

thopoetic foundations of imperialism. The contributions to this book thus illustrate a set of theoretical and methodological approaches to the study of land, culture and identity that both diverge and intersect, as Gareth Griffiths sums up in the last chapter.

#### REFERENCE

Darian-Smith, K., Gunner, L. and Nuttall, S. (eds.) (1996) *Text, Theory, Space: Land Literature, and History in South Africa and Australia*. London: Routledge.

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THE GLOBAL CITY AND THE HOLY CITY: NARRATIVES ON KNOWLEDGE, PLANNING AND DIVERSITY by Tovi Fenster. Harlow: Pearson Education, 2004.

The strongest feeling I had while reading the recent book of Tovi Fenster was that of multiplicity; at the same time I had a very clear sense of what exactly is the issue under discussion in each particular section and subsection. As many know from experience, continuity and a sense of direction should not be taken for granted in academic books: too often they are lacking. This book also provides the reader with a variety of perspectives. Fenster deconstructs the term 'quality of life' into its three components—comfort, belonging, and commitment, and examines them through six scales of the urban space: the home, the street, the neighborhood, the city and the city center, urban parks and public transportation. Additionally she uses a social lens to see how these concepts and scales vary across gender and national and class lines in two very different cities, London, the global city, and Jerusalem, the holy city. This is shown by means of individual narratives that represent local experiences and distinctive spatial knowledge, in contrast to the professional-universal knowledge of planners as experts. This brief description clarifies the many perspectives offered to the readers. Here I chose to employ one, which, I believe, is significant for the geographer: the emphasis placed on the power relations embedded in the routine spatial practices that construct people's everyday reality.

The focus on daily practices is important for revealing the power of space. This power often goes unnoticed by many laymen and scholars alike, who tend to think of space as a 'social reflection,' failing to see it as a means which holds the potential to control the daily reality of individuals and communities. Divisions represent the most common means of using space to control people, mostly by barriers that restrict access. The restriction of access, as Fenster shows, is not a dichotomous act that determines entrance and exit, but a more refined dimension that permits or denies access in certain conditions, such as proper clothing.

Planning then is the process that divides up our daily life by allocating certain activities to particular places, such as work in offices, shopping at malls and markets, sleeping in homes and hotels, eating in kitchens and private or public dining rooms, and so on. To a large extent planning determines which activities are performed together, and those at which people get together or are set apart. The fact that these divisions are often accepted as necessary, spontaneously developed, and occasionally even chaotically arrayed in space, naturalizes the power embedded into space as a system of control.

Where various hegemonic divisions intersect, the order built into the built-environment is disrupted. Such places, Fenster shows us, are found all across the city: the path of Muslim women who move unaccompanied by men, the man who is unfamiliar with the city layout, the woman who is afraid to use public transportation in the late hours of a weekend day, the modern woman who is required to change into other clothes in the religious quarter. Fenster concludes her detailed work by pointing to more dominant forces of separation in the two cities; while practices of class exclusion are more powerful in London, national and gender belonging constitutes more significant lines of division in Jerusalem.

The selection of case studies enables Fenster to show how spatial divisions serve the structures of power. It is precisely this selection of 'minor and negligible' examples of everyday life in each city that serves her to unveil the powerful physical and the symbolic virtues of space. But Fenster does more than that; she explores the knowledge people obtain through their daily experience of such divisions, and does not forget to consider the knowledge of planners (as distinct from planning) who are often caught between conflicting demands (chapter 10).

The discrepancies between local-individual needs and knowledge and the goals of the authorities—the direct sponsor of planning—are no doubt important for determining the quality of life in a particular place. However, the re-combining of the insights gained through these three concepts into the notion of "quality of life" is not as successful as is the deconstruction, that serves as the departure point of the book. Not that "quality of life" is forgotten after the first section; but the merit of the book lies more in deconstructing it. Regardless of this drawback the book is certainly worthwhile. It is well written and edited, and easy to read for undergraduate and graduate students as well as experienced practitioners. It is carefully structured while presenting a variety of intersecting issues. It provides valuable material for scholars of space and nationalism and of space and gender, as well as for academics and practitioners of planning. Its focus on daily experience is especially important in the Israeli context where the process of nation-building seems to dominate the spatial discourse and override smaller-scale concerns.

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