

ambitious but engaging edited volume offers a trilateral perspective (Israeli, Palestinian, and international) and a multidisciplinary approach (architecture, urbanism, geography, art, and anthropology) probing the city's fault lines, fissures, and urban connections. Visually impressive and graphically innovative, the thirty essays deal with relevant spatial and social themes, yet without offering the depth of critical analysis that might have been expected from its experienced contributors. The essays serve as mere snapshots, case studies, or brief theoretical outlines, which require further exploration, development, and, in some places, greater cogency. Despite well-organized chapters based on spatial dialectic themes (enclave/exclaves, barriers/links, etc.), it is the illuminating maps and diagrams that lend the book cohesion and distinction.

There are, however, a number of valuable contributions, such as Meron Benvenisti and Salim Tamari's discussion of Jerusalem's historic development. Whereas Tamari evokes Jerusalem's Ottoman modernity, a city of communities comprised of "multiethnic, multinational citizenship" (p. 34), Benvenisti challenges its post-1967 colonial expansion, claiming that "Jerusalem is a fiction" and dismissing the notion that "boundaries create communities" (p. 46). Both authors find common ground in the recognition that "planning is certainly not what formed the current fabric of Jerusalem. It's only the politicians and the violence that determined the planning of Jerusalem" (p. 40). Another insightful essay is Sari Hanafi's theoretical musings on "Spaciocide," or the systematic Israeli targeting and destruction of the Palestinian landscape achieved through "demolished buildings, levelled hillsides and flattened vegetation" (p. 92). This concept finds resonance with Eyal Weizman's description of Jerusalem's fragmented enclaves and growing frontier violence and Rassem Khamaisi's prognosis of Palestinian urban exclusion leading to rural "density without urbanity" (p. 122). Hanafi's somber conclusion, undoubtedly informed by the al-Aqsa intifada, remains a timely warning that "spacio-cidal politics" often lead to "suicidal politics, where uprooted bodies become bodies ready to explode" (p. 99).

The common theme of Israel's "ethnocentric planning policy" (p. 177), which aims to preserve a Jewish majority and limit Palestinian growth in Jerusalem, is

DECONSTRUCTING JERUSALEM

City of Collision: Jerusalem and the Principles of Conflict Urbanism, edited by Philipp Misselwitz and Tim Rieniets. Basel: Birkhäuser, 2006. 392 pages. About the Authors to p. 398. \$50.00 paper.

Reviewed by Craig Larkin

City of Collision: Jerusalem and the Principles of Conflict Urbanism is an anthology of essays, maps, and photographs tackling the complexities and dynamism of Jerusalem's contested urban spaces. This

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examined from all angles and trajectories. Contributors explore the use of national parks and green zoning to restrict East Jerusalem's expansion and "advance spatial domination" (p. 226). Others document the unequal municipal distribution of building permits and demolition orders. Between 1996 and 2001, 82 percent of building violations were found in Jewish neighborhoods of Jerusalem but 80 percent of the demolition orders were issued against structures in Palestinian neighborhoods. The "politics of roads" (pp. 176-84) and the ongoing construction of the separation barrier are used to explain the fragmentation and dismemberment of Arab Jerusalem, its disengagement from its West Bank hinterlands, and the creation of a Jewish metropolitan through the connection of outlying settlements (Ma'ale Adumim and the E1 area). This process of Israeli hegemony is not merely limited to Jerusalem's physical fabric but is projected to a colonization of the city's historical imaginary (pp. 221-25), its Palestinian architectural style (pp. 336-45), and its contested memory (pp. 328-35).

While these essays help articulate Jerusalem's many paradoxes and urban tensions, it is the recurring case study on the relationship between the Jewish settlement of Har Homa and the Palestinian suburb/village of Sur Bahir that best embodies the city's current struggle. Despite their close proximity, these distinct neighborhoods inhabit different worlds, divided by road networks, urban landscapes, social composition, and provision of municipal services; and segregated through military patrols, communal fears, and deep-seated prejudices. New internal tensions are however emerging in both communities due to an increasing religiosity and the influx of newcomers, who in Sur Bahir are seeking a modern urban lifestyle without reference to traditional village values. Indeed, it is an exploration of these intracommunal tensions and ambiguities and their impact on a city in flux that is largely missing from this book. Few authors risk straying outside of the traditional discourses and ideologies of power and victimization to explore emerging forms of integration, interaction, or hybridity, whether through commerce, leisure, or mixed residency. Michael Romann's (pp. 294-300) essay on Palestinian and Israeli daily economic encounters and Yaaakov Garb's "The Softer

Side of Collision" (pp. 285-93), which deals with the lives and strategies of Palestinian taxi drivers in West Jerusalem, remain notable exceptions.

City of Collision is a valuable addition to the growing body of literature concerned with Jerusalem's ever-contested urban spaces. It succeeds in capturing Jerusalem both as a dynamic microcosm and an extreme model, negotiating the multifarious dimensions of everyday urban conflict through clear and precise vignettes and vivid and engaging visuals.