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## **Space, Society and Community: The Spatial Structure of Israel's Haredi Population in an Era of Change**

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The article discusses three spheres in which Haredi (ultra-Orthodox) space is developing, with attention to changes taking place in Israeli Haredi society and the concomitant emergence of new spatial models within it.

The first sphere highlights basic assumptions regarding the spatial processes that Haredi society has undergone over the years and the population groups that sustain these spaces. The focus here is on the array of considerations and decision-making processes involved in choosing a place of residence in Haredi society. Changing trends in how Haredim "perceive place" are presented as well. These changes stem from the infiltration of modern-Western modes of behavior and values into the Haredi community, which are blurring the boundaries and guidelines that prevailed for decades in Haredi society regarding the interrelations between status, pedigree, culture and ethnicity – both vis-à-vis the "outside world" and within the insular community space. In doing so, they are giving rise to new spatial models.

The second sphere is concerned with the spatial models that exist within the Haredi spatial distribution, the Haredi community's base distribution model, the advantages and disadvantages of the spatial models that comprise Haredi society, and the spatial models that characterize the modern Haredi population versus the older models (separate homogeneous cities and homogeneous Haredi neighborhoods in mixed cities). This section also addresses the question of how the spatial models presented in it can not only respond to the needs of various populations within the Haredi community, but also help defuse tensions in the spatial relationship with the general population.

The third sphere is concerned with the Haredi communities' location within the space between periphery and center, the concept of "center-periphery" itself existing in three different dimensions: within the space of the city (between the poor neighborhoods on its outskirts and the affluent core); in respect of the community's location in the regional space (between socioeconomically "weak" and "strong" localities in the same area); and in respect of the Israel space as a whole – where the Haredi communities should be located in the new spatial models that comprise it: in the remote periphery, near the economic-social-cultural hub of general Israeli society, and near the Haredi cultural core.

This article looks at the spatial issue from a geographic-sociological, rather than legal, perspective, and draws on a number of quantitative and qualitative studies that have been conducted over the past five years that have dealt with geographic-spatial questions relating to the Haredi public.