



## NEIGHBORS?

# JEWES AND NON-JEWES IN URBAN SPACES

AN INTERNATIONAL WORKSHOP | **JANUARY 13-14, 2016**

**| Wednesday, January 13, 2016**

**DAY 1 | OPENING EVENT**

Roza Luxemburg Foundation, Rothschild Blvd. 11, Floor B

**17:30 | RECEPTION**

**17:45-19:30 | TOGETHER AND APART**

**Chair:** Tali Konas, Luxemburg Foundation

**Introductions:** Tsafrir Cohen, Luxemburg Foundation  
Scott Ury, Tel Aviv University

**Jonathan Karp**, Binghamton University  
*Jewish-Owned Venues for Black Music in Twentieth-Century New York*

**Daniel Monterescu**, Central European University, Budapest  
*Jaffa Shared and Shattered: Contrived Coexistence and Binational Urbanism in Israel/Palestine*

**| Thursday, January 14, 2016**

**DAY 2 | WORKSHOP**

Tel Aviv University, Trubowicz Building, Law Faculty, Room 103

**09:45-10:00 | RECEPTION**

**10:00-11:30 | CONNECTING THE DOTS: SPATIAL AND COMMUNAL BOUNDARIES IN EARLY MODERN EUROPE**

**Chair:** Tamar Herzig, Tel Aviv University

**Debra Kaplan**, Bar Ilan University, Ramat Gan  
*Autonomous Jewish Communal Spaces? Examples from Early Modern Germany*

**Adam Teller**, Brown University, Providence  
*Taking Control of the Town: Jews' Urban Strategies in the Polish-Lithuanian Commonwealth*

**11:45-13:15 | URBA-NATION: THE NATIONALIZATION OF URBAN SPACE IN THE TWENTIETH CENTURY**

**Chair:** Daniel Monterescu, Central European University, Budapest

**Elia Etkin**, Tel Aviv University  
*Jerusalem's Bayit Va-Gan Neighborhood: Local Ethnic Relations and the Formation of a Jewish National Space*

**Kamil Kijek**, University of Wrocław  
*Jews and Poles in a German Space: Reichenbach/Dzierżoniów and the Resettlement of Lower Silesia, 1945-1950*

**13:15-14:30 | LUNCH**

**14:30-16:00 | LANDSCAPES IN THE SAND: THE MODERN CITY AS A LABORATORY FOR INTER-GROUP CONFLICT AND RECONCILIATION**

**Chair:** Louise Bethlehem, Hebrew University, Jerusalem

**Merav Kaddar**, PECLAB, Tel Aviv University  
*Micro-Geographies of Recognition: Urban Planning and Transitional Justice in Contested Societies*

**Naama Meishar**, Tel Aviv University  
*Up/Rooting: Breaching Landscape Sign-Systems in the Public Debates and Design of Jaffa's Slope Park*

**16:00-16:30 | CONCLUDING DISCUSSION**

**Chair:** Scott Ury, Tel Aviv University

## Jonathan Karp

### **Jewish-Owned Venues for Black Music in Twentieth-Century New York**

This presentation explores the productive but problematic dynamic of black-Jewish relations as refracted through the history of New York's jazz venues, from the Apollo and Lafayette Theaters in Harlem to the Village Vanguard and Cafe Society Downtown. These and a number of other key sites for the presentation of black music in the City were owned and managed by Jews in a period marked by de facto segregation of residential and commercial real estate. The presentation addresses the question of why Jews figured so prominently among those whites who controlled and allocated performance space to black artists (sometimes for segregated and sometimes for mixed audiences) and how this division of labor and racial-ethnic hierarchy affected the broader culture of New York City from the turn of the century up through the late 1960s.

**Daniel Monterescu**

**Jaffa Shared and Shattered:**

**Contrived Coexistence and Binational Urbanism in Israel/Palestine**

In the agonistic landscape of Palestine/Israel, nowhere has been more continuously inflected by the tension between intimate proximity and visceral violence than ethnically “mixed” towns. This talk examines the dangerous liaisons of urban cohabitation between Jews and Palestinians in a relational framework. Through ethnographic and historical research centered in Jaffa the argument posits mixed towns as a challenge to the hegemonic ethnonationalist guiding principles of the Israeli state, which attempts but fails to maintain homogeneous, segregated and ethnically-stable spaces. This failure results in the parallel existence of heteronomous spaces in these towns, which operate through multiple and often contradictory logics of space, class and nation. Analyzed relationally, these spaces produce peculiar forms of quotidian social relations between Palestinians and Israelis, enacting in the process circumstantial coalitions and local identities that reconfigure both Palestinian and Jewish nationalisms. Engaging the politics of gentrification, formations of violence and collective memory the paper unmask the multiple facets of “contrived coexistence.

**Debra Kaplan**

**Autonomous Jewish Communal Spaces?**

**Examples from Early Modern Germany**

Classic studies of Jewish history have portrayed the Jewish community, specifically in premodern times, as having been autonomous. More recent studies have questioned that assumption, and have demonstrated various ways in which Jewish communal structures were entangled with Christian administrations. This presentation focuses on cemeteries in early modern Germany as quintessential “Jewish” spaces. It focuses on those aspects of the cemetery which reflect their autonomous nature, as well as the ways in which Jewish communal leaders negotiated control of that space with local authorities.

# **Adam Teller**

## **Taking Control of the Town:**

### **Jews' Urban Strategies in the Polish-Lithuanian Commonwealth**

In this paper, I shall examine the ways in which Jews moved from being an excluded minority in the towns of early modern eastern Europe to a dominant force in urban life. This meant not only expanding the regions of town in which Jews could live (the Jewish Quarter) but also taking over the houses around the market square. Another crucial shift involved Jews' moving their business from the periphery to the very center of the towns in which they lived. Though many have argued that this was due to the Jews' moving in great numbers to the private towns, I shall show that it took place in royal towns too. In fact, the demographic and economic shifts described here gave the Jews significant influence over the noble town-owners and governors, which allowed them a much greater say in questions of urban administration. By the end of the eighteenth century, these developments were causing significant tension with non-Jewish townspeople, but the Jews' deep integration into urban life meant that this tension could never be satisfactorily resolved. This remained a crucial aspect of Polish urban life until the twentieth century.

**Elia Etkin**

**Jerusalem's Bayit Va-Gan Neighborhood:**

**Local Ethnic Relations and the Formation of a Jewish National Space**

Inspired by the model of garden city, Jerusalem's Bayit Va-Gan neighborhood was established in late 1920s as part of a design to form a new modern environment of Jewish life for observant Jews. Located on a hill south-west of the old city of Jerusalem, the neighborhood was built between two existing Arab villages: El-Malha and Ein Karem. This paper will examine the relations between the residents of Bayit Va-Gan and the two Arab village's using three key perspectives: land, work, and conflict. These three key aspects of the Zionist national project will be discussed through their particular local circumstances. Using these perspectives, and the discussions held by the neighborhood's community on these topics, will lead me to argue that although the neighborhood was a national enterprise from its very beginning there was no consensus regarding a specific fashion of ethnic relations between Jews living in the neighborhood and their Arab neighbors. The formation of the neighborhood and the two villages as mutually exclusive national spaces was thus an ongoing process, influenced both by local and larger scale events and developments.

## Kamil Kijek

### **Jews and Poles in the German Space: Reichenbach/Dzierżoniów and resettlement of Lower Silesia, 1945-1950**

Dzierżoniów (pre-war German Reichenbach) in Jewish discourse of post-war Poland was often described as the “last Polish shtetl”. Certainly town had its remarkable features, making it exceptional place in post-Holocaust Poland. In June 1945 Dzierżoniów became home of main regional institution of Jewish autonomy, Voievodship Jewish Committee and until March 1946 was “capital” of “Yiddishe Yishev in Nidershlezyen”. In July 1946, just before the large wave of the emigration from Poland following the Kielce pogrom, 60% of its inhabitants (around 12.000) were Jewish- making this town, along with Soviet Czerniowitz, unique place in post-Holocaust Europe. In 1950, after second big wave of emigration from Poland, Dzierżoniów had 4000 registered Jews, still around 15% of the town’s population.

Jewish settlement in Dzierżoniów and in Lower Silesia was a curious element of general “polonisation” of the region. During the subsequent deportations of German inhabitants (lasting until 1949-1950), arrivals of Poles and Jews, each ethnic group and socio-political subgroups among them struggled to establish their new physical and symbolic presence in the new space (Poles and Jews) and in new political situation of communist dominated Poland (everyone). My paper will address few aspects of this process, answering questions such as: How Poles and Jews understood nationalistic policy of “polonising indigenious Polish lands” and employed it in their private navigation in the new space, architectural and general material fabric of the German town? What kind of pre-war ideas of the “town life” (“shtetl”, “towns of Polish middleclass” etc.) were brought here by the newcomers? How these ideas were confronted on the spot with state supported ideas of “new economy”, “new man”, new social relations under the socialism? What were the various German strategies of adaptation towards this new situation, what were the patterns of ideological-symbolic and private relations between all of these three groups? Finally, what was the role played in this processes and events by the particular material space of the Lower Silesian German town?

**Merav Kaddar**

**Microgeographies of Recognition**

**Testing urban planning as transitional justice mechanisms in divided societies**

**The case of Jaffa – Tel Aviv**

This paper will offer a theoretical framework for using microgeographical methodology in contested urban spaces in order to promote recognition between individuals, thus serving as a preliminary, un-institutional mechanism of transitional justice. Drawing on the Israeli case study, the paper will focus on microgeographies - specific addresses - in Jaffa, a mixed city of Palestinians and Jews at the center of Israel.

Lack of institutional and formal recognition of different minorities or ethnic groups, and/or of their rights, gives rise to an unjust and unequal city. Moreover, the lack of institutional recognition does not enable a vast policy change, which could help mitigate the gaps and contribute for a more just city and society. Following the above, I will argue that in societies who are facing an on-going conflict, such as the Israeli society, planning processes could serve as a platform for individual recognition of the 'other', as well as of past wrongs that have been done to her, such as negating her right to the city. Such recognition, the argument continues, is mandatory for commencing or advancing any kind of reconciliation processes (whether institutionalised or alternative ones), which lies at the heart of any transitional justice processes. Moreover, drawing on both theoretical and applied works on the subject, the paper will show the potential of small scale interventions to echo vastly, and enhance recognition in minority groups and their rights.

This work will add to recent trends in planning and human geography studies through its focus on the overlooked context of cities facing an on-going conflict. It shows that even in those seemingly hopeless spaces, possibilities open-up for interventions that will foster transitional justice, namely - promoting recognition between individuals and later groups, which could serve as a preliminary step towards reconciliation.

## Naama Meishar

### Up/Rooting: Breaching Landscape Sign-Systems in the Public Debates and Design of Jaffa's Slope Park

This paper questions the re-presentation of violent pasts in the contemporary landscape architecture of public urban spaces in Israeli 'mixed cities'. I will interpret the landscape sign-system of a public park in the Jewish Arab city of Tel Aviv- Jaffa. Inaugurated in 2010, Jaffa Slope Park was built on a recycled land fill; namely, a former construction waste-mound that was set in the Mediterranean water. The waste contained the wreckages of hundreds of Jaffan Palestinian buildings that were institutionally demolished after 1948.

The park was imagined publicly not solely by its landscape architects but also by Jaffa's residents during a municipality-led public participation process. The public meetings in this planning process were conducted with ethnically-divided groups. My analysis of landscape sign-system addresses both this participating discourse – documented by municipal officials – and the architectural design of the constructed park, which I experienced and documented photographically during few years of research.

My discourse analysis identifies the juxtaposition of a solid, traditional ideological landscape sign-system, ethnically demarcated, positioned next to rather 'stained' sign-systems of crossing ethno-cultural landscape imageries. This preceding lingual landscape sign-system that was formed in the participating discourse is an accumulative reference for my analysis of the constructed park. I propose that the park's design, by a Jewish landscape architect, critically addressed the key landscape emblems of Jewish-Arab 'mixed cities'; namely, the material residues of pre-1948 demolished Palestinian urbanities alongside the prevalent green overlay that conceals them in many of these mixed Israeli urbanities. I argue that the design of the historic shoreline path in the park utters these emblems via a set of landscape strategies, among them reflexively laying bare the dualistic signification of ruins and lawns, and simultaneously breaching this dichotomist sign-system to question the non-symmetrical power relations inherent in them.