soon became a qualified laboratory of housing and urban form.

The Architecture Service of the INC was charged with the responsibility for designing the villages, the individual buildings and the housing, and included or hired some of the best young architects of the time. In this rural environment, Franco's original goal to promote tradition as the true spirit of the Spanish nation proved less determinant than the political opening of the country to the USA, the demands of economic rationality and the personal search for modernity of the architects. Thus, influenced by the USA but also by Italy or other European countries, form followed new criteria for traffic regulation, minimum dwelling, more flexible urban lots or thoroughly modern civic centres.

While European democracies of the nineteen fifties were beginning to fertilize the dream of modernity with the forgotten values of tradition and everyday man, Spain's impoverished dictatorship, which had overslept in that tradition, started a quick race to catch up with what then seemed an unreachable modernization. In this scenario, the rural environment was a particularly illuminating battlefield, since the Franco's regime's rhetoric of tradition would inevitably clash not only with the desire of some architects, but with the new cultural reference of the *Pax Americana* under whose influence Spain was eager to walk. Eventually, this switch in form aroused a switch in values, from traditional fascism to new demands on what could be understood as democracy, following closely Spanish society in the 1960's.

#### **Short biography and main expertise areas**

Manuel Calzada Pérez is an Architect and Ph.D. in Architecture by the University of Seville. He has been assistant teacher in the University of Seville between 2008-2012, and is a member of the Research Group HUM666 "City, Architecture and Heritage" of that same University. He has researched thoroughly the Architecture of inland colonisation in Spain in the 20th century, and his publications include books (Calzada Pérez, Manuel y Pérez Escolano, Víctor (2009) *Pueblo de Esquivel (1952, 1953-1955). Alejandro de la Sota*. Almería: Colegio de Arquitectos de Almería. / Pérez Escolano, Víctor y Calzada Pérez, Manuel (ed.) (2008) *Pueblos de colonización durante el Franquismo. La arquitectura en la modernización del territorio rural*. Sevilla: Junta de Andalucía. Consejería de Cultura. IAPH. / Calzada Pérez, Manuel (2007-8) *Pueblos de colonización (Vols. I, II and III)*. Córdoba: Fundación Arquitectura Contemporánea.), international congresses (docomomo, Mexico) and lectures (Columbia University). He is also a playwright and has recently had his debut with the play "El diccionario", that premiered at the "Teatro de la Abadía" in Madrid, a theatre member of the "Cities on Stage" Association.

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### Settlers and peasants

## The (re) construction of the Portuguese landscape

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### Abstract

In 1926 the first Portuguese agricultural settlement is established. Ten years later, the Minister of Agriculture creates the Board of Internal Colonization responsible for the construction of numerous rural housing units located primarily within the country, in order to turn profitable the land hitherto uncultivated. Besides the role of settlement and agricultural improvement, these settlements also represented social integration for underprivileged families, who were forced to develop agriculture in the plots which they were assigned to.

In this communication one intends to analyze how these settlements changed the image of the Portuguese territory, through the urban models implemented in different regions. One will further analyze the relation between the structures of settlement and local crops.

Simultaneously, it is important to understand the relationship between the interest in housing in the Portuguese cultural context and the architectural proposals implemented in these new settlements. One must remember that in Portugal, apart from the issue of the Portuguese house which is present since the nineteenth century, the cottage was one of the key themes to which anthropologists, geographers, agronomists and architects have dedicated themselves throughout the first half of the twentieth century.

It is also important to register the similarities between the architectural programs and the urban models defined for the continental agricultural colonies and those that were used in the settlements of the Portuguese overseas territories.

Finally, we propose the reading of the chosen models not underestimating the idea of a country that the government at the time encouraged.

### Short biography and main expertise areas

**Maria Helena Maia.** Graduate in History/Art and Archaeology and PhD in Modern Architecture and Restoration. Teacher at ESAP and president of its Scientific Board. Director of CEAA, FCT R&D unit 4041 and PI of its Architectural Studies research group; PI of project *The "Popular Architecture in Portugal." A Critical Look.* Last related publications include the books *Surveys on Vernacular Architecture. Their Significance in the 20<sup>th</sup> Century Architectural Culture. Conference Proceedings* (2012) and *To and Fro: Modernism and Vernacular Architecture* (2013), both edited with A. Cardoso and J. Cunha Leal. Prize José de Figueiredo 2008 of Portuguese National Academy of Fine Arts, for the book *Heritage and Restauration in Portugal (1825-1880)* and prize Ignasi de Lecea 2007-2008 of Public Art & Design Observatory – Universitat de Barcelona, with Margarida Acciaiuoli and Joana Cunha Leal, as editors of the books *Art & Landscape* (2007) and *Art & Power* (2008). Currently carries studies on Portuguese architecture, architectural theory and historiography and intersections between art and architecture.

**Isabel Maria Matias,** architect and master's degree in Town Planning and Environmental Planning, develops professional activity in her own office since 1989, in the area of spatial planning and landscape. Also develops academic work and teaching at various universities and specialized courses in the areas mentioned, as visiting teacher invited by the Architects School/ North Regional Section, in actions relating to Planning Activity. As regards to research activity, belongs to Center of Studies Arnaldo Araújo (CEAA) – UID 4041 at FCT / ESAP, Porto, currently developing a doctoral dissertation at the University of Valladolid under the theme *Thermal Villas in Northern Portugal, Urban Development and context in modern Portuguese architecture from 1934 to 1974.* At the level of associational activity joined the Board of the National Association of Portuguese Architects (1993/1995) and the Regional Board of the Portuguese Architects Association (1996/1999) and is Founding partner of AR Urbem, Association for the Development of Urbanism and Construction in 1994.



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### Architectural design, modern rural planning, macroeconomics and regional planning policies

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#### Abstract

Assuming historically the conditions and the processes that have led to the expansion of large urban areas, it seems inevitable to return to analyze the terms of a renewed town-country relationship.

The theme of globalization and urbanization on a global scale that characterizes our present becomes the starting point and interpretative key to a reinterpretation of the general pattern of development and to the attempt to identify and suggest desirable or possible alternatives. Hence the question that underlies the whole essay: the process of urbanization of the planet is truly irreversible, or is it possible to define a *different* settlement hypothesis in a changed relationship between town and country?

Through the analysis of design paradigms and historical parallelisms, that sets side by side the Italy of fascism and corporatism, with a focus on the "new towns", the America of Fordism and Americanism, through its interventions in the Tennessee Valley Authority, and the Soviet Union with the projects of the "urbanists" and "deurbanists", the essay focuses on the possibility that the idea of architecture based on the construction of the city and on the planning of settlement restructuring, can interpret in an alternative way the accelerated urban growth and the consequent abandonment of the countryside.

Particular attention is given to the "foundation cities" of the fascist regime in the Agro Pontino area, in the regions of Sardinia and Apulia. Whether it's the most famous Sabaudia or smaller Segezia, Cortoghiana or Borgo Incononata, these new kind of *city-villages* appear united by ambitious proposals of land transformation and characterized by a peremptory and constant remodelling of the natural and agrarian landscape, promoting with their foundation a settlement compound of other towns, farms, farm houses, new villages, through a long-distance political coordination extended on the territory. To these city-villages a shared settlement role is recognized, due to a "design" that tends to narrow down in the "redeemed" plains a center or a system of multiple centers, on which converges and from which branches or on which "is sustained" a network of streets, roads, canals. On the territory, all punctuated by the orthogonal grid lines of the canals, finds place the settlement and production unit, that is the farmhouse and the farm. To a defined number of farms correspond a village, to a number of villages, a city. The city, a privileged point of the territory, is intended to receive the most public functions without ever losing his contacts with the campaign, and represents the image and the urban reference for settlers scattered in the countryside. A total intervention therefore able to invest in a wide range of sizes, from the structure of the territory to the urban model for a new lifestyle, a *new man*.

As a common point to these "new foundations" there is a stress on the geometry and the shape of the city as a reflection of a hierarchic order that involves politics, economics, social categories, up to the urban model.

The "foundation city" so analyzed, intended as the representation and creation of a new reality, becomes an element of acceleration as part of a new development, capable of triggering new models, of creating new links with the production and of regaining a functional reorganization through the urbanization of the countryside.

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**Short biography and main expertise areas**

Micaela Bordin got a degree in architecture at the Polytechnic of Milan-School of Civic Architecture (2007) and received her PhD in Architectural Composition (2009) at the same university with a thesis entitled: "Urbs in Rure/Agrocity/Farm,Village,Town. Possible changes in the relationship between city and countryside".

For some years now she has focused her scientific interest on the analysis of the historical development of settlements, of the land resources, of the evaluation of the transformation demand and of the safety status of the territory, hypothesizing new reliable and desirable scenarios.

Since 2010 she has been teaching *Economics influence and city planning* and *Regional planning* at the Polytechnic of Milan-School of Civic Architecture and the *Laboratory of Architectural Design* at the Polytechnic of Milan (Lecco Campus)-School of Construction Engineering and Architecture.

Besides the academic activity, she collaborates with the *Alterstudio Partners* architectural firm (being a partner since 2007) by participating in national and international architectural competitions, creating projects for public and private clients and dealing with the design of places of culture, places for childhood, public spaces and residential housing. She is curator of exhibitions and publications. Lives and works in Milan.

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### Session 3: European agricultural colonisation strategies in North Africa and their reception after independence

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#### The affirmation of the Italian State in Libya: The newly-founded rural settlements and the interventions on the existing cities, different forms of an identical content.

Vittoria CAPRESI<sup>1</sup>

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#### Abstract

The Italian colonisation in Libya transformed the territory by acting on two different main levels. On the one hand, the *ex-nihilo* creation of rural settlements for the agrarian colonisation enlarged the Italian presence on the whole coastal area by means of a dense network of new urban spots. 27 new settlements were built between 1938 and 1939, to host the first two organised mass migrations which started the long-term vision of transferring masses of peasants from the motherland to the “Fourth Shore”. The core areas of the rural settlements were designed by Italian architects, and meant to be the civil and public centres for the peasant families, otherwise scattered on single-family houses on the surrounding territory.

A second level of intervention involved the existing cities: a new urban design was conceived and partly realised, to reorganise and “Italianise” the urban nucleus, and moreover to set the stage for the planned Italian extensions of the cities. Not only the capitals Tripoli and Benghazi were totally rearranged, but also the minor cities like Derna, Misurata and Homs were provided with a new central piazza, a main axial road and a proposal for a modern periphery.

The contribution aims at analysing the similar approach used for the conception of the newly founded rural centres and for the modification and expansion of the existing cities. The analysis focuses on two main areas: on the one hand, it explores the design lines used to organise the territory for the practical purposes of the colonisation – urban path, relations and forms of the buildings, style adopted. Beside this interpretation of the pragmatic choices made by the regime’s architects, it proposes an explanation of the components used to clearly and metaphorically impose the Italian presence and supremacy on the Libyan territory.

Even if the scale and the target of the interventions were obviously different in the two cases, was there a common urban and architectural language? Is it possible to talk about the recurring use of symbolic elements (town planning, architectural, stylistic)? What is the role of the *piazza*, if considered as the most immediate answer to the need to be “Italian”, in the definition of the fascist space of the city? How did the factor of *time* influence the planning and construction of the new settlements and existing cities, also considering the aspect of propaganda related to the regime’s need to publicise an immediate success?

And finally, are the rural villages so different in the form and contents from the interventions planned in the existing cities? Is the regime really exporting two different images related on the one hand to “rurality” and on the other hand to the “city”?

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#### Short biography and main expertise areas

Born in 1976, she studied architecture in Florence and Berlin. From 2002 until 2011 she works at the Technical University of Vienna, department of History of Architecture and Building Archaeology, where she achieved her PhD with a research on the Italian rural centres built in colonial Libya, published in Italian and English with the title: “L’utopia costruita. Centri rurali di fondazione in Libia. The built Utopia.



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The Italian rural Centres founded in Colonial Libya (1934-1940)" (Bonomia University Press, 2009). In 2011 she moves to Egypt, as Associate Professor of History of Architecture at the German University Cairo - GUC. With Barbara Pampe she founded in 2011 baladilab, a spin-off project associated to the GUC. They currently work on projects with students to discover and activate the hidden potentials of Cairo and raise awareness for architecture and the architectural heritage of the city ([www.baladilab.com](http://www.baladilab.com)). Her main research areas are: Italian Colonial Town planning and Architecture (Libya, Ethiopia); strategies for communicating Heritage.

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### **Empires of Wine: Viticulture in Algeria and Southern France, 1830s-1970s**

Manuel BORUTTA<sup>1</sup>

<sup>1</sup> Ruhr-Universität Bochum, [manuel.borutta@rub.de](mailto:manuel.borutta@rub.de)

#### **Abstract**

The paper explores entanglements and interactions between the viticultures of Algeria and Southern France during the colonial and postcolonial period.

During the nineteenth century, the French Midi was colonized by a capitalist wine industry. The land consuming *imperialism de la vigne* superseded other, traditional forms of agriculture. A driving force of this development was the sales of mass-produced wines from the Midi to the French army in Algeria. By contrast, the European settlers in Algeria were not allowed to export wine to the metropole during the first decades of colonial rule. Even after the national integration of Algeria into the French territory in 1848, a customs barrier against Algerian wines remained. It was only abolished in 1867, when a disastrous phylloxera epidemic destroyed large parts of the Midi vineyards. In the following, thousands of wine growers from Southern France emigrated to Algeria. Supported by the colonial government and the *Banque d'Algérie*, they established a capitalist wine industry in Algeria and transformed the land "into an enormous vineyard" (Kolleen Cross) dispossessing the indigenous Muslim population, exploiting native and European manpower and putting the *Midi viticole* under economic pressure. During the interwar period, Algeria became the world's largest exporter and the fourth largest producer of wine. After the Great Wine Revolt of 1907 the Midi winegrowers started to lobby against their successful Mediterranean rivals. After the Great Depression of 1929, a series of laws was put through that halted the increase of the Algerian vineyard area and brought the crisis of the metropole to the colony. After decolonization these 'wine wars' were continued. Most of the one million European settlers who came to France after the Algerian independence of 1962, chose the Midi as their new home. In the following, parts of Southern France were colonized by the former colonists. In Corsica, they introduced a capitalist, "Algerian" type of viticulture to the island provoking militant native resistance. Occitanist Regionalists now described the Midi as an "internal colony" of France and claimed a "decolonization" of the hexagon. At the same time, the theory of "internal colonization" entered into the sphere of the social sciences. The process of nation-building in rural France was compared to the building of an empire, characterized by the conquest, annexation, and assimilation of foreign territories and cultures. In this way, the overseas colonies and the national peripheries of Mediterranean France were also connected on a theoretical level.

The paper will, *first*, give an outline on the development of viticulture in Southern France and Algeria during the first decades of colonization, *then* explore entanglements and interactions between the wine-industries of both regions after the phylloxera crisis and, *finally*, highlight the re-import of and resistance against colonial technologies of viticulture to the metropole after decolonization. By focussing on connections between regional and colonial peripheries of the French nation-state/empire, notions of "internal" and "external" colonization will be scrutinized.

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### **Short biography and main expertise areas**

Manuel Borutta is Assistant Professor for Mediterranean History at the Ruhr University Bochum. He studied history and literature in Berlin and Rome and received his PhD in History from the Free University Berlin with an award-winning thesis on anti-Catholicism in Germany and Italy in the age of the Culture Wars (Vandenhoeck & Ruprecht 2010, 2<sup>nd</sup> edition: 2011). He has published articles and co-edited books on different aspects of European and Mediterranean history such as nation-building, religion and secularisation, media, emotions and gender, migration and memory. His current research focuses on Mediterranean entanglements between France and Algeria during the colonial and postcolonial period.

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## **The housing issue and urban protest in 20<sup>th</sup> century Morocco**

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### **Abstract**

The anthropologist Levi Strauss and the sociologist Pierre Bourdieu have demonstrated the mechanism of the refined system of alienation. They have explained how missionaries, civil, and military authorities of colonialism utilized city planning and housing policies to uproot traditional values and, even more, to pacify, and annex the Bororos in Brazil and the Kabyles in Algeria.

The city planning in Morocco during the Protectorate period can be placed in this context. As far as urbanization is concerned, and from its inception, the Protectorate policy has been focusing on the satisfaction of European needs in housing and city planning. In addition to the fact that new principles in housing were put in place for the satisfaction of European population (mostly French), state-of-the-art urbanism (art deco for example) was experimented in Morocco, making the country a kind of laboratory for French city planners in the métropole.

Meanwhile, the “native” quarters, the medinas, were kept aside untouched. This mummification of the medinas was to have terrible consequences on Moroccan urban population; on one hand it meant the overpopulation of the traditional urban fabric (and its decay by the same time) and the mushrooming of Moroccan substandard dwelling on the outskirts of cities, on the other.

Therefore, different responses were secondarily carried out for the satisfaction of the ever growing discontent of Moroccan urban population. Both, the “culturalist” and “progressist” movements’ ideas were experienced in order to address Moroccan urban population needs in housing.

What happened next? To what extent this policy has changed since Morocco independence? This presentation aims at unveiling the similarities and discrepancies between the Protectorate and Independent Morocco policies in the issue of housing and city planning to curb the urban protest.

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### **Short biography and main expertise areas**

Prof. Agoumy has been Professor of Urban Geography at Mohammed V-Agdal University in Rabat since 1998, head of department (1994-1996), and Vice-President of the “National Association of Moroccan



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Geographers” since 1999. He was awarded his PhD at Princeton University’s Near Eastern Studies Department after discussing a dissertation entitled “Housing the Urban Poor of Taza, Morocco, and the Impact of the Relocation Process”. He received several grants (Fulbright Fellowships, visiting professorships at Tours/ France, Wisconsin, TU München and Bayreuth).

He has been involved in several collaborative projects: “Atlas 2000 de l’Immigration Maghrébine en Espagne”, “The interactions between sea tourism and cultural tourism: the case of Morocco and Majorca (socio-economic and socio-spatial outputs)”, “Atlas du Grand Rabat-Salé”. His publications include scholarly papers on labour migration, demographic shifts and localities in Moroccan cities, and collective action; he co-edited “La Grande Encyclopédie du Maroc” (1988) and “Global/Local Cultures and Sustainable Development” (2001).

His research activities focus on aspects of urban geography of Moroccan towns; especially transport organization in the old town (medina) of Fez; development trends of the post-colonial cities in Northern Africa; impact of migration on urban development in Morocco; architecture as a visual component for the quality of life and heritage preservation in Morocco.

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### **In the Moroccan “Far Gharb”: notes for a research program.**

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#### **Abstract**

An extensive marshland until early 20<sup>th</sup> century, the Moroccan coastal plain of the Gharb (or Rharb, Arabic for “Lands of the West”) was turned into a rich agricultural area through a long-standing effort started under the French protectorate (1912-1956) and continued after Moroccan Independence (1956). Within this frame, the French archaeologist, town planner and architect, Michel Écochard (1905-1985) planned many rural settlements in the Gharb plain between early 1950s and late 1970s.

Best known for his planner’s and urban designer’s expertise in French colonies and post-independence African countries, Écochard’s major theoretical contribution focused on “housing for the greatest number” within a context of fast-growing urban population in developing countries. Instead, his works in the rural realm have drawn little if any attention. Recently, a host of photographs depicting original Écochard’s Gharb documentation was entrusted to the architectural design studio “Terrains d’Architecture” chaired by prof. Victor Brunfaut and the author.

In his schemes and designs, Écochard addressed the foundation of what might be termed as “small rural centers” since they include both residential and urban facilities such as marketplace, slaughterhouse, infirmary, mosque, Turkish bath, public oven, playgrounds, public institutions, schools, board house or even large campgrounds. The proposals for the housing sectors are based on an original urban pattern combining a horizontal and low-rise matrix of patio-houses with medium-rise linear housing blocks, respectively inspired by traditional Moroccan villages and by modern European cities. Such solutions recall those conceived for the management of sprouting urban populations known as the “trame Écochard”. In fact, planning in the rural Gharb was an opportunity for Écochard to develop general settlement principles regarding the logical assembly of collective facilities and dwellings, illustrated by many theoretical diagrams.

As the analysis of this unpublished documentation is proceeding, paired by on-the-spot surveys conducted by a group of graduating students, some promising research issues can be already be raised:

- How does Écochard’s contribution fit into the larger picture of the rural colonization in the Gharb?
  - o Who was the subject of colonization addressed by the planned rural settlements?
  - o What were the economical, social, territorial or even military objectives and models pursued through colonization in the Gharb – eventually shifting over time during French rule and after Independence – and how did Écochard’s schemes and discourse respond to such conditions?
  - o Which relations can be drawn between Écochard’s coeval contributions to the development of rural and urban Morocco, in terms of containing rural exodus and developing original settlement patterns hybridizing indigenous and colonial models?
- Which share of Écochard’s and other colonization schemes were actually completed in the Gharb, and what was their impact in terms of building Morocco’s economy, society and territorial structure?
- What is the relevance of the Gharb’s colonization experiment in the face of the region’s present-day problems or in more general terms?

Most of these questions won’t find a definitive answer within this paper (session North Africa) which shall be usefully combined with a short presentation of five related graduation thesis (Special session), in order



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to anticipate the first results and the main working hypothesis for future research.

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### **Short biography and main expertise areas:**

Bertrand Terlinden is a practicing architect based in Brussels. He was awarded his PhD at the IUAV – Istituto Universitario di Architettura di Venezia (1996), and has taught architectural and urban design studio, as well as urban history and theory at the La Cambre School of Architecture since then. He has lectured in the following universities: Lyon (Ecole d'architecture), Mendrisio (Politecnico), Milan (Politecnico), Naples (Università Federico II), Glasgow (School of Art), Lille (Université Lille-III), Montréal (UM), Rabat (ENA), Casablanca (ESA), Tetouan (ENA), Kinshasa (UNIKIN), Lubumbashi (UNILU) and Istanbul (Bilgi University). His main research interests are architectural forms as collective choices, human wisdom and industry (transition), modern architecture and the continuity of an elementarist approach through History

He has published articles in Belgian (A+ Architecture, Nouvelles du Patrimoine) and French journals (collections du CAUE du Rhône, cahiers du CERTU, Revue du Nord), on the architect Henry Lacoste (1885-1968), and on various aspects of Brussels' and Belgian architecture.

He has curated the following exhibitions: "LLN: 1968-73. L'idée d'une ville nouvelle" (2007) and "Architecture Congo 1960-2010" (2010).

He is at present preparing a prospective report over Brussels' mosques to be published in CLARA (journal of the Faculty of Architecture ULB, 2014).

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### Session 4: Variations on inner colonisation in the Eastern Mediterranean

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#### Colonizing the 'New Lands': rural settlement of refugees in Northern Greece (1922-1940)

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#### Abstract

The Treaty of Lausanne (July 1923) following the defeat of the Greek Army by nationalist Turkish forces ratified the compulsory exchange of populations between Greece and Turkey. The by-product of this Treaty was a refugee problem on a scale hitherto unknown, in regions already characterized by demographic reshuffling. In Greece a great majority of the 1.3 million refugees - almost one fourth of the total population at the time - were resettled in the so-called New Lands, a term often used by historians to indicate the northern territories of Macedonia and Thrace acquired after the Balkan Wars (1911-13). Here the percentage of Greek population rose from 42% to 89% from 1912 to 1926; nearly 1,047 rural refugee settlements - out of a total 2,000 - were established in Macedonia. The presence of Asia Minor Greeks was considered crucial for an extensive economic development programme funded by foreign loans; their settlement became part of the nation-building process.

In the introduction of a recent book about rural refugees settlement in Greek Macedonia, the author wonders whether there was a resettlement scheme, whose steps were followed as planned, or if instead it was just the result single solutions adapted to meet situations as they arose. Our contribution will approach such questions, considering the initial work undertaken by the Refugee Settlement Commission established by the Greek government in agreement with the League of Nations and operating from 1922 to 1930. The Commission had to settle refugees by groups according to village of origin and cater for land distribution. Most refugees settled in abandoned Turkish or Bulgarian villages; others occupied Turkish or Bulgarian quarters in native-Greek villages; others instead had to organize a completely new settlement. While some pre-existing villages had some available houses, others had been damaged or destroyed during the previous decade of war. Even if they had been planned in 1925, drainage and land reclamation plans were undertaken only in the 1930s by American companies. In the early 1930s Ben Gurion visited the refugee village of Neos Skopos (Strymonas valley) to get an understanding of the Greek resettlement scheme.

Embodying as it did recognition of the key significance of land and agriculture for the wealth of a country, the presence of refugees favoured a "physiocratic approach" to city and regional planning in Northern Greece. The new 'national' role of Salonika was in fact strongly marked by the parallel foundation of the Aristotle University and the International Fair (1926), both aimed at supporting a revival of the countryside of Northern Greece repopulated by refugees from Asia Minor.

#### Short biography and main expertise areas

**Vilma HASTAOGLOU-MARTINIDIS** is professor of Urban History and Design at the School of Architecture, Aristotle University of Thessaloniki, Greece. She holds a degree in Architecture and a Doctorate in Urban Planning from the School of Architecture, Aristotle University of Thessaloniki, and a Diploma in Urban Sociology from the Ecole des Hautes Etudes en Sciences Sociales in Paris.

She is the author of many books on urban history and planning in Greece and the Eastern Mediterranean, among which: *City Plans in the 19th Century Greece* (AUTH 1990); *Restructuring the City. International urban design competitions for Thessaloniki* (Andreas Papadakis publ., 1998); *Volos. Portrait of the city in the 19<sup>th</sup> and the 20<sup>th</sup> centuries* (Municipality of Volos, 2007). *Jewish Sites in Thessaloniki. Brief history and guide* (Athens Lycabettus Press, 2009). She is currently working on her next book *Harbor building and the modernization of the East Mediterranean cities in the late 19<sup>th</sup> century*.

**Cristina PALLINI** is senior researcher at the Department of Architecture, Built environment and Construction engineering DABC, Politecnico di Milano. She teaches a final-year design studio in English language at the School of Civil Architecture, Politecnico di Milano. She holds a Ph.D. in Architectural Composition from the University of Venice IUAV (2001). Her research on Eastern Mediterranean port cities, the subject of her Ph.D. thesis, has been supported by scholarships from the Greek Scholarship Foundation, the Aga Khan Program at MIT, and the Onassis Foundation.



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Her publications include: *Città porto. Matrici architetture scenari* (Milan: Libraccio editore, 2012); *Alessandro Christofellis. An Architectural Journey* (Boves, Cuneo: ArabaFenice, 2012); *Alexandria Beyond the Myth*, co-editor (Boves, Cuneo: ArabaFenice, 2009).

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## The Haunt of the Rural: Zionist Colonization and Space Planning

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### Abstract

While invoking the heavenly city of Zion, Zionism is an inherently rural construct: It is immersed in autochthonous imaginary, programmed by anti-urban precepts, articulated through reformist social doctrines, and propagated by a paramilitary frontier culture. This opening statement outlines a preliminary framework for a detailed account of the formation of new settlements and towns in Israel, constitutive of Zionism's territorial syndrome.

By the beginning of the twentieth century, the Jews had already landed in the "Land of Promise," at least by their own textual projections. Their staged return to history is construed above all as a vigorous return to geography. Idiomatically, this "return" is at once authenticated and mystified by a pioneering vernacular infused with such messianic aphorisms as the "cultivation of the wasteland," "conquest of the soil," or "redemption of the land." Structurally, however, a new language—and with it a new architecture—of environmental and social reform gradually grew into a momentous migration and settlement movement. This movement constitutes one of the latest, and possibly most sustainable, European colonial projects. Its singularity should not be overlooked: unlike the other colonialisms, Zionism is colonialism without a motherland; it is a colonialism of the missing motherland, or the longed-for "Land of the Fathers."

Zionism therefore never conceives of Palestine as a territorial protectorate, a cultural or military outpost, or an exploitable economic resource: It is instead a ground for inner colonization, a proper site for the enactment of a future nation-state, and apparently, above all, a stage for a permanent and sedentary reversal of the Diaspora and the physiognomy of the Diasporic figure of the Jew.

Zionism's grip on the rural countryside is manifested in its astounding productivity: In the century between the 1880s and the 1980s, about 700 new villages, rural towns, and garden cities were built in Palestine by and for Jewish immigrants (about 250 settlements before Israeli statehood, 450 after). These numbers suggest that Zionism may be the only modern national movement serious about implementing anti-urban infrastructures, without fully revealing the ideological and architectural intricacies concealed in this profoundly retrogressive act of pioneering.

Unravelling the intricacy of Zionist colonialism entails addressing the peculiarity of Zionist agrarianism. Unlike the New World colonization of North America, South America, and Australia, Zionist colonialism is not based on family farms and individual acts of pioneering, but on a strategic inventory of newly formed communities. Settlements operated as communes—functioning as cooperative associations or "miniature commonwealths," a term used by Puritans in seventeenth and eighteenth century America—and devised a profusion of efficient spatial strategies and innovative architectural typologies as they evolved.

In contrast to Puritan settlements in North America, or in fact almost all known utopian endeavours, Zionist communes never operated and were never perceived as isolated, sectarian, ex-territorial, a-national, or hyper-spiritual communities. On the contrary, the communes were conceived and designed as a proto-national network of settlements, embedded in the landscape, spread across the countryside, and with almost complete control (greater than 90%) over agricultural production.

In spite of their socio-idiosyncrasy and rather exclusive nature, the communes never presented a subversive paradigm to the normative social and political fabric in Palestine and the greater Jewish Diaspora. Paradoxically, the settlements—especially the manifestly collectivist, communist, or Marxist—embodied the ethno-national vanguard and provided a patriotic model for a pioneering Zionism. In this sense, they functioned not only as exemplary mini-commonwealths, but also as resourceful "imagined communities." The single pastoral settlement, with its inner-bonding, egalitarian premise and mutual accountability, defined Zionism's self-portrait as the "ingathering of the exiles" in the Arcadian Land of Israel. Such a metonymic affiliation between the idealized social cell and the allegorized national body is certainly one of the most profound—and perplexing—of Israel's "founding myths".

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### Short biography and main expertise areas

Prof. Zvi Efrat, Architect and Architectural Historian, was Head of the Department of Architecture at the Bezalel Academy of Arts and Design, Jerusalem (2002-2010), and partner at Efrat-Kowalsky Architects since 1995. He studied at Pratt Institute (professional degree), NYU (MA in cinema studies) and Princeton University (MA and PhD studies in the history and theory of architecture). He has taught at the Technion Institute of Technology, the Tel Aviv University and the Hebrew University, among others. He has lectured worldwide, published extensively in various periodicals and books, and curated numerous exhibitions in Israel and in Europe, and served as a juror in major local and international competitions.

His book, "The Israeli Project: Building and Architecture 1948-1973", was published in 2004-2005, and was awarded a Graham Foundation grant for translation and publication in English (2011).

His research interest range across the formative years of Israeli architecture (1948-1967); Post-War European and American architecture; Critical Theory of Art, Media, Architecture and Urban Culture; Architecture, Ideology and Politics.

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## Farming models, settlement patterns and social behaviours: the battle of ideas for the definition of the Zionist village (1913-1921)

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### Abstract

The "return to the land" and the formation of a Jewish peasantry represented the main lines the noblest ambition of early Zionist ideology. Hence, the Jewish village was considered as the cornerstone of the future Jewish nation. However, the *moshav* (co-operative village) and *kibbutz* (collectivist village) models' prominent role in the building of Israel statehood throughout the 20<sup>th</sup> century widely overshadowed the available alternatives. In fact, the extent and range of Zionist rural utopianism is impressive.

The outbreak of WWI put a damper on the Jewish colonization of Ottoman Palestine, but opened up to unforeseen possibilities if the area was to fall under the influence of the Entente Powers. This transition period – which ended with the first post-war Zionist annual conference (London, 1920), the 12<sup>th</sup> Zionist Congress (Carlsbad, 1921) and the establishment of the British civil administration in Palestine (1921) - offered the opportunity for Zionist agronomists, experts, planners, architects and pioneers to engage in a battle of ideas addressing central issues of colonization: which kind of agriculture should be practiced, for which kind of market? How could the available "human material" be involved, and which forms of social structures should be favored? Which settlement patterns should be adopted, for which kind of city-countryside relationships, and how could architectural expression support the construction of a peculiar Zionist rural landscape?

This paper discusses the solutions provided by five different proposals: agronomist Jacob Oettinger's *ideal scheme for a circular agricultural colony*, the Varsovian association Ma'agal's *prototype of agricultural colony and garden-city to be founded in the Land of Israel* (1917), Zionist pioneer and settler Eliezer Joffe's *co-operative settlement* model (1919), sociologist Franz Oppenheimer and architect Alexander Baerwald's *garden-city* model (1920), agronomist Selig E. Soskin and landscape architect Leberecht Migge's *siedlung* model (1920). Such proposals, focused on the establishment of smallholders' settlements, were opposed by Labour Zionism politician Solomon Kaplansky and agronomist Isaac Wilkanski (Elazari-Volcani) supporting different forms of collective communes which shall also be reviewed. Two additional insights are given by two relevant international figures' reports and proposals: a report exploring the possibilities for intensive irrigated capitalistic citrus culture in Palestine (1924) prepared by the North-American engineer Elwood Mead – chairman of the California State Land Settlement Board, and an influential figure in president Roosevelt' New Deal Resettlement Administration –, and the graduation thesis (1927) of a young Roman Jew – Emilio Sereni, later to turn into a central figure of Italian Marxism – exposing his plans to establish a private farm in Palestine.

Altogether, the comparison of these different proposals, placing the focus on the fundamental interrelation between different disciplinary approaches, allows to draw the mutual influences between Zionist plans



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and other coeval colonization schemes adopted across the Mediterranean, but also shows to be timely since it brings to the fore general issues in the planning of agricultural settlements which are gaining momentum again within the search for new forms of sustainable agricultural settlement.

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### Short biography and main expertise areas

Axel Fisher is a licensed architect (Register of Milan, Italy), trained at the School for Architecture La Cambre (Brussels) and at the Faculty of Civil Architecture (Politecnico di Milano), where he was awarded his PhD in Architectural Composition following the discussion of a dissertation entitled “Architecture and rural settlement patterns in the Jewish colonisation of British Palestine” (2011). His research interests range across the geographic implications of landscape, urban, and architectural design, both from historical and present-day perspectives, with a special focus on the shifting relationships between city and countryside. He lectures “Landscape theory” and teaches a landscape design studio at ULB's Faculty of Architecture (Brussels), conducts research on Belgium's Walloon area's regional planning policies at ULg's Faculty of Architecture (Liège).

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## A Schizophrenia of Postcolonial Urbanization within a Colonial Reality

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### Abstract

Ramallah has become an ideal environment of the new-urban middle class that strives to embody a “universal yearning for cappuccino culture” as expressed by Sharon Zukin in her book *Naked City*. A universal neoliberal culture that has one narrow imagination for a ‘good life’, distancing the middle class from their long restrained history under Israeli Occupation and allowing them to breathe, to be free; where its ‘finally possible to raise kids’ as often heard by young families.

The academic and intellectual critique that has been catapulting over the drastic transformation of Palestinian society fashioned by the neoliberal policy of the PA has somehow fallen into a discourse of rectifying the causes and effects of neoliberalism rather than imagining different options and alternative directions for the current crisis of the Palestinian liberation project. What the peace process had imposed are middlemen -managing a quasi-state apparatus- whose ultimate mission is to facilitate conditions for profitable capital accumulation aimed at building the alleged future state. This has created schizophrenia in a nation that is tormented between the persistence of Israeli colonialism on one hand, and a hallucination of living in a postcolonial condition at the same time. This confusion can be read in the rapid transformation of cities like Ramallah and the confrontational struggle between the notions of urban and rural within the framework of the alleged ‘state’ building. This perplexing ‘personality disorder’ of the current Palestinian conditions between the colonial and postcolonial can be read in the production of



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space, where cities like Ramallah is constantly in a struggle to reconstruct its new urban image through the abuse of the values of 'land' and 'rural' that was once the core of the Palestinian liberation project in the 70s and 80s. The entire Palestinian political struggle for liberation was anchored on 'land', which held connotations of productivity, communality and thus introduced a basic life that is fully autonomous from any colonial affiliations. These meanings of 'land' were embedded in the popular imaginary of the liberation project, or at least sought as part of the imagination of the post liberation. A new perverse logic of land seems to have aroused after the Oslo Peace Accords, from a socialist revolutionary dissertation to an obscene neoliberal idol that demands moral sacrifice. The Palestinian Authority decrees land grab for the profit of private transnational real-estate investments; the Olive branch the symbol of resistant art and political posters has become the new symbol of the annual international Palestinian Investment Conference; inadequacy of rural lifestyle within the new social and political ethics central to urban neoliberal life; to a vast array of transformations which are symptomatic to the definition of rural landscape and its current role in shaping the political.

This paper explores the transformation of the notion of 'land' between the colonial and postcolonial, with special emphasis on the paradoxical relation between conflict, political imagination and ideological representation that operates to obliterate history and induce a new set of social values and morals. The urban visual material and representation becomes a barometer to understand the current spatial transformation in Palestine and its aggressive encroachment on the rural landscape. It is thus, a space of hallucination, amnesia and erasure, hence, a strategic site for obliterating the past and distancing history by means of the anaesthetics of neoliberal aesthetics.

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### **Short biography and main expertise areas**

Yazid Anani is an assistant professor at the Department of Architecture and Master Program in Planning and Landscape Architecture- Birzeit University. Anani headed the Academic Council of the International Academy of Art Palestine 2010-12. His academic, curatorial and artistic interests target issues of urban transformation and temporal public interventions. Anani is currently part of different collectives such as 'Decolonizing Architecture' and 'Ramallah Syndrome'; he has curated and co-curated several projects such as 'Urban Cafés' 2009, 'Palestinian Cities: Visual Contention' 2010, 'Re-imagining the Palestinian Parliament' 2011 and the 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup> editions of Cities Exhibition 2010-2012. Anani lectured and published internationally on issues of architecture and urban transformations, colonial spaces and power relations, public art and public spaces and art education.

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## **State-building and welfare policy in contexts of colonization: The Israeli Case**

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Session 3: Variations on inner colonisation in the Eastern Mediterranean

### **Abstract**

Conventional studies of the historical origins of the Israeli welfare state have stressed the socialist ideology of the hegemonic political force in the pre-state Jewish polity -- the Zionist Labor movement -- as the crucial factor in the establishment of a relatively comprehensive institutional apparatus that functioned as a proto-welfare state, even before the attainment of Jewish sovereignty in Palestine. Focusing exclusively on the ideological dimension, this approach fails to recognize the decisive influence of concrete political and economic conditions on the pre-state Zionist institutional apparatus in general, and on the emergence of a proto-welfare state in particular. Offering an alternative account, this paper examines the historical roots and dynamics of the Israeli welfare state as connected to processes of state-building in a context of settlement and colonization.



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The Zionist community in Palestine established a stable institutional structure able to extract considerable amounts of societal resources and to exercise social control over its population. This structure included representative central institutions -- the Jewish Agency and the National Council -- that fulfilled quasi-state functions in the political, economic, social and military domains, an extended network of sectorial organizations and political parties, and institutional arrangements that regulated processes of resource distribution. Within this context, the *Histadrut* (General Federation of Jewish Workers in the Land of Israel) evolved as a pivotal agent for institutional building, fulfilling roles which are usually within the domain of state institutions.

As part of this state-building process, the Zionist political community developed institutions which can be considered as an embryonic welfare state. Quasi-state functions of social services provision were mainly performed by a comprehensive, but exclusivist system of "mutual aid" established by the *Histadrut*, providing its members with health services, old-age and survivors pensions, unemployment relief, employment services and housing. These programs were seen as key institutional means for the accomplishment of the fundamental Zionist goal: the political and economic consolidation of the Jewish community in Palestine.

The connection between the Zionist proto-welfare state and the process of state-making clearly appears in various dimensions. First, the emergence of centralized welfare agencies was an important component in the development of a bureaucratic apparatus with high capacity to mobilize resources and distribute them to selected groups within the population. Furthermore, the distribution of vital resources to the Zionist immigrants assisted in the creation of the minimal conditions needed for them to remain in the country. Obviously, this was a necessary precondition for the success of the Zionist colonization enterprise. The role of welfare services was especially important in the context of the competition in the labor market between the "expensive" Jewish workers and the "cheap" Arab workers. These services and benefits functioned as a mechanism for subsidizing the reproduction costs of the Jewish workers, improving their position in the competition with the Arab workers. In addition, by building up the dependence of the immigrants on the Zionist political institutions in order to satisfy basic material needs, the proto-welfare state consolidated the power of these institutions and their ability to mobilize the population for "national tasks".

### **Short biography and main expertise areas**

Senior lecturer at the Department of Sociology, Political Science and Communication, The Open University of Israel. He is a sociologist interested mainly in political and economic sociology. His fields of research include state-economy relations, political economy and state building, the political economy of the welfare state, the production and reproduction of ethnic hierarchies and institutional change. He has published articles on these areas in journals like *Acta Sociologica*, *Ethnic and Racial Studies*, *International Sociology*, *Journal of Ethnic and Migration Studies*, *Review of International Political Economy*, *Social Problems* and *Socio-Economic Review*. He has lately published, with Daniel Maman, the book *The Israeli Central Bank: Political Economy, Global Logics and Local Actors* (Routledge, 2011).