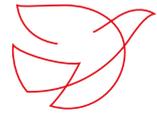


JERUSALEM מכון ירושלים
INSTITUTE למחקרי מדיניות
FOR POLICY معهد القدس
RESEARCH لبحث السياسات



**Developing Shared Spaces
on the Seam Line in Jerusalem**
Executive Summary



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Executive Summary

During 2018-2019 the Jerusalem Institute for Policy Research, in cooperation with the Konrad Adenauer Foundation convened a workshop on the planning of shared spaces – neutral spaces in which the various communities in Jerusalem can consume services related to commerce, leisure, transportation, and the like, side-by-side, while also contributing to the city’s economy for the benefit of all its residents. Participants in the workshop included Jerusalem Municipality and community centers planners, who are responsible for various neighborhoods and quarters throughout the city. The workshop explored the theoretical background of issues related to planning and shared spaces and examined study cases in Jerusalem and in other cities with similar characteristics, including Belfast, Northern Ireland, which the participants visited for an educational tour. Upon conclusion of the workshop, and drawing on lessons learned from the tour in Belfast, the planners prepared this policy paper.

The aim of this policy paper is to propose an additional layer of urban planning that addresses the complex urban demographics of the city, to be incorporated into Jerusalem’s development policy in the course of the policymaking process conducted by the administration and planning bodies of the Municipality. The policy paper discusses how, in practice, Jerusalem functions as three separate cities, analyzes the economic and social disadvantages of this situation, and proposes a strategy for developing shared spaces in Jerusalem.

Jerusalem is a mixed city in which population groups with different religious, national, and cultural characteristics reside side-by-side. An examination of Jerusalem as a mixed city requires understanding and addressing the unique needs of its various sectors, with special attention to the points of intersection between these population groups. The city contains physical spaces that function as boundaries between the different communities. These areas are characterized by neglect and an atmosphere of insecurity, which prevent their optimal use.

The municipal planning process currently underway for the development of a new Master Plan for Jerusalem offers an opportunity to integrate and apply the information presented here. Jerusalem, characterized by physical and demographic segregation, is, in spatial terms, primarily composed of disconnected residential neighborhoods – a consequence of its topography but also of the approaches to planning that have prevailed since the mid-twentieth century, which advocate autonomous neighborhoods separated by green zones.¹

As mentioned above Jerusalem has three principal population groups residing side-by-side: religious and secular Jews (the general sector), Ultra-Orthodox (Haredi) Jews, and Arabs. These groups tend to reside in homogenous neighborhoods and usually prefer to conduct their lives separately from one another. Jerusalem’s Master Plan 2000 incorporated this preference into the city’s planning policy:

Within the city of Jerusalem, a process of spatial segregation between the various population groups has taken place, and it continues to take place. In a multicultural city such as Jerusalem, there is a genuine advantage to spatial segregation among the city’s population groups. Each group receives a cultural space of its own where it can maintain its own lifestyle. Segregation minimizes the potential points of friction between and within the various population groups. It is therefore fitting to conduct a planning policy that encourages continued spatial segregation, alongside ample tolerance and consideration.

(Jerusalem Master Plan 2000, Para. 7.2.2)

The combination of spatial segregation and communal segregation creates boundaries between the various population groups, as reflected in the fragmentation of the urban fabric. These fragmented areas include undeveloped lands, highways, fenced-off areas, and various infrastructures. For the most part they are not cultivated or maintained, and they foster an atmosphere of alienation, fear, and foreignness.²

¹ See, for example, Matti Rosenshine, *Enclave Urbanism*, 2016.

² There is vast literature on the link between the physical characteristics and the volume of people who spend time there, the sense of security it conveys, and the place attachment it fosters. See, for example, the writings of Jane Jacobs. A more recent review may be found in Dina Shehayeb, *Safety and Security in Public Space*.

The authors of this policy paper propose that these shared spaces be located along the seam line between the various communities, so as to ensure convenient access for all without undermining the relative autonomy of each community. In addition, they propose principles for the optimal planning of shared spaces, as well as recommendations that they regard as necessary for the implementation of this policy within the frameworks of both the new Master Plan being developed for Jerusalem and the Municipality's work processes.