

Book of Abstracts

ICNS.LX

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ICNS.LX

I International Conference on Night Studies

Manuel Garcia-Ruiz

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(Orgs)

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CONFERENCE AIM

The 1st International Conference on Night Studies was an international event that aimed to echo frontier research, artistic works and professional practices related to the study of the urban night in multiple contexts around the world.

This event aimed to be a platform for sharing ongoing or recent research, open a critical and interdisciplinary debate, and boost networking, bringing together academia and society.

ICNS.LX was held in Lisbon from July 2nd to July 4th, 2020 at FCSH Nova University.

ICNS is a collaborative effort of the Centre for Research and Studies in Sociology (CIES-IUL), the Interdisciplinary Center of Social Sciences (CICS.NOVA), the Institute of Sociology – University of Porto (ISUP) and the LXNIGHTS Network.

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Dr. Straw's research has come to focus on the ways in which the night-time culture of cities is governed, promoted and represented. On the one hand, this takes the form of an interest in new policy instruments adopted by cities so as to acknowledge the role of night-time culture within them. On the other hand, this interest takes him into the study of narrative forms (in the cinema, journalism and fiction) that treat the night as a distinct "territory" of human experience. Straw maintains a website, theurbannight.com, that tracks developments in night-time urban culture.

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"Night to Night" Tactics of Car Guards in Casablanca

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Abstract

In this paper, we present a qualitative study among night car guards in the city of Casablanca (Morocco) and we discuss how these informal and precarious night workers developed strategies and « night-to-night » tactics to avoid car theft and to secure their area of control. Casablanca is a big city with a growing numbers of cars but with less individual parking such as car garages. Facilities for car credit has also increased the number of car owners and collective housings tend to eliminate private parking. A majority of urban car owners are then obliged to park their cars in the streets by night. Night car guards are working in informality as there are no formal companies dealing with night car guarding. Many night guards have an internal migration background from some rural areas in Morocco. Trust is the main characteristic of the relation between car guards and car owners. However, any car theft or damage means a failure of duty and a risk to be « fired » from their job is high. In order to reduce such risk, night car guards establish strong cooperation between them and create a sort of network of information on any suspected situation or threat in their vicinities and the area of their guarding. The use of the mobile phone enhanced such cooperation. Instants alerts are usually given through phone calls for any suspected person or movement near the cars in the night. Beside such strategies, night guards are establishing a sort of « night-to-night » tactics in order to have food and to enhance their earnings like getting free dinners from the residents and tips through washing cars owners.

Keywords

Car-guards; Night Tactics; Precariousness; Casablanca

“It’s Therapy and It’s Fun”: Late-night Hair Salons in London

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Abstract

This paper presents findings from a recent study on late-night hair salons in London. Conducted in 2019 and early 2020, the research examined hair salons open outside of traditional retail hours, which in the UK remain largely 9.00 to 18.00. Shifting the focus of much night-time research in the UK from bars and clubs to more ‘everyday’ spaces such as hair salons and retail establishments, the research examined how these venues operate, their role in the local community, and what they revealed about wider processes of urban change and nocturnalisation. Based primarily in inner-London areas with large black and minority ethnic communities, the salons and their sustainability are entwined with debates about the decline of British high streets (Hubbard, 2016, 2017) gentrification (Lees, 2016) and ‘difference’ (Mavrommatis, 2011), as well as the performance and practices of community (Blokland-Potters, 2017; Jackson, 2019). The paper explores the importance of the hair salons for local networks and, while often overlooked, their importance for local night-time culture and the cohesiveness of local communities. In doing so, the paper adds to existing debates about belonging and community at night and how we might better understand and research local networks of inclusion and exclusion after dark. Presented by Adam Eldridge, the research was conducted with Dorrie Chetty and Nayyar Hussain.

Keywords

Night; Gentrification; Community; Migration.

Seeing Voices: African Migrant Music in Galway's Night Spaces

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Abstract

Due to the Irish economic boom in the 1990s, the country has had a continuing upward trend of inward migration with English-speaking Africans making up one of the largest represented migrant groups. In musical terms, the African diaspora have gained notoriety within Irish cities, particularly within the rap, hip-hop, and afrobeat genres. The research presented is drawn from the HERA-funded project 'NITE' which is currently exploring how night spaces are dynamically produced, imagined, experienced and narrated by migrant communities in Europe. This paper focusses on night spaces in Galway, a peripheral urban Irish city with a high concentration of African migrants, including both economic migrants as well as those living within a broader, and highly politicised, system of asylum seeking. Through an exploration of multiple musical spaces and genres, we argue that the night is a significant time for African migrants to position themselves within Galway's broader cultural community. Making music in the night is not only significant to community building for and amongst African migrants, but is also a way for African migrants to make their presence both visible and audible in Galway, performing music for and alongside other migrants and 'locals' in the night. We thus conceive of night-time music making in Galway as political in nature, as African migrant communities navigate, complicate, and defy preconceptions of who is 'out of place' and who is allowed within Galway's night time cultural spaces (Cresswell 2006).

This presentation draws on ethnographic fieldwork from a range of hip hop, afrobeat, and rap evening community events in Galway, including Galway's monthly Afrobeat music night, as well as the place and reception of hip hop and rap within Galway's open mic night events. Throughout the presentation, we actively engage with and draw upon the perspectives, discourses, and performances of African migrant musicians performing within these spaces, while also remaining attentive to generational and gendered dynamics of such events.

Particularly for Galway's African hip hop and rap artists, night spaces are central to the process of interpreting and relaying their experiences of migration and migrant life in Ireland through music. In other words, the night is a space where African migrants use music as a form of both resistance and resilience. These are both subjective and communal experiences being lived out within. This paper hears these musicians' voices, both literally and metaphorically, thus highlighting how they are shaping new and future musical night spaces within Irish cities.

Keywords

Ireland; Africa; Music; Migration; Community

Towards a nocturnal approach in post-qualitative research: an empirical analysis of female escorts websites

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Abstract

This paper develops critical reflections on practices of classification, autclassification and profiling concerning women working and adverting themselves as escorts, or more precisely call girls, in the city of Turin, Italy. Sex workers are not necessarily diurnal or nocturnal phenomena; still they are socially and spatially located in barely visible, anonymous and concealed domains. By assuming an understanding of the night as an attitude, a stance and an aesthetic regime, this paper locates call girls in a nocturnal sphere, and hence it speculates on the idea of nocturnal gaze as an attunement and research strategy.

The female sex workers analysed in this article present their bodies and their performances in specialised websites, which altogether originate a digital space for classifications (for example by distinguishing different 'kinds' and 'flavors' of women and experiences) and for discussion between users, who comment, vote and review them. The empirical analysis firstly focuses on a group of about 200 escort ads: the info displayed online, arguably provided by the women themselves, have been collected and classified, ultimately allowing sketching a tentative map of what, how and where escort services are offered in the city, and identifying some ideal-types of call girls and clients. The paper then critically reflects on this research perspective and the kind of empirical knowledge that it generates. Mapping the phenomenon and identifying ideal-types, in fact, implies comparative and classificatory gestures, which implicitly reproduces normative and masculine stances. With this perspective in mind, the paper mobilises the concepts of difference, addition and diffraction in order to speculate on potentially alternative and subversive research strategies and mechanisms for knowledge production. By mobilizing empirical materials, the paper ultimately discusses analogies, connections and reverberations in-between diffractive and nocturnal perspectives in research.

Keywords

Sex workers; Diffraction; Classification; Post-qualitative Research; Nocturnal Gaze

Night-time economies in development: opening up the study of night-time in cities of the Global South

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Abstract

This study examines night-time economies as a framework for better understanding urban development planning in cities of the Global South. Since the 1990s, research into night-time economies has primarily focused on post-industrial cities of the so-called Global North, such as cities in Australia, Canada, Germany, Holland, Italy, UK, and US. Research into night-time has continued to survey developed metropolises, highlighting important policy aspects in the field of town revitalisation, tourism, gentrification, transport equity, municipal governance, safety, gender, identity, and the role of creative industries for local economic development. While the focus on the Global North was critical for the emergence of a night-time governance framework, this study aims to expand research into night-time and night-time economies in the sphere of development studies and urban planning in cities of the Global South. The study of night-time in cities of the Global South remain largely unexplored despite its unique features and challenges. Against this background, this article intends to investigate three interconnected areas of research. Firstly, this article lays down the theoretical underpinnings of the investigation, by exploring post-colonial geographies of urban night-time against existing literature, discourses and theory. Secondly, the article engages with post-colonial literature to critically assess the neo-colonial exploitation of informal night-time markets. Thirdly, by analysing urban inequalities from cities of the Global South, the article presents new paths of enquiry for development studies, inviting researchers and practitioners to de-colonise the globalisation of night-time.

Keywords

Night-Time Economies; Global South; Post-Colonial Futures; Planning Theory; Neo-Colonialism

Night Moves - Considering Mundane Depictions of the Urban Night

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Abstract

In Southern Ontario, the region directly surrounding the Canadian city of Toronto, a local television station programmed stylized half-hour late night steady-cam walks and drives around the city during the mid-1980s. Entitled Night Moves, Night Walk, or Night Drive the television program portrayed voyeuristic strolls through quiet city streets, and night drives through long stretches of local highways, set to original jazz music compositions. These half hour programs signified the pending SMPTE colour bars, the test pattern for NTSC video, and the official station sign off. Night moves remains an iconic local program that reinforced an image of Canadian cities as banal and empty spaces. Mid-1980s Toronto was a typical sprawling North American city — emptying out of commuters, and uniquely lit up by urban touchstones of Chinatown and the neon signs of local record stores, and Night Moves acts as a time capsule for Toronto's faintly recognizable urban nightscape. Over the last 10 years the city has seen a rapid restructuring, become a lightning rod for international real estate capital, density increase, and urban inequality. The streets are vaguely recognizable, having changed to accommodate a wider range of leisure, employment, living situations, and population expansion. This paper will seek to analyze the first-person perspective of Night Moves through an interdisciplinary lens that considers the subject of experiencing space through cultural geography and choreography, while reflecting on major urban issues underlying the aesthetic nostalgia embedded in this depiction of Toronto.

Keywords

Nightlife; Steadycam; Motility; Space; Urban Change

Students' night life in a Siberian university city: top-down and bottom-up nocturnal activities

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Abstract

Within the last 30 years the concepts of round-the-clock city, night economics, third places, public space management, creative city etc. brought nocturnal activities into research focus. Nocturnal life of a Russian city has changed a lot, too. In Soviet times it implied in-house meetings in the kitchen of a private apartment. In the 1990s the new public spaces of night clubs combining commercial and criminal aims appeared but then started to degrade. Nowadays the night life of big Russian cities tends to copy the one of Western countries.

University city is a recent phenomenon applied to Russian reality defined by the proportion of students in general city population and the presence of universities. The nocturnal practices of university cities differ from other ones.

Authors analyze Tomsk (58 000 students among 594 053 inhabitants) and Novosibirsk (109 000 students among 1 602 900 inhabitants) that are different types of university cities. Due to studentification the number of students increased there approximately by 7-10% within the last 10 years.

Both Tomsk and Novosibirsk nocturnal practices are determined by their university city status and geographical location (in Siberia, Russia). The former implies that students need public areas for night life, nevertheless, these areas depend on infrastructure availability, university campus proximity and students' financial situation. The latter implies the limitations for nocturnal life time and space caused by the climate.

The primary research conducted among students in Tomsk and Novosibirsk proved that students' night life is heterogeneous because of social and economic students' differentiation. Insufficient development of less regulated areas suitable for secure nocturnal activities like lighted and open parks, embankments and 'third places' near the universities becomes another barrier for night life development in Siberian university cities. The demand for climate independent areas for open communication caused the popularity of quiet and hybrid 'third places' like play and speaking clubs, hookah-rooms, anti-cafes, bowling clubs, bars, night clubs that are located either in the city center or near the university campus. Most students stated that due to both real and imagined security reasons the number of public areas for their night life is rather limited. The lack of public areas encourages the preservation of shadow nocturnal practices in the confined space of dormitory rooms. Universities try to fill in students night life by organizing specific activities including such events as Library Night in Tomsk or Nsurbania fest in Novosibirsk. But the prevalence of small clubs and cafes, university campuses and their spaces segmentation are the barrier for interuniversity open-air events as well as students' communication development.

The specific research subject is foreign students' participation in nocturnal activities – as a rule they miss contacts with Russian course-mates and visits to many public spaces.

The expected results of further research include the classification of existing and imagined prerequisites and barriers for night life in Siberian university cities as well as the identification of nocturnal practices existing in European (mainly French) university cities that are possible to be adopted in Siberia.

Keywords

University City; Studentification; Nocturnal Activities; Siberia

Nocturnal Heritage: A new formula to awaken the Historic Quarter of Valparaíso

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Abstract

Roughly one third of the 142 world heritage sites in Latin America and the Caribbean are historic centers. In the absence of policies to promote the use of these spaces at night, most of these sites become ghost towns after 6:00 pm. Designated by UNESCO in 2003, the historic quarter of Valparaíso was considered a testimony to early phases of globalization, but the automation of its port and the rise of other tourist destinations has led to the city's deterioration, particularly after dark. Following the lead of Amsterdam and more than 40 other cities around the world that have appointed "night mayors" and nocturnal governance structures (Seijas and Gelders, 2020), in 2017 mayor Jorge Sharp designated a Nocturnal Delegate responsible for promoting collaboration among residents and the nightlife industry, and reactivating the city's night scene in a safe and productive way. Though the role no longer exists, it helped to finally place the night in the city's agenda, a key first step in recognizing its rich nightlife history and the need to reactivate its historic quarter. By analyzing the case of Valparaíso, this article will illustrate the need for cities to protect their nocturnal heritage as a means to preserve local tradition while promoting a more inclusive vision for socialization and quality of life. This piece will also analyze the relevance of permanent nocturnal governance structures such as "night mayors" in the revitalization and management of historic urban centers after dark.

References:

Seijas, A. and Gelders, M. (2020) "Governing the night-time city: The rise of night mayors as a new form of urban governance after dark" *Urban Studies*, 2020. DOI: 10.1177/0042098019895224

Keywords

Urban Governance; Heritage; Nocturnal Heritage; Latin America

The future of work in the 24-hour city: Coworking spaces and the changing dynamics of cities after dark

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Abstract

The rise of technology and globalization has had a significant impact on labor dynamics. In the early 20th century, a typical worker would “clock in” and “clock out” of the office, creating a system of urban codes and regulations based on a fixed 9-to-5 schedule. Triggered by important demographic and social changes, as well as by events such as the global financial crisis of 2007 and 2008, many Western cities witnessed a progressive flexibilization of work patterns: Whilst 20 years ago most people used to work in cubicles housed within company conglomerates; today, a growing number of flexible employment arrangements based on short-term transactions have led to the proliferation of coworking spaces. Coworking spaces are shared workplaces occupied by different types of knowledge professionals, mostly freelancers, who can work alone while being together (Gandini, 2015). By the end of 2019, more than 2 million people were expected to work in over 22,000 coworking spaces worldwide (Deskmag, 2019). Recent studies reveal that coworking spaces tend to be highly clustered, and mostly located in mixed-use areas that allow easier access to surrounding facilities and urban resources such as transportation. However, their impact from a temporal perspective has not yet been analyzed in the context of urban studies. By encouraging more flexible and temporal working dynamics, these environments are blurring traditional spatio-temporal boundaries as well as the separation between work and leisure. In some contexts, coworking spaces are also creating “temporal clusters” or enclaves, by helping activate urban areas at night as well as creating new demand for services such as gyms, banks, supermarkets and public transportation that operate longer hours. Using spatio-temporal data on coworking spaces and the businesses and services that surround them, this paper will analyze the implications of flexible labor dynamics on the built environment and over management and service provision in the nocturnal city.

Keywords

Night Work; Urban Night; Coworking Spaces; Flexible Workspace; 24-Hour City

Life After Dark in the Cities of the Ancient World

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Abstract

As twilight settled across the globe, a host of urban activities ensued, some of which were significantly different from what city-dwellers did during the daytime. Some artifacts, features, and buildings associated with these activities were particular to the dark, while other material culture was transformed in meaning as the sun set. So much of our economic, social, and ritual lives takes place at night and yet, until recently, relatively little archaeological research has been undertaken specifically on nocturnal urban quotidian practices. Many tasks are uniquely suited to the affordances of nighttime and are supported by the infrastructure of cities. Night is often quieter, and its darkness provides refuge from heat and offers freedom from surveillance and from the demands of the day. In this presentation, we consider those who worked the “nightshift” in ancient cities—from the sewage workers and ironsmiths to the poets, historians, astronomers, navigators, rebellion leaders, military strategists, and ritual specialists. Drawing on archaeological data and textual evidence, we argue that nighttime in the ancient world was anything but sleepy.

Keywords

Affordance; Archaeology; Ancient Cities; Night; Taskscapes

Nocturnal Inequality: Ethnographies of Social Selection and Waiting in Line for Night Clubs in Tel-Aviv

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Abstract

This ethnographic study examines how micro-inequality operates face-to-face in everyday (or actually everynight) context of the nocturnal space of night clubs, focusing in particular on the long line awaiting entry to the club and undergoing the selection process to determine who is a bona fide customer and who will be denied access. The study entailed ethnographic observations of the long queue at the entrance to the club; in-depth interviews with the selectors (as they are called in Israel, or doormen and bouncers as they are referred to in the US and England); interviews with the partygoers in the long queue to enter the club aiming to examine their spatial and temporal experiences, especially interviews with individuals who do not pass selection (those whose ethnicity is depicted as "excessive" or referred to by the selectors as "heavy Oriental"); interviews with individuals who pass selection easily and regularly (individuals whose ethnicity is hegemonic and transparent and Oriental individuals who "pass" as hegemonic subjects); and ethnographic observation within the club (and especially the relations between different groups). The main research findings reveal a scenario of social selection (which includes specific status cues); differences in the waiting time experience between those who pass selection and those who do not pass selection; and unique reflexive engagement with respect to the spatial qualities of nightclubs among those who do not pass selection. The discussion section addresses the unique qualities of nocturnal inequality through the identification of a new symbolic type or unique spatio-temporal subjectivity in night life ("the one who does not pass selection"); the experiences of the subjects who do not pass selection (loss of singularity and privacy, the interpellation of symbolic type in hegemonic hierarchical-ethnic order and experiences of state abandonment and lawlessness); and the structural qualities of the nocturnal space (what I call hyper-structure as compared to anti-structure) associated with nightclubs. This cultural study of nightclubs enables us to discuss the connection between state, space, nocturnal inequality and subjectivity in everynight life.

Keywords

Night Clubs; Social Selection; Ethnicity; Inequality; Spatio-Temporal Subjectivity

Queer Nocturnal Infrastructures

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Abstract

This paper will present research on LGBTQ+ night spaces conducted jointly by Ben Campkin and Lo Marshall as part of a contemporary comparative European research project on night spaces, migration, culture and integration (NITE), as well as work undertaken jointly and individually prior to this project. A number of other NITE teams are also proposing papers to the International Conference on Night Studies committee.

The paper will chart the changing contexts of night-time policies in London since the establishment of the Greater London Authority and Mayoralty in 2000, until the present. The different approaches of three mayors, representing different political affiliations, will be considered, pointing to the gradual formalisation of nocturnal governance through establishing a night-time commission and the role of Night Czar. Interpreting this shifting political landscape requires attention to local approaches to diversity, heritage and the management and the protection of what is defined in planning as 'social and cultural infrastructure'. However, these locally distinctive approaches have to be seen in the context of global city competition and the increasing international interest in night-time governance and economies.

To understand how these policies are enacted the paper will examine a number of case studies of LGBTQ+ night-venues insofar as they have been affected by large scale urban development involving international actors. These will be chosen to bring out complexities in terms of the multiple functions of these venues and the ways they are omitted, or materialised, within the operations of urban planning. The paper will show empirical evidence highlighting the successes of diverse LGBTQ+ communities in embedding night-time venues within ex-infrastructure sites, creating important, if precarious, commercial and community initiatives. Yet more recently such spaces have been threatened or eliminated through densification and transport infrastructure projects incentivized at the metropolitan and local level. There has been a rapid decrease in the number of licensed premises operated by and for LGBTQ+ people in London, including negative impacts on the most marginalized groups (Campkin and Marshall, 2016; 2017; 2018). This has happened even while LGBT+ politics have been 'mainstreamed' within urban governance in London, and at the national and European scale. However, the paper will point to cases where new tools and collaborations are currently helping to identify, preserve and in some cases re-provide LGBTQ+ night spaces in contexts of rapid gentrification. Reading the network of LGBTQ+ night spaces as queer infrastructure, the paper's analytical frame will draw on discussions of LGBT and queer night spaces that have traversed many disciplines and geographical contexts since the 1970s. It will bring these up to date by considering how the material, social and temporal qualities of night spaces can be understood at a time of new attention to the heritage of LGBTQ+ communities.

Keywords

Queer; Urban; Night; Nightlife; Diversity

Night-time commuting in Germany

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Abstract

With the introduction of street lighting in the 17th century and the development and subsequent spread of the incandescent light bulb in the 19th century, night's darkness was more and more displaced from our cities. Today, a wide variety of lamps and light sources illuminate numerous apartments, streets, large industrial halls, supermarkets, hospitals and many other indoor and outdoor areas of public and private life. The night, with its true sense of darkness, has long since mutated from a mystified space full of mythical creatures and monsters to a brightly lit and life-filled space full of new possibilities and scopes for action. Especially the economy benefits from this utilization. In addition to the enlightenment of the night, a diversification of demands, a more variable and flexible design of the working world, as well as greater networking as a result of globalization have emerged over the last couple decades. These factors have led to an increasing number of occupational groups discovering new potential and opportunities during the night time for themselves. One consequence of this continuing and expanding colonialization of the night is a change in nocturnal mobility, which particularly affects nightly commuter traffic.

This is the point where the current research work ties in, in which the development of the nocturnal commute within Germany is of primary interest. The research is concerned with the questions of how many night commuters there are in Germany, where they are located, which routes they take, how much time they spend on their way, which forms of mobility they prefer and in particular, which working group or socio-economic group they belong to.

Even though this nocturnal theme is becoming more and more popular in current research, the topic of night commuting is considered to be largely unexplored. Indeed, there are numerous recent national and international sociological, geographical and spatial studies on commuting in general, as well as individual publications on the geography of the urban night and the nocturnal economy. However, up to now the aspects of night and mobility have hardly been linked together in the scientific community.

To fill this gap, this study analysis several secondary individual data sets, including data from the largest nationwide representative survey on the everyday mobility of the German population called *Mobilität in Deutschland*.

In the conclusion, first quantitative results from the nationwide surveys are presented, such as the proportion of commuting journeys in total night-time journeys, the duration and length of these journeys and their modal split. Furthermore, socio-demographic characteristics of night commuters such as age, gender and education are analysed. An initial regional differentiation according to the respondents' place of residence will allow an assessment of whether night commuting is more of an urban or rural phenomenon. In addition, further results of an exploratory study on night-time commuting in public transport in the city of Karlsruhe supplement the quantitative analyses with additional qualitative impressions. In this way, a first simplistic view of the phenomenon of night commuters in Germany can be created.

Keywords

Night Commuting; Regional Differentiation; Urban-Rural; Mobility

Curating the Night: Exhibitions, Nightclubs and the Cultural Representation of Nightlife

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Abstract

Long overlooked in the histories of architecture, art and design, in recent years there has been a rising interest in nightlife as an area of intense creativity; be it from the design of nightclubs as highly specialised interiors to the experimental, innovative and often multidisciplinary endeavours that the dancefloor has engendered in the 20th and early 21st centuries. This growing attention for nightlife and nightclubs in particular has been most visible in the realm of curating: since the early 2010s international museums and institutions have staged exhibitions and installations that have explored historical and contemporary nightlife, from “Into the Night: Cabarets and Clubs in Modern Art”, a collaboration between London’s Barbican Art Gallery and Vienna’s Belvedere, to “Electro” at the Philharmonie de Paris, and Brooklyn Museum’s forthcoming “Studio 54: Night Magic”. As a design historian working across print and exhibitions I have curated and co-curated a number of exhibitions in this area, including ‘Space Electronic: Then and Now’ at the 2014 Venice Architecture Biennale and “Night Fever: Designing Club Culture from 1960 to Today”, which opened at Vitra Design Museum in 2018 and is currently touring to Designmuseum Danmark in Copenhagen.

This first-hand involvement has prompted questions around the representation of nightlife in museum and gallery settings. Such cultural recognition is vital for this area to be taken seriously in academic as well as socio-economic, cultural and political terms. This is particularly important as nightclubs are not recognised in heritage terms, their legacies are often not captured, and clubs have been facing a raft of closures of late; over half of UK nightclubs closed between 2005 and 2016. Within their inclusion in cultural settings, nightclubs become a devalued and forgotten part of our cultures and communities. As club culture undergoes radical transformations, then we need to turn to museums as cultural institutions vital for the evaluation, interpretation and preservation of this creative realm.

Yet nightclubs raise key challenges for museums, galleries and curators. These challenges are at the core of this paper, which will explore the curation of nightclub culture past and present through a consideration of the key creative values of nightclubs and how these can be communicated curatorially. The questions raised include: how can an exhibition, focused on the presentation of artefacts on plinths, capture the energy, atmosphere and affect that defines the nightclub as a designed space? Should the often countercultural and subcultural realm of nightclubs be included in the often conservative, corporate realm of the museum? What does it mean to consider nightclubs as a form of heritage to be included in museums? The questions this paper raises will enable us to think about the cultural presentation and status of nightlife more generally, and how we want to preserve and communicate nocturnal creativity past and present.

Keywords

Nightclubs; Design History; Exhibitions; Curating

Cultural Policies and Night-times Economies in Germany/Berlin and Japan/Tokyo

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Abstract

This paper submission will address the rise of night-time economics from the perspective of cultural policies in two major economies, namely German and Japan and with a particular focus on two major urban night-time hubs – Berlin and Tokyo. Research in this area has typically focused on Western examples or major economic hubs like London or New York. As such, the contribution of this paper will be twofold (1) it will demonstrate how policies have developed in this area by comparing cultural policies in two different global world regions, (2) the paper will also draw attention to the role of culture, cultural history, cultural spaces and cultural meanings as an important resource that shapes relevant policies in this area. To achieve that, the paper will compare the rise of cultural policies in German and Japan. This development will be situated within a context of growing night-time economies in two prime centres in Berlin and Tokyo. The underpinning research will draw on a range of different sources, including policy documents, interviews with policymakers, interviews with people working the night-time economies in Berlin and Tokyo and statistical data that underpin a cultural mapping of night-time economies. Based on these data, the paper will point to several findings: (1) the formation of policies in two seemingly distinct countries is strongly influenced as based on their historical conflation of power and culture. (2) The emergence of flourishing night-time economies is driven through an intermittent state that supports such activities through policies, but where the polices are themselves unable to have a clearly defining power. (3) It will also shed light on the rise of night-time economies in Berlin and Tokyo and related polices that is critical of linear approaches or holistic models that are unable to account for the unequal rise and downfall, spatial distribution, their success and downfall. Such a paper will a make contribution to an understanding of night-time economies and policy cycles that accounts for their complex entanglement and avoids a too stereotypical image of culture that can simply be planned and distributed.

Keywords

Night-Time Economy; Cultural Policies; Germany; Japan

Exploring the Nightlife Atmosphere and Rhythms of Beirut's Leisure Streets

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Abstract

This research presents an overview of Beirut's leisure streets that have acquired international reputation for their vibrancy, the variety of their pubs and restaurants. Beirut's nightlife is listed as one of the tourist attractions, despite numerous drawbacks the city suffers from in an unstable context. The research covers specific streets that developed their night time activities after the civil war period 1975 – 1989, and examines characteristics of the streets themselves as well as their occupants, users and visitors. Note that after the war, the divided capital city was reconnected by unblocking streets previously marking borders between its eastern and western parts. These same streets have become popular for strolling, are often pedestrianised for a day, and have become the places hosting street markets and street festivals organized by third parties. Despite their different locations within the capital city Beirut, some have been marked as heritage streets, alluding to some common traits across them. The research refers to the relational perspective of urban atmospheres as explored by Lehtuvuori (2012) and Lefebvre's (2004) rhythm analysis to unpack the activities, objects and spaces generating this captivating ambiance in these streets. The research builds on the review of documents, and popular media archives on some of these streets, and findings from observations conducted in 2018. The paper presents the argument that the inherent morphology of these streets and their location around the reconstructed city centre play a major role in their popularity, versatility and success in the nocturnal practices of their users and visitors.

Keywords

Beirut; Nightlife; Leisure Streets; Rhythm Analysis; Atmosphere

Disciplining the Night in Colonial Lagos (1920s-1950s)

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Abstract

A 1956 editorial of the West African Pilot, one of the most widely read Nigerian newspapers at the time, decried the “menace” to society represented by people who “hibernate at day and swarm the local pubs at night”, calling on law enforcement to “check these pests”. From early colonial ordinances that forced African residents to hold torches when out at night, to the arrests of women for prostitution or loitering for being outside after dusk, to the closing of streets by informal neighborhood night guards, a plethora of apparatuses have sought to channel and circumscribe the uses of the night in Lagos and beyond, reconfiguring each night the geography of the city and demarcating this temporality as a site of suspicion and excess (Browne 2015). This paper explores how the night has been and remains in Lagos a privileged site in which imaginaries, anxieties and disciplinary investments converge, to the point of criminalization (Hornberger 2008; Cabantous 2009; Koslofsky 2011) through an exploration of colonial legal texts, police records and newspapers. I argue that if spectacular crackdowns on nightlife, targetting queer subjects and sex workers have been increasingly mediatized across the postcolonial world (Gaudio 2011; Khubchandani 2014), far less attention has been given to the temporal structure of colonial era laws which undergirds them and which is routinely weaponized against the night, imagined as a site of sexual excess in general.

Keywords

Loitering; Nightlife; Lantern Laws; Colonial; Policing

Shape shifting: Architecture in a wakeful city

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Abstract

Murray Melbin writes that as we move into the night we “redesign our community to be ever wakeful”¹. He is not specifically addressing urban or architectural design, and yet, he raises an increasingly important question: what should a wakeful city look like? If the intention of urban architecture – its predetermined usage, its ability to fit within a particular neighborhood or act as landmark – has largely been determined by the diurnal context, the night offers not a new frontier, but a new inclusiveness, one that addresses the needs of a diverse nocturnal population.

Certainly, the nocturnal and diurnal city share a defined footprint, a unique configuration of solid mass and open space, articulated as building, bridge, plaza or park. The night city is differentiated in the passage through, and perception of, these set pieces; in gradients of darkness and shifting zones of activity. This paper asks how the built city can both condition and participate in the economic, social and cultural movements of the night. Specifically, it looks at how architecture frames our experience of the exterior, night city. It investigates, through documented night walks, how this framing encourages, or not, the appropriation of urban spaces, identifying points of access, exclusion and opportunity. By understanding how articulations of architecture – envelopment, permeability, scale, edge, recess – influence nocturnal spatial practice, alternatives in building and artificial lighting can be imagined. These alternatives become increasingly significant as cities such as Paris, France, where much of this research is based, grow darker, working to reduce energy consumption and light pollution.

Architecture is never neutral. It has the ability to contribute positively to the experience, sustainability and security of the night city. Moving beyond the scope of entertainment venues, the wakeful city must explore interventions in mobility, temporary installations, community participation and the reuse of emptied structures. This submittal fits within an ongoing, doctoral research project, exploring mechanisms for generating possibility within nocturnal urban landscapes, situated in Limerick, Ireland, and Paris, France.

References:

1. Murray Melbin. *Night as Frontier, Colonizing the World After Dark*. (New York: Free Press, 1987), 9.

Keywords

Architecture; Night; Paris; Urbanism

Nocturnal Porto Rhythms: The Party District revisited

...including nocturnal void and resistance in lockdown times

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Abstract

The nocturnal city is presently part of daily life and its production comprehends porosity, plasticity and dialectics. The party and nocturnal life - associated with music and dance and the public space - is placed in the spheres of pleasure, desire, transgression and suspension of social conventions. However, this vibes of festive and nocturnal contestations are increasingly trapped in rhythms of reproduction of a linear and hierarchical daily life, paced by the neoliberalism that sovereignties in society and proclaims itself as inevitable. Nevertheless, the emancipatory and resistance power of the party and nocturnal life are assumed and emphasized, which can be amplified in this shifting field that neoliberal production and regulation represent.

This presentation aims to provide clues about the way nightlife entered daily life and the way it is being produced at macro and micro urban levels. For this debate, we take as case studies the city of Porto and a party district that boomed at the city's downtown area. Since the end of 2008 the configuration of a party district becomes evident in the city. The night-life in downtown area became expressive in urban development, being largely mediatized, appropriated by urban policies, and experience by a diversity of people, cultures and vibes pacing urban rhythms.

In my PHD I've tried to understand the expression and experience of Porto's nocturnal city through the party district. I'd tried to grasp macro and micro rhythms vibrating in this area and had rhythmographized the party district since 2009 until 2014. The main goal of the rhythmographic experience is to understand the production rhythms – molar and molecular, global and local – of that city. Urban rhythmography, largely inspired by Henri Lefebvre's rhythmanalysis and critique of everyday life, is inner related to ethnography practices and is crossdisciplinarity, itinerant and experimental in its essence.

My quest in this presentation is to expose the present party district, actualizing the requests and urban rhythms of this area and its everynight life assuming and enduring the rhythmographic path.

Focusing urban (party) scenarios of Porto and since this revisiting study criss-crosses the current corona virus global and local lockdown which loudly affects bohemian and party rhythms in the city, an extension/upgrade of study is being displayed in order to include the *everynight* life and party void and its compensations and expressions encompassing this unimaginable, violent, enclosure circumstance. Nevertheless, and dialectically, this can also be a 'revolutionary', tightfitting and community moment of the human and urban being. Which rhythms urban and nocturnal-virtual communication are pitching the nocturnal sphere in order to 'deal' with this silence and void? What rhythms this global crisis reveals about nocturnal and bohemian resistance and poësis, about 'bohemian/nocturnal void', about 'bohemian and nocturnal craving'? Considering nocturnal and party vibes, this moment defies - expectantly temporarily - proxemic, corporal, sensorial, movement, contact, and liberation issues - anthropological conditions of going out and party - that will be addressed and integrated with this *critical* party district re-visitation time.

Keywords

Party District; Rhythmography; Nocturnal Porto; Nocturnal Void and Craving.

‘Feeling safe at night, an utopia for women?’ Gender-based street harassment in ludic central spaces of Madrid

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Abstract

Street harassment against women and other gender-based forms of violence during night have become a motive for great concern for feminist social movements in Spain, and it is slowly being a topic for scientific research. Often thought as a ‘security problem’, gender-based street harassment during night has been under-theorised and empirically under-studied in the case of Madrid. In this work we will present the results of an exploratory study conducted in Madrid, which is part of the broader research project “Geographies of the Nocturnal City: young leisure in Madrid, Barcelona and Lisbon”. Qualitative and quantitative techniques were applied between February and December 2019, which included asking women (n = 99) about their nightlife practices and their feelings of insecurity -due to their condition of being women- in central nocturnal ludic spaces in the city of Madrid. A map was elaborated, geo-localising gender-based street harassment experiences in the city centre. The results of the Free To Be, a referent research on street harassment done by the NGO Plan International 2019 in five countries, were partially replicated. Beyond finding a correlation between nightlife practices and their feeling of insecurity, we will critically discuss these finding and we will comment on the benefits and perils of treating gender-based street harassment as a ‘security issue’. Policy-oriented strategies will be commented for the case of Madrid, in order to construct more accessible and safe nightlife spaces for women.

Keywords

Street Harassment; Gender; Nightlife; Madrid.

Disappearing into Night

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Abstract

In modern Gulf cities the rapid development of urban infrastructures instantly transforms the built environment. At night in Doha (Qatar) artificial light and architecture fuse together to produce fresh visual landscapes. In these settings electrical light sculpts new architectural landscapes, reorganises established boundaries and visually erodes soon-to-be forgotten neighbourhoods erased by structural change. In addition, temporality is an integral structural component: the afterglow of overhanging floodlights merges with fluctuating climatic conditions to shape ocular composition in the urban environment. Overtime construction fences and hoardings are put up and local buildings demolished reshaping the over-illuminated landscape. In these settings crumbling buildings become saturated and cloaked by the distinct hue of prominent light sources. And indistinct radiant light energy generated by active construction sites and residential spaces in surrounding areas. 'Artificial light' forms auditory conditions and ocular stimuli to visualise power relations that undoubtedly exist in architectural sites typically occupied by an unsettled expatriate workforce-rebuilding cityscapes. Therefore, visible shadows are utilised as dialectical metaphor.

The commanding presence of lengthening shadows typically indicates the concrete reality of the buildings. However light is undoubtedly temporal obscuring and stealthily opening up communal space in the modern cityscape. Consequently, tactile collective spaces merge seamlessly with the nocturnal architectural backdrop in the changeable landscape, that often appears structurally uniform yet is socially contingent. As such enveloping darkness resolutely closes down space and illuminated light redefines image composition and instantly opens up possible opportunities to visualise social boundaries. Therefore, spotlighting deliberate decisions to brilliantly illuminate selected architectural sites and knowingly leave in considerable shadow other constructions. Is precisely a practical exercise of controlling executive power, as well as the promotion of structural heritage and economic redevelopment. The porous thresholds and temporal intersections between photography, active modes of listening and performativity are continuous narrative concepts.

Artistic experiments expose perceptual landscapes where sound affects vision, and 'listening' reveals and transmits unseen audible phenomena (via the human body) to form and disclose new temporal objects – afterimages of spatial experience or atmosphere. Furthermore, spatial and social distinctions between noise, sound and signal and how these phenomena penetrate architecture and its inhabitants remain themes under investigation. The project explores the perceptual silences (or peaceful interludes) that typically exist in geographical locations where sensorial and technological processes emerge and subtly transform ocular and auditory landscapes. To conclude, if an expanded city is imagined as archive the buildings in Doha are not only sites of infrastructural order. They become politically and socially active through deliberate destruction and extensive reconstruction. Overlaid by a unique assemblage of digital signals produced by a multitude of communal activities and events created by inhabitants in particular places and opportune moments in local time. These ever-shifting edge conditions undoubtedly constitute fertile ground from which the urban imaginary arises from the

Anthropocene. In principal spaces where people rest, worship and trade amid these active construction sites: specific locales that appear to be silent yet in ecological reality never sleep in the sky glow enveloping the biosphere.

Keywords

Infrastructure; Architecture; Illumination; Photography; Environment

Rhythm of the Night: The nocturnal Mobilities of Stuff

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Abstract

Much transport and mobilities scholarship focuses on what happens in the day-time; congestion, work-commuting, school-travel, and so on. Yet much occurs outside of this sphere. Overnight, trucks and vans criss-cross the UK's motorway and A-road networks to move goods and waste from place to place for (re)consumption. These movements have increased as a shift towards one-day delivery occurred re-aligning expectations of speed of delivery, which further pushes goods mobilities into the night. There has been a surge in interest of what happens at night. This work has shown the diversity of urban night(s), beyond the so-called 'night-scene' of clubs and pubs, to also recognise the various labours of heterogeneous night-workers. At the same time, scholarship has been unpicking the homogenising conceptualisations of motorways, pointing to the atmospheric, rhythmic and other attributes of these distinctly political mobile places. This paper brings these literatures into conversation through an empirical investigation of UK night shift truckers. It seeks to uncover the lived experiences of nocturnal truckers in the UK through mobile methodologies incorporating mobile ethnographies, and photo/video elicitation methods. It works to theorise nocturnal (paid) work as socialised and deeply connected to complex time spaces of professional and personal activities. It highlights how different spaces (are) transform(ed) in the cloak of darkness, it to spaces which are more, or less, welcoming for trucks and truckers. These spaces include the roads themselves, urban depots, truck stops and the vehicle-cab itself. This research highlights the importance of transport and mobilities scholarship turning its attention towards the over-night, to better understand the connections to the day – but also important practical and policy decisions which are made for and to the night.

Keywords

Nocturnal Mobilities; Trucking; Freight; Motorways; Night-Time; Urban

Are you in the club?: The ambivalent role of social clubs for Muslim immigrant youth at night in Aarhus, Denmark

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Abstract

In February of 2017 Inger Støjbjerg, Danish Secretary of Integration, urged “ordinary Danes to contact personally the authorities when they, for example, visit their pizzeria and find that there's something weird about the back room, because there are so many in there, who do not speak Danish at all.” In a nation known for its brand of egalitarianism and welcoming public safety, such comments seem out of place, but, in fact, they represent a growing fear that a mythic notion of “Danish life” is disappearing. This is more evident at night, as police reports show a recent spate of anti-Muslim violence in the country's two major cities of Copenhagen and Aarhus.

The current milieu raises several research questions, including: from the perspective of a Muslim immigrant (or those who are seen as non-ethnic Danes), how does the city change when day turns into night? How do immigrant communities understand “night” in comparison to ethnic Danes? How do immigrant youth navigate the city at night? Where are the safe spaces? How do state actors and agencies address this issue?

In this talk, I focus on the so-called “social clubs,” a network of state and community sponsored buildings located in periphery neighborhoods within the Aarhus municipality. They are advertised as safe and educational places where local youth can hang out in the evening. The overwhelming majority of the youth are first generation immigrants, who represent local Palestinian, Turkish, Syrian and Somalian communities.

As part of the current HERA project (NITE), in which I am a principal investigator, I have conducted fieldwork in the social clubs since July of 2019 and based on this ethnographic data, I argue that the social clubs play an ambivalent role in the current policies of integration. On the one hand, they are “safe spaces,” relatively speaking, and do facilitate feelings of belonging as youth become invested in the night as “positive.” However, the operative pedagogy present in some of the clubs leads to cultural misunderstandings and can reinforce stigma and exclusion. In my view, this data supports a claim that Danish “integration” lacks serious consideration of cultural differences, even in the most basic terms such as temporality, i.e. nighttime.

Keywords

Aarhus City; Night; Integration; Immigrant Youth

Combined Light- and Soundwalks as a new Type of Sensewalks

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Abstract

Health and wellbeing are strongly influenced by what our senses perceive or cannot help perceiving. Two of the most important stressors for human health and wellbeing (and the environment in general) are noise (during day and night) and artificial light (during the night). In line with environmental policies to abate any kind of pollution, the importance of favorable sensory environments is increasingly realized. Since health and wellbeing are concepts relying heavily on subjective factors, there is a need for taking subjective perceptions of the environment more seriously. One method to do so and to generate qualitative data and to sensitize the public, are sensewalks. Sensewalks – normally done for one sense at a time – for different senses are getting momentum in urban studies. Soundwalks are the most established and methodologically most advanced type. Drawing on the experiences of soundwalking the author (together with a colleague) experimented with combined light- and soundwalks. Since lightwalks focus on artificial lighting, combined light- and soundwalks are restricted to the specific timespace of the night. The combination has its own requirements and specificities, but it proofs the high value of integrated sensewalks for a better understanding of urban environments and for improving planning.

The contribution will briefly describe the methods and report first results of combined light- and soundwalks in Florence, Rome and Berlin. Based on these results conclusions are drawn for further experiments, the case for a broader view of integrated sensewalks will be made.

Keywords

Lightscape; Soundscape; Sensory Urbanism; Light Pollution; Noise

Studentification in medium-sized cities in France and Brazil: inventing new urban nights

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Abstract

Higher education is becoming an increasingly important condition for the economic development of the regions, due to the residential and tourist attractiveness that it generates, but also because of the flow of funding and the dissemination of new technologies that accompany it. Public actors in cities also see an interest in attracting a young, potentially qualified population that is likely to remain in the territory after graduation. On the other hand, cities deprived of this type of equipment suffer a permanent and deleterious hemorrhage of their most competent young people who are far from all returning once they have graduated.

This communication will focus at the medium-sized cities of the Occitanie region in France and the state of Rio Grande do Norte in Brazil, in order to question how the establishment of university branches (secondary university centers from the Universidade Federal do Rio Grande do Norte, Universities of Montpellier, Perpignan and Toulouse) and the student presence contribute to transforming these cities, both in urban policies and in economic as in societal uses. We hypothesize that the studentification of these cities will analyze this process in a comparative approach. Studentification - especially studied in metropolises in Anglo-Saxon countries - is a term generally used to describe the impact of a relatively large number of university students migrating to established residential neighborhoods and a process of distinct physical, social, economic and cultural transformations generated by this move (Smith, 2005). The aim is to question this process of urban transformation in France and Brazil in intermediate cities which, without being confronted with such concentrations and the specific problems they generate in bigger cities and universities, present particular aspects of transformations in the residential, commercial and cultural supply related to student presence.

What are the territorial impacts of student presence in medium-sized cities in Occitanie region and the Rio Grande do Norte state, both in terms of urban rhythms and development (student housing, services, shops, etc.)? We envisage three main areas of questioning and analysis:

First, an overview of student presence in the cities selected for the study, including quantitative aspects, location aspects, and a reflection on the temporalities of the establishment and changes in the educational offer, the recruitment area (local, regional, national or even international) of students, the identification or not of student associations or the presence of residences and student housing.

The second axis relates to the use of the city by students, both in terms of housing, services and commerce. If studentification is often included in the generic category of gentrification (Smith,

1996) with chronological specificities (the arrival of students precedes and initiates the return of older and above all richer populations), what is the situation in these medium-sized cities? A priori, the more local recruitment of delocalized university centers should limit this aspect. The challenge will be to bring to light these specificities, with a strong diversity depending on the sites and types of diplomas offered.

This analysis of the studentification process is often accompanied by nocturnalisation, highlighting the links between the creation of academic institutions and the production of a nocturnal student sociability (multiplication of recreational spaces: bars, cinema restaurants, nightclubs, etc.). Do these medium-sized cities have the same processes as university metropolises? These dimensions of the study's work are an opportunity for field work, combining observations, interviews and questionnaires with the students concerned. That is what we are going to develop in the symposium.

Finally, the last theme aims to reflect on the weight of these students in local urban policies in a comparative approach. For example, behind the claim of a "Latin quarter" by the former municipality of Béziers (France) applied to the district where the Universities had just been built was a certain lack of knowledge of the processes linked to these changes. In the cities concerned in Occitanie or the Rio Grande do Norte, are students likely to influence urban configuration and municipal policies? These aspects will be analyzed in particular through interviews with local actors as well as through an analysis of urban planning and development documents.

An important dimension of this work will indeed be to provide the local authorities with elements allowing the elaboration of a diagnosis of student presence, but also the formalization of indicators - quantitative and qualitative - that could be used by these local authorities that host these university branches. The objective would be to reflect on the threshold effects on student presence in these medium-sized cities and its territorial effects.

This is the second axis that will be presented in the paper at the conference: how do the officials of these cities, generally unaccustomed to this nightlife, manage to regulate these activities? What are the impacts? How does the rise of a nightlife under the influence of students allow a non-student population but interested in these activities to enjoy and amplify it?

Keywords

Nightlife; Studentification; Medium-Sized Cities

Co-navigating the nocturnal city: taxi drivers, passengers and possibilities in Bobo-Dioulasso

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Abstract

Every late evening in Bobo-Dioulasso, in western Burkina Faso, as the last customers of the small open-air bars and the women selling along the roads make their way home, young women and men take over the city and its few but large clubs furnished with white sofas and huge mirrors that resonate with the sound of the *coupé décalé*. The negotiation of possibilities of the numerous young women, materialized in the practices of waitering or sex work, is interlocked with the mobility promised by some few taxi drivers. Contrary to their daily practices, drivers do not merely circulate more or less randomly but keep deliberately waiting for the calls of the women coming, moving and going until the light of the day would expose their tiredness. The ringing orientates and patterns the paths of the drivers: “La nuit c’est sap sap”, they steer their vehicles hurrying to satisfy their clients’ demands – often accompanied by own clients or friends – until they get ‘off duty’ and would eventually turn off the bulky phone with the long-lasting battery.

The car and its driver offer more than an infrastructure of mobility, they both also embody particular safe spaces of trust and confidences, ambiguously mixing anonymity and intimacy. As colleague, service-giver, brother or protector as well as man and concurrent the driver cultivates with the women singular relationships of every night co-flirting the city. Navigating the city and its intersecting temporalities taxi drivers also portray liminal figures transcending the boundaries of money and desire, global and local, as well as day and night. Approaching the practices and possibilities of navigating with them the city gives us a (non)particular insight on intertwined interdependencies making the urban Bobo night(s). Based on several long nights of co-driving in 2018 and 2019 sitting next to or behind the taxi drivers’ seat, observing, talking, drinking and being with them and their passengers transversing the night, this contribution aims at examining the quotidian trajectories and relationships of the diverse travellers (us) moving beyond daily social boundaries and urban frontiers.

Keywords

Taxi Driver; Night; Social Navigation; Mobility; Sex Work

Effects of reduces public lighting on crime and fear of crime

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Abstract

Public street lighting as a public service is often taken for granted. However, its impact on the nocturnal perception of public space should not be underestimated. It encourages people to get out, feel safe, and be safe. Indeed, Welsh and Farrington suggest that public lighting enhances social control, cohesion, and a feeling of community pride (Welsh & Farrington, 2008b). According to (Williams, 2008), this is due to the special meaning attached to the darkness of night in society. It is associated with changes in social norms and values, transgression, the release of social control, feasting, drinking, and pleasure. Meanwhile, the darkness of night generates unpredictability, uncertainty and, therefore, fear. Illuminating the night chases away these feelings; people feel reassured and safer (Schivelbusch, 1995).

When related to crime and fear of crime, the demand for more lighting is constantly present in modern society. This is an awkward finding when confronted with the current debates on lighting interventions. The high prices and ecological effects of public lighting led recently to questioning of the evidence of these systems and the criteria used. Cities and communities all over the globe have started initiatives to switch off public lighting permanently or temporarily (certain hours at night), dimming (reducing the intensity) of light sources, or replacing them with more energy efficient LEDs in order to cut costs and the CO₂ gas emissions associated with the production of electricity. In addition to these effects, specialists point out that these lighting interventions will contribute to lowering the disturbance of sleep rhythms of children and adults, and have effects on animal and plant life and lighting pollution (Haans & de Kort, 2012; Longcore & Rich, 2004; Murray & Feng, 2016, p. 14; Navara & Nelson, 2007; Peña-García, Hurtado, & Aguilar-Luzón, 2015, p. 142; Perkins et al., 2015).

While interventions in public lighting are often based on these findings, they are nonetheless confronted with strong, emotional reactions of citizens (Perkins et al., 2015, p. 7). Protest and action groups try to influence the decision makers to turn back the measures taken (Boomsma & Steg, 2014, p. 22) and can influence trust in local government (Perkins et al., 2015). People oppose to switching off public lighting fearing more crime in the dark.

In this paper I will focus on the results of a literature study and answer the question what is the impact of reduced street lighting on crime and fear of crime?

Keywords

Crime; Fear Of Crime; The Night

The socio-political context and management of urban conflicts related to night time tourism in Budapest

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Abstract

Conflict resolution techniques and participative inclusion of stakeholders and advocates are often proposed for every context by experts and advisers. However this approach does not take into account the social background of civic participation and the particular political field at the given context. The level of municipal sovereignty, the role of informality in governance and business, relations among business players and relations between entrepreneurs and political power, independence and efficiency of legal contestation and supervising authorities and institutions of civic advocacy and political representation are highly varied among contexts. In this paper I compare the management of conflicts from these (and other) aspects of governance between Budapest and examples in the literature. I put particular emphasis on the work of the Night Mayor (later Night Embassy) of Budapest, advocacy groups of entrepreneurs and political representation of the residents struggling against negative effects of the night time economy. The paper presents the results of an ongoing research project that followed the process closely for more than a decade. The recent political changes on the municipality level in October 2019 in Hungary create a chance to examine the role of urban political leadership in social conflicts.

I claim that the situation of the legal state, transparency of business and political relations and equality before the law is central for a more just management of conflicts, where even the most vulnerable groups involved can get closer to their goals. I suggest that instead of a local focus on conflicts the broader political and social context needs to be examined to understand how conflict management and conflict resolution could work. Without adequate political rights and institutions that can limit powerful, dominant players, participation can be used to legitimize their goals, as radical scholars often conclude. However I suggest looking for modes of governance that respect and defend the rights of weaker players, instead of dismissing the rights based approach altogether. This suggestion is based on the lived experience about the weakening of civil rights and the legal state in Hungary. I do not claim that this is unique to the Hungarian context. Rather the Hungarian case is just a very spectacular example of processes also described elsewhere where civil rights are violated.

Keywords

Night Time Economy; Gentrification; Tourism; Post-Socialist; Conflict Resolution

Going East? Ecologies of the Helsinki night

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Abstract

In Helsinki the night, as a time of sociability and leisure, has been for a long time a priority of the city centre and of its ability to accommodate theatre houses, restaurants, student unions, clubs and concert halls. However, a nighttime ecology of Helsinki doesn't end with the city centre: there exists, in fact, a 'confetti' night-time ecology of local pubs, karaoke bars and clubs, offering music entertainment across suburbs and neighbouring towns, often a side product of the early 1990s recession years and possibly of some form of segregation along racial and economic lines.

What Helsinki is witnessing lately is a quick and consistent moving of the main night time function of the city centre towards the north-east: to Kallio and Vallila especially. This is not happening in a void, these former working-class districts in close proximity to the centre are also being gentrified and partly renewed, while their real estate value is rising considerably.

The city centre has represented for centuries, the place where power, history and politics are visible but are also available to everybody. It is the place of public assembly and of spectacle, where the true intrinsic nature of the city resides. It is also the most connected from the point of view of transportation. Kallio and Vallila are out of some citizen mindscapes, are more difficult to reach from certain areas, therefore their nocturnal function might increase economic, identity and social divides, while also causing displacement. Moreover, this shift has made nightlife more disposable and temporary. Once gentrification will settle in privileging residents and their good night sleep, the nightlife will have to move again, probably towards the east, prey to the value of the land dictating its beat.

Keywords

Helsinki; Gentrification; City Centre; Night Ecology

Night Law

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Abstract

I am in the process of writing a book on law of the night. The topic is a bit unusual, but has surprising depth to it. I argue that law - in the present, past, and likely in the future - has much to say about the night. A good starting point is law's role in defining and standardising time and in regulating human conduct, especially at the time defined as night. The typical issues raised are nightly noise nuisance and working hours for individuals and businesses. But there is plenty more. Looking back in time we find a rich legal history of night-time regulation. The main tool used was criminal law, but involved some measures we would now categorise as civil (like tort liability) and administrative. Their aim was mostly that, at a prescribed time, the population would curb outdoor fires, go indoors and stay the night. The law accorded them increased protection if they stayed at home and limited their freedom to wander outside. Night-watchmen and night-walkers were out at night. Ordinary citizens were curfew-ed at home. Most of these measures are long gone, but may yet prove relevant. Finally, looking into the future, I look at the likelihood of 're-regulating the Night' I study the price that society has paid for effectively banishing the night. It suggests that major policy concerns – notably public health (sleep deprivation), socio-economic equality (overworked and troubled people having trouble sleeping) and ecology (night pollution may be a greater threat than most people realize) – yet unsettled, may require us, in the very near future, to consider re-introducing some regulation of nightly activities.

Keywords

Law; Regulation; History; Comparative Law

Christmas in London and the night-time economy

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Abstract

Enhancing London's night-time economy (NTE) and improving residents' and visitors' experiences of the city at night have been key aspects of the mayor's vision for London (GLA, 2017). As part of this 24-hour city vision, a 'Night Czar' and a Night Time Commission were appointed to nurture and champion London's night-time economy, while making it more accessible and open to all. Night-time transportation was improved including for the first time an overnight underground service. However, strict licensing decisions at local level (not within the mayor's remit) have been criticised as contradicting mayor Sadiq Khan's 'London is open' slogan and as damaging to the NTE. Meanwhile, a deadly combination of rising business rates, spiraling gentrification and high alcohol taxes have led to the closure of many independent bars, music venues and LGBT+ clubs all around the capital. In this paper, we discuss the complexities of managing the NTE in a global and multicultural city such as London, with a specific focus on a particular time of the year, namely the three months between November and January – alas the 'extended' Christmas period. Thanks to the proliferation of newly created Christmas rituals such as the lighting 'switch on events', Diwali and Lumiere, markets and light festivals, the duration of the Christmas season has now been extended to last well beyond December. Partly due to the large proportion of dark hours during this season, but also thanks to the importance of illuminations in the Christmas tradition, the night has always played a key role for Christmas spaces and events; and in turn Christmas spaces and events play a key role in the NTE.

Christmas illumination displays, Christmas light events and night-time Christmas markets provide the kind of family-friendly nocturnal entertainment that can contribute to extending the urban leisure experience into the night for a wider range of audiences. Temporary themed spaces such as Christmas markets, ice rinks and night illuminations all provide entertainment into the evening: a time, particularly during the winter season, when London would be typically dominated by less family friendly leisure activities such as dining out, drinking and clubbing. In his 2017 '24 hour London Vision', the London Mayor highlighted the importance of decorative illuminations and the use of 'Nuit Blanches' (white nights) as tools to achieve his objectives (GLA, 2017). The Lumiere (light night) festival in London took place twice in January 2016 and January 2018 attracting more than a million visitors each time (Lumiere, 2020). Such events are often developed as part of a drive to make city centres at night more inclusive and offer a more open and fluid alternative to mass drinking (Evans, 2012). But as Christmas in London takes place across a number of private, public, and semi-private spaces, it opens up questions related to the inclusivity of such spaces: are these winter, festive events and spaces truly inclusive? And how are these themed spaces and events experienced by different space users, including people from a varied range of religious, ethnic, age and sexual backgrounds? In this paper we critically discuss some of these issues, with

a view to start a conversation but also to introduce a forthcoming research to be conducted in London between November 2020-January 2021.

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Keywords

Christmas; London; night; light events; inclusivity

Dark Nights, Darker Days: Degrees of the night in Istanbul Burglars' Market

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Abstract

Is dark unsafe or is it a neutral zone where it can infiltrate insecurity? Or is it the darkness of the night frightening because it makes physical, authoritarian, psychological attacks invisible? When night is identified as the end of the day, a retreat, a void in a 24-hour period; it generates learned helplessness that we imprison ourselves into daily routines, where we can easily be controlled, monitored and regulated. By defining public and temporal thresholds in the city, the night creates different tolerance values. It turns into a scene that is spatially and temporally emptied, highlighting what authority wants to make visible and absorbing what is to be covered. By settling into infrastructures and social judgments that are evacuated at night, temporary spatial interventions may provide new meanings and functions, reminding people that they have an active say in the spaces they live -during the night too.

Just at the intersection of these discussions, Dolapdere Burglars' Market in Istanbul is the bodily state of relationships between identity, authority, body and spatiality that are moving in the possibilities offered by the course of night. A new hyper-real urban scenario emerges every Saturday night when the dark descends in Dolapdere streets and the Burglars' market is established until the first lights of the following day. The fact that the sold goods are stolen objects and the sellers are mostly thieves, builds a new layer of legitimacy specific to the place and timeframe of the night.

This normalized atmosphere also produces its own urban tactics and spatial language: Sellers develop pirated strategies between the lines of legal regulations that protect the new layers of legitimacy they produce. For example, they establish the Burglars' Market on the Mirimiran Street axis where two opposite sidewalks are located within the borders of different municipalities, resembling a natural harbor that creates escape points to take refuge during a possible municipal police raid. On the other hand, they expand the spatiality of their displays by settling on the facades of adjacent buildings, gas stations, church walls and abandoned garages. The visitors have daily conversations, make jokes and bargain prices with sellers at nights; whom they call criminals and avoid to interact with during the daytime. Yet, they also have to develop their own safety tactics against the pickpockets following them. In this hyperreality, which can only settle into the darkness

of the night, it is not possible to mention consumer rights by its nature, thus visitors shop with flashlights to avoid buying defective goods in the dark, also producing a new spatial/bodily language. Here the hunter becomes the hunted, the boundaries of identities and codes are blurred. A temporospatial interval is created away from the authority.

This research aims to open discussions in areas such as identity, moral and legal codes produced by daily/nightly life, domestication of the night and appropriation topographies by acting with critical methods such as site-writing and situated knowledges.

Keywords

Istanbul Studies; Degrees of Night; Totalitarianism; Burglars' Market; Situated Knowledge

It Is More Than Just “Jedug-jedug” (Noisy): Residents’ Complaints on Night-time Activity in Prawirotaman, Yogyakarta

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Abstract

This paper examines the concerns of residents of Kampung Prawirotaman, Yogyakarta, regarding the phenomenon of night tourism. The area has a rich history as a batik kampung and has been transformed into an international destination, full of cafés and high-end hotels. Complaints by locals fit into wider resident protests surrounding the impact of tourism—for example, increased traffic, anti-social behaviour, and noise in the area. Conflict with religious values also play a significant role in this dynamic, as Prawirotaman is located near two Islamic kampungs. Based on observations and in-depth interviews with residents, artists, and hotel and café owners in the area, as well as in surrounding kampungs, we found that Prawirotaman has experienced two distinct phases of touristification, with different residents’ voices prominent in each phase. During the first phase from the 1980s until the end of the 1990s, the batik factories slowly started to change into small lodges such as hostels and homestays, with international backpackers as their primary guests. During this phase, residents expressed happiness with the way in which global practices met with local and traditional culture and resultantly, there were hardly any complaints. Starting at this time, Prawirotaman had been known as Kampung Bule, a neighbourhood for foreign tourists, reflecting the optimism that tourism would define the identity of the kampung. Following three consecutive crises—the 1998 monetary crisis, the 2002 Bali bombing, and the 2006 Yogyakarta earthquake—Prawirotaman entered its second phase, welcoming higher-end visitors to the cafés and hotels. However, despite its new-found prosperity, residents of Prawirotaman are now becoming progressively more vocal and unhappy with the situation. Locals are increasingly irritated by the noise, traffic, and late-night drinking, which stand in stark contrast to their previous experience. This dynamic is becoming ever more complex as residents of surrounding kampungs, Karangajen and Jogokariyan, which for decades have been known as religious neighbourhoods, add their voices. Creating a mosque alliance, during the new year celebrations of 2018, they instigated a massive crack-down on the sale of alcohol in restaurants and cafés. This paper reflects how in Prawirotaman, the various complaints have a dynamic and changing nature—one echoed, not only by local residents, but also by their neighbours.

Keywords

Resident Complaints; Tourism; Night Culture; Religious Values; Yogyakarta, Indonesia

New leisure appropriations in riverside Marvila. Socio-spatial changes between urban regeneration and gentrification.

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Abstract

The recent urban change in the Lisbon waterfront, particularly after the 2011 Portuguese financial crisis, along with a public (state) perception of the need to socioeconomically renew former peripheral industrial areas, have turned Marvila into a mediatized spotlight in Lisbon. Particularly on its riverside, the re-appropriation of former nobility and industrial tangible cultural heritage is promoting the financial investment in this area and an interested focus particularly by urban researchers and social movement activists.

Today, riverside Marvila is seen as an urban enclave undergoing a major urban change. Firstly, for its deindustrialization process, which brought out the creation of major urban voids. Secondly, after the transformation of Parque das Nações (former Expo98), and the creation of a massified tourism area in the historical city centre of Lisbon, Marvila presents itself as the new trendy area to be renewed, the next place of future urban transformation and consequently of real estate interest.

Renewing riverside Marvila and connecting it to these two neighbouring revitalized urban areas, will promote a major spatial transformation in the Lisbon waterfront, not towards harbour and industrial activities, but to its use as new leisure area. As a determinant element on urban consumption, nightlife on craft beer bars, gourmet restaurants and artistic practices on galleries, Marvila becomes an important space of economic investment and urban change.

When the process of tourism massification turns its major point of focus on the traditional city centres, high profile consumers try to find new spaces, authentic (recreated) and new trendy areas. They look for new consumption areas away from massified city experiences, and spaces to visit and amuse themselves with relatives and friends. In a globalized consuming market, where the cultural experience can be anticipated with a simple click in a social network, the creation of leisure and nightlife areas is already in place: more literate and experienced consumers (visitors) expect areas with a strong emphasis on the ancient historical “lives” of these spaces and communities, the vintage nature of old industries and significant spaces of old sociability.

Some of these changes can undermine the presence of the remaining residents of the area, as it is the case of Santos Lima residents, under a process of residential eviction. Some pioneer businesses, which came to territory in the last 5 years are also leaving this space, due to the end of their rental contracts. At the same time, we assist to the creation of luxury real estate, as the case of Prata Living Village.

This paper results from an ongoing research started in September 2017, where is determinant to analyse if the re-appropriation of old Palaces, Factories and Warehouses, can be seen as urban regeneration practices, or in another direction, promoting processes of gentrification, changing its uses, users and practices.

Keywords

Marvila; Urban Regeneration; Gentrification; Cultural Heritage

Bridging the othered nightlife and Seoul government's 24hr-city initiatives

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Abstract

With a few exceptions, existing literature on nighttime consumption has focused on the study of alcohol-related entertainment activities and drunkenness. In the same sense, nighttime consumption has been primarily considered as the domain of pleasure and hedonism, which emancipates individuals from time and other pressures. Such an approach suggests that nighttime consumption is a simple matter of individual 'free choice' or a cultural trend of an advanced society. In the present paper, I first critique how Seoul municipal government's 24h city initiatives and nighttime policy has been configured by such a limited understanding of nighttime consumption. Then, drawing upon ethnographic field work in several 24h cafés in Seoul, I call attention to the different type of consumption which demonstrates that ordinary nightlife in fact unfolds in relation to daytime and the whole society. Specifically, a range of nocturnal practices found in 24h cafés, first, are paralleled with the current growth of self-improvement practices. That is, nighttime is consumed as not after-daytime practice but prolonged-daytime. Second, the nocturnal practices at cafés shows how nighttime play a role as a site of 'taking care of oneself' in work-centered and group-oriented Korean Society, where many people have been impelled to sacrifice their private life and themselves. In that sense, nighttime café practices are not consuming but recharging by satisfying needs for belonging, association, and the continuity of self-identity. Lastly, associated with the symbolic meaning attached to cafés in South Korean context, I explain how staying at cafés helps people to endure and deal with their poor housing environemnt. Overall, the case of nighttime consumption at 24h cafés provides us with a new way of understanding nighttime. Accordingly, I condend with the tendency that the Seoul government and possibly other city governments focus on safety issue and development of cultural amenity to appeal nighttime tourism. Instead, I speak into new policy to support the emerging demand and real and mundane nightlife articulated by the present case.

Keywords

Public Policy; Nightlife; Seoul; Consumption; 24h Cafes

Night Views: expanding the field of urban night studies through student-led policy engagement

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Abstract

In 2017-18, MSc Urban Studies students at University College London (UCL) took part in a year-long thematic engagement with the 'urban night'. In the context of increased policy activity in London, from the appointment of a Night Czar and the introduction of a Night Tube service, alongside fervent media interest in the increase of rough sleeping and closures to nightlife venues (Campkin and Marshall, 2016), the student-produced work pointed to gaps in existing literature and policy, suggesting an urgent requirement for an expanded field of research in urban night studies.

Critical analysis of the policy shift to 24-hour cities is vital given the limited attention that has been paid to the disproportionately low-income, precarious night-time labour force, many of whom are people of colour and/or of recent migrant backgrounds (Greater London Authority [GLA], 2018). Whilst a third of everyone working in London works at night, almost double the number of night workers earn below the London Living Wage compared to their daytime equivalents (Robin, 2019), putting into question the reach of policy and enforcement 'after hours', whilst contributing to continued, systemic legacies of economic marginalisation. Similarly, the effect of a decade of austerity, particularly in the UK's public sector, on conditions for a growing night-time economy, need to be examined.

This paper considers the multi-disciplinary and methodologically diverse approaches taken by the course's students, as reflective of the required approach to this expanding field of study. We will share a selection of the produced work, ranging from a proposal for a roaming night-time civic space, a cookbook featuring the stories and recipes of London's night workers, and a collective response to the GLA's Night Time Commission consultation. We reflect on the space for this work and future student-led engagements in participatory, practice and policy-orientated night studies. Who are the future students and scholars of this field, in what ways will they work, and what are the pressing questions they will seek to address in the gaps found in existing disciplinary knowledge and policy initiative?

Keywords

Urban Night; London; Policy; Student; Transdisciplinarity

The Researcher's Nightworkshop: A Methodology of Bodily and Cyber-ethnographic Representations

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Abstract

The researcher's nightworkshop methodology unveils the close relationship between the visual and touch senses. This innovative portfolio of tools captures the hidden experiences of migrant working the night shift (MWNS) and gives visual representations to research findings to create digital storytelling in migration. From collection to dissemination, the nightworkshop research design includes a set of core components needed to make visible night-to-night issues experienced by 'invisible' MWNS. The core components are night walking; observing and schmoozing; audio-visual recording; bodily notetaking; projecting short-films and podcasting. A trilogy made of three short films about migrant night shifters complements the nightworkshop. All three short-films are research-based; and in all but one I used non-professional migrant actors. Invisible Lives, Nocturnal Lives and Nightshift Spitalfields are about 'other workers', MWNS in London. Each film marks a different time (politically – before and after EU transitional controls (2014) and before and after Brexit referendum (2016-2020)); different research stages and skills levels of the researcher/filmmaker (before, during and after my doctoral studies), and different focus (four Romanian migrant night workers in London, (IL); the researcher and three migrant co-workers (NL), and one Bulgarian-Turkish co-worker and his family (NS). In each film, workers lack rights to decent work, are social isolated from day society, sleepless, mentally and physically exhausted.

Keywords

Methodology; Bodily Exhaustion; Nightshift Work; Migrants; Film;

Clubsterben: Threats to Berlin's Club Culture and Responses from Nighttime Governance.

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Abstract

While Berlin's club culture remains as popular and vibrant as ever, more and more is being written about clubs under threat of closure, even meriting its own German word, "*Clubsterben*" (club death). A recent—and particularly visible—example is Griessmuehle, whose February 2020 closure received international press coverage after real estate investors declined to renew the club's lease, opting instead to redevelop the land with office buildings and other uses. Even for clubs that still have a strong artistic concept, internal organization, and audience base, gentrification and complex administrative and planning processes often become external threats to venues, either directly (unsustainable rent rises, lease termination), or indirectly (noise complaints that arise with intensifying residential use of an area).

This paper argues that recent club closures—just like the rise of club culture in the 90s—are a result of specific political and policy circumstances. This paper first identifies the primary external processes contributing to *Clubsterben*, via case studies such as Knaack Club (2010), Johnny Knüppel (2018), and pending cases such as Rummels Bucht. Second, this paper acknowledges the relatively recent development of "night mayors" or nighttime governance bodies in cities, and demonstrates how these structures can provide greater voice to club operators and owners in complex permitting and land use processes. This paper uses the Berlin Clubcommission as an example of a nighttime commission that utilizes key policy and planning tools, such as Agent of Change policy, Clubkatasters, and (currently ongoing) advocacy to classify clubs as cultural spaces, in order to give clubs and cultural spaces more agency.

This paper is being developed amidst the uncertainty of the coronavirus/COVID-19 crisis, which is throwing these dynamics into even greater contrast: both the precariousness of clubs' positions in cities worldwide, and the ability of nighttime governance and advocacy bodies to coordinate responses to crisis, increasing the resilience of a city's club culture.

Keywords

Gentrification; Clubsterben; Urban Development; Club Culture; Urban Planning; Urban Night

Club culture in post-soviet Estonia: engaging with the urban nightscape as a 90s' youth

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Abstract

On 31 August 1991, just days after Estonia had restored independence from Soviet Union, the first public alternative club music event was held in Tallinn. The demand for creative nightlife spaces for such music spread across Estonia and by the mid-decade, the first gigs among small groups of friends had grown into raves that attracted a mass audience.

In the 1990s, in many areas of life, young Estonians experienced freedoms the older generation had not known. The crumbling of the Soviet Union and rapid technological advances turned them into citizens of a bigger and more open world. Daily life may have lacked today's comforts and stability, but youths had gained much more independence in shaping their creative output, identity and the course of their lives.

Making use of the vague or non-existent legislation regarding the right to nocturnal urban space, young people started creating environments in derelict city center factories and old town's basements to which they applied their own rules. The social gatherings were influenced by Western culture yet adapted to specific local conditions. Several music styles like house and rap began to shape the sound of leisure activities and nightlife.

Drawing on the collected empirical material consisting interviews, audiovisual content, legislation concerning the night time urban space, and newspaper articles discussing the emerging scenes, I explore the incentives, strategies and practices used for producing and experiencing urban nightlife in Estonia in the years following the fall of Soviet Union. I also discuss the official regulation and public attitude towards the alternative music based club scene.

This presentation explores the position of 90s alternative nightlife among the bigger societal processes, and the rights and opportunities of youth to actively engage with the nocturnal urban space, form identities and create a sense of community.

Keywords

Alternative Music; Urban Night; Post-Socialism

Litgting as an Instrument for Shaping the Nightscape of the City

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Abstract

The paper presents the goals, progress and the results of a research made in course of doctorate studies on the interdisciplinary field of urban outdoor lighting and its effect on the city's visual representation. The design of a city's night image is an interdisciplinary process that involves – amongst others – the issues of landscape architecture, architecture, urban planning, psychology, light engineering and art. It requires a complex way of thinking about space and the multitude of its values – aesthetic, compositional, symbolic, utilitarian and other. The use of multiple light forms in the public space enables us not only to recreate its daytime image, but also to introduce original and unique values of this imagery after the nightfall.

The research covering a broad selection of public spaces in Warsaw, complemented by the additional data selection made for other European cities, was designed as a three-stage enquiry based on the landscape creation process. Its aim was to examine the exterior lighting's role in the process of urban nightscape creation and to formulate a method of the urban night landscape analysis and evaluation on an exemplary design. In the first part of the study, the vast range of light forms found in an urban public space was identified and described in a form of a broad, open classification. The influence of the particular light forms on the composition of urban interiors was then characterized. The next part of the study aimed at investigating the relationship between lighting conditions and the image of space. As a result, a simplified yet complete typology of changes in the daytime image of urban objects and buildings at night was developed. In the last stage of the research a method of visual and compositional analysis of the city's nightscape was introduced, described and carried out on an exemplary Warsaw public space – the Vistula riverbanks in the central part of the city.

A daytime image of an object situated in an urban interior can undergo five specific changes at night. It can disappear from the interior. Its daytime image can be reflected at night, extracted from its surrounding, supplemented by some new visual traits or drastically transformed, thus becoming impossible to identify.

The research confirmed the possibility of a practical application of the city nightscape compositional and visual analysis. The results of the study allow a more conscious perception of the urban lighting. The study enabled formulation of a set of general guidelines for the lighting development in public space.

Keywords

External Lighting; Urban Landscape; Changeability Of The City's Image

Transformers of the Urban Night - Platform Labour, Migration and Smart City

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Abstract

Digitisation not only fundamentally changes the city and thus the public space, but also enables a fundamental transformation of the urban night through technological infrastructures and the ubiquity of platform-based services.

This paper offers ethnographic insight into labour under digital conditions and its relationship to the hybridization of night and day, which is inseparably interwoven with transformations of work and leisure time.

The change of the urban night and digitised platform work in the social and cultural sciences has only been considered separately so far and not from the perspective of the shift to smart cities and platform work.

The focus of my study is a crowdwork platform, a food delivery platform and a mobility platform in Berlin. Crowdworkers carry out so-called micro tasks to optimise ICT infrastructures. Accordingly, their work, often at night, is fundamental to the expansion of the smart city. Through their work, Crowdworkers support the nightly social reproduction of city dwellers. So-called "juicers" load, maintain and distribute e-scooters at night, and I am investigating their work as an example for the nightly maintenance of (mobility) infrastructures in the city. These three different approaches create a multidimensional picture of the transformation of Berlin's night.

Building upon research from the emerging field of the night studies (Shaw 2018/ Crary 2013) and studies regarding the so-called platform economy (Altenried, Animento 2017) I ask: How do platform workers interact with the night? What (technological) infrastructures are required for the platform labour of the night? To what extent does the digitalized night promote new practices of mobility and how do the mobilized new social figures integrate themselves into the nightly smart city?

Keywords

Urban Night; Platform Labour; Digitisation; Migration; Smart City

‘Temporary Autonomous Home’: Affection and belonging on the margins of late-night leisure

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Abstract

The notion of TAZ - ‘Temporary Autonomous Zone’ (Hakim Bey, 1991) grasped the philosophy of the free party culture when firstly emerged during the nineties. The concept emphasizes the non-hierarchical and momentary time-spaces of self-organisation, creativity and freedom that inspired thousands of ravers. Drawing on this notion, I use the concept of TAH (‘Temporary Autonomous Home’) in order to explain how belonging, affection and inclusion have become central aspects of late-night leisure on the margins for young people living abroad. These TAH are non-regulated alternative ‘free parties’ organised by groups of young people gathered as sound-systems. I argue that these nights articulate a sense of belonging and feeling at home that contrast with the idea of individualism and commodification of night and party culture, and give deeper meaning for the participants than the regulated ordinary late-night leisure. Also, it follows the line of some research about diasporic identities or minorities which find their sense of belonging through parties.

By focusing on their practices, I want to develop a case study based on the relationship between late-night leisure on the margins, belonging and affect in the free party culture in Bristol city by a sound-system of Mediterranean youths (mainly Spanish, but also Portuguese and French). This focus on the ‘inside’ practices and the affective relationships built in and through the free party scene has been normally ignored. Apart from this phenomenon, special interest will be put in other impacts that derive from this alternative late-night culture such as inclusivity, drug use, equality, security and politics.

This study uses a combination of qualitative methods, such as participant observation, interviews and visual methods to observe how belonging, care, creativity and openness are constitutive of the group and parties and how they are finding their way within scene its not their own. I will conduct 8-10 semi-structured in-depth interviews with both participants and organisers, especially the later and carry participant observation through some of these nights. I will finally use some visual methods (photos and videos, taken by me and provided by the participants) to give a deeper insight of this study.

Keywords

Belonging; Affection; Late-Night Leisure; Sound-System; Home

Doing fieldwork at night

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Abstract

Based on a review of my doctoral research conducted in Beirut, this paper proposes to share the special features and challenges related to fieldwork during the night, and related to biases such as sex, gender, class, nationality. Through the notion of distance, I analyze the simultaneous setting up of methods of observation of the night on the one hand, and of the delimitation of the terrain on the other. These two processes involve dealing with the place that the stakeholders have assigned to us. In this article, distance is first understood as a cursor that is adjusted according to the situations of investigation; these adjustments show a variety of observation mechanisms. It is then an epistemological need - that of distancing - to determine the biases that the nocturnal context tends to reinforce or mitigate. Finally, distancing is a process, carried out by the stakeholders and shaped by the researcher's perceptions.

Keywords

Night; Field; Distance; Method; Bias; Emotion

« Les Choses de la nuit ».

History of night-time radio in France

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Abstract

This paper will examine the role and evolution of night-time radio. My PhD, called "Micros de nuit" (Night microphones) and defended in 2016, was about the history of French night-time radio, from 1945 to 2012. Following the book "Sounds in the Dark" about all-night American radio written by Michael Keith, my study pointed out the importance of the medium radio during night-time. In fact, some very creative, original and unconventional broadcasts were created during that time of the day, because the night is a marginal space-time, where the radio hosts could be more spontaneous, more innovative and free, in the form as well as in the content.

Moreover, listening to radio during dark hours could constitute a really special experience, because the listeners are usually alone, sometimes beset by anxiety, feelings of loneliness, desire to meet people, and to be accompanied through the night by a friendly voice.

This paper will propose a reflection about the evolution of broadcasts and voices emitted on radio stations during the night. During several decades, from the 1950's until the beginning of the 2000's, French night-time radio waves were filled with numerous voices, famous or anonymous, often muted and intimate. These voices matched well with the nocturnal atmosphere. Finding a refuge in this alternate space-time, night birds took advantage of these hours, located outside of the majority social time, to express themselves. Night-time radio constituted a space for dreams and experimentations, meetings and dialogues, offering a support to night-time listeners, a window open to the rest of the world, to the others and the intimacy.

My paper will recount the history of all-night French radio, through a chronological approach, focusing on the broadcasts, their reception, as well as the imaginaries drifting around them. History of radio productions, nocturnal habits and perceptions, this presentation will intend to highlight the wave night world, to distinguish its different phases and its key features. I will also propose to compare the situation in France with other European countries. Since the 2000's, night-time live broadcasts tended to disappear in most countries and most conventional radio stations, this disappearance reflecting the way societies generally consider night-time now.

Overall, this paper will constitute a contribution about several topics emphasized in the call for papers, particularly "the nocturnal soundscapes and atmosphere", but also "nightlife, culture and inclusion" and "work and night workers".

Keywords

Media Studies - Radio Studies - History - Radio - Soundscapes

Night as an opportunity: accounts of a nocturnal walk from the perspective of artistic investigation in literature.

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Abstract

Artistic investigation comes up as a procedure that structures the creative work as the source and result of a knowledge that is apprehended in practice and built through experience. Investigation in artistic practice is a methodology that has gone through several decades of acceptance in the university field; its condition initially assumed to visual arts and later extended to scenic and design disciplines. Nevertheless, literature has been barely included.

This proposal presents a dialogue initiated by a woman aimlessly walking at night in a Mexican city. In many senses the presence of women walking at night through the city, implies an already disturbing presence that infringes conventional space, (Solnit). Doing it nowadays, (after the closing of bars and urban parties as a wandering adrift performed in search of losing your way, more by immersion through the night than by the steps through the spaces), turns out to be more of an esthetic, political and performative action.

This project searches to build a creative expression that comes from a night walk through the spaces of a Mexican city, and from it, accounts of other different spaces are configured, heterotopies derived from the nocturnal adrift. These spaces turn out to be imaginary because of the scarcely habitual circumstance that engenders them as alien landscapes to everyday life.

The result is an essay, a poem, a series of photographs full of voices, an intermediate production initiated with the creative intention of fictionalizing up to the point of getting a liminal account placed between night and waking state.

Keywords

Adrift; Night; Woman; Fiction; Spaces

Conceptualizing Everynight Life: Toward Nocturnal Anthropology

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Abstract

Anthropological research has been increasingly concerned with the study of everyday life. However, an exploration of everynight life has not been sufficiently discussed. This paper offers an anthropological research agenda for conceptually unpacking everynight life, founded on three key propositions: a comprehensive theoretical analysis of the study of anthropology of the night; suggestions for various studies on nocturnal anthropology; and focusing on a specific life sphere for implementing the research agenda we proffer. The first proposition drafts an analytical diagnosis of the differences between arenas, events and identities that operate in everyday life and nightlife, based on the findings of the theoretical and empirical studies in nocturnal anthropological research. The second proposition offers a conceptual mapping of the field based on four aspects on the time-space coordinates: an ethnographic comparison between arenas that operate differently during the day and the night (emergency room, different socio-economic class neighborhoods, cemeteries, airports; industrial zones; border security); exploring arenas that operate only at night (bars and clubs, night patrols for assisting youth at risk); distinguishing between different times of night for a complex understanding of everynight life (weekends versus weekdays; early-night hours, mid-night hours, and toward dawn; special annual events that take place only at certain nights); and areas where night life is prolonged due to geographical location (such as the poles). The third proposition implements our research agenda on comparative ethnographies of two night-events that take place at the same time ("white night" and "black night"). White Night takes place in what is constructed as hedonistic, privileged space (a specific area of Tel Aviv city and with high socio-economic class participants) and includes "white" cultural performances (in terms of music, architecture and specific film screenings). Black Night has been produced in recent years by ethnic activists as a counter-event to the White Night, takes place in the "black" neighborhoods of Tel Aviv (in terms of stigmatized ethnicity and low economic status) and encourages critical consciousness. The discussion section will linger on the unique contributions of the anthropological discipline to nocturnal studies.

Keywords

Everynight; Nocturnal Anthropology; White Night/Black Night; Race; Gentrification

Urban Nightscapes of the Classic Maya

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Abstract

The urban experience is a phenomenon that we humans created beginning about 5,000 years ago, but we have faced the night for eons. Archaeology is uniquely suited to answer long-term questions of urban adaptation, and in particular, how humans coped with nocturnal dimensions of city life. A case study that well illustrates the challenges and opportunities of the night and how these reflect inequalities is the culture of the Late Classic Maya (600-900 CE) of Mexico and Central America. In the neotropics, Maya people constructed grand cities of sky-high temples, palatial residences, grand open plazas, roads, and residential areas we would call suburbs. The Maya created an enduring culture that thrived as much during the day as it did during the night and their infrastructure both facilitated and hampered nighttime practices and reinforced social inequalities. The duality of Mesoamerican philosophy pervaded the natural cycle of the Earth's rotation, lending distinct characteristics to daylight and darkness. Dark nights and dark doings characterized the Classic Maya realm, a world full of real and fantastical beasts that roamed the landscape after sunset, in urban and rural venues alike. The night was ideal for some activities, such as communing with the ancestors, while the darkness obscured and prevented others, such as safe travel. The ancient Maya nightscape was full of celestial bodies, such as Venus and the Moon, to name a couple, that created a lively nocturnal environment imbued with cosmic meaning. The creation of a unique nighttime atmosphere by country folk and city-dwellers was shared across social strata, binding together commoners and king. Disparities, however, were illuminated in the material, such as housing and lighting, and in the performance of nocturnal culture, such as how opulently one communed with the dead. Essential activities ensued during the night as it was simultaneously the domain of the servant and the served, each having unique contributions to society. Drudgery and duty prevailed as it did during daylight hours, with royalty performing their tasks to ensure the continuance of the polity with their many rituals and followers attending to mundane activities of cooking and agriculture. Nightly rhythms of nightwork and nightlife populated the Classic Maya cities with the sights, sounds, and smells unique to the dark that emerged from their households. The murkiness of the night was cut through only by those who could afford it, as lychnological studies reveal – the distribution of artifacts and features particular to lighting was not equitable from house to house. Inequality in the urban experience is one that extends far back in human history, and the Maya were no exception. This case study contributes to an archaeology and anthropology of the night, and broadens the study of urban nights through comparative social science, augmenting our knowledge of the human condition. The richness and deep meaning of Classic Maya nights arise from the archaeological record and interpretations are strengthened through judicious use of iconographic, epigraphic, ethnohistoric, and ethnographic data.

Keywords

Inequality; Households; Nightscape; Archaeology; Classic Maya

Governance in night-time economies: a network perspective

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Abstract

This paper aims to bring together two different fields. On one hand, there is a blooming literature on night-time economy, especially from the perspective urban policy, urban planning and development (Thomas and Bromley 2000, Roberts and Eldridge 2007, Beer 2011, da Cruz et al. 2018). Different sources also discuss aspects of different policy measures aimed to tackle the problems appearing in connection with night-time economies (Hobbs et al. 2000, Crawford and Flint 2009, Mallet and Burger 2015). As it appears from the review of the literature, there would be space for more scientific knowledge on the contemporary trends regarding the institutional settings within which these policy measures are designed and implemented. On the other hand, there is a massive and still growing literature on governance networks (Sorensen and Torfing 2005, Klijn and Koppenjan 2016, Koliba et al. 2019). In these networks, a wide set of actors are presented in an interconnected and interdependent way as they are aiming to cope with policy problems that they are related to.

In this theoretical paper, the author would argue that governance networks could exist in night-time economies and using the governance networks approach as a theoretical and analytical framework can be adequate for investigating how policymaking takes place in night-time economies. Based on the existing literature, it turned out that network approach is not too emphasized in the relevant studies about policymaking in night-time economies, although importance of networks has already been stressed in general urban governance (van Bortel and Mullins 2009, Vabo and Roiseland 2012, Blanco 2013, van Meerkerk et al. 2013, van Meerkerk and Edelenbos 2013, Hawkins et al. 2016).

The paper starts with a short overview of the academic and practical literature on night-time economy, and also highlights the importance of night-time economy from a public policy perspective. After this, a more detailed approach to night-time economy is provided in terms of activities, spatiality, timeliness. The paper argues that night could have a significant and distinctive quality, which provides a specific environment that could result problematic behavior contributing to problems in night-time economies. The next chapter reviews these problems and argues that the set of problems can be described with characteristics of wicked problems and might be understood as a specific policy syndrome. After this, the paper lists several actors who are presented in night-time economies and argues that they are not independent of each other, but they rather can be seen interrelated to each other because their mutual problems and interdependent on each other because the resources they possess, with which they could be able to deal with the problems. If the actors recognize this situation, they might start interactions, which results an evolving cooperation between them. The paper argues that the set of these interrelated and interdependent actors might be seen as a night-time ecosystem. Finally, the paper draws up a possible interpretation for the evolving cooperation between actors: the emergence of governance networks in night-time ecosystems.

Keywords

Governance Network; Night-Time Economy; Night-Time Ecosystem

L'Observatoire de la nuit

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Abstract

The proposal belongs to the Urban regeneration practices associated with night and nightlife theme. It presents L'Observatoire de la nuit, a participatory evaluation and design method regarding nocturnal urban ambiances based on dematerialised questionnaires, with digitally mapped-out contributions. The evaluations deal with the conditions of use and temporality of the nocturnal public space. They produce precise knowledge regarding the real activities unfolding. It aims to accompany political and technical decisions made by local authorities. The case study presented here is that of Nantes Métropole, whose Public Lighting Coherence Scheme illustrates the methodology.

L'Observatoire de la nuit. What are our perceptions of the urban night?

As a public service taken for granted by populations regarding comfort, identity and the feeling of safety, urban artificial lighting has recently started a renewal process of two kinds: light extinction, and/or switching lamps in favour of energy-efficient ones. The first faces an outcry regarding the discomfort and the feeling of insecurity generated, while delighting associations and individuals with ecological values. The second does not initiate the expected reduction in light pollution. If it starts the energy savings requested, these could be short-lived. It is undoubtedly the first time since its invention and large-scale deployment that artificial lighting is so controversial. It allows us to raise several questions: what is the current expertise to prescribe the activation and extinction of the lights? Who are the recipients, the users of the experts' choice? Are the choices adapted to the nocturnal activities of these territories? To address these questions, L'Observatoire de la nuit proposes studying nocturnal urban ambiances through individual perceptions. The citizens are included as experts in the uses of their nocturnal territories. In line with "fair lighting", the uses experts play the part of indicators regarding the temporalities and uses of their nocturnal living spaces. Are the contributions, supplied and represented with a unique digital tool, in line with the choices made by the political and technical experts? Could the results achieved assist future decisions? More broadly, could the concepts of comfort, identity and the feeling of safety grow through the involvement of users in the definition of nocturnal urban ambiances?

L'Observatoire de la nuit examines the place of the night space-time within architectural and urban design. It questions how local authorities can grasp specific needs regarding the uses of the nocturnal city. From the societal importance of the lighting action now emerges a growing need to do it with subtlety – energy subtlety, lighting subtlety.

Could this desire for subtlety be a steppingstone to discover potentials of urban darkness? Darkness is a natural element kept at bay by lighting and now reconsidered through black corridors. Its urban embedding raises questions: where to turn on/off the lights? For what reasons and arguments? L'Observatoire de la nuit, with its large-scale participatory approach, initiates the study of the future of nocturnal urban ambiances: a balance collectively built and accepted between lighting and darkness.

Keywords

Street-Lighting; Subtlety; Participatory; Ambiances

Night, crime and hidden voices in 19th century fado poetics

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Abstract

In this paper I will consider how the « urban night » - understood as specific expression beholding singular, contextual meanings which I will unfold - is represented in 19th century fado as a distinctive, symbolic time-space, dedicated to crime, vice and to the « underworld », a time when the city hosts hidden activities and allows transgressive experiences. Song, music and poetry are one of the conveyers of this nocturnal imaginary and experience, through peculiar poetic and vocal practices and « hidden repertoires » (referring to James Scott's concept of « hidden transcripts », adapted to 19th century fado repertoires and representations). I will hereby demonstrate how the « urban night » is part of a social imaginary produced by lyrics, visual, textual and sonic representations and social discourse, where fado becomes both the paragon and the conveyor of the aesthetic experience of nighttime. Examples and analysis will be drawn from my doctors thesis dedicated to 19 century fado poetics.

Keywords

Fado Poetics; 19th Century Culture; Lisbon; Nighttime; Representations

Metropolitan urban centrality through the prism of student events - The case of Montpellier (France)

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Abstract

The inter-urban competitiveness demand that metropolises face since the 1980s encourages political and economic stakeholder to pursue innovative strategies targeting urban revitalisation and territorial marketing performance. In this context, night-time economy has established itself as an essential axis of urban development aiming to make nocturnalized spaces attractive, lively, safe and lucrative in order to foster the flow of people and capital onto metropolitan territories. These nocturnalized spaces are mostly occupied by students, whom metropolises strive to attract since this group fosters economic dynamism and increase a city's notoriety. Indeed, this population often benefits from schedule constraints that are more favorable to nightlife activity, - schedules that they adjust to fit their often modest financial means - and tends to support night-time economy. Nevertheless, this youth, eager for discovery and transgression, expresses itself within a city that they often live in intermittently during the week or time of the year. This greatly influences a city's commercial offer, as well as the atmosphere of the nocturnalised districts.

In this sense, Montpellier being a French metropolitan and Mediterranean city makes it an ideal laboratory for studying the impact of student festive nights on the socio-economic landscape. Driven by its student community of more than 70,000 people - 1/4 of the municipal population - the city of Montpellier is currently strengthening the vitality of its university tradition by supporting the nationwide government project named "Opération Campus" intended "to create campuses of excellence [that] will strengthen the attractiveness and influence of the French University [by renovating] nearly a third of the old university premises [...] ». The aim of this support is to rehabilitate the urban area hosting the off-centre campuses and to integrate them into the city centre by building a new tramway line. At the same time, it is part of a wider strategy targeting the strengthening of the historical district named « Ecusson » and its enlargement into a "Greater Center" capable of supporting the metropolitan ambitions of public authorities.

The night-time economy however traditionnaly located in the « Ecusson », struggles to be sustainably established in the entirety of the future "Greater Center" of Montpellier. One may wonder wether the nightlife reality and practices of the soaring student demography comply with the « ideal » of centrality pushed forward by public players, while demographic diversity continues to be depleted in the « Ecusson ». Within my thesis, which is part of the NRA SMARTNIGHT research project, we will attempt to get a glimpse of the student nightlife geography through the combined analysis of interviews conducted with the student nightlife stakeholders and a census of associative and private student events proposed on social networks during a school year. Thus, we will explore the way in which this specific event programming, through its various forms, modes of action and the networks that it generates, seizes urban centrality.

Keywords

Nightlife ; Urban centrality ; Metropolisation ; Student events ; Festive spaces

Co-opting a city's moral compass: performative discourses pre, during and post Sydney's "lockouts".

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Abstract

In this paper, I revisit research I conducted on Sydney's nightlife between 2012 and 2017, especially its focus on pro-nightlife activism. My examination of the performative discourses of two groups – Keep Sydney Open (KSO) and Reclaim the Streets (RTS) – and the institutional responses to these contributes to an analysis of the wider urban debate. The research time period was a highly contentious one in terms of public debate around nightlife and its regulation. On January 14, 2020, the NSW State Government removed the divisive inner Sydney "lockout laws" it had earlier enforced in 2014. The Kings Cross precinct – an area most affected by those laws – will retain lockouts for now. This paper's reflection on the role of urban social movements focuses on how they informed understandings of urban nightlife and its governance in the period up to 2017 and since, including the regulatory reversal. I use performativity theory to interpret acts of resistance and how they may be negotiated and disciplined by the state.

As activist groups are increasingly capable of efficient mobilisation, institutional responses are likewise becoming more sophisticated. Based on in-depth interviews, policy submissions and additional media, the tactics and strategies of the two activist groups are juxtaposed with reflections from interviews with NSW State and local government officials. While the treatment of RTS reflects a more typical procedural exclusion based on a perception of being unsophisticated and naive, KSO's attempts to avoid this categorisation has also led them to indirect co-opting by the neoliberal state. Their co-opted, but popular, message has overshadowed RTS' alternative vision. In revealing how activist strategies and tactics have been co-opted, this paper demonstrates how pro-nightlife activism is tethered to a neoliberal 'global city' discourse that increasingly determines the perception of such groups' success. This performative analysis of organisational debates is essential to our understanding of procedural justice and the renegotiation of urban space.

As the debate comes full circle with the (partial) removal of the lockouts, this revisiting also dissects the wider impacts of the performative interaction of activist discourses with neoliberal 'global city' policy discourses, particularly with regards to the 'night-time economy'. While the forewarned social and cultural impacts of the lockout laws have played out dramatically alongside the (also forewarned) economic, the public discourse around the regulations' removal has been firmly tethered to the latter. I scrutinise public responses to both the removal and to the laws being maintained in Kings Cross – where the lockouts have facilitated drastic gentrification – in the context of the performative discourses analysed. What do these responses indicate about the effects the laws have had on the city? A purported "circuit breaker" policy shrouded in moralising has, I argue, co-opted the moral compass of the city at large.

Keywords

Nightlife; Social Movements; Gentrification; Performative Discourse; Moral Geographies

Night Moves: Affective Atmospheres of Public Transportation After Dark

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Abstract

Within the last decade, the night has attracted increased attention as a fundamental, if overlooked, realm of urban life (Gwiazdzinski, 2015). Much of this focus has been on the “night time economy,” which is often reduced bars, nightclubs, and other spaces related to the alcohol and leisure industries (Shaw, 2016). One set of spaces which require more consideration are public transportation networks. These are especially relevant as many cities experiment with extended transit schedules as part of an overall strategy to cultivate after-dark activity (Werber, 2015; Burroughs, 2018). However, as Kęłowski and Bassens (2018) point out, there is a tendency to analyze these services within “neoclassical” and “sustainable” framework, positing transit as either a rational problem to be solved or an instrumental tool to reach specific development goals.

My project, *Night Moves: Affective Atmospheres of Public Transportation After Dark*, brings attention to public transportation as more than a connective ligament between nightlife destinations. Instead, it is considered as a vital nightlife space within itself. The mundane acts of traveling and the moments of stasis along the way, are not viewed as dead time devoid of content. Drawing insights from the new mobilities paradigm (Creswell, 2010), these events are seen as suffused with meanings, affects, and experiences which color urban night life as a whole (Binnie et al, 2007; Duff and Moore, 2015).

I examine transit spaces through the lens of affective atmosphere (Anderson, 2009). This concept examines the ways assembled bodies, materials, technologies, sounds, lights, and practices come together to produce intensities which are circulated and shared. Inherently situated and fleeting, atmospheres emerge as enveloping sensory experiences which prime personal and collective responses, enabling and constraining potential feelings and actions (Bissell, 2010; 2015). Careful attention to these relations, and the ways in which passengers contribute to and become attuned to their affects, fleshes out how public transportation space becomes steeped with atmospheres such as conviviality, surveillance, anxiety, or excitement.

Much work on atmospheres has relied on observation and interviews; presenting findings through detailed, written vignettes. However, following Pink et al. (2015), I believe video can be a powerful tool for investigating and communicating atmospheres, as the medium has “haptic, emotional and affective qualities and affordances... [it] invites us to empathetically imagine, emotionally and sensorially, both the experience of the person/s shown in the video and that of the researcher holding the camera” (p. 365). Thus, employing a bricolage of video techniques, my project aims to capture and convey the affective atmospheres of specific public transportation sites around Brussels at night.

The resulting videos foreground what actually takes place within the spaces that make up the city’s late-night transportation infrastructure. How do these atmospheres contribute to how denizens of Brussels approach their city after dark? My presentation will discuss which types of atmospheres these spaces host. It will also evaluate the applicability of video methodologies for studying atmospheres: what are the advantages of this approach, what are its pitfalls, and what potential does it hold for future studies.

Keywords

Public Transportation; Affective Atmospheres; Visual Methods; Brussels; Public Space

Nairobi Nights – exploring nocturnal atmospheres ethnographically

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Abstract

Even though researching the (urban) night has become popular across disciplines recently there is a lack of case studies from the global south, especially from the African continent. The Kenyan government implemented a plan of transforming Nairobi to a “25-hour”-economy, acknowledging the economic potential the night offers. This development, paired with the fact that Nairobi is a cosmopolitan African metropolis with a vibrant nightlife, makes it a promising case study and an important contribution to the debate about the urban night.

In my paper I would like to propose the approach I am following in my PhD thesis: thinking through atmospheres to describe and understand the night. By taking the atmospheric component into account I am contributing to the discourse about the night on a conceptual (1) as well as an empirical level (2).

1. The concept of (nocturnal) atmospheres I propose to understand night as an atmosphere, that depends on one's own subjective mood (a), the external realities (b) as well as the sociocultural context (c).

- a) The subjective mood includes attuning yourself to the night. It is about making yourself receptive to certain nightly atmospheres, whether by preparing for a night shift or creating an inner counter world to the day, to feel free and let go of daily worries and obligations. The subjective mood is always shaped by previous experiences in life. Nocturnal atmospheres have the power to manifest or change the inner subjective mood.
- b) The external realities include those that are predetermined by nature, weather and climate, but also light and darkness. Furthermore, it includes sound and smell, architecture, infrastructures such as means of transport, roads, clothing and the habitus of people, rhythms of movement.
- c) An important point for the creation and perception of atmospheres is the sociocultural context. On the one hand, the one people grew up in (my research participants and myself), because it determines how we learn, experience and create atmospheres. They make sense to us, because we have already experienced atmospheres in certain places or moments; they are culturally shaped. On the other hand, one must consider another dimension of the sociocultural context, namely that of the research location Nairobi. This includes aspects such as ethnicization and habitus as markers of belonging and exclusion, but also the dynamics of the urban space of a cosmopolitan African city.

2. Nocturnal atmospheres in Nairobi

An ethnography of the night needs to include the three aspects of the atmosphere concept in order to make them narratable: through participant observation and conversation with my research participants I will illustrate their inner moods; by describing their and my nocturnal sensual experiences I can grasp the external realities and at last with photographs and thick descriptions of the moments, spaces, situations and people I am able to invite the audience into the sociocultural context where the nocturnal atmospheres were experienced. I argue that on an empirical level writing about atmospheres is made possible by thick descriptions and allows for a more nuanced understanding of the night.

Keywords

Night; Atmosphere; Nairobi

The night, the laughter and “verdes anos”: a walk through Lisbon in the 60's with Nuno Bragança and Paulo Rocha.

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Abstract

Nuno Braganças's novel *A noite e o riso* (1969) is a narrative that could easily be categorized as autofiction, as most of his works. Much of the action takes place at night in the city of Lisbon in the 1960s, mainly in the bas fond of Cais do Sodré, Príncipe Real and Bairro Alto. In the author's own words, his writings about the night are an attempt to see the ones that are excluded from the strict daily routines and find in the night the space and the time to live that detachment or exclusion: "it is not a bohemian folklore, it is the meaning of the night, of those who live at night different things than those who live by day." (BRAGANÇA, 1978)

In turn, Paulo Rocha's film, *Verdes Anos* (1963) shows us Lisbon at the same time, through the eyes of a young newcomer from the province who is “devoured” by the magnitude of the city. It is a very raw depiction of the city, without the romanticism that usually was present in the Portuguese cinema, specifically when the scenes were set in Lisbon. Paulo Rocha and other contemporary directors are the newcomers of the "Cinema Novo", an aesthetical and artistic movement that walked beside similar European trends: "*Verdes anos* tells us about a real youth, with real problems, in a real city. What is also a novelty in a cinema that has "flirted" too much with the post card and with the degradation of cheap folklore, with the inevitable 'fado' and with the low vaudeville joke." (PEREIRA, 1980). As we see, both Nuno Bragança and Paulo Costa give – each one in his own aesthetic language - a new and unexpected in depth perspective of the city.

Given that Nuno Bragança also participates as a co-scriptwriter in the film, it seemed pertinent to draw a living map – through the characters of the film and the book – of the Lisbon night in the 1960s. This map will be completed with the help of a survey of the night leisure places open at the time, mainly in the area of Cais do Sodré and Bairro Alto, like pubs, taverns, disco bars, and even brothels.

As a theoretical frame, this communication encompasses the recent scientific field of Night Studies which studies the night in a very interdisciplinary perspective, and more interestingly as a period of time independent from the day, with a different economy, social dynamics, as well as certain special experience, more given to freedom and unexpected possibilities (PALMER, 2000; EKIRCH, 2005; ALVES, 2009, KYBA et al., 2019).

References:

BRAGANÇA, Nuno (1978) "Conversa com Nuno Bragança" in MACHADO, Álvaro Manuel, *A ideia e a Imagem* (TV Programme, RTP) available online: <https://arquivos.rtp.pt/conteudos/conversa-com-nuno-braganca/>

Keywords

Night; Lisbon; Nuno Bragança; Paulo Rocha; 1960's

More-than-human Nights: Intersecting lived experience and diurnal rhythms in the nocturnal city

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Abstract

The contemporary nocturnal city is characterised by the interplay of luminosity and darkness, a chiaroscuro tableau inhabited by a myriad of flora and fauna—including, of course, humans. What patterns, rhythms, and indeed disturbances can be detected in this patchwork, i.e. how do humans, non-humans, and wider natural cycles and rhythms co-produce the nocturnal urban environment? How is this coexistence of light and darkness inhabited by these multiple species? In short, how is the night moved through, and how does it move through us and our non-human companions?

This paper is sited at the intersection of two perspectives on the urban night—first, lived experience and the affective dimension of the nocturnal city; and second, the wider rhythms of the city and the sky above that inscribe themselves into us and our companions. It asks how we, as researchers, can be attentive to the urban night so as to bring these two perspectives together. To do this, we will discuss two methods that the authors have used to inhabit and describe the urban night—one a perambulatory autoethnography of urban edgelands described through text and photography, the other an ethnography of urban temporality using photographic and sonic field recording techniques.

Together, the authors' different approaches pay close attention to both the human and non-human dimensions of the environment. We examine the diversity of nocturnal atmospheres, ambiances, and soundscapes to better understand their meanings and uses. Furthermore, we do this in a way that is attentive to the various spatial and temporal scales of darkness and light—from the palpable immediacy of lived experience or the daily tides of rush hour traffic to the changing phases of the moon or the activities of migrating birds or foraging beetles. By bringing these methods together, our aim is to contribute to a toolkit for situated fieldwork that can be used to create a rich description of the nocturnal urban environment—particularly one that includes but does not privilege the human. Furthermore, the work aims to make such descriptions legible and accessible within and beyond academia.

Keywords

Ethnographic Fieldwork Methods; Walking; Photography; Sound; More-Than-Human

Consenting to darkness : Entering the night of the night in Nantes

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Abstract

My paper is part of my thesis research that deals with cities' dark interstices, and the emotions they generate. By dark interstices I mean places that the market economy has not yet illuminated, oases of darkness that can be seen as the remaining space of transgression. In this light, night time is less a space where everything is possible, than a space of possibilities in which normative systems admit fluidity. The hunt for darkness led by artificial lighting for the sake of a certain sense of security deserves to be reconsidered in order to be able to initiate an entry into darkness. Using my research field in the city of Nantes, in the west of France, whose nights I have been exploring for the past 4 years, this presentation will focus on the importance of consent to the night by initiating a deconstruction of the fear of darkness in public space.

Night managers generally hold a double discourse: pushing to live and consume at night while developing sophisticated and sometimes repressive means of surveillance on night owls. One needs to find one's way around the city between dormancy and celebration, sky vault and streetlights, freedom and vigilance. A security ideology has made the city the seat of fear: space has become the main resource for security. Promise of secrecy, darkness is the dread of modernity. The light that emanates from places of consumption prevents experience of darkness. This kind of artificial light does more than illuminates: it monitors. It shapes a space where the unexpected is becoming impossible.

Eighty percent of medium-sized cities in France have installed videosurveillance cameras in France. The belief that light and safety go hand in hand has gradually become firmly anchored in the collective imagination; as if night was a space-time capable of opening ways to forms of protests that the authorities fear will affect the balance of the day. In Nantes, festive districts are lit and patrolled by the police, as night remains associated to feeling of insecurity. Yet, contrary to a widely held idea, no police statistics show that night is more criminogenic than the day (90% of rapes take place in lit places). In this context, the experience of a dark night can be associated to a political anti-system exploration. A new night space-time has appeared. If anxiety is the usual reaction when I talk about my research field, the last few years have taught me that my body in Nantes by night is not so much a danger as a perception of risk: the first system of self-limitation. The challenge is to reach a consent to urban darkness: it guarantees frameless spaces that leave room for improvisation and for all the expressions of the night. One can consent to darkness because it may be a refuge, an ally. Thus, deconstructing the fears related to darkness allows an empowering and alternative experience of the city.

Keywords

Night; City; Darkness; Fear

Spaces and Stories of the Night in the Netherlands: migration, bridging divides and cultural activism

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Abstract

This paper will provide insight into some of the initial findings of a study of night spaces connected to Cape Verdean and Brazilian migrant communities in the Netherlands, and into a selection of narratives that emerge from them. The research is part of a larger, transdisciplinary collaborative project that focuses on nighttime spaces in eight European cities entitled Night Spaces: migration, culture and integration in Europe (NITE). In the context of the Netherlands, this research considers how 'night spaces' – understood as culturally mediated and socially produced (Williams, 2008) - are imagined, experienced, narrated and dynamically produced by Cape Verdeans in Rotterdam and Brazilian community groups in Amsterdam. The question of migration is key and often polarizing in today's public and political debates, and this paper seeks to consider nighttime spaces as they emerge as important sites of memory, crisis and regeneration. It is mindful that the nightscape has traditionally been viewed with suspicion by the authorities, as a site of potential public disorder and criminality. Yet, it also acknowledges the recent increased awareness of the potentialities of the urban night – as illustrated, for example, by the establishment of the offices of Night Mayors in a number of cities, Amsterdam being trail-blazer in this respect (2014). Thus, this paper will consider Rotterdam's cultural centre Voz di Rua and filmic representations of the urban night by Dutch-Cape Verdean filmmaker Ivan Barbosa and Edson da Conceição to reflect on how the night opens up new spaces of belonging and intercultural understanding.

Keywords

Night Spaces; Migrant Nightscapes; NITE

Cape Verdean music practices in the diaspora: belonging and cultural consciousness

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Abstract

Rotterdam has been highlighted for its importance in the development of Cape Verdean music. It has been both a key site of music production linked to the anti-colonial struggle and a hub in which new styles developed and artists quick-started their careers (Cidra, 2015; Hoffman, 2015). It is fundamental to acknowledge, however, that practices of music-making and music-sharing, often played out in the after-hours, aid in (trans)national processes of belonging and place-making in the diaspora. Taking an interdisciplinary approach including interviews with key figures in music production and nightlife, historical mapping of key nocturnal urban sites and the analysis of narratives in music, this paper seeks to address night-time music practices as integral to processes of identity-formation and the development of a political-cultural consciousness of belonging in the Cape Verdean community in Rotterdam.

Music and music performance give insight to key nocturnal spaces that play an important role in urban life of Cape Verdeans and how this group is able to navigate, imagine and experience the city. Often relegated to nighttime, these activities contrast with the routine day-time activities of work and household. It is, however, important to recognize the night not only as a space-time of leisure and 'letting go' of daily routines, but as a time in which connections to culture and identity are shaped, negotiated and reinforced. Evidence suggests that music-making and music-sharing practices in the Cape Verdean diaspora have been extensively used to mobilize Cape Verdeans politically for the struggle of independence from colonial Portugal. 'Noites Caboverdianas' – Cape Verdean party nights – were not organized with the sole purpose of leisure, relaxation and entertainment, but served to socialize the rapidly growing community, contributing to a sense of belonging. Cape Verdean music practices and night scenes developed parallel to the (political) institutionalization of the Cape Verdean community. Even though politically oriented activities during day-time can be seen in light of officialized institutional practices, night spaces were fundamental in bringing a community together and 'out there' in order to create a sense of community.

Keywords

Diaspora; Belonging; Music Practices; Night Spaces; Political Consciousness

Warsaw at night: mapping nightlife hotspots

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Abstract

Modern cities function in a 24-hour rhythm. This fact is reflected in the organization of urban transportation systems, organization of spaces where services are offered and in urban development policies and activities undertaken by cities' authorities to secure public safety. For many cities, nightlife is an important part of an urban economy and a factor influencing the assessment of their attractiveness by residents, students, tourists and other users of urban space. What city has to offer after dark depends on city's functions, spatial structure as well as city users' expectations and needs; different groups of residents and visitors have different needs and preferred ways of meeting them. The nightlife culture also results from the socio-cultural factors such as the lifestyle of residents.

Warsaw has a well-earned reputation as a liveable, creative and attractive city for residents and tourists. Warsaw is perceived as a modern, dynamic metropolis, with the most important cultural institutions in the country. However, Warsaw is the post-socialist city. This fact affects the nightlife industry and culture. In this context, an interesting issue is the distribution of nightlife premises in Warsaw and the identification of hotspots of nocturnal activities.

The paper present results of the study, which aim was to identify the structure and concentration of nightlife industry in Warsaw. For the purpose of the study, the database of nightlife premises within relevant categories like restaurants, coffee shops, bars, clubs, theatres and cinemas was prepared. To define the nightlife industry the following distinct time periods were used: evening: 8 pm – 11pm, night-time: 11pm – 2am, late-night: 2am – 5am. The results of the study show, that like in the case of retails stores, both restaurants and coffee shops prefer location on the main streets and nearby tourists attractions. Bars and clubs form small clusters and are located on smaller streets in adjacent areas. One can see the specialization of the streets with nightlife premises: there are streets with clubs, bars, etc. Generally Warsaw is the city that “goes to bed early”. The infrastructure of nightlife is poor. From Monday to Friday the opening hours of the services are short. At weekends this time is extended, but there are few premises that are open until late night or till the last customer. There are also few stores open 24 hours. Although the nightlife in Warsaw is very modest it generates conflicts between lovers of nightlife and city residents. Thus there is a need of formulation of policy and preparation of instruments which, on the one hand, will ensure the development of nightlife in Warsaw as a factor affecting the attractiveness of the city, and on the other, will prevent conflicts.

Keywords

Nightlife; Night-Time Economy; Night-Time Spaces; Urban Night; Warsaw

Lisbon's night in post photographic images

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Abstract

These days, night owls capture their nocturnal journeys through the lens of their phone cameras. With the development of mobile devices, photography, and information technologies, snapshots of the urban night are thriving in the virtual space, revealing how more and more young photographer-citizens are documenting the night as part of their daily life. This work explores Lisbon's night dynamics based on the analysis of Instagram images, which is considered both an application and a social network. Our main research interest focuses on the visual narratives of the urban night, particularly its representations and dynamics. A central question to be discussed is to what extent visual representations of the night influence consumer dynamics and nightlife in Lisbon downtown? Data collection was made using the hashtags #lisbonnight and #noitelisboa, while the post-photography analysis considered other users' description and tags attached to the selected images.

Theoretically, this work centers around the concept of "post-photography," as proposed by Joan Fontcuberta. In the space of digital sociability, images produce translations of the urban history and iconography using both the visual and written languages (hashtags) of Instagram. In this context, urbanites use technological devices as tools to document and legitimate their presence in the nocturnal city. In the introduction, we examine the flâneurs and their night consumption practices, which are usually associated to images of leisure and enjoyment (nocturnal sociability). The selected images are analyzed in the following sections: 1) Lisbon night and its icons, 2) Night consumption, and 3) Nocturnal sociability. The conclusion is that post-photography editing tools suggest a set of virtually distributed "urban aesthetics". Here, visual analysis and virtual encoding (hashtags) highlight the urban symbols, the street aesthetics, and the sociocultural underpinnings and dynamics of the nightlife.

Keywords

Night; Lisbon; Post-photography; Social network

Night leisure in Mexico City. Emotions, inequalities and purpose

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Abstract

The main goal of leisure according to Norbert Elías (1992) is the relaxation of emotional constraints, and in contemporary societies such activities take place mostly at night and on weekends. However, in contexts of heightened discontinuous citizenship like Mexico City, how is night leisure possible? What kind of emotional experiences occur in a city with an impunity index above 90% (México evalúa, 2018)? This also presents the question of who the legitimate leisure subjects are within a society where 47% disagree with women going out at night by themselves (INEGI, 2016).

In this work I aim to understand 1) how the emotional experience of night leisure, and access to night leisure itself differ according to the position various actors have in their social world, specifically depending on their gender; 2) How night leisure resources are distributed among actors positioned relationally within their contexts; and 3) what are the motives of said actors to engage in night leisure practices in the aforementioned circumstances and what are the consequences of that participation or non-participation.

Through more than 20 in depth interviews with adults between 25 and 40 years old. I explore the conditions of possibility of night leisure in Mexico City, the patterns of legitimacy that lie behind night leisure practices and the allocation of leisure resources in order to disentangle their emotional experiences and the reasons why night leisure is a worthy activity despite of all the challenges.

This research is located within the exact intersection between leisure studies, night studies and the sociology of emotions that contribute to understand situated practices that transcend public policy, individual explanations and the narrative of everyday life that bury the specificity of nocturnal problematics in the cities.

Keywords

Night Leisure; Inequalities; Emotions; Mexico City

The instrumentalization of the night by urban authorities: the case-study of Reims Grand Centre project (France)

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Abstract

Academic literature highlights the nocturnalization of everyday life in the cities of Western Europe. The city of Reims (an intermediate city in the East of France) deals with this phenomenon, with 30,000 students and a lot of festive venues in the city center. Cultural and festive nocturnal events have been multiplied, which was favored by improvement of quality of space. In this context, night festive activities predominate, through the night-time economy. However, nightlife development processes have few attracted the attention from urban public authorities and urban planners, or piecemeal. One of the main objectives of the current municipality is to "support intense territorial marketing". Reims has to become a "destination" for business tourism, the Reims high-speed railway station becoming a major city entrance. Events are a priority of the municipality, beyond tourism attractiveness related to local resources valued by two UNESCO labels around champagne and historic monuments.

In this context, the current municipality is betting on the development of big urban projects near the high-speed railway station. The aim is to attract "talents" -by revitalizing old brownfields- in order to develop the local economy of the city center. The transformation of "Port-Colbert" and the "Reims Grand Centre" project are part of this logic. The creation of two major amenities (aqua-ludic complex and arena) are a driving force, linking medieval center and the suburbs. The design of "Boulevard des Promenades" (old ramparts) and the creation of a multimodal hub next to the railway station, as well as the upgrading of the "Halles-Boulingrin" district and the square of City Hall, will intensify the uses and shift the polarization of the city center.

In the case of the Reims Grand Centre project, the layout of public spaces of the "Promenades" has been conceived by landscapers and lighting conceptors that have considered the nocturnal uses by planning lighting, paths and creating nocturnal ambiances. In the same way, the joint development zone Sernam-Boulingrin will provide nocturnal uses with an event room (arena) and front-shops. Nevertheless, whereas the images of the project at night are widely distributed, the uses of the project at night represent a marginal dimension. Indeed, the nocturnal side of the project was not evoked by the city (which is the contracting authority), but emerged from the architects and the public debates. It appears that the night was not a constraining factor for the realization of this urban project. The impacts in term of uses were badly anticipated, as revealed the observations of the gap between the thought space and lived space of the "Promenades", especially between night and day, between young festive people and morning workers. More broadly, some uses defined as undesirables (the nocturnal figures who are sex workers, resellers of psychoactive substances, youth of popular social categories, etc.) are rejected by the embourgeoisement caused by the urban programming.

The consideration of the night by the urban authorities is thus focused on tourism competitiveness, to the detriment of other nocturnal activities and spaces that remain "in the dark" (such as logistics). The culture is exploited, and the city becomes an object of commerce which contributes to the socio-spatial fragmentation of contemporary urban spaces. The impacts of this urban strategy can be read in terms of conflicts of legitimacy with respect to the use of urban spaces in the heart of the night (dream versus festive fun), or the values agreed to the festive activities (Dionysian and free versus kindness and marketable). The urban space appears polished and smooth, controlled.

Keywords

Urban project ; Attractiveness ; Urban planning ; Public policies ; Intermediate city

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