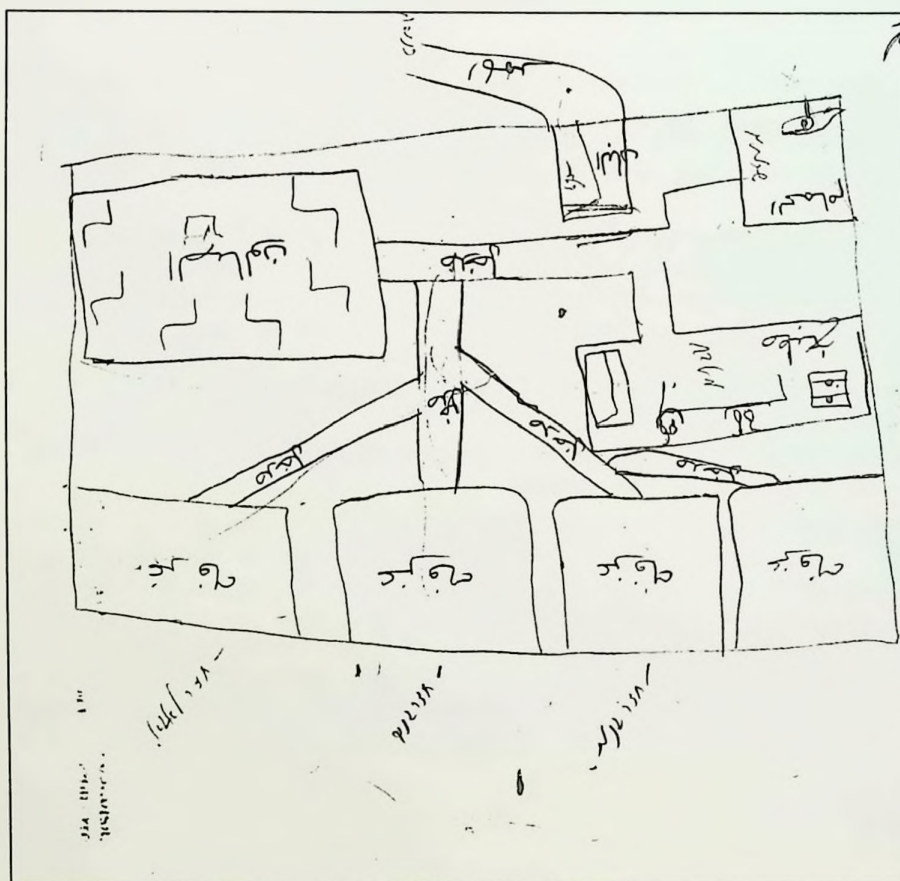


Figure 1- The three-dimensional model



Figure 2 – A cognitive map



Globalization, Gendered Exclusions and City Planning and Management: Beyond Tolerance in Jerusalem and London

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ABSTRACT: *The paper analyzes the effects of globalization trends on women's and men's interpretations of sense of comfort, belonging and commitment in Jerusalem and London. The purpose of this analysis is to clarify the meanings of 'beyond tolerance' in urban planning and city management. The paper shows that the gendered meanings of these notions replicate, in many cases, power relations and control in different scales of environment. The paper begins with a brief, theoretical background focusing on the meanings of 'local knowledge' as a gendered knowledge and its possible incorporation in urban planning and city management. Following is the analysis of women's and men's narratives on comfort, belonging and commitment in Jerusalem and London. The paper ends with conclusions and some insights related to the inter-connections existing between these elements and city planning and management.*

"What is the meaning of the City? It is civilization, change, colors, and movement ...

I am originally from a village so it helps me to appreciate the city...but in East Jerusalem the space is not mine, it is like going back to my village. In a period of de-urbanization that East Jerusalem is undergoing, there is a tendency to return to traditional social structures of the village. De-urbanization means an acceleration of the patriarchy, the rejection of the 'other', the different ... and then family norms are strengthened...(Aziza,¹ Jerusalem, 7.8.00).

Aziza's narrative is a response to my question: "What is the meaning of comfort in the city for you?" I asked this and other questions as part of a research I carried out in London and Jerusalem,² which focused on exploring the meanings

¹ Aziza is in her 30s, she is single, she defines her nationality as Palestinian (she did not mention it, but she is a citizen of Israel); she defines her ethnicity as Palestinian and her culture as Arab-Western. She lives in Jerusalem.

² Why these two cities? Because they reflect contrasting images and symbolism. Jerusalem is home for people of diverse identities, especially in light of its image as one of the holiest cities in

of Comfort, Belonging and Commitment (CBC) in the city.³ We can see how Aziza's everyday life experiences of comfort involve many issues of power, exclusion and lack of tolerance in city life. In her narrative she emphasizes the connection between women's status and 'the politics of city planning and development.' Her experience shows that the more neglected or the less developed the city is, namely, the more abuse of civil rights taking place in the field of planning and development, the more harsh and exclusive the place becomes for women and for the 'other.' Her everyday practices of comfort or discomfort in Jerusalem embody different layers of power and authority, as a woman in her own community and as a Palestinian in the city.⁴

The literature on gender and the city usually reflects a situation that differs from what Aziza experiences. Most works advocate cities as spaces of opportunity for women: "These cities," writes Elizabeth Wilson (1991: 125) in her book, *The Sphinx in the City*, "brought changes to the lives of women. They represented choice." There she refers in particular to the new colonial cities in West Africa, but the role of cities, as providing choices in women's lives, seems

the world, a place of symbolism for Muslims, Christians and Jews. It is also a city which is associated with rigidity, perhaps fanatics, strict rules and boundaries which sometimes find their expressions in spaces of intolerance, towards women in particular (see: Be'tselem, 1997; Bollens, 2000; Cheshin, Hutman, & Melamed, 2000; Romann, & Weingrod, 1991). London is a city famous for its globalization impacts and its images of cosmopolitanism, openness, and tolerance, but also for its negative and depressing connotations especially for non-British and other types of aliens (see: Fainstein, 1994; Forman, 1989; Jacobs, 1996; Pile, 1996; Raban, 1974; Thornley, 1992). Comparing the narratives of women and men living in these two cities helps understand what the intricacies of 'beyond tolerance' are in each city's planning and management.

³ This analysis is part of a research carried out between 1999-2002 in which residents of London and Jerusalem were interviewed regarding their everyday experiences in relation to the notions of comfort, belonging and commitment towards the various categories of environments which comprise 'the city:' home, building, street, neighborhood, city center, city, urban parks. The people interviewed represent both the 'majority' hegemonic and the 'minority,' the 'other,' whether these are Bangladeshi immigrants in London or Palestinians in Jerusalem. The research is based on a qualitative-content analysis methodology (Fenster, 2004).

⁴ The Palestinians in Jerusalem make up 32% of Jerusalem's total population which, in the year 2000, was 657,500 inhabitants, 11% of Israel's total population. Jerusalem is the capital and the largest city in Israel; it covers over 1.26 million hectares. It consists of the West – predominantly Jewish and the East – predominantly Palestinian. East Jerusalem was occupied and annexed after the 1967 war by Israeli law, bringing it under its sovereignty and taking the whole and unified Jerusalem as the capital of Israel. The Palestinians reject the city's unification by force and see East Jerusalem as their capital only, although they use/it uses West Jerusalem services. Due to its uncertain status as the capital of Israel in the eyes of the international law, the politics of planning and development' in the city has been targeted to maintain a Jewish majority in the city in what is termed: 'the battle over demography.' The demographic balance in the year 2000 shows the success of these policies: 68% of the city's population are Jews, 32% are Palestinians.

relevant to women in other places as well. Aziza and other Palestinian women in Jerusalem who participated in the research expressed their enjoyment of the city's facilities, opportunities and the choices it can provide, in principle, but in reality they spoke of the sense of discrimination and oppression that they experience in their daily practices. For them the city becomes an ambivalent space of both potential choices and practical oppressions and restrictions.

The studies that focus on the effects of globalization on gender relations (such as: Chinkin, 2000) manifest another point raised in Aziza's narrative – that of the power structures of the nation State. Such structures emphasize patriarchal assumptions that have accorded a monopoly to men over power, authority and wealth. Another study (Nagar, Lawson, McDowell and Hanson, 2002) provides a broad perspective on the major themes appearing in empirical researches on gender and global processes and suggests that there are several key exclusions of feminist analysis related to the spaces, scales, subjects and forms of work that are neglected in the literature on economic globalization. One of the scales missing from current literature on globalization and cities is that of everyday life in the city and the extent to which these global economic formal spheres affect such daily practices and the individual's life. Evidently, this significance of daily practices and informal spheres in understanding global processes has been recognized recently by economists as well: "Markets cannot function effectively outside the framework of families and communities built on values of love, obligation, and reciprocity" (Folbre, 2001: vii, in Nagar *et al.*, 2002).

In what follows, I intend to focus on those aspects of globalization in the city, of informal spaces and spheres of everyday life as they are reflected in interpretations of CBC, in order to clarify the meanings of 'beyond tolerance, in urban planning and city management. As we see later, the gendered meanings of these notions replicate, in many cases, power relations and control in different scales of environment. Beyond tolerance, in this context, means the approach in a city's planning and management, which identifies and is sensitive to such constructions of power and perceives them as obstacles to tolerance in daily practices in the city.

The understanding of the gendered meanings of CBC constitutes a local based knowledge, which becomes - besides the professional knowledge – one of the ways of knowledge that should be incorporated in urban planning and management. This knowledge is based on men's and women's narratives regarding how they associate their everyday life in each of the cities with these three notions. My argument is that once this gendered and power related knowledge is incorporated in formal structures of a city's planning and management, urban spaces have the potential to become 'spaces of tolerance.'

The paper begins with a brief, theoretical background focusing on the meanings of 'local knowledge' as a gendered knowledge and its possible incorporation in urban planning and city management. Following is the analysis of women and men's narratives on comfort, belonging and commitment in Jerusalem and London. The paper ends with conclusions and some insights related to the inter-connections existing between these elements and city planning and management.

Gendered Knowledge and Urban Planning

I draw a distinction between *ideas* which can be put into the world in a disembodied way, variously spoken, written down and electronically communicated.... and *knowledge* which must be embodied and cannot exist outside bodies.... *knowledge* is within us as human beings and ... arises from ideas, perceptions, mental formations, information and feelings that come into our bodies through our senses or are created internally by our mind (Ma Reha, 1998: 2).

Are the dichotomies between the two types of knowledge indeed so separate in reality? Let us open the discussion of this issue while looking at the distinction between universal/professional and local knowledge: "all knowledge is local," writes Sandra Harding (1996: 444), "all knowledge is local - modern northern scientific knowledge no less than the 'ethno sciences' of the other cultures. However, obviously not all such LKS are equally powerful."

Harding, in fact, argues that both types of knowledge – white western knowledge as much as local ethnocentric knowledge – are local. Nevertheless, a distinction is drawn between the two – the different power relations that each type of knowledge represents. The white superiority and political power labeled its own knowledge 'professional' and 'universal,' and other types of knowledge as merely 'local.' These power relations, argues Harding, have, in fact, created the colonialism and imperialism in the last centuries. Moreover, postcolonial critics point out that the epistemological dominance of northern thought has not, in fact, been established through the internal 'properties' of European scientific and epistemological methods, but has been developed through European expansion's power to test scientific hypotheses across extremely diverse local natural conditions.

This strong statement challenges the legitimate superiority of the 'white knowledge' of modernity in planning. Professional knowledge in planning can be defined using what Ma Reha terms 'academically generated ideas' which were

produced within western universities and schools of planning from the mid-19th century by various disciplines mainly in Great Britain and the United States. These ideas were spread all over the world as the ultimate authority on scientific knowledge in planning and thus became the knowledge adequate and appropriate for all places in the world. It was only in the early 1960s that theorists and critics began to have their doubts whether the importation of Northern models of planning and development was effective in enabling local societies to catch up to Northern standards of living. This change moves the focus from how to modernize urban spaces to how to approach its users. In fact, it is this shift in the thought on planning that allows tolerance to become a relevant term in the discourse around urban planning and city management today.

Within this move the notion of 'local knowledge' has been conceptualized and has become more and more associated with identity issues so that 'local ways of knowing,' those subjective daily experiences, in fact, derive out of our own personal and social identities. From this basic assumption, the notion of gendered local knowledge has been developed.

In their book, *Women's Ways of Knowing* (1986), editors Goldberger, Tarule, Clinchy and Belenky produced a collection of papers on women's psychology, development and ways of knowing in order to bring attention to the missing voices of women in theories on how people know and learn. In their later collection, titled *Knowledge, Difference, and Power* (1996), they emphasized the significance of the power/knowledge struggle in gender relations assuming that gender relations are always power relations. Some of the papers in this collection emphasize how cultural differences create resources and limitations for local systems of knowledge – scientific systems as well.

The incorporation of local and gendered knowledge within the planning systems is discussed in another paper (Fenster, 2002) where I developed the notion of the *Mis-Use of Knowledge* in Urban Planning and identified three types of such Mis-Use: The mis-use of professional knowledge, the mis-use of local knowledge and the mis-use of gendered knowledge. The latter refers to planning procedures that do not acknowledge the centrality of power in gender relations and the impact this has on the different and unequal access to sources of knowledge by males and females within the community. These different power relations and unequal access are reflected here in the different gendered meanings and expressions of CBC as they are articulated in daily practices. As already mentioned earlier, 'beyond tolerance' here means to overcome this obstacle of the dominance of power relations in daily practices and to increase the awareness in city planning and management to such notions of power and control in order to design and ensure spaces of tolerance, in other words, spaces which allow women and men to use them with minimal political, social and cultural obstacles.

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Three dominant topics emerge when analyzing women and men's narratives in London and Jerusalem regarding CBC and each emphasizes the significance of gendered power relations: First, the ways in which the division of gendered roles within the household reflect experiences of CBC; second, the expressions of gendered and spatial power relations in women's narratives; and third, the gendered symbolic construction of spaces, 'the forbidden and permitted' spaces which I term here 'spaces of tolerance and 'intolerance.'

(1) Daily Practices and Households' Gendered Division of Roles

The discussion on gendered relations in cities of today begins with what is considered as the 'private' sphere – the home. The understanding of gendered relations and the expressions of CBC within the household provide an important perspective of the role of women and men in public spaces, especially in formal economic, social and political spheres.

Most women expressed their sense of *comfort* and *commitment* to the *home* as connected to their reproductive roles of being in charge of its maintenance, cleanliness and order. This practice is common for both married and single women and it reflects how, in spite of global economic changes, at the home level the division of work between the household members remains quite the traditional one (Moser, 1993). For example for Aliza: ⁵ "*Cleanliness and order...makes me feel comfortable at home*" (Jerusalem, 23.4.00). Moreover, when the question "What is the meaning of commitment at home for you?" was raised to married couples, again women's narratives were associated with cleaning, house maintenance and order whereas for men it was much more difficult to define commitment to home in the first place, or their definition was connected to issues other than reproduction roles and maintenance.

At the city level, men usually emphasized the role of spatial order in making them feel more comfortable. Thus, Richard⁶ expressed, for example: "*Comfort in the city is that I know it. I hate feeling lost. I like being surrounded by people*" (London, 1.9.99). This notion of familiarity, order and knowledge of the city's streets recurred in men's narratives, both in Jerusalem and London, more than in women's narratives in both cities; on the whole, women related CBC to the 'private' sphere and indicated their domestic responsibilities at the home level whereas men emphasized CBC in the use of 'public' spheres. In this respect, it seems that living in cities where global flows of capital, networks,

⁵ Aliza is in her 30s, she is single and she defines her nationality as Israeli. She lives in Jerusalem.

⁶ Richard is in his 30s, married, and defines his nationality as British, his ethnicity as Western and his cultural identity as English. He lives in London.

communications and information are in focus, and being involved economically in these global activities, sometimes does not ensure a change in these clear gendered divisions of responsibilities at the household level. This point is also emphasized in Irene Hardill's paper in this volume.

Another perspective, which reinforces the traditional divisions of responsibilities within the household, is the different spatialities of motherhood and fatherhood, which come up in the different spatial associations of CBC. As a result of their gendered reproductive roles, women who are mothers use the environment near their home more intensively than men, especially for shopping or taking the children to school or walking with their baby strollers. Their roles as mothers become a significant aspect of their spatial experiences of CBC as is Amalia's⁷ experience: "*I began to feel comfortable in the neighborhood only when my daughter was born, then I started walking in the neighborhood, getting to know other mothers that live close by*" (London, 22.8.99). Men did not mention their fatherhood as a significant indicator in their experiences of CBC.

We can see at this point how gendered roles within the household, in themselves constructs of power relations, formulate different gendered terminologies and local knowledge regarding CBC in the different levels of daily spaces – the home, the street, the neighborhood and the city. They all reflect inherent structures of powers within the household and indirectly affect the different levels of involvement of women and men in public activities. This strong effect of power and patriarchy becomes even more explicit when we read women's narratives regarding CBC at home as elaborated in the next section.

(2) Gendered Power Relations in Women's Experiences of CBC

This section focuses on the more explicit, clear and sometimes even rude expressions of power relations as they are exposed in women's narratives regarding CBC. Power relations are expressed in many ways especially when key words such as 'control,' 'freedom,' 'safety,' 'security,' and 'privacy' are used.

Control and freedom are two interrelated words, which were, for the most part, connected to the experience of CBC in general, but even more so they were connected to comfort **at the home level**. This is quite obvious if we look at the literature on power relations at home, in particular the works of Massey (1994), hook (1992) and Sibley (1995). Power relations and control at home mean, for most people, control of which items or possessions should be at home, and the

⁷ Amalia is in her 30s, married with one child. She defines her nationality as Israeli and she lives in London.

order of those possessions as well. Following are a few short narratives of women from different cultural, ethnic and national backgrounds; all connect the notion of power to their interpretations of comfort at home:

"I feel much discomfort and I don't belong to the home because I live with my partner and he has his own needs and his own taste which are different from mine." (Amalia, London, 22.8.99)

"Comfort at home is that nobody can come in, that it's safe, it's mine, that I'm not sharing it with strangers and nobody is watching me." (Lynne,⁸ London, 29/08/99)

"Comfort at home means my own privacy, I decide what to do, and I am free." (Saida,⁹ Jerusalem, 30.12.00)

"...I can not do what I plan to do. For example, I want to work on my students' dissertations or read some material or write and I can't do most of it because I live in a house where my mom lives and she is the mom of all my brothers who come to visit her." (Fatma,¹⁰ Jerusalem, 18.04.00)

Four women, one is Israeli-Jewish living in London, another is Scottish living in London and two are Palestinians living in Jerusalem. One is married and three are single; all work in formal economic activities. Different cultures, different stages in lifecycles, but all undergo similar experiences of power relations at home. It looks as though patriarchy fills all the dimensions in their stories, the father, the husband and the family members ('the mother figure,' the brothers) all represent western or non-western cultural values that place women in weaker positions of power relations which affects their sense of comfort and belonging. Patriarchy is an inherent component in the lives of many women, either as girls or as adults, and these power structures do not seem to differ from one city to another or one culture to another. These forms of patriarchy still exist and are perhaps even strengthened in global economic societies (Chinkin, 2002).

⁸ Lynne is in her 40s and she is single. She defines her nationality as Scottish, her ethnicity as White and her culture as Western. She lives in London.

⁹ Saida, is in her 30s and she is single. She defines her nationality as Palestinian, her ethnicity as Muslim and her culture as Arab. She lives in East Jerusalem.

¹⁰ Fatma is 41 and she is single. She defines her nationality as Arab-Muslim, her ethnicity and culture as Oriental. She lives in a village near Jerusalem.

However, patriarchy does not remain private. It has its explicit expressions in public spaces as well.

As previously mentioned, patriarchy raises its head when the city planning and management and its network decline. Aziza identified this process at the beginning of the paper. She is experiencing a much more rigid and fierce patriarchal atmosphere in the streets of East Jerusalem than before. It is not that the atmosphere in East Jerusalem prior to this last *Intifada* (The Palestinian Uprising which began in 2000) was totally inviting for women, as patriarchy existed then as well, but lately it has become more explicit and rude because of the city's decline, which is greatly associated with discriminatory politics of planning and development.¹¹

Patriarchy is also visible in the streets of Banglatown in East End London where it is reflected in Muslim women's traditional clothing and head cover. This is, however, a different type of patriarchy more connected with 'inter-community' cultural values than the ways the 'politics of planning,' and city management perpetuates these norms in public spaces. In the next section we elaborate on this matter, but it is worth mentioning at this point that a very clear expression of patriarchy in Banglatown, London is the missing voices of the Bangladeshi women from the interviews taken in this research. Their absent voice is actually a reflection of the patriarchal rules and norms that have dominated their lives until now in the Global city of London. This mis-use of gendered knowledge definitely affects the existence of spaces of *intolerance* towards these

¹¹ Policies of discrimination towards the Palestinians in Jerusalem derive from one of the main targets of the policies of planning and development in Jerusalem which is to maintain the Jewish majority in the city. The two main channels to realizing this goal are: vast Jewish development and expansion and a lack of Palestinian development and improvement. The result is, although Israeli Governments declare Jerusalem united, the city is managed one-sidedly (Yiftachel and Yacobi, 2002). This means that urban governance, urban economies and services are targeted towards the Jewish inhabitants in spite of the fact that the Palestinians make up more than a quarter of its population. Practically speaking, most economic and planning efforts are targeted towards expanding and modernizing Jewish areas as part of the policy of Judaization of large parts of East Jerusalem and its surrounding hills. The means to achieving this goal are many: expropriating Palestinian lands, constructing Jewish neighborhoods or settlements on these lands, placing restrictions on Palestinian building and land use through the adoption of planning policies, determining residency regulations and other measures, determining restricted housing capacity for the Palestinian population while encouraging Jewish population by means of offering financial subsidies to move to Jerusalem, declaring 'open landscape areas' near existing Palestinian villages, thus preventing their natural expansion and 'converting' houses already built in these areas into illegal dwellings and at the same time building Jewish neighborhoods on areas previously declared as green areas.

women because their voices regarding *their* definitions of CBC and of tolerance are not heard.¹²

Thus, the two groups of women, the Bangladeshi and the Palestinian, live in cities which are famous for their flows of commodities, communications, capital and corporations and yet, their lives and the intersection between their cultural and social duties at home and the possibilities of exploiting the choices that the city provides are still very limited.

(3) The Gendered Construction of Public Spaces as Spaces of Tolerance and Intolerance

As we see below, the analysis of CBC in public spaces exposes the dominance of power relations and control in women's movement in public spaces as well. This happens both in the global city and the holy city. This dominance of power relations in public spaces is mainly expressed through fear and a sense of insecurity in the street, on public transportation and in urban parks and also in patriarchal norms of clothing that are imposed on women and turn certain public spaces in the city into 'forbidden' spaces or spaces which reflect intolerance. As we see later, both of these issues have a direct connection to policies of urban planning and city management.

Feelings of fear came out in both men's and women's narratives but they were more dominant in women's narratives in both of the cities. Most of the women expressed fear of harassment in public spaces, which cuts across nationality, marital status, age and sexual preference. These feelings of fear and insecurity are sometimes very much connected to the ways urban spaces are designed and planned. These links between fear and urban design are not new. Jacobs, already in 1961, and Newman in 1972, discussed the notion of safe city policy emphasizing the importance of physical structures and design to prevent criminal events and a sense of fear (Droogleever, 2003). Madge (1997) also shows that fear is a feeling that makes most urban parks in England, and especially in London, forbidden spaces after a certain hour, at night in particular, not only for women, but for men and ethnic minorities as well.

Indeed, some of the narratives point to the fact that certain spaces in the city can become a 'trap,' unpleasant and thus unused for women. They become 'a planned trap,' that is spaces which allow situations of potential sexual harassment and abuse because they are designed so that there is not enough visibility,

¹² When I asked my Bangladeshi male interviewees if I could interview their wives, they said it would be a bit complicated because their wives are not used to speaking with strangers and also their English is not good enough. For the Bengali men to allow their wives to meet an 'outsider,' was probably something that threatened the patriarchy in their society.

illumination, enough entrances and exits and presence of other people (Droogleever, 2003). One such example is the avenue near Rebecca's home:

The Avenue in my street is scary because there is only one exit to it, you can't leave it from everywhere ... and there are benches where weird 'creatures' can sit and molest you and you feel trapped ... so it is not so pleasant. If you get into the avenue you are lost ... it is really male-planning ... it prevents me from walking in the avenue. (Rebecca,¹³ Jerusalem, 03.02.00)

Another space where such feelings of fear were indicated is urban parks, which are designated 'male hostile areas:' "*They are 'stolen' areas. I feel angry that I can't use them.*" (Aziza, Jerusalem, 07.08.00). Here a sense of exclusion but also a sense of appropriation of public spaces by males is expressed. It is a feeling of not being able to use certain spaces in the city because they are controlled and dominated by men. It is, therefore, a combination of insensitive, 'male oriented' planning together with male public behavior, which, for women, turns these spaces into 'forbidden' or intolerant. This is another example of how gendered ways of knowing the causes of fear in public spaces could overcome these obstacles of fear and improve the ways public spaces are designed.

In London, women expressed the same feelings of fear and insecurity in urban spaces, especially public transportation. Suna's narrative emphasizes this point. She says: "*Public transportation is full of gangs of kids, people are drunk especially after football matches*" (Suna,¹⁴ London, 29/07/99). Men in London also made comments about their sense of insecurity when traveling in empty trains and on the underground late at night, although as Listerborn (2003) asserts, surveys show that women use public transportation more than men and are, therefore, more exposed to potential harassment.

Gendered fears that affect women's movement in space sometimes come from the necessity to obey strict cultural rules that restrict women's movement in public spaces. These norms symbolize 'spaces of modesty and immodesty' that sometimes become 'forbidden or 'permitted' spaces for women in specific cultural contexts. The 'cultural guards' of society, i.e., men or elderly women, dictate the boundaries of these spaces (Fenster, 1999a). These spaces can be perceived as explicit expressions of 'spaces of intolerance,' which usually affect

¹³ Rebecca is in her 30s and she is married. She defines her nationality and culture as Israeli and her ethnicity as Ashkenazi. She lives in West Jerusalem.

¹⁴ Suna is in her 40s and she is single. She defines her nationality as Egyptian and her ethnicity and culture as Mediterranean. She lives in London.

women's sense of CBC in their everyday environments. Already in 1999, I wrote about the cultural construction of space of Bedouin women living in the Negev, in the south of Israel (Fenster, 1999b, c) in which I explain the construction of public/private dichotomy as forbidden/permitted cultural constructs of space, which become restrictions of Bedouin women's movement in their towns. However, the narratives of women living in Jerusalem and London reveal that these terminologies are relevant not only for Bedouin women, but for women in cities in general.

The Role of Clothing and the Politics of Planning and Management in the City

In Jerusalem, clothing is the most explicit and visible element which reflects cultural norms and determines where it is forbidden or uncomfortable for women to go if they are not dressed according to the specific norms dominant in these spaces. In particular, all women living in Jerusalem, Jews and Palestinians, mentioned the ultra orthodox Jews' neighborhood, *Mea Shearim* (*Hebrew for one hundred gates*) as a place with extreme expressions of spatial intolerance and a space most forbidden for them.¹⁵

This is because the neighborhood is, in fact, an imagined gated community not so much in its common context as an affluent exclusionary community, but more as a place which for women is identified as the most excluding area in Jerusalem based on their dress. Its 'gates' are not physical but more symbolic. They have very visual expressions appearing on big signs that the neighborhood's residents hung at the two main road entrances. This road crosses the neighborhood, but also serves as one of the city center's main roads and, therefore, in principle, pedestrians use this road (see Photo 1, p. 103). These big signs, however, are visual expressions of women's exclusion from this main street and the neighborhood if they are dressed immodestly. Furthermore, the 'guards of honor' do not trust women's own judgment as to what 'modest clothing' means and, therefore, they elaborate: 'long sleeved shirt,' 'no trousers,' 'no tight skirts,' etc. In some of the shops there is a clear sign that states: 'It is forbidden for women dressed immodestly to enter this shop' (See photo 2, p.104). This is a clear example of Said's (2000) notion of authority and power in constructing literally who is in and who is out in public places, based on how one

¹⁵ This neighborhood was established in 1874 by ultra-orthodox Jews. Already then the founders formulated neighborhood regulations to maintain its ultra-orthodox character. For example, no resident in the neighborhood is allowed to sell or rent his/her property or part of it not only to non-Jews, but not to non-ultra-orthodox Jews as well. From its foundation the neighborhood residents wished to construct a religious, cultural and educational autonomy. In order to maintain this unique nature of the neighborhood, it was decided that these regulations can never be changed (Ben Arie, 1979).

demonstrates religious affiliation through dress. Authority and power act on a double base, composed of the local leaders within the community and of the municipality, by silently accepting this situation.¹⁶ By allowing such exclusionary norms to exist and function in public spaces, in spite of the fact that these signs are illegal,¹⁷ the municipality actually cooperates with such norms. In practice, there is no enforcement to remove these signs because as the municipality claims that it does not really know who is responsible for putting up these signs, nor does it know where these signs were made, therefore, they can not enforce this bylaw.¹⁸

In spite of this critical view on the Jerusalem planning and management apparatus, it is important at this point to mention the ethical dilemma presented in the introduction and elsewhere (Fenster, 1999a,b,c) in which I have asked whether cultural norms perpetuating women's subordination can be regarded as part of 'human needs' that planning schemes have to take into consideration. More specifically, should the municipality of Jerusalem take a universalist approach and forbid those signs, which means that the municipality takes an *intolerant* approach towards the patriarchal dominance of the community; or should the municipality take a local relativist approach and express tolerance towards such exclusionary norms, which means that it legitimizes *intolerance* towards women. Relating to this matter, Benvenishti (1997) advocates a relativist approach and argues that the idea of separation between communities is not negative in all cases. Sometimes disadvantaged communities perceive separation as a positive mechanism to protect their culture and promote their status and in such cases separation is justified. What is missing in this approach is precisely the

¹⁶ Clothing is only one of many other issues that turn into points of tension between secular and ultra-orthodox Jews in Jerusalem and Israel. Among others are: the keeping of the Sabbath, different patterns of education and cultural life, different patterns of leisure activities and differences in gender roles and household structures (see Shilhav and Friedman, 1985; Friedman, 1991; Hasson, 1996,1997, 2001, 2002; Shilhav, 1997).

¹⁷ There is an existing municipal bylaw in Jerusalem requiring a special permit to put up street signs, the ultra-orthodox people have never requested such permits (Conversation with the Deputy Director of the Department of Business Licensing, the Jerusalem Municipality, 07/07/03).

¹⁸ It is important to mention some additional studies that deal with the tensions and the complicated relationships between secular and ultra-orthodox Jews in Jerusalem (Hasson, 1996, 1997, 2001). Besides women's mode of dress, the conflicts between the two groups also include the dispute over daily lifestyles in mixed neighborhoods, the right to maintain a cultural secular life, the freedom of information, the different definitions of Judaism, the demand of the ultra-orthodox to be recognized as a community deserving affirmative discrimination, etc.

women's sense of CBC in their everyday environments. Already in 1999, I wrote about the cultural construction of space of Bedouin women living in the Negev, in the south of Israel (Fenster, 1999b, c) in which I explain the construction of public/private dichotomy as forbidden/permitted cultural constructs of space, which become restrictions of Bedouin women's movement in their towns. However, the narratives of women living in Jerusalem and London reveal that these terminologies are relevant not only for Bedouin women, but for women in cities in general.

The Role of Clothing and the Politics of Planning and Management in the City

In Jerusalem, clothing is the most explicit and visible element which reflects cultural norms and determines where it is forbidden or uncomfortable for women to go if they are not dressed according to the specific norms dominant in these spaces. In particular, all women living in Jerusalem, Jews and Palestinians, mentioned the ultra orthodox Jews' neighborhood, *Mea Shearim* (*Hebrew for one hundred gates*) as a place with extreme expressions of spatial intolerance and a space most forbidden for them.¹⁵

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gendered dimension of such separation as it creates a situation of discrimination and of gendered intolerance.¹⁹

In similar cases in the United States,²⁰ of such exclusionary constructed spaces inhabited by ultra-orthodox Jews, two major differences can be identified. In the first case, in Kiryat Joel, a town of some 15,000 ultra-orthodox Satmer believers located in the Northern part of New York State, the Yeshiva (the school of religious studies in the town) is considered a 'forbidden' area for women.²¹ This case, however, represents a separated community, where the school is located at the top of the hill in a town where only ultra-orthodox people live and that is why this norm is acceptable and maintained, as it does not affect the general public. In the second case, in Square City, another part of New York State, there is a mixed neighborhood of ultra-orthodox and non-Jewish residents. When the ultra-orthodox Jews put the same signs at the entrance to the neighborhood, a non-Jewish woman who lived nearby sued them and claimed that these signs abused her civil rights when she jogged in this neighborhood and the ultra-orthodox Jews molested her. It is not known how this event ended, but what is perhaps more important is the actual fact that in different political structures and structures of city management, there are different layers and dimensions of principles of 'public spaces for all' and greater possibilities to maintain spaces of tolerance for both the community members and the general public.²²

London is an example of a different policy orientation towards distinguished communities. It includes many neighborhoods that are also populated by ethnic and cultural communities. They establish their ethnic

¹⁹ It is interesting to note that such explicit and strict norms of behavior and dress exist in homogenized ultra-orthodox places as well. For example, in Beitar Ilit, an ultra-orthodox town in the Palestinian occupied territories, cases of 'improper' behavior were spotted, particularly youth hanging around in mixed groups of boys and girls. In several special public events women were directed to be strict regarding the rules of modesty, threatening that those who broke these rules would be notified in public (Shilhav, 1997).

²⁰ The information regarding these cases has been kindly provided by Prof. Joseph Shilhav.

²¹ If a woman wants to call one of her family members who studies in this place she has to ask another man to call him.

²² There are other examples emphasizing the complicated nuances between principles of religion and state in the US. Although the laws in the US separate between religion and the state thus not interfering with or financially supporting religious matters or projects, the ultra-orthodox appealed to the court claiming that they should be considered an economically disadvantaged minority (they can not work on Saturdays) and, therefore, be obliged to receive an affirmative action budget from the state. The court accepted their appeal and they received some federal budgets for part of the development projects in their neighborhoods (Shilhav, 1997). This shows that sometimes their claims for receiving the status of a disadvantaged separate group is accepted by the state, at least in economic matters.

commercial and religious services and shops in these neighborhoods so that some become known as 'Muslim' or 'Indian' or 'Pakistani' neighborhoods.²³ However, these ethnic and religious areas are not transformed into 'private' exclusionary spaces as in Mea Shearim in Jerusalem. In Banglatown in East End London, for example, the Bangladeshi community established their cultural and religious facilities, which they need to maintain a communal life, but these facilities are not exclusionary. Walking in the Brick Lane area one may notice, for instance, a mixture of women's clothing; some are dressed traditionally and others are dressed in Western style, like in other public spaces in London such as Hyde Park. Obviously, the differences between the two cities depend upon the different perceptions and norms of tolerance and rights to the city on which the city's management is based.

We can see, at this point, how norms and values regarding intimate spaces, i.e., females' bodies, are greatly affected by the politics of planning and management of larger and much more public spaces such as neighborhoods and other areas in the city. Politics of planning and management in global cities, which advocate and support extreme segregation and exclusion, affect women, first and foremost, because their bodies are perceived as expressions of modesty, honor and other religious norms. The more supportive the politics of planning and management are towards such patriarchal norms and rules, the stricter and harsher their effect is on women's everyday practices.

Beyond Tolerance in City Planning and Management - Concluding Thoughts

This paper has focused on the gendered meanings of 'beyond tolerance' as they are expressed in the ways city planning and management in London and Jerusalem can promote it. The analysis of CBC in women's and men's narratives helps to identify their local everyday knowledge practices so that they can be incorporated in urban planning and management besides the professional knowledge. Several insights can be discerned from this analysis:

- **No matter what the level of professionalism of women and their involvement in the global market is, their household gendered division of roles is still affected by its patriarchal structures.** Because of these gendered household roles, women associate their sense of comfort and commitment at

²³ One of the most famous examples in the last decade is the construction of the Hindu Temple, Shri Swaminarayan Mandir, in the suburban residential streets of Neasden, London. It is the first traditional Hindu temple to be built outside the Indian subcontinent and it serves the growing demand of Hindu believers for such sacred spaces.

home with their household duties, while men find it difficult to define a sense of commitment to home and associated comfort with the notion of spatial order.

- **Fear in public spaces is a reflection of patriarchal power relations in the city.** These power relations are a major component in understanding notions of comfort and belonging both at home and in public spaces. Patriarchal power relations are probably the major components effecting the construction of 'spaces of tolerance' or 'intolerance.' Moreover, it seems that patriarchal structures among communities, together with patriarchal perceptions of planners, reflect the ways cities are managed and planned. This point is expressed in two major fields of city management:

- **Safe City Policies.** A sense of fear and harassment in public spaces is, in many cases, the result of lack of awareness and/or gender blindness to the dominance of power in women's and men's sense of safety. It relates to the ways public spaces, such as streets, avenues and parks, are designed and maintained. It is suggested to increase the level of sensitivity to notions such as: visibility, management, location, alternative routes, attractions and security against burglary and vandalism in order to make the city a place for all.

- **'Public Spaces for All.'** This point refers mainly to explicit municipal policies to use legal means to prevent situations of exclusion and harassment of women in public spaces. It is clear that the more implicit or explicit support the city's management expresses towards such patriarchal norms of seclusion and segregation in public spaces, the more strict the norms of behavior become, particularly in regard to women's mode of dress in the city. The possibilities of using such strict rules in public spaces in Jerusalem can be perceived as expressions of *intolerance* and as a result of the municipality's implicit support of such expressions. It is suggested to consider possible solutions to such dilemmas between cultural relativism (approving, even implicitly, such norms of seclusion) and universalism (preventing such cultural seclusions) so that the former will be maintained within the neighborhood, whereas the latter will be implemented in what is considered as public (i.e., the main road in Mea Shearim) which will become 'a space for all' with a clear municipal policy against any exclusionary signs.

It seems that women and men in many cities in the world still experience different levels of patriarchy, which affect their daily life in creating spaces of *intolerance* and exclusion in various spheres of the city. These gendered experiences have negative effects on their abilities to take part in the city life and exploit the choices the city has to offer them. These recommendations reflect a 'beyond tolerance' attitude and point to some practical ways to overcome the obstacles existing in current politics of planning and management in order to

design and ensure spaces of tolerance which allow women and men to use them freely.

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