

# UR- BAN- ISM

THE TWELFTH  
ANGLO-ISRAEL  
COLLOQUIUM

MISHKENOT  
SHA'ANANIM,  
JERUSALEM,  
9-13.11.2017



The Anglo-Israel Colloquium was launched in 1997 as an initiative of the Anglo-Israel Association in London, with the aim of bringing together every one or two years, a select number of people from Great Britain and Israel, to discuss a particular topic which varies from year to year. The hope is that the participants, drawn from many walks of life, some of them experts in the field under discussion, others having a wide general interest and breadth of experience, will be able to share ideas, thoughts and practical knowledge, in the hope that the results can be to the mutual benefit of both countries. Our discussions at past Colloquia have frequently led to continued contact, joint activities and sharing of information.

The following is a list of the eleven Colloquia that preceded the present one:

1. 1997 Wiston House, Sussex: "The Politics of Heritage"
2. 1998 Beit Gabriel, Sea of Galilee: "The Arts and Culture: whose Responsibility?"
3. 2000 Kibbutz Ma'aleh Hahamisha, Judean Hills: "Power and Responsibility – the Role of the Media in the Information Age"
4. 2001 Balliol College, Oxford: "The Universities: What are they for and can we Afford Them?"
5. 2004 Mitzpe Ramon, Negev Desert: "Ensuring a Healthy Environment for Future Generations: is Development Sustainable?"
6. 2005 Kibbutz Ginosar, Sea of Galilee: "Multiculturalism – A Comparative Perspective"
7. 2007 Kibbutz Kfar Blum, Northern Galilee: "Wealth and Happiness: Quality of Life in Israel and the United Kingdom"
8. 2009 Kfar Maccabiah, Ramat Gan: "In Loco Parentis: Who Should Raise our Children?"
9. 2011 Neveh Ilan, Judean Hills: "Genetics and Society"
10. 2013 Mishkenot Sha'ananim, Jerusalem: "Ethics and Responsibility in an Interconnected World"
11. 2015 Mishkenot Sha'ananim, Jerusalem: "Measuring the Value of the Arts"

The specific topic was Urbanism; a subject of great significance in an increasingly urbanised world and of equal importance to both countries.

The two full days of discussion were devoted to different aspects of urbanism, in five main topics: The spirit of the city; sustainability, climate change and resilience; smart cities and the human factor; mixed and divided cities - inclusion and migration; the city as democracy. Our thanks to Dr. Pamela Peled who was, as previously an efficient and painstaking rapporteur.

Thanks to the generosity of our donors, this year, for the first time, we were able to extend the Colloquium by an additional day in order to include three special events, all relating to different aspects of urban architecture and planning. The first was a two-hour walking tour of the International Style buildings of the "White City" in Tel Aviv, under the guidance of Professor Michael Levin.

The second was a full-day tour to two new planned towns: the Israeli town of Modi'in (founded in 1993) where the participants heard a talk by the city engineer, Mr Tsachi Katz, followed by an explanatory bus tour of the city. The

second was to the burgeoning new Palestinian city of Rawabi in the West Bank, where we toured the city and met and heard from the developer, Mr Bashar Masri.

The third event was a symposium open to the public entitled, "The Pursuit of the Ideal: Is there Equilibrium between the Ideal Urban Vision and Reality?" The event, held at Hansen House, Jerusalem, in cooperation with the Bezalel Academy of Arts and Design and the Jerusalem branch of the Israel Architect's Association, was held to mark the 20th anniversary of the death of Isaiah Berlin, in order to explore the pursuit of the ideal in the light of aspects of urbanism and our vision for cities of today and in the future.

The symposium was chaired by Sir Andrew Burns and began with a tribute to Sir Isaiah given by Professor Yuli Tamir, former Minister of Education and a doctoral student of his. This was followed by a panel discussion with the participation of Sir Nigel Thrift (former Vice-Chancellor of Warwick University), Professor Alan Penn (Dean at the Bartlett School of Architecture at University College London and Mr Ram Gidoomal (all from the UK) and Professor Elissa Rosenberg (Israel) and summed up by Professor Avner de Shalit. A video-clip on the life of Sir Isaiah Berlin was shown and an exhibition of photographs with material provided by the Berlin Literary Trust was on display.

It is my pleasant duty to acknowledge the financial support provided to the Colloquium by the Clore Israel Foundation, Jerusalem, the Alan and Babette Sainsbury Charitable Fund, the Porter Foundation, Celia and Edward Atkin CBE, and the Wohl Foundation, as well as two major but anonymous donors, without whom this Colloquium could not have taken place.

**Asher Weill**  
Convener of the Israel Steering Committee



“Out of the crooked timber of humanity no straight thing was ever made.” Immanuel Kant



UR-  
BAN-  
ISM

## IN DEDICATION TO

### SIR ISAIAH BERLIN OM, CBE

With the kind permission of his family, the Colloquium was dedicated to the legacy of Sir Isaiah Berlin OM, CBE, who did so much to strengthen intellectual understanding between Britain and Israel.

Sir Isaiah Berlin warned that there could never be any ideal solutions to the problems faced by humanity because it was always necessary to choose between competing goods. For the Colloquium’s participating city planners and architects, academics and activists these challenges lie at the heart of urban experience and design.

Life in contemporary cities is about meeting the other, living with the other and compromising. Berlin’s scepticism about the pursuit of the ideal served as a core idea for the Colloquium as we debated whether there is an ideal city, whether the work and activism of our participants should aspire to such utopian ideals or whether urban life is about achieving the best possible results - even if solutions might not always be ideal. .

The Colloquium brought home to us all that, however urban spaces respond to contemporary needs, in Britain and Israel we must remember that ideals like justice, equality, harmony and beauty continue to shape the consequences upon which future generations will have to build.

It is therefore fitting that Sir Isaiah Berlin’s legacy be remembered along with the substance of our discussions included in this report. In his honour, the Colloquium hope readers will use the learnings contained in this report to continue investigating the equilibrium between our urban visions and reality.

**Sir Andrew Burns**

Chair of the UK Steering Committee



# UR- BAN- ISM

## FROM THE ISRAELI CHAIR OF THE TWELFTH COLLOQUIUM

Prof. Avner de Shalit

Initiating a Colloquium in Jerusalem in November can be risky. Sometimes Jerusalem in that month is bitterly cold, grey and wet, and often, too often, there have been security issues. This year Jerusalem gave a warm welcome to our guests from the UK. As old Jerusalemites can attest, from time to time Jerusalem does know how to be good-tempered and easy going, even if deep inside it is a city that maybe takes itself too seriously.

One of the many things I liked about the discussions, is that although there were titles for the different sessions, the topics were varied and the discussions developed freely in their own direction. In this way, we covered a range of topics, from inequality in the city to aesthetics, from gentrification to urban community, from urban sustainability and environmental protection to the smart city.

But there was a common thread in all the sessions. In all of them, the city was not only a geographical or a political unit. It was a place where people live and work and love and quarrel and so on. The perspective was always social and, if I may add, very humanistic. Thus, when we discussed the Smart City, it was clear that most participants focused first and foremost on the risks to liberty, the potential threats to community and equality. Those who did welcome the idea of the Smart City did so because they thought it was egalitarian rather

than efficient - the usual way advocates of the Smart City describe it. It was that particular perspective which made the very different sessions appear coherent and consistent.

The beautiful weather and amazing setting - Mishkenot, facing the walls of the Old City - were a great inspiration. I had many expectations from the weekend, but I admit that I did not know how much I would enjoy it, how profound our debates would be, and how much I would learn. The City is a fascinating topic for a colloquium because it brings together so many questions, worries, and ideals that people have about aesthetics, community, justice, and freedom. But what I realize now, after this colloquium, is that discussing the City enables us to combine a genuine emotion - deep love for city life - with rational reasoning about these ideals. Throughout our discussions I saw people who genuinely care, people who are eager to make cities a better place in which to live and who have interesting thoughts about what's going wrong and great ideas about how to fix it. For this I want to thank everybody. And Jerusalem as well.

FROM THE UK CHAIR OF THE  
TWELFTH COLLOQUIUM

Prof. Simon Goldhill

Whether you start from Augustine's City of God or the Talmud's engagement with the holiness of Jerusalem, or the famous Islamic description of Jerusalem as a golden bowl full of scorpions, there has been no city more important than Jerusalem in the long history of how humans have tried to understand the city as an idea. Nor has there been a time when imagining the city is a more important project than now. For the first time in history, more than 50% of the world's population live in urban environments. Cities have grown beyond all measure: Aristotle declared that you should be able to walk around a city in under a day but now it would take many days of hard marching if you were so foolhardy to try to circumnavigate Beijing on foot, with its six ring roads and thirty million inhabitants. The scale of cities is so big that they affect national economies, wide ecological environments, and have their own political gravity. There are few problems more pressing for the modern world when it looks into the future than imagining how we can integrate the infrastructure of the city with the social and political processes of the city. Can we build roads, schools hospitals, and can we feed the city, power the city, clean the city – and maintain a social life that does not continue to exacerbate the differences between rich and poor, educated and uneducated, healthy and precarious, well-fed and undernourished? The well-being of the world depends on the answers to such questions.

The success of this colloquium was not in providing solutions to such immense problems, but in doing two necessary first steps. First of all, the participants spent a good deal of time thinking about what the general issues are and how they can be broached. All too often, in the hurly burly of planning and building, individual and localised problems are rushed into solutions without a chance to consider the wider picture. The great advantage of a space like Mishkenot and a gathering like this colloquium is that it offers the opportunity to take a step back and think about the wider questions of urban living. Second, the colloquium brought together practitioners – building developers as well as city planners, urban designers as well as politicians – along with academics. The problems of urban living are profound – and they are the sort of problems which desperately need collaborative, multidisciplinary approaches. Indeed, I would go so far as to say that the problems are actually exacerbated when only one disciplinary model is adopted. It is therefore crucial that academics and builders, urban planners and political scientists, engage meaningfully together. At the moment, such opportunities are all too rare.

The questions raised in this colloquium, along with the remarks made, act like hooks in the mind. They hang in your head, tugging at your thought over time. All too many academic events, especially when policy or government are concerned, are required to provide quick fixes to predetermined problems. The great pleasure and success of this colloquium was that it laid down seeds that will grow in their own time and in unexpected places and with an unpredictable crop. For this we should thank everyone involved.



## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

**GENERAL INTRODUCTION:** Sir Andrew Burns and Prof. Michael Turner

**SESSION 1:** The Spirit of the City

Avner de Shalit welcomed the participants to Jerusalem and quipped that it was easy to arrange for the balmy weather we were enjoying because from this city it is a local call to the Almighty. After a brief round of introductions, he anticipated frank and fruitful discussions.

Netta Ahituv opened by recounting how, years ago and before Social Media, she started a women's soccer team, through word-of-mouth. This led directly to her later getting a job in radio; this easy networking, she claimed, that occurs in cities, is the "spirit of urbanism."

Quoting Rem Koolhaas, the Dutch architect, she wondered whether contemporary cities are like airports, all generic and all the same. But if so, isn't this perhaps liberating? Identity can be like a mousetrap – "the stronger the identity, the more it imprisons." Generic cities break away from limitations, claims Koolhaas, and are big enough for everyone to find their own style.

Nicholas Pelham noted that the British notion of cities was traditionally of a space belonging to one culture and one faith, while in the Middle East churches, mosques and synagogues are all jumbled up. However, today communal living in many places is unravelling, with barriers and separation walls separating traditionally mixed populations. Turning to Jerusalem as an example he expressed how refreshing it

*What is the political, social and economic role of cities in our changing world? To what extent can and should cities take upon themselves political and social functions that are traditionally held by the state? Is current urban life a new form of political identity? What is the effect of the built heritage on city identity?*

**CHAIR:** Avner de Shalit

**SPEAKERS:** Netta Ahituv, Nicholas Pelham

felt to visit the Mamilla commercial area (which could be seen by some as a symbol of the occupation, with a claw reaching out into East Jerusalem), but for him symbolized a beautiful bridge between East and West, between Jews, Palestinians, religious and secular, within a shared, safe space where there are no obvious military or national symbols. Jerusalem, he said, can build bridges and facilitate the meeting and mingling of disparate population groups.

## DISCUSSION

The discussion centered on "the nature of a city" with respect to Homer's notion of a "city of war" and a "city of peace." The spirit of a city is contested; is only peace important, or is conflict a necessary element? And how does this impact on identity?

Today the spirit of cities is in flux. Generic cities with identical McDonalds, for example, have to some extent, caused a loss of identity, as all cities start looking similar. One participant suggested that this comes with a prize: visitors feel welcome and safe in new cities where they understand the codes of transport and public space.

With 7,000 people every hour moving into cities worldwide, the identities of these cities are changing rapidly. Some adapt, but some erupt, with populations rising overnight to drive out "the other." And cities can breed resentment: a child born in the London borough of Westminster, for instance, can expect to live six years longer than one born in Hackney. This inequality, coupled with skyrocketing real-estate prices, exacerbates conflict.

Inequality was examined from all angles: ancient Greeks banned women and slaves from public places; vestiges of the expulsion of certain population groups from public places still exist. Whereas inequality is not always bad – it is what drives change and upward mobility – when particular groups are always disadvantaged that is problematic. Everyone should enjoy the benefits of the city, not just the creative classes.

To alleviate inequality, education is the key, as is working together in safe spaces. Environmental projects, for example, should involve all sections of society and create places where people can come together in coexistence. Some speakers claimed that economics, not social issues of fairness or equality, are what drives development and change.

Turning to the issue of citizenship, the issue of "what are we citizens of" was dissected. Are people citizens of cities or nation states? Most citizens tend to be more involved in their cities than in their countries; as it is their home that determines their quality of life. In addition, cities challenge the notion of statehood: in Israel, by municipal law, shops are meant to be closed on Saturday, however, in Tel Aviv many remain open.

While it was suggested that cities can deal with conflicts and bring people together, the parameters of cities are changing fast. It is predicted that in some 25 years cities will be three times bigger than they are today, and there are already many people who work in one city but live in another.

Drawing upon the example of the Havdalah prayer that marks the close of the Jewish Sabbath on Saturday evening – a ritual that seems to mark the separation between the holy and the profane, but actually emphasizes that one cannot have one without the other – one participant extrapolated that cities help to recognise that difference is instrumental in creating one's own identity.

The discussion ended on an optimistic note with another nod to Koolhaas: urbanism should become less intense. Maybe, it was suggested, we should redefine our relationship with cities and realize that, more than ever, that is what we have.

## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

### SESSION 2: Sustainability, Climate Change and Resilience

Peter Oborn opened with the projected statistic that by 2020, two and a half billion people are expected to live in cities world-wide. He cited the recent global weather events and disasters and noted that even countries like Syria and Nicaragua have signed on to the Paris Accords in an effort to stem global warming, although President Trump and the United States of America have not done so.

Dov Hanin posited that while Israel is a small country with no real effect on the global environment, it needs to be part of the solution. He suggested turning “global” into “local,” to stimulate change. As a candidate for mayor of Tel Aviv he promoted an underground transport system and rapid bus lanes. Although he lost the election (but led the biggest faction in the subsequent coalition) his ideas were implemented. He had been responsible for most of Israel’s environmental legislation (through private bills); a sad reflection on the Israel government’s lack of initiatives.

David Simon claimed that we are at an unprecedented moment in history in order to address climate issues, with a long list of goals and signed accords calling for global action. However, despite all this interest and activity, if we fail now to bring about change, we will probably not get another chance. He concurred with Hanin that local urban institutions have a major part to play, and noted that this is

*What is the political, social and economic role of cities in our changing world? To what extent can and should cities take upon themselves political and social functions that are traditionally held by the state? Is current urban life a new form of political identity? What is the effect of the built heritage on city identity?*

**CHAIR:** Peter Oborn

**SPEAKERS:** Dov Hanin, David Simon

specified in all agreements. He suggested that local councils should work towards achieving annual targets that countries need to meet, and to report progress to the United Nations.

Simon warned that many opponents do not think cities should be the major players and rather, that nation states should take responsibility for issues of climate. He was of the opinion that in times of unprecedented flux, like today, many people retreat into the certainty of religion or left or right-wing preconceived ideas, and it becomes more difficult to take bold steps to stimulate change. He believed that, as did the Incas and in the ancient Pharaonic eras, there should be a sense of being part of nature underpinning society, not against it. Although the constraints of urban planning often rule out sustainability – farming, for example, is a rural activity – nature should be embraced within the limitations of the city. Solar panels, micro wind-turbines, recycling and desalination were just some of the solutions. Appropriate planning and flexibility could create a portfolio of rethinking space, leading to the greening and sustainability of cities.

## DISCUSSION

The problem of major financial capital was raised repeatedly in the discussion: while economic profit drives real-estate and shopping malls, there is not much conversation on the multi-use of land. This in turn leads to poverty and lack of housing – problems which need to be addressed wisely. Tower blocks, for example, made financial sense because of the conservation of land, but they were unsustainable. In addition, British pension plans were invested in coal, leading to more pollution. One participant noted that it is often the local authorities and not the developers, who block proposals for railways and sustainable planning; “hard-hearted financiers” are not always to blame.

Some participants noted that the shame of urban problems often leads us to ignore how much human development has achieved; we should not forget to celebrate the positive. Still, transformative solutions certainly needed to be worked on so as to alleviate the problems. Suggestions included eating less meat, regulating building licenses to stimulate more shared spaces and green walls. Cities should be governed as democratic entities where citizens have a say in every aspect.

Shared spaces should link nature and culture and be more than merely green; they should be meaningful areas which people can meet and share together. Citizens should also be involved in sustainable solutions: recycling, fair-trade, and organic farming. One participant noted that 25 percent of the world’s pollution is caused by cotton; a switch to organically grown cotton would help to alleviate major problems.

Many participants discussed how the rich display their wealth, flaunting their money with large houses and gardens. Others are, by strength of circumstance, more ecological in nature: Bedouin in unrecognized villages in Israel have no choice but to use solar energy; poverty-stricken members of the ultra-Orthodox community live in apartments built above shops and schools.

The discussion concluded with two views as to how change could take place. Either issues such as pollution or unlimited meat consumption can be seen as issues of public health, necessitating state intervention – as in the case of the eradication of polio; or change will come about as an organic reaction to need – as in China, where chronic air pollution in the cities is driving change.

# UR- BAN- ISM

## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

### SESSION 3: Smart Cities and the Human Factor

Ruth Liberty-Shalev noted that the smart cars and telephones of today are increasingly complex although compact. She opened the session by wondering whether that was the ideal for modern cities; is ostentation and compactness really what people should want? Els Verbakel defined “smart” as quick-witted, clean and neat, but reminded us that it also means a sharp, stinging pain. She claimed that in the urban context “smart” is a fashionable word, but at the same time it is problematic as it contains a paradox within it: the word implies intelligence but also automation, which can be dangerous. Cities are not computers, she maintained, quoting Koolhaas who believed that “The citizens the smart city claims to serve are treated like infants.”

Everything is rated in smart cities, including the citizens; she wondered whether that was acceptable. She surmised that possibly a city should rather be an “intelligent city” – drawn up with the input of many different groups and voices, focusing on a multiplicity of issues. In this regard she presented the Jaffa strategic plan for 2035 which envisages Tel Aviv - Jaffa as a “coloured city” and not merely “white,” catering for the various strata of society.

To illustrate her ideas, Verbakel presented a Christopher Alexander image claiming that “A City is not a Tree.” “If cities are based on a tree structure, rather than growing organically, they

*What are the promises that “smart cities” bring, and what are the risks involved? Are we prepared to cope with the human implications of smart technologies and smart management of cities? Is social media manipulating the management of the city?*

**CHAIR:** Ruth Liberty-Shalev

**SPEAKERS:** Els Verbakel, Nigel Thrift

will cut our lives to pieces,” she warned. Alexander maintained that cities can be organized into more human environments, although his critics believed his planning was too formulaic (and could put architects out of work!)

Nigel Thrift wondered whether smart’ cities could become “surveillance cities” where every citizen is rewarded or punished for good or bad behaviour. Constant rating had already resulted in young people needing to cope with hyper-competitive societies, a phenomenon which was likely to lead to high levels of anxiety. Another drawback was that technology could keep us in our rooms, connecting with each other virtually but barely meeting other people face to face.

Thrift provided a short background to smart cities which began in the 1990s as an outgrowth of technological progress. Although most urban territories still remain smart only very unevenly, the ultimate aim of smart cities was to remember, correlate and anticipate future needs.

Smart cities involved a whole series of technologies working together – a type of technological smorgasbord – which, prima facie, sounded very friendly. Promises of sharing, and providing immediate gratification seem positive; Thrift warned that part of the technological industry is hype and it cannot solve everything. What does the word “sentient,” imply for example, he asked? Can that sort of question be answered by smart cities?

Another concern was integrating technology into cities which are already built. Information technology is extraordinarily difficult to install, and requires a great deal of maintenance; all this is on a budget that could otherwise be used for upgrading city infrastructure. For example, the New York subway system is in a state of disrepair, he said, with money being diverted instead into creating new high-tech obelisks in Manhattan. In addition, he pointed out that smart cities are not environmentally friendly, with their reliance on batteries and water and the pollution from ever-increasing demands for power.

## DISCUSSION

Issues of ethics and surveillance were central to the ensuing discussion as questions about who makes the relevant decisions were debated. One participant related that today technology is being tested to implant chips into a patient’s back, so his appetite can be remotely controlled. What about medical data that is today freely available, even at border crossings? It was noted that it is people and politicians who control money who decide what we do with data; power and politics can have a decisive influence on agenda. Are such developments ethical?

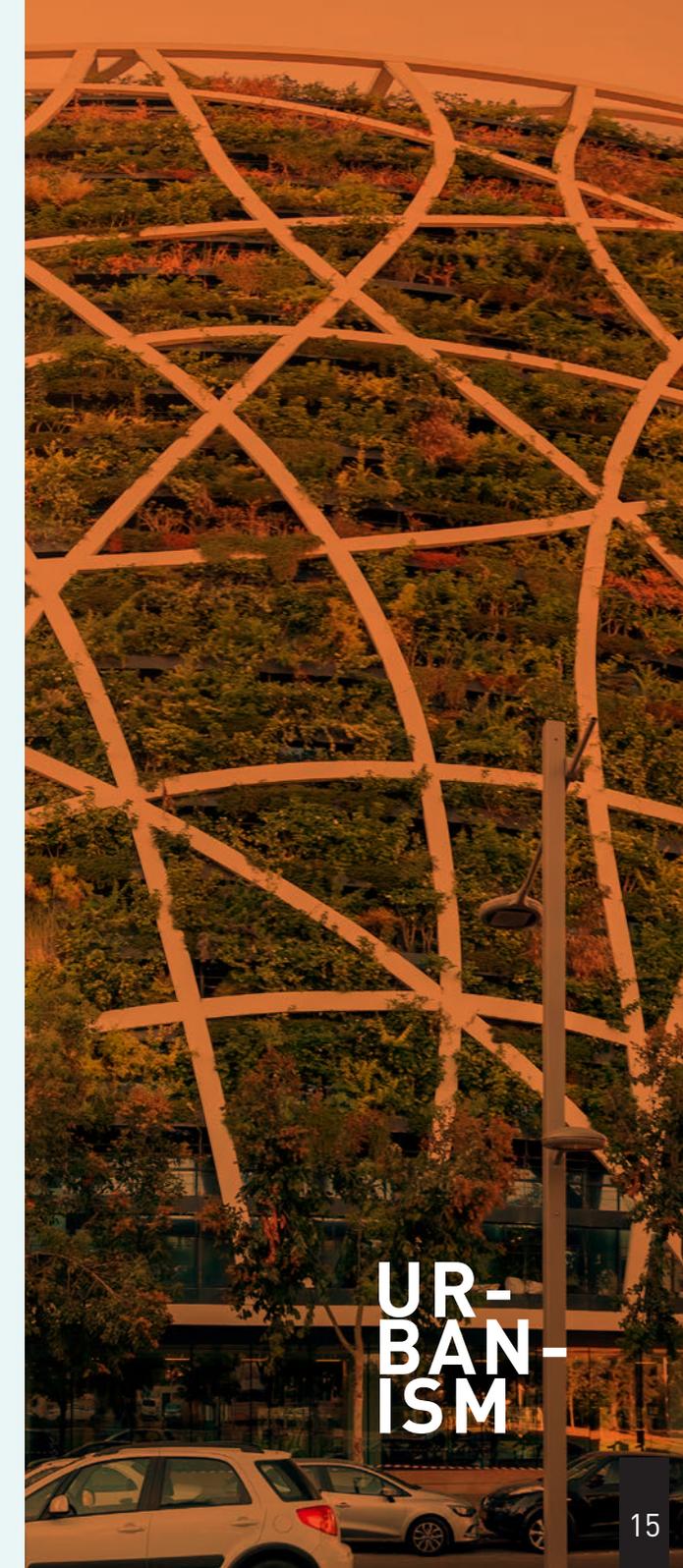
Not everyone was convinced of the perils of smart cities. One speaker posited that fear of technology was similar to worries concerning buying through the internet; this fear, like that, will pass. In any event it is impossible to predict technological impact: many people believed Kindle would spell the demise of books, but this has not happened.

Some participants were of the opinion that IT diverts power from large companies to the citizens and empowers them, making everything more egalitarian and even empowering the weaker elements of society. Consumers, for example, can put pressure on major corporations. A concept was voiced maintaining that there is actually no such thing as a smart city, but it is the citizens who are actually smart. Architects, for example, are the experts who envisage a virtual world, and, to make it happen, engineers have to be involved.

Is technology making us happier? Will it allow us a utopian architectural dream and lead to more efficiency, or by laying out trails of data, are we becoming like insects with their pheromone trails, setting the stage for a dystopian scenario where we are no more than worker bees. Nevertheless, smart cities already enable bicycle rentals, an example where citizens in such cities can control lifestyle choices. If it were possible to track municipal achievements and failures, this could engender trust and society could perform better.

In the end, it was concluded that, smart cities are not worth much unless they go hand in hand with other aspects of living; cities need to be functional and efficient but must also sustain and promote mixing and community values in shared spaces.

It was suggested that context is the key: in China gathering information on people might be used against them; so far in the United Kingdom at least, it is used as a means to improving life.



## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

### SESSION 4: Mixed and Divided Cities : Inclusion and Migration (Part One)

Simon Goldhill opened with a classical perspective: as far back as Aristotle philosophers were documenting that man is an animal who lives in a city and that cities are always divided by conflict. Even Plato's Utopia was riven with problems; the current debate is nothing new.

Nurit Alfasi supported this claim. Cities, she said, have existed for more than 10 000 years, and have always been segregated. Excavations from the pre-pottery Neolithic city ritual places show that construction was by slaves, and the ceremonial events were enjoyed exclusively by the elite. Likewise the Ziggurat of Ur was also built by slaves under brutal conditions; slaves, of course, did not benefit from the temple rituals. Power-relations dominated cities where all populations were born into a class structure and remained within it. Historically violence was perpetrated by the elite, usually towards the lower classes; today violence is more widespread among all classes.

In ancient cities, walls were built to segregate; often the elite lived in an internal walled section, within the outer walls. Eventually nationalism did away with the need for these

*The “urban experience” is all about diversity and pluralism. Many find this fascinating and full of opportunities for cultures, business, and democracy. And yet, this plurality brings about divisions between the privileged and the deprived, divisions along ethnic lines, divisions between the elderly (who find it more difficult to use open public spaces) and the young, and so on. At the same time flows of immigrants continue to settle in cities, bringing with them different values, norms and customs. So how can cities cope with plurality? Can multicultural reality sustain the cosmopolitan promises of cities? What is an inclusive city and how should cities integrate newcomers and those who have been marginalised? Is violence an inevitable outcome in the city?*

**CHAIR:** Simon Goldhill

**SPEAKERS:** Nurit Alfasi, Alistair Donald

walls, as nationalism replaced old identities with new. Alfasi noted that today we expect cities to be inclusive and to provide identity for all – a difficult task when so many newcomers keep moving into them. The resultant segregation has a bad reputation – but segregation is an intrinsic part of city history.

Alfasi noted that some 7 000 people an hour are constantly moving into cities, and mentioned that in our lifetime the global population has increased from three to eight billion souls. This leads to challenges within cities that have to be addressed. The answer, she proposed, is to segregate, without making specific areas exclusive.

Alistair Donald suggested that the ideal approach to mixed cities was to welcome new arrivals into integrated communities where there is no segregation. To facilitate this, the host communities, as well as the newcomers, have to be liberal and open to mixing. In America this worked to some extent as “The Land of the Free” assimilated willing immigrants into the melting pot.

In Britain too, an example is the city of Bradford. After the war, Pakistani immigrants were integrated into the general population. Then, in the 1980s, the immigrants started building mosques, which emphasized difference, rather than indicating absorption. Donald suggested that this may have derived from the fact that the Pakistani immigrants had never felt really assimilated. They still had the lower paying jobs and were even under physical attack from time to time – a reality that led to resentment. This resulted from a failure of British society to meet the aspirations of assimilation; when the host society is too weak to create a liberal democracy, problems will erupt. Today there is a rise of parallel communities rather than assimilated ones;

the United Kingdom seems to be less welcoming to immigrants and there is a sense of increased limits on liberal democracy.

Donald claimed that our plea for diversity and multi-culturalism is actually rather meaningless; we pay lip service to these values but in the end are we being sincere? This is a key ideological question: do we really want integrated cities, or is it better to have defensible spaces? Should we put people behind walls, or plan mixed spaces for everyone? And even if authorities do create integrated spaces, Donald pointed out, many communities will wish to retain their own identity and will not want to mix.

## DISCUSSION

Participants reacted to the concept of ancient walls, wondering whether their historical existence is used to give legitimacy to modern walls. In addition, walls, such as those in the West Bank and the one which existed in Berlin from 1961 to 1989, are not the same as external walls – they are not defending the city but dividing it.

The question of segregation is extremely sensitive: in non-democratic countries the state can create invisible boundaries, like those set by Russia, but even democratic countries can have mass building projects which create divisions according to economic means. There are different kinds of segregation: forced and unforced; formal and informal. Even the Jewish *Eruv*<sup>1</sup> can result in segregation.

The discussion turned inevitably to Jerusalem, with its not always compatible populations living within close proximity of each other. Here there are various forms of segregation: the Armenian Quarter in the Old City, for example, is walled and shuttered at ten in the evening. Many children growing up in the mainly secular Rehavia quarter of Jerusalem are probably not even aware that their immediate neighbours in the Orthodox Sha'arei Hessed even exist.

Different reasons for segregation were suggested. Insecurity and fear of the other lead to walls around house, community, city, country. Walls can provide defense, can function for taxation, and, in the Bible at least, signify inhabited spaces. Walls also reflect politics, which are in a constant state of flux.

Many participants discussed the Western breakdown of integration since the 1980s; although an era of globalization should lead towards more openness and assimilation this is not happening. It was suggested that every citizen

<sup>1</sup> A ritual enclosure, usually a wire, that some Orthodox Jewish communities, construct in their neighbourhoods as a way to permit residents to carry certain objects outside their homes on the Sabbath and festivals.

should attend civic classes to foster tolerance and understanding. Planning and education are also critical if we are hoping to create a liberal, inclusive society. It was posited that perhaps people should live in their own communities, but meet in public spaces, even if some of those spaces are not accessible to all. Exaggerated identity politics can also result in the barring of certain populations from shared events: for example, the Gay Pride March in the United States was unwelcoming to Jews this year. A Colombian singer told white people to stand at the back of his show, so the black people could congregate in the front.

One possible way to control divisive ethnicity is to realize that cities are the source of it. Planners need to respect the walls and use public spaces to overcome barriers, hopefully leading first to a recognition of difference, and then to its celebration.

## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

**SESSION 4: Mixed and Divided Cities:  
Inclusion and Migration – (Part Two)**

Laura Vaughan raised the question of how cities accommodate difference. She pointed out that walls can be a double-edged sword: just as they separate, so can they also protect and incubate culture. In New York's Bronx, for example, the deprivation and isolation of the Black underclass catalyzed hip-hop. If the essential role of a city is to get different groups of people to come together, then the correct use of space is crucial.

Most cities act as a system of configurational inequalities with the overarching persistence in which urban form – for example networks of streets – delineate neighbourhoods. Social disadvantages are reflected in the spatial structure of the city and new immigrants are often clustered in back streets. Minority groups utilize urban structure very precisely so as to situate themselves in relation to the majority; Jews, for example, tried to build their synagogues outside the public eye.

Interruptions and interventions in the urban fabric can have a profound effect; if urban design is done well the spatial nature of cities can facilitate mixing. In the street you can be anonymous; encounters take place in the public space. Vaughan questioned the claim that casual street encounters are enough; she wondered whether it is necessary to have more structured encounters to promote mixing of population groups.

**CHAIR:** Simon Goldhill

**SPEAKERS:** Laura Vaughan, Avner de Shalit

Avner de Shalit quoted latest research for his forthcoming book on how cities cope with migration. Most immigrants in a country go to specific cities: in 2010, for example, 70 percent of newcomers to the United States went to seven cities. Such statistics are similar to those in Europe.

De Shalit focused on why people objected to immigration in New York, Tel Aviv, Jerusalem and Munich. His findings revealed that most citizens were not bothered by the impact of migration on the identity of the state; rather they were concerned with the influence on neighbourhoods and cities. People claimed that their cities had a unique flavour and that immigrants challenge this by bringing in plurality. This does not only include different physical appearance, way of life, cuisine and so on, but also different values, as well as a physical challenge: when thousands of immigrants flood a city it can affect the feeling of identity of old-time residents.

De Shalit examined how cities cope with different levels of plurality. He concluded that Jerusalem is like a couple of exhausted boxers who, after so much fighting, just want a referee to sort things out: you in this neighbourhood, you in that – with a measure of mutual respect and a certain amount of coexistence. There is no attempt to achieve a deeper level of integration.

Berlin, on the other hand, seeks a deeper level of integration, although not complete mixing. They desire to reach the second level of plurality: acceptance, but not full integration.

Amsterdam exhibits a third level of plurality. They refer to themselves as the "milkshake city" with hybrid personalities. They are open to each other's identities and express ideas like, "In the morning I'm Christian, in the afternoon I celebrate with Muslims." They are open to mutual assimilation. (On the other hand, Rotterdam is a Geert Wilders stronghold where; immigrants are deeply hated.) His conclusion is that it is cities that dictate policy, not the state.

## DISCUSSION

The question was raised as to why one city manages to encourage integration while another does not. One possible answer was that a country sets the tone for its cities. Another explanation hinged on the physical – Rotterdam is fragmented into islands – perhaps this has an impact on its society, while Amsterdam is linked throughout by bridges across its canals. Perhaps Amsterdam is more upscale with a younger population, while Rotterdam, being more working class, has lost its ideals. Religion could be a factor: in Haifa, for example, which is far less religious than Jerusalem, there is more integration of different populations.

Sometimes urban mechanisms inadvertently create joint presence in cities: Jerusalem's light railway, for example, brings disparate groups together and enables inhabitants – Jews and Arabs alike – from the periphery to get to their jobs. In addition, the idea was put forward that art can straddle culture by creating its own language.

The concept of "anywhere" people as opposed to "somewhere" people was discussed – in today's world there are many people who are educated enough to fit in anywhere; difference has become not spatial but social.

The analogy of a family living together in a house was raised: sometimes it is good that there are walls enclosing separate bedrooms where everyone can have their private space, yet can come together in the shared space. In a striking metaphor for accepting "the other" it was suggested that if a distant cousin comes to visit but stays on permanently, that might become problematic for the host family. Not everyone agreed: a city, it was suggested, is a public space, unlike a private home. A house reflects family, while a city embraces society at a level above family.

In conclusion, the metaphor of a family house was modified to that of an apartment block: it was suggested that people can live with whoever they like, but there should be public spaces in the building where everyone can mix with the other residents.

UR-  
BAN-  
ISM

## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

### SESSION 5: City as Democracy

Roy Fabian opened with the assertion that there are two types of “Otherness” – a person can feel like the other, or can actually be inherently different. Urban communities must decide what they want: they can either learn from counter-cultures, or find a way to collaborate with them.

Gillad Rosen suggested that the power of ideas is also about imagination – what is the vision of cities? There is a long way between ideas and their implementation.

He referred to the concept of “Place Attachment” and differentiated between public spaces (which facilitate encounters and social mixing) and institutions (which provide order and signify mobility, freedom, welfare, etc.).

Planning these spaces has to be inclusionary to cater for all communities. However, he admitted, some communities, for example, prefer to be gated. Was this just? Cities have to demonstrate accountability, transparency and participation when it comes to planning.

Rosen compared planning development in Toronto and Jerusalem. In the former, developers built new developments without displacing populations or causing gentrification; public parks and employment opportunities were provided and the system worked perfectly.

*In this concluding session, the following questions, which relate to the dilemmas raised in the earlier sessions, were posed. What are the political opportunities that cities bring about? What is the role of intellectuals, artists, and civil society in processes such as integration and making the city resilient? How might crowd sourcing be harnessed in “smart city” technology? What are the political bodies that should deal with these? Are they feasible? Do we see any model that is already functioning, e.g. polycentric governance in cities, or city-zens’ participation?*

**CHAIR:** Roy Fabian

**SPEAKERS:** Gillad Rosen, Vicky Richardson

Jerusalem too had its strengths: the city was an example of successful integrated housing solutions for special-needs populations. Supportive municipal attitudes facilitate the even spread of these projects throughout the city. However, Jerusalem was undergoing a process of gentrification in certain neighbourhoods that ignored the wishes and needs of the people who lived there previously. City planners have to listen to what the veteran residents want when planning new developments.

Vicky Richardson suggested that while city and democracy should be inseparable, today democracy is under threat by cities. Aristotle posited that public spaces were the places where the exchange of ideas could take place and the same holds true for today: people, who are rational beings, need freedom to meet and talk. Yet today tolerance is under threat, and social engagement is far more difficult.

Richardson clarified by quoting the Public Space Protection Orders in Britain that can introduce legislation against the possibility of harm in public spaces. For example, such orders could ban dog walking, skateboarding and handing out flyers even before anything untoward happens that might be caused by dogs, skateboards or flyers. This limiting and privatising of public spaces assumes that we are all fragile and need special protection.

Richardson claimed that we should encourage democracy at the city level, as opposed to the national level, but admitted that city democracy is not always working well. For example, despite the majority that voted for Brexit, a large portion of the population of the UK is not adhering to the plan. She wondered whether anyone still really believes in the public’s ability to strengthen democracy.

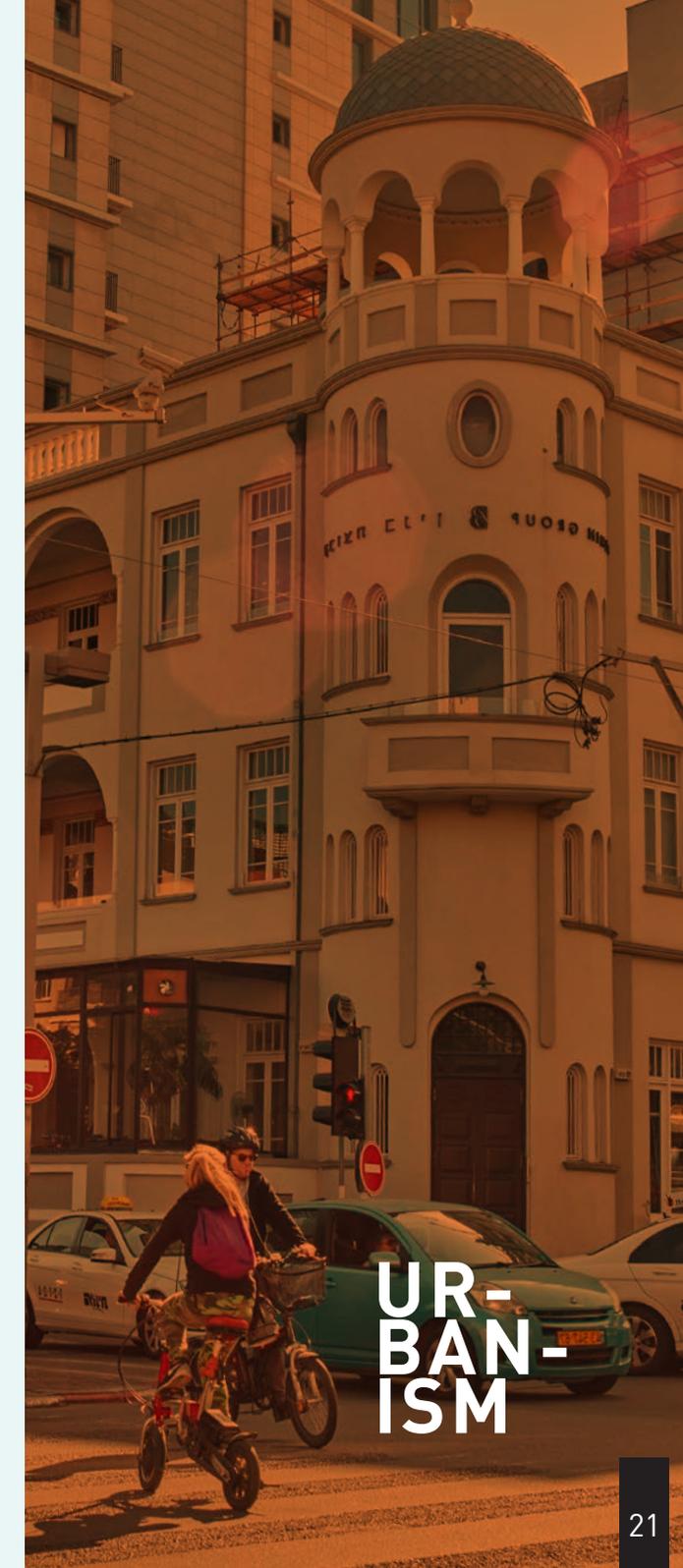
## DISCUSSION

The question of homes turning into real-estate was raised, and how democracy can become an oligarchy due to the massive accumulation of wealth. However, on the optimistic side, great social protests have traditionally risen over high housing costs; cities are becoming an arena for a very important battle between oligarchy and people resisting the trend. A dissenting, (and contentious) view had it that the public in the UK is not sufficiently educated in civic affairs to participate in the democratic process, something that cripples the democratic process and threatens its integrity. Other voices strongly disagreed, claiming that it’s wrong to say that what “normal people” want is not desirable. This view was compared to those people who believed that the suffragettes were wrong and women should not have the right to vote.

Participants debated whether it is easier to identify with city politics than with national issues. They discussed the merits of representative democracy where the people elect representatives to make decisions for them, as opposed to direct democracy with national referendums. It was noted that smart cities enable much stronger lobbies at the grassroots level, with technology allowing people to lobby the authorities. Yet, it is necessary to be mindful of the pitfalls of technology, such as computer hacking. And, noted a participant, smartphones (which enable instant surveys) can provide an illusion of democracy if the public is not involved in the subsequent planning level. This too was contentious: it was unclear to others whether people really want total democracy when it comes to city planning, or prefer to leave it in the hands of experts. Perhaps there are no universal rules for good democracy and urbanisation.

As reading plays a large part in determining opinions; perhaps local media might have a role to play. Questions were raised about whether the majority could look after the minority, whether young teenagers could lobby and vote for the use of public space, and whether economic policy should be on the local or national level, and the necessity of both a local and national decision-making process.

It was suggested that our disillusion with national democracy is why much of the public is turning to local democracies and that it is good to have public discussion, even if this is sometimes uncomfortable. On the issue of public space, it was emphasized that such space is the key for facilitating discussion.



UR-  
BAN-  
ISM

## THE SIR ISAIAH BERLIN COLLOQUIUM ON URBANISM

Colloquium Rapporteur: Pamela Peled

### SUMMATION

Simon Goldhill believes that scale is crucial to the discussion of democracy and cities; what is the scale of democracy and how do cities fit into that? Because economic policy is no longer on the national level, but rather on the international one, there have to be local and international decision-making bodies. In addition, some cities have become so large that their issues are now national – when Hurricane Irma hit Houston, for example, the whole of the United States had to meet the costs.

Much of the concluding discussion centered around the general disillusion with national democracy, and why this is resulting in more people turning to local democracy for solutions. Public discussion is good even if it's uncomfortable; one example is NIMBY-ism – “Not in my Back Yard.” The issue of public space being critical for facilitating debate was repeatedly discussed. The ideal of public spaces might seem only a fantasy but it can exist: the squares in ancient Rome, for example, were not only places to pass through, but also to linger in and talk.

Because conflict is endemic to cities – financial, educational and social inequality are only some examples of the differences that will always exist between population groups – we need to recognize conflict, and manage it. Constant maintenance of cities that cope with conflict involves recognizing public and private spaces

**CHAIR:** Simon Goldhill, Avner de Shalit

and unpacking what happens there; we also need to learn from previous mistakes in planning. In addition, we need to change our mindset and possibly put up with a bit of discomfort, if this benefits the planet as a whole.

Apart from public spaces the issue of transport was raised: roads may be able to bring people from the periphery into the centre, but they can also create barriers. Some roads in Rio de Janeiro, for example, are exclusively used by servants coming in to clean the houses of the rich.

The dominant conclusion addressed the issue of linking infrastructure to political process in order to make a better society. Changing one aspect is relatively easy – say improving a hospital – but it is far more difficult to link that with access roads, education about public health, and planning for the surrounding areas, etc. Planning cannot be left to serendipity; but requires conscious government decision-making. Even then things can be problematic: one participant, speaking from personal experience, said he had a Syrian refugee living in his London home; the government brought the immigrants into Britain, but the actual absorption process once they are there, is much more complicated. Do we want immigrants to become like us or to retain their own culture? Another issue is the type of government in control: in China, for example, five year plans are conceived and executed with success – but the people have no say.

One participant claimed that no cities are alike and there is no formula that fits all. Another noted that the discussion had focused on “comfort zones” – London, Jerusalem, Tel Aviv – and not cities outside the spotlight and on the periphery, where most of the world's population lives.

In closing the discussion, Avner de Shalit disagreed with the statement that inequality is inherent in society and there is nothing we can do about it. He suggested that there are different spheres of life in urban centres: locality, gender, politics, education – and claimed that the goal should be that superiority in one sphere does not necessarily mean in all spheres. The idea was raised again that inequality, though endemic, also drives change and creativity.

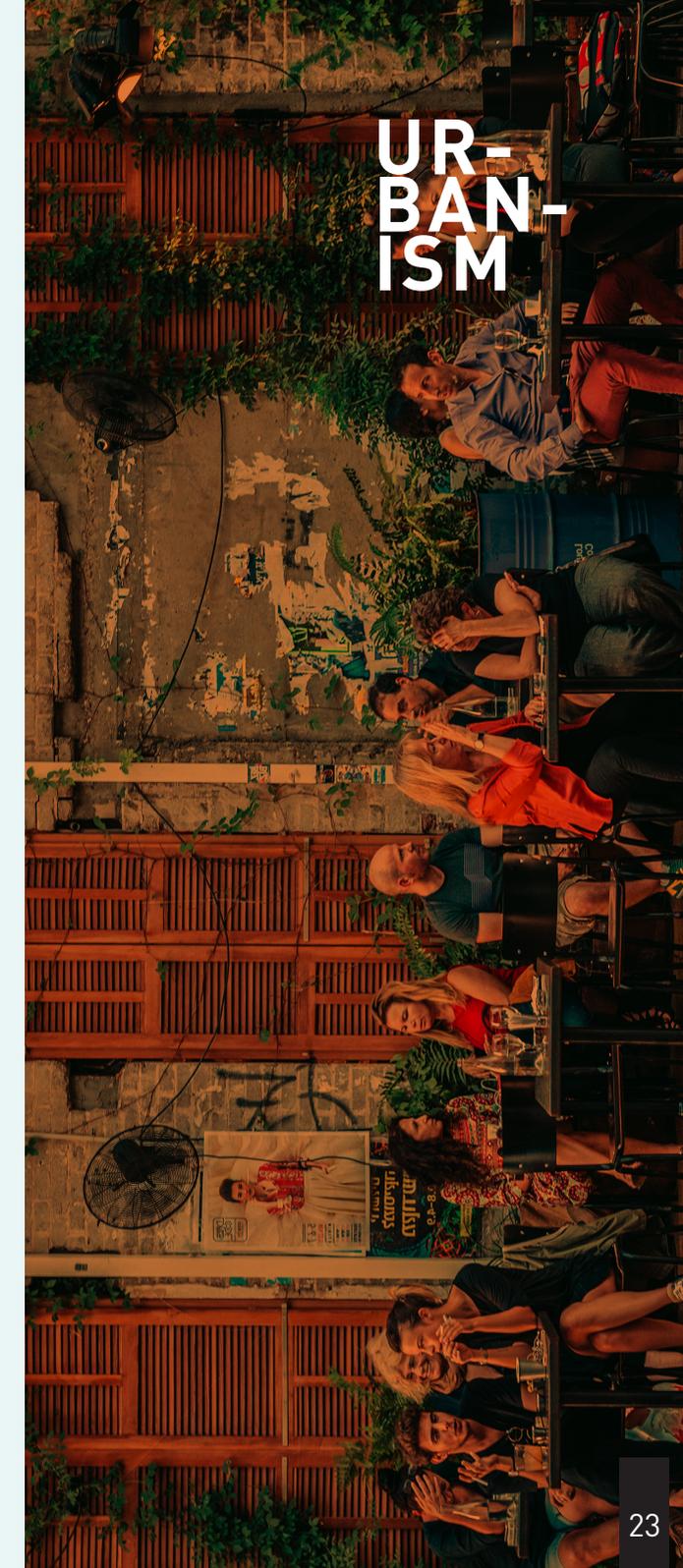
### CLOSING REMARKS

Michael Turner concluded the Colloquium by explaining that everyone has an agenda of what is his or her “ideal” – the ideal family, city, nation and world. The Colloquium, he explained had just examined the ‘ideal’ in terms of a city.

Cities create identity, he continued, and we need to redefine our understanding of what a city actually is. Israel, he maintained, is a city-state, and this concept is closely related to sustainability.

Cities contain culture, language and religion, but in this part of the world (Israel) none of the three come together as an organic whole. There is no one solution to manage this situation, but we need to redefine ourselves and continue the debate.

No-one will ever attain the ideal, but we need to work with what we have and cope with it. Most importantly, we need to leave some undefined space and accommodate the other. In the end, that is what makes cities work.





# UR- BAN- ISM

## Israeli participants

**Prof. Avner de Shalit (Israeli Chair)**

Professor of Democracy and Human Rights, Hebrew University

**Netta Ahituv**

Journalist- Ha'aretz

**Prof. Nurit Alfasi**

Ben Gurion University, Department of Geography and Environmental Development, Board member of the Association for the Advancement of Civic Equality

**Roy Fabian**

Architect, South Tel Aviv activist

**Prof. David Guggenheim**

Urban Development Programme, Bezalel

**Dr. Dov Hanin**

Knesset member, Hadash

**Prof. Micha Levin**

Shenkar College

**Ruth Liberty-Shalev**

Architect, adjunct senior lecturer, Technion, Haifa

**Dr. Na'ama Meishar**

Landscape Architect, Centre for Ethics, Tel Aviv University

**Prof. Yael Moria**

Landscape Architect, Head, Interior, Building and Environment Design, Shenkar

**Prof. Gillad Rosen**

Geography department, Hebrew University, Jerusalem

**Elissa Rosenberg**

Landscape architect, Bezalel

**Dr. Els Verbakel**

Head of Urban Design Program, Bezalel

## Uk participants

**Prof. Simon Goldhill (UK Chair)**

Director of Studies in Classics at King's College and Director of CRASSH, University of Cambridge

**Shumi Bose**

Academic and curator, British Pavilion at the 15th Venice Biennale of Architecture 2016

**Alastair Donald**

Associate Director, Institute of Ideas

**Hugh Geddes**

Landscape architect and urban designer; former partner, Levitt Bernstein.

**Robin Nicholson CBE**

Senior partner, Cullinan Studio; Convenor of the inter-disciplinary construction think-tank, The Edge

**Peter Oborn**

former Vice President, RIBA International and former Deputy Chairman of Aedas Architects

**Nicholas Pehlam**

Middle East Affairs correspondent, The Economist

**Prof. Alan Penn**

Professor in Architectural and Urban Computing and Dean of Faculty, The Bartlett School of Architecture, UCL

**Vicky Richardson**

Writer, curator and consultant specialising in architecture and design; former Director of Architecture, Design and Fashion, British Council

**Prof. David Simon**

Professor in Development Geography and former Head of the Department of Geography, Royal Holloway, University of London

**Victoria Thornton OBE**

Founder, Open House Worldwide, former Founding Director Open-City

**Sir Nigel Thrift**

Executive Director of Schwarzman Scholars and former Vice-Chancellor of the University of Warwick

**Prof. Laura Vaughan**

Professor of Urban Form and Society, The Bartlett School of Architecture, UCL

**Guest Speaker**

David Quarrey, British Ambassador to Israel



UR-  
BAN-  
ISM



## Comments from participants

“My first time in Israel and I am a convert! I am not quite sure what to, but a fascinating country, region and set of issues.”

**Prof. Alan Penn**

“The colloquium was really thought-provoking and well organised and it was fascinating to get such diverse perspectives on the subject. I also very much appreciated the organised visits and tours, which were fascinating.”

**Vicky Richardson**

“The Colloquium gifted the time to think about urban issues against a background where those issues are doubly important. Equally, it provided invaluable on the ground experiences of Israel and Palestine in all their complexity. This is an event which begs to be repeated often and with the gusto I will always remember as its defining characteristic”

**Sir Nigel Thrift**

“Thanks for inviting me to this interesting and stimulating workshop. It was great to have a fruitful discussion, with a great team, on the actual problems of our cities – a major problem all over the world.”

**David Guggenheim**

“I would like to add my heartfelt thanks not only for the invitation and wonderful hospitality but to hear so many different perspectives about cities past and future and gave much food for thought.”

**Victoria Thornton**

“Thank you all for such a cracking time. Beautifully organised, interesting discussions, good company, wonderful visits, kind and generous hosts.”

**Hugh Geddes**

“It was a privilege and a pleasure to attend – I thought the discussions were well planned and hit on a lot of important areas where debate is often absent. It was a fantastic opportunity to take part and to engage with the discussion and ideas in a different context from my usual beat. And the trips out - to Tel Aviv, new towns and tour of Jerusalem - were fascinating and the various people entrusted to introduce and act as guides hugely insightful. And that is all before I mention the range of people to meet and engage with at the colloquium, and the fantastic AIA team who were both very well organised and a delight to spend time with.”

**Alastair Donald**

“I thoroughly enjoyed meeting everyone and to be reminded that there are so many good people trying to make a difference under such difficult circumstances.”

**Peter Oborn**

“We had a stunning time. We all agreed it was an experience of a lifetime. So many interesting conversations. So many sites seen and new people met. I'm sure I'm not alone in having made some firm new academic friends both in Israel and the UK. And the setting of course made it extra special.”

**Prof. Laura Vaughan**

“Thank you so much for a wonderfully invigorating opportunity”

**Roi Fabian**

“I would like to join in expressing my gratitude to the organizers, it was an inspiring discussion and a great pleasure meeting our overseas colleagues, aside from having the opportunity to talk to the Israeli peers. I do hope we can find opportunities to continue the debate soon.”

**Els Verbakel**

“Great to meet everyone else in this very worthwhile and informal colloquium”

**Prof. David Simon**

“It was a lively and thought-provoking few days, and the programme, tours and discussions were all first-rate.”

**Elissa Rosenberg**

## The Steering Committees

### BRITISH

Sir Andrew Burns (chair)

Claire Fox

Ram Gidoomal CBE

Lilian Hochhauser CBE

Michael Knipe

Joel Cohen (UK Coordinator)

Ruth Saunders, Anglo-Israel Association

### ISRAELI

Prof. Michael Turner (chair)

Christian Duncumb, British Council

Ella Gera

Amina Harris

Prof. Micha Levin

Orni Petrushka

Prof Sheizaf Rafaeli

Amb. Moshe Raviv

Caron Sethill

Asher Weill  
(Israel Coordinator, Colloquium Convenor)

Joy Bromley (Secretary)

## Colloquium notes of thanks

“After 20 years and 12 Colloquia I am bowing out as Convenor and handing over to Ms. Caron Sethill who has been a participant in the Colloquia since 2004 and will be a worthy successor. I would like to take this opportunity of expressing my thanks to all the members of the Israeli Steering Committee through the years with whom it has been a pleasure to work, especially its current Chair, Prof. Michael Turner. My thanks also to Ms. Ruth Saunders of the Anglo-Israel Association for her invaluable cooperation at the London end.”

### Asher Weill

Convenor of the Israel Steering Committee

“Our Colloquia have been so successful in large measure due to the dedication and hard work of the Convenor in Israel, Asher Weill, and my predecessor as UK Chair, Mrs Lilian Hochhauser, CBE, to both of whom I extend our warmest gratitude as they step down after twenty years.

I am also grateful to my UK Steering Committee colleagues, particularly Ram Gidoomal and Michael Knipe, who kindly joined the Colloquium in Jerusalem this year after many years supporting the initiative.”

### Sir Andrew Burns KCMG

Chair of the UK Steering Committee



## ANGLO-ISRAEL ASSOCIATION

PO BOX 47819, LONDON NW11 7WD

**T:** 020 8458 1284

**F:** 020 8458 3484

**E:** [INFO@ANGLOISRAELASSOCIATION.COM](mailto:INFO@ANGLOISRAELASSOCIATION.COM)

[WWW.ANGLOISRAELASSOCIATION.COM](http://WWW.ANGLOISRAELASSOCIATION.COM)

REGISTERED CHARITY NO. 313523

## THE ANGLO-ISRAEL COLLOQUIUM

PO BOX 7705, ISRAEL

**T:** +972 2 644 9707

**F:** +972 2 643 7502

**E:** [DEBASHER@NETVISION.NET.IL](mailto:DEBASHER@NETVISION.NET.IL)



THE ANGLO-ISRAEL ASSOCIATION

UR-  
BAN-  
ISM

THE TWELFTH  
ANGLO-ISRAEL  
COLLOQUIUM