

Panels: *The well-known session of a maximum of 4 papers in a 90 session, in which presentations by authors last for 10-15 minutes, followed by discussion, and papers are posted on line and distributed by the panel conveners directly.*

This is the list of selected panel proposals for the conference. Please contact the convener(s) from the list for more details on the same.

P26 Queering the city: Hopeful futures for sexual and gender freedom, safety and justice

This panel responds to the conference call to engage with questions about what ‘futures are imagined through the lens of the urban as a focused venue for political expression and change, or as a venue for claims on justice and rights’. While scholarship on the entanglements of cities with sexual and gender (in)equalities remains marginal, a growing body of feminist, postcolonial, and queer urban researchers are generating local and global understandings of the city as a space that both reinstates and reproduces, yet may also hosts and inspires challenges, resistances and disruptions of intersectional sexual and gender injustices. The panel brings together a set of papers located within transnational scholarship on cities and sexualities.

The discussion will speak to the possibilities and limitations of cities in the (re)production of spaces of safety and inclusion and as deployed toward the disruption of and challenge to hegemonic heteronormativity, homo- and queer-phobia and related violences and injustices. The panel will contribute to the struggle to end the marginality of scholarship on cities and gender and sexual freedoms and rights. The presenters will include scholars from South Africa, India, Hong Kong, and Canada.

P27 Refugeeeness and Precarity: Issues of Rights and Belonging

The panel will explore refugeeeness and precarity among mobile population such as refugees/ citizens/ migrant experiences during conflict and its subsequent transition into the period of internal displacement. Population on the move from their place of origin often faces severe challenges while they relocate to new areas. Some of these challenges faced appears in the form of hierarchy of belonging that prevents access of opportunity to these communities. Typically when communities face such challenges the political engagement creates zones of distinction which brings into question the whole apparatus of marking and engagement of rights and issues of belonging. The panel will examine

the challenges of communities displaced through violent conflict, and interrogate how groups have adopted mechanisms which affects the sense and practice of citizenship of groups

P28 Repoliticizing the Fight against Sprawl – A North-South Comparison

Growth control and the fight against sprawl are currently at the core of political debates between large cities and peripheral communities. These debates are framed by the international injunction to build more sustainable cities, which is predominantly understood as a need to promote more compact and denser urban forms. However, this injunction itself appears as an object of debates. Until recently, most of the research critical of the fight against sprawl came from the free market supporters (e.g. Bruegmann). Yet some researches developed a critical discourse from other perspectives (see references below). Among other things, those researches argue that the “compact city” motto helps to discredit local resistances to urban development, that it favours classical growth coalitions over degrowth social movements, and that it ignores the qualities of the in-between city made of intertwined rural and urban areas. This session will bring together a selected group of international scholars engaging with the political stakes of the fight against sprawl. The objective is to confront empirical case studies of Northern and Southern cities, with the aim of “decentring” the perspective on an issue currently dominated by the view from European and North American cities. Within that framework, we would particularly welcome papers discussing and addressing the following topics:

- Multiscalar governance and relations between international, national, regional and local actors. How do the fight against sprawl redesigns the metropolitan governance?
- Local controversies around sprawl. Who are the proponents and the opponents to sprawl and which arguments do they mobilize?
- Resistances and adaptations of peripheral (urban and rural) communities to regulations or policies justified by the fight against sprawl.
- Spatial justice issues through empirical studies of the impact of anti-sprawl policies on the disadvantaged. Which inhabitants win and lose from those policies?

P29 Soft Machines and Urban Metabolism

This panel is intended to demonstrate a range of international case studies, concepts, and design tools to place the emphasis upon optimistic projection for future urbanism for India. The emphasis will be on those aspects of flexibility, mobility, and the soft sides of urban science. The panel will begin with a series of brief international case studies of historical optimistic future urbanism (from the radical 1960's) to help situate the late 20th-century rise of new technology, urban densification, and forms of hard and soft infrastructure as it captured the popular imagination and infiltrated everyday life.

The next segment of the panel will turn to a brief synopsis will concentrate here a series of tendencies or trajectories that can be seen to continue into the present urban condition, considered in light of metabolism and ecology. This synopsis will be informed by the 3-part schema of analysis with human agency and identity situated at the centre of concentric mental, social, and environmental spheres. In this segment we will draw from some practices in strategic foresight practices to locate future trends around media, urbanization, and the feel of everyday life in those possible futures.

There will then lighten and turn to a series of video clips from popular and obscure cinema and design examples to give more nuance and data towards understanding future trends around media, with some time for audience response and open discussion about the desirability of these conflicting spatial visions of future urbanism. The panel will conclude with the presentation of some recent internationally-sourced and future-oriented architectural and urban design concepts and design tools as gifts to consider for personal implementation.

P30 Spill- overs and hang- overs: The socio-ecological character of materialities on the urban frontiers

The historical, social and material production of the urban have become the central themes for a growing and exciting scholarship. Urban frontiers, whether they be spatially defined peri-urban areas or theoretically-defined peripheries to the accumulation of capital (within or outside the city), are the most active and intense sites for production and creation of the urban.

This panel discussion session calls for research that documents the ecological flows and environmental impacts that are associated with particular 'urban materialities' i.e. objects that embody a material or symbolic relation to the city. We invite papers that challenge the idea of 'inertness' of these objects at their peripheral sites along two temporal dimensions. Within the present, research that highlights how these objects not only occupy space but become entangled within local ecological processes (groundwater flows for instance) and social practices (e.g. encroachment upon or acquisition of common lands producing differentiated and gendered outcomes). Highlighting the spill-overs in the present allow

us to better understand urbanization as a socio-ecological process with intended and unintended outcomes. Within the past, we invite research that reveal how urban materialities are rooted in the conditions of possibility of their specific locations (e.g. agrarian histories of the area). Documenting the hangovers of the past in the present reveal the *ordinary* material processes of accumulation and disambiguate the spectacle of production by capital alone. Historical conditions also help explain the uneven production of the urban in the present.

We look for papers that speak to the equity and justice dimensions of urbanization, from an inter-generational or intra-generational perspective. With regards to urban materialities, research on urban infrastructures such as landfills and canals, on gated communities, on peri-urban industries as brick kilns, among others is welcome.

P31 Structural violence, urban development and the Southern city

The urban is now an increasingly contested term in global debates on the Southern city. This panel focuses its inquiry at the intersection of how urbanisation or the development of urban areas is understood in terms of its relationship to structural violence. Understanding how these phenomena relate could be useful in advancing this global debate.

In its quest to elucidate the structural violence intrinsic to urban development, the panel focuses on the 'secondary circuit' of capital or land and real estate, which is seen as increasingly central to urban spatial restructuring. Domains of land and real estate are particularly significant in Southern cities that experience a 'persistent disconnect' between capital and labour (Schindler 2017), where mega projects and infrastructure development are often prioritised over industrial development (Goodfellow 2018), and where governments often 'seek to exploit urbanisation processes in the interest of extending state power' (Shatkin 2016: 141).

Structural violence – that reveals itself as unequal power and, consequently, as unequal life chances (Galtung 1969: 168) – can be judged from the consequences, including processual ones, of spatial restructuring experienced in different cities. The panel calls for papers that explore processes of urban spatial restructuring by exposing the interconnections between power, politics, conflict and violence. Each can be viewed as destructive but also creative with the power to reconstruct a more just city.

Questions this panel addresses (but are not limited to):

- What narratives of resistance throw light on how structural violence is experienced in different Southern cities?
- What openings for a more just future do narratives of contestation or suffering offer?
- What is the link between direct violence and structural violence? Who all are implicated in structural violence? Is it an instrument or just a resulting condition?
- What are its consequences not only for marginalised groups but the city as a whole?

P32 The inclusive and exclusive character of land access in cities

Access to land continues to be a pressing issue for achieving spatial and social justice in cities, both in the global north and south. Consequently, land continues to provide a fertile ground for conceptual analysis. The intersectionality of land with social and political relationships is particularly important for processes of urban injustice and dispossession. Access to land, as a socio-political marker for belonging and citizenship, plays a dual role of contributing to just and inclusive cities (Sustainable Development Goal 11) and/or exacerbating socio-spatial inequalities in cities. This session builds on conceptual planning debates wanting to challenge the dominant conceptualization of land (and space) as neutral containers, detached from the subjects who occupy it, and the specificities of social and political contexts. Key debates that defend these arguments include 1) the need to move forward from binary conceptualizations of land such as informal/formal and public/private property (Roy, 2005; McFarlane & Waibel, 2012); 2) the effectiveness of land titles to secure tenure for the urban poor (Payne & Durand-Lasserve, 2012); 3) the effects of private property on collective solidarity, sense of belonging and social movements seeking to secure land rights and citizenship (Holston, 2008); 4) the impacts of the commodification and financialization of land and housing (Rolnik, 2015).

Following these arguments, this session explores both conceptual and practical experiences that seek to give access to land to vulnerable and minority groups in cities of the global north and south such as the urban poor, Indigenous peoples, women, and the LGTB community. With this in mind this session aims to identify the mosaic of actors and planning principles that constitute the various approaches and practices to access land in cities, and also identify relationships and conflicts that constitute the struggle to create just and inclusive cities for all.

The session topic relates to the conference sub-themes of 'Place, belonging, and action' and 'Rights, entitlements and citizenship', and the discussion attempts to address the following questions:

- What are the assumptions and objectives influencing land access experiences such as right-based, community-based, market-based approaches?
- How are land access processes influenced by cultural and social processes, such as attachment to place and belonging?
- What type of innovative planning instruments are currently used to provide secure land access in cities?
- Who are the main actors involved in securing access to land for vulnerable and minority groups?
- What conflicts and relationships do approaches to land access generate in cities?

P33 The Rhythm Turn: Ontological perspectives for a rhythmic analysis of urban patterns and experiences

Ontological perspectives for global urbanization understanding could be roughly split into two parts. The first belongs to the “spatial turn” and its attention to the capitalist production of space (Lefebvre, 1974). It highlights among other processes of spatial differentiation and social exploitation (Brenner & Schmid, 2015). The second corresponds to the “mobility turn” (Urry 2000, 2012) which constitutes a major ontological perspective of the last decade and aims at grasping the fluidification of the social (Bauman 2013). These two approaches largely influenced social sciences in their analysis and critique of reflexive societies. Reclaiming the need to go back to a temporal approach of social phenomena, recent theorizations about social acceleration (Rosa 2010, 2013) could be considered as a heuristic adding to the spatial and mobility turn. The social acceleration highlights the increase of life rhythms due to technological changes and the expansion of competition between individuals. Such rhythmic approaches are largely employed in human geography (Hallin 1991) to understand for example spatiotemporal behaviours and urban temporalities (Drevon et al. 2017). Nevertheless, rhythmic approaches raise ontological questions that go far beyond the sole human geography and invite to rethink fundamental concepts of social sciences such as the one of alienation or subjectivation but also to open new methodological avenues to describe social inequalities or to tackle operational questions such as urban planning (Gwiadzinski, 2014). The question of rhythm allows to articulate in new ways the impact of temporal and spatial transformations, not only through the question of acceleration but also through the relation between relative speeds, spaces and experiences. In this session we invite papers tackling the theoretical and methodological challenges of a rhythmic turn in urban studies. How can one define and measure rhythms ? How do such an approach allows to link new temporal and spatial questions in urban studies ? Both theoretical and empirical papers are welcome.

P34 Un/Doing Future: Anticipatory Practices, Aspirational Politics

The concept of the future, its prognostications and applications, shapes present social worlds. Sketches and imaginaries of different futures drive cultural processes and social change. Inspired by the “hopeful futures” subtheme of the RC21 2019 conference, this panel seeks to interrogate the dynamics of futurity and future-making. From government policy to activists’ counter cultural interventions, architectural design, or sustainable technology development, imaginations of the future manifest in practices and take concrete form in cities and beyond. For example, Ghertner’s study of slum clearance in Delhi underlines the ruling aesthetics of an imagined future and its impacts on urban dispossession today (2015). As the repercussions of the future become ever more apparent, futurity itself demands further attention. In this panel session on “Un/Doing Future” we ask: How is the future invented, researched, and renounced? Which anticipatory practices and aspirational politics are at play in shaping urban life? What are the imaginative epistemologies at work in ethnographic research and what role does ethnography play in processes of un/doing the future? The panel will be comprised of researchers who employ a variety of methods to study these questions, evaluate different future routes, and interrogate their consequences for our present.

P35 Urban Scene Investigation: The development of urban amenities and cultural consumption, and the concomitant proliferation of urban identities, lifestyles and the urban commons

Aims and objectives The transformation of the manufacturing economy to the—what Allan J. Scott (2008) would label— cognitive-creative economy, and the concomitant concentration of the ‘new middle classes’ in urban centers has led to the proliferation of new forms of urbanism. Primordial loyalties and attachments have lost their significance, and urban individuals are now seeking social identity, connections and belonging through lifestyles and cultivated sensibilities with regard to, for example, food and foodways, fashion, musical styles, entertainment, and shopping. Indeed, a wide array of amenities are emerging and they offer a platform for the development of new life styles and communities: specialty coffee bars, hot bakeries, chocolate architects, olive oil specialists, craft beer breweries, ‘ethnic’ home decoration stores, street food treks, and hot yoga studios are popping up like daisies, all drawing the attention of the new middle classes (Bridge and Dowling 2001; Ernst and Doucet 2014; 2010; Shaker Ardekani and Rath 2017 and 2018; Zukin 2010). As has been argued by Silver and Clark (2016), clusters of amenities constitute scenes, i.e. settings that structure shared cultural

consumption. They join the various forms of consumption together, permitting a range of seemingly diverse activities — from sipping coffee to listening to music or engaging in urban farming—to be analyzed as part of one social process. These social and cultural processes—manifested through and driven by cultural consumption—do not only impact the way city dwellers identify themselves and how they position themselves vis-à-vis others, but also affect in more general terms the sense of place, the sense of belonging and eventually the right to the city for all. The latter is not self-evident and this problematic situation is aggravated by the fact that municipalities and other public and private institutions (such as housing associations and developers) seem to favor middle-class consumption behavior, middle-class lifestyles, and middle class political articulation. What was traditionally conceived of as ‘the public’ is evidently in retreat: public services are under pressure, public housing is being sold off and public space is increasingly no such thing. In such a (neoliberal) climate, the commons seem to offer an alternative to the battle between public and private. The rise of urban scenes and the concomitant sense of belonging, purpose and public accountability might give a new impulse to the urban commons. At the same time, there is obviously a risk that the same processes contribute to the further erosion of the urban commons.

Interesting questions then are: how do new forms of bridging and bonding emerge, how are membership and status within a scene determined, how do distinct types of scenes (clusters of amenities, spatially and temporally) differentially affect urban development, in which contexts are they embedded, how about the aesthetic and ethical symbolisms and about the political drivers? Also—more generally—what is in the character of a particular scene that speak to broader and more universal themes, notably the maintenance and enhancement of urban commons? In the current panel, scenes are used as a lens to look at structural economic, social, political and cultural dimensions of the urban commons.

P36 Urban space as produced and regulated by the ‘Religious’ Publics

Indian cities, both small towns and metropolises, indigenous and colonial have always had visible presence of the religious in the public space, be it through the spectacle of Durga Puja and Ramlila, the *Jagratas*, the elaborate Friday prayers, the *bhandaras*, the processions, and definitely the construction of places of worship by every faith, sect and movement. However, over the last decade, the presence of religious has proliferated, giving rising to new groups and new identities.

In a contested urban space where artists, architects, planners and activists are engaged in movements for social change, how do we understand the emergence of this 'religious publics'? Who are these publics? From faith based groups to NGO like organisations, the essence of faith, both personal and communal seems to be the constitutive element of these rising publics. Whether it is the building of temples, organising conventions and campaigns, or the launching television channels and products, it has a newly emerging identity. What are the developments that happened in the urban world(s) that provided for this increased scope? Do we see religious art and architecture as counter movements or as innocent efforts of visibility of a community or as efforts of corporatization? We need new frameworks to understand and critically engage with these developments.

The spatial politics of the religious unfolds the possibilities of conjuring communities, by broadening and internalising faith, ensuring visibility and right to the city while simultaneously demonising other communities and denying their rights. The panel invites papers that attempt to engage with issues of:

- Religious architecture and urban tourism as tools and tactics of claiming urban space and community identity
- Religious street art as strategies for reclaiming public spaces
- Religious performance traditions and movements that critically engage with the idea of community and locational identity.

P37 Welcoming Neighborhoods – Conditions of Social Cohesion in Super-diverse Communities

The panel session explores the conditions of conviviality, social conflicts and social cohesion in urban neighborhoods. It addresses three key questions: How do conflicts contribute to a new understanding of local community and welcome culture? To what extent does change such as new immigrant diversity in neighborhoods lead to conflicts and/or new convivial forms of coexistence? Where do conflicts arise and what role do the socio-economic status and intercultural competence of neighborhood residents play in this context?

New diversity in urban neighborhoods often emerges in the context of intertwining crises, such as the current housing crisis and so-called refugee crisis in Germany. Different crises can have different local effects but are also interdependent and often lead to local conflicts. A sudden increase in the diversity of migration histories, religions, lifestyles and/or socio-economic conditions can lead to narratives of local areas being pushed beyond their limit – especially among residents in medium-sized and larger cities.

Against this background, the panel session examines the question of conviviality and social cohesion under the condition of increasing diversity in neighborhoods.

Existing research tends to examine increasing diversity in neighborhoods primarily in relation to the erosion of social capital and social cohesion. According to this perspective, the change is experienced by residents as crisis-laden and leads to a decrease of mutual trust among residents or their willingness to be active in civil society. Our panel invites participants to change the perspective by examining the conditions under which new diversity in neighborhoods does not lead to an erosion of social capital, but rather gives rise to successful social conflict management.

We therefore encourage submissions that address factors which support local crisis resilience in neighborhoods and ask which factors strengthen social cohesion and conviviality in times of interconnected crises e.g. by analyzing the role of values and norms, experiences or negotiation processes.

P38 Where Children Play: Lessons from the Global South and Global North

It is estimated by the UN that 60 percent of the world's children will live in cities by the year 2025, with 90 percent of this increase slated to be concentrated within the Global South. The importance of play for children living in cities has been investigated from multiple disciplines, including psychology and early childhood development, brain science, urban planning and economics, and recent years have seen a flurry of research and guidelines for enhancing children's play in public spaces, including playgrounds, streets, markets and public buildings.

However, the majority of case study research and guidelines focus on formally planned areas, primarily in the Global North. Public spaces in the Global South, particularly in high-density disadvantaged locations and in informal areas, offer quite different challenges and opportunities including the role of planning and the mix of uses; issues of religion, gender and tradition; belonging and safety; perceptions of risks and the role of caregivers; budgets and materials for making, re-shaping and maintaining public spaces as play; and the roles of public, private and community groups.

We invite researchers from urban planning, sociology, urban studies and development studies to share:

- Policy and practice related learning on public spaces and children's play in disadvantaged high-density and/or informal urban areas.
- Reflections, perspectives, theoretical framings and comparative studies about children's play in varied global settings.
- Carrying out research with children: methods and data ownership

P39 Emerging Ontologies and Enduring Collective Lives in the Urban South

In the last years, the call to “southern urbanism” has asked many questions about how to think from the cities of the south. The four of us take as an entry point a specific empiric: the widespread proliferation of urban protests and their political consequences. The main protagonists of these protests are members of a new generation of urbanites who are not migrants to the city, as their parents and grandparents were, but rather “city-born.” They are part of a generation who came of age under democracy – albeit disjunctive and now under threat in many cities —with levels of access to information and consumption unimaginable to the previous generations. They have grown with the promises of rights talk, the exercise of franchise, and significant freedom of expression but equally with continuing inequality, police violence, corruption, disrespect of human rights, violation of the bodies of women, blacks, the poor, members of religious groups, and LGBT citizens.

We propose that these urban citizens are sites through which to study what we call new formations of collective life. These new arrangements are considerably transforming the everyday, urban spaces, and politics of many cities across the south, reflected in new forms of spatial composition, household arrangements, livelihood, and everyday circulation. The panel brings together studies about Delhi, Jakarta, Johannesburg, and São Paulo that analyze some of the new formations and simultaneously explore new concepts and possibilities of comparative theorizations. We also intend to make a statement about method. As a collective ourselves, we experiment with a new way of conducting urban research across different contexts. Frustrated with ways of thinking and writing that rely on either a comparative ‘case study’ approach or a single object analysis across cities, we work with a method that we call transversal qualitative research. With this method we do not reduce each city to a common denominator (‘housing’, ‘violence’ etc), but reach for ways of putting complex urban processes in conversation with each other.

P 40 Dynamic City- Hacking Technology, Transforming Infrastructure

Cities do not exist merely as a political, administrative unit in material form but also as an ensemble of people, social-physical environment, cultures and cultural material practices. And this ensemble makes cities complex entities which are constantly churning and dynamic in nature. Similarly, Infrastructures that are the critical material foundation of a city are not just limited to their material being but they are also the relation between various things. Therefore, any study of city and its infrastructures has to grapple with their complex ontologies too and the broader ontological understanding of city and infrastructure helps us to better appreciate their interrelation and that with technology. Technology has an equally complex relation with both the city and the infrastructure and urban Infrastructures are most complex technological systems that we encounter in our daily lives, but technology and infrastructure are at times subsumed in each other and used interchangeably. Technology gradually grows up to be an infrastructure and gets obscured by it, as it is normalized into our daily lives and formalized through laws, rules and regulations and standards, but any failure or innovation also exposes the technological dimension of infrastructure as it catches public imagination. Cities on the other hand are also capable of talking back and are open systems which are perpetually interactive because of a sense of incompleteness. Therefore, when technologies are introduced in the city they are hacked by it and exhibit mutations in their original form and when they urbanize they are not just governed by the technical logics but are subjected to several other logics which they encounter. Thus the technical Infrastructures become part of multiple ecologies depending on who is looking at it, who's using it. This panel's objective is to bring forth the complex interplay of city, technology and infrastructure in context of urban spaces witnessing similar technological interventions and debates around them, in order to understand the how technology shapes up city and its infrastructure (and vice versa) and how does it inform urban policy makers regarding urbanization of technology and its transformation & transmutation into infrastructure.

P41 Complex Temporalities of Urban Transgressions

The ways in which we imagine our space and communal life derive from the conjunction of our sociological and geographical imagination; of positioning oneself within specific social histories and spatial configurations (Harvey, 1973). While these processes draw from a collective reservoir of cultural patterns and narratives, imagination has also a significant role as a movement towards the future.

Imagination is also a tool for artistic and aesthetic expressions and cultural interventions that not only respond to wider social disruptions but can be considered as disruptions themselves. Indeed, feminist and queer perspectives urge to imagine not only the ways of disrupting systems of oppressions deep embedded in us – since “the master’s tools will never dismantle the master’s house” (Lorde, 1984) – but also alternative ways of being in the world that challenge the logics of capitalism, reproduction, etc. (Halberstam, 2012). Neoliberal imagining has shaped cities around the globe in the past decades (Sassen, 1991). In the urban landscape, we witness the simultaneous existence of the old and the new, tradition and modernity, and dereliction and polished surfaces. Despite the contrast between these different temporalities, both the old and the new may productively divert established logics in the urban landscape. For instance, ruins have been considered sites of alterity that open up possibilities of alternative urban practices and aesthetics, confounding normative spacing of things, practices and people (Edensor, 2005: 18); and graffiti, characteristically a youth subculture, has problematized notions of ownership and property in the city. However, while ruins persist in time, graffiti’s potential arguably situates in its ephemeral nature.

This panel focuses on the complex temporalities that are evoked by urban transgressions and welcome papers on urban spaces, imaginations and expressions that conflict with the neoliberal vision of the city.

P42 Social Policy Meets Immigration Policies: Migration Management and Migrants Access to Public Services in African Cities

Geiger and Pecoud (2010) attempt to deconstruct the popular notion of migration management. They argue that the notion refers to at least three different trends that include: motivation to conceptualize and justify intervention in the migration field, range of practices performed by institutions (and private agencies) that promote the notion of migration management and set of discourses on the future of migration. One of the rhetoric politicians use to frame stringent constraint to immigration is the argument that migrants swamp public service provisions. That notion is popular in the broad discussion of controlling informal migration with arguments that in the pursuit of migration control goals, governments of informal migrant receiving countries have deliberately created a socio-economic space devoid of state support or obligations (Coutin, 2005; Torpey, 1998). In South Africa, coercion and exclusion is perceived to be the social links between the government and informal African migrants (Landau, 2012; Neocosmos, 2006; Nyamnjoh, 2006). On the flip side, the relevance of immigration to a

growing economy has been highlighted by governments, revealed in the search for specific skills and expertise to meet the needs of their countries. Such government continuously review their regulations and integration policies to attract the targeted stock of migrants. To this effect, the government creates a socio-economic space to integrate the migrants through policies, such as regulatory access to available public services.

This panel is interested in (i) the political and economic dynamics that reproduce or deter the socio-economic space to identify, attract and retain formal migrant stock in Africa. (ii). the sensitivity of political inclusion of formal migrants to social provisions such as access to health in urban centers. (iii) experiences of the formal African migrants' access and utilization of provided services. (iv) experiences of poor African migrants' engagements with public services, in a situation where the migrants are excluded.

P43 Urban Transport: Beyond Techno-managerial Studies

Urban infrastructure has received a high level of critical attention from urban scholars in the recent years. They have revealed that opposed to the commonly held view that infrastructure development is essentially a product of technocratic and managerial knowledge, it is in fact also, highly political in nature. However, urban transport, in specific, has conspicuously remained on the periphery of such critical gaze accorded by the scholars (Shaw & Sidaway, 2010). The urban transport infrastructure is an outcome of decision making which extends beyond the typical techno-economic feasibilities and managerial capabilities of infrastructure developers and operators (Flyvbjerg, 1998). As a result, transport outcomes remain only a fragmented bit of its conceptual and technical character. Political economy plays a critical role in shaping urban transport and hence demands a more nuanced understanding of such influencing factors.

Investment, network, and service improvement decisions are undertaken which improve mobility and bring related benefits like better environmental quality, land value increase, etc. to certain parts of the cities while ignoring others (Nieto-Parra, Olivera and Tibocho, 2013). Such decisions and their outcomes have profound equity consequences. Inequalities in infrastructure access, as a consequence, invoke distinct power relations and structural forms of discrimination and uneven development. Troy (1981) equates the uneven distribution of urban goods and services with transfer of wealth, even if they are not strictly mediated by money. In this backdrop, this session calls for the papers – offering theoretical discussions and empirical studies alike – devoting a critical thought not just to the functions and

mechanics of urban transport but also to the politics, capital, actors and power involved in it along with its impacts on the citizens.

P44 The Utopian Impulse: Of Other (Urban) Futures

The city has almost always been a canvas for Utopian musings. It has also been an important site for the imagining of and struggle over possible futures. The Utopian impulse involves the invocation of hope, and an ambitious re-articulation of the social imaginary. It is also inevitably constructed and constrained by the present, and therefore offers both an encounter with experience and an escape from it. One can find traces of this impulse, in the realm of the urban, behind the numerous counterfactual appeals to the 'good,' the 'smart,' or the 'world class' as well as in counter-factual appeals to 'the just' or for 'another possible worlds.' Undoubtedly, the Utopian impulse is a kind of 'what if' thinking – but of a particular kind. It is often best described through distinctions and contrasts: in Karl Manhiem, 'Utopian' thinking belongs to the oppressed, that impels transformational action while disguising certain aspects of social reality. This is distinguished with 'ideology' which is interest-bound thinking of ruling groups that prevent them from perceiving aspects of reality that might undermine their sense of domination. Both ideology and utopia therefore are varieties of thinking that inhibit an understanding of 'what is.' For Terry Eagleton, the best utopias are 'devices for embarrassing the world we actually have' contrasted both with the ideal of perfection and with the idealization of the present. Tentatively, then, Utopian thinking could be defined as picturing an alternative future that is meant to fundamentally challenge the status quo – in other words, a 'what if' that intends to disrupt 'what is.' The picture may extrapolations from, or negations of the present; it may therefore be either desired or undesirable. But in either case, it is the existing state of affairs that is subject to interrogation. Our concern here is not a substantive assessment of specific Utopian or quasi-Utopian proposals / visions, but on the opportunities and limits of the Utopian mood – optative, hypothetical, desirous, speculative, suppositive – and the Utopian method in the search for "hopeful futures."

What is nature of Utopian thinking, and how can it be contrasted with other future oriented thought processes? Is utopian thinking fundamentally different from pragmatic thinking? What are the aesthetic, linguistic and representational elements of Utopian imaginations? What is (has been and can be) the role of artistic thinking in advancing Utopian thought? How can urban Utopian thought engage with contemporary scientific and technological possibilities? What has been the history of urban Utopian

thought within different political traditions? Why are certain intellectual formations disinclined towards Utopianism? Is the Utopian method incompatible with mass politics? These are but some of the numerous questions / provocations which contributors may explore. We invite papers / articles for presentation in a panel, and a round table discussion to engage with this theme.

P45 Informal networks, urban coalitions and governance in South Asia

As political and administrative power in South Asian cities is often fragmented, with state agencies enmeshed in webs of shared responsibilities and competitions on multiple levels and scales, actual development often depends on a range of informal networks and urban coalitions (Sami 2013). These networks often have their roots outside 'formal' governance and institutional frameworks, yet they are able to mobilize social capital and personal ties for particular goals and purposes, for example as "growth coalition" (Molotch 1976) or for other developmentalist, infrastructural, cultural, or environmental goals. Informal networks are often also instrumental in the production of space, whether by facilitating "geobribes" (Smith 2002, Roy 2009) or through unleashing forms of "speculative urbanism" (Goldman 2011). The central axiom of this session are studies zooming in on the various forms of coordination and consultations outside 'formal' governance institutions, which enable or forestall urban and peri-urban developments. These consultations may emanate among labor, or local elites, in real estate or other sectors, as well as within groups mobilized around caste, class, or gender. Thus, the idea of this session is to chart the course of (urban) projects without immediate recourse to narratives and processes of officially sanctioned and planned urban development.

In this paper session, we are looking for contributions and case studies of networks and coalitions that address, but are not limited to, the following topics:

- Informal networks enabling/driving urban development and infrastructure projects
- Networks facilitating the transformation of agricultural land into urban/infrastructural development projects and/or coalitions which oppose such developments
- Cases of dispossession/rehabilitation facilitated by informal networks
- Urban coalitions addressing issues of waste management or environmental protection
- Urban coalitions addressing shortages of public service provision
- Urban coalitions facilitating or opposing urban agendas
- Previously informal urban networks and coalitions which have acquired a degree of institutionalization

- Peri-urban coalitions and networks that shape urban expansion

P46 City and Literature- How Do the Two Meet?

City, word and a concept, muse and a memory, pace and stasis, sedimented and uprooted; in its myriad ways, the word city as a spatial material location to a metaphor has lend itself to several ruminations, both theoretical and otherwise. Amidst these pondering, what would a contemplation on the relation between city and literature entail? The city in and through literature unmoors itself from the representational fidelity of theory, anthropology, economy etc to leap into the world of dreams, desires, fantasies creating its own phantasms, cities within the city. That 'third space' which Soja (Soja, 1996) argued for finds its clearest rendition in literature. From the labyrinthine city of Borges which attempts to take us to the cities which exist in our minds rather than externally, to Pamuk's Istanbul where memory, smells, touches make the city a sensory, sensual experience which constructs for us the process of dwelling in the city, to Nirmal Verma's Dilli and Prague where his characters experience, for the first time, the immense displacement that city life can entail and where the first modernist characters of Hindi literature take shape, the city moves through literature unfeeling its hidden layers and infusing the literary words with its own force, the force of the city.

This panel peeks at this intertwined relationship of the city and literature- What is weaved in literature of the city and what is left? How does literature respond to changing cities, their milieu, their pace, their ruins, their repair and their hope? Does literature have potentialities to reconcile/ demonstrate/ record the many contradictions that exist in the city and capture how life is not only lived, but also desired?

P47 Urban Art, Materiality And Representation

The proliferation of artworks across cities in the world, similar and dissimilar at various scales of analysis, is making for renewed urban experience(s) of the everyday. It brings into perspective the issues regarding the materiality of cities and representation, embedded in the emergent spaces of artistic practices like sculptures, installations, street art, digital art to name a few. Art and its relation to the city has seen multiple mutations over a period of time, its materiality of representation concerning the scholars who are working towards obscuring the boundaries of material and immaterial, matter and idea, real and imagined. This also finds resonance in the increasing consciousness among scholars on the concerns of materiality in urban studies, as an attempt to revive the material concerns in the dynamics

of urban transformations at various scales. Materiality, following Butler's understanding of the materiality of the body, can be explained as the matter of bodies coming into being with the investiture of power, in effect making the body coterminous with the norms that bring into effect its materialization and the signification of the same. Latham and McCormack (2004) argues for a dissipation of the boundaries between material and immaterial in urban geographies, as bodies, signs, images, i.e. materiality and representation cannot be seen as oppositional categories, and rather seek to unravel the materiality of various representations of the city. Representation of space, as Lefebvre summarises, refers to the conceptualized spaces of planners, scientists, architects, geographers, etc. and is imbued with ideology, power and knowledge. It is an abstraction that is related to the relations of production, an instrument of order that takes over the spaces of representation (lived space). The representations of power, ideologies and knowledge that have always formed the crux of the study of art forms are seldom indissociable from the material practices, but affect the social relations around it, often resulting in exclusion of certain section of the society (Sharp et. al, 2005). The manifestation of such an affective relationship occurs when public(s) come into contact with the art forms, through directed or indirect intervention, resulting in an experience of the changing matrices of cities through the practice of encounter (Amin and Thrift, 2002; Zebracki, 2011).

The proposed session will be a panel consisting of four or more participants speaking on the specific perspective of public art, street art, public spaces, materiality and representation in the matrix of urban spatial reconfiguration. The possible broad themes of discussion may include:

- Art and its changing forms in urban spaces
- Visibility and invisibility of art forms
- Art forms and their possible materialities
- Exclusion/Inclusion through art forms
- Art and the question of representation in urban spaces.
- Art, Affect and its changing contours

P48 Urbanisation in Bengal: Possibilities and Problems

This panel seeks to chart out a history of urbanisation for the region of Bengal and to explain the inherent problems therein. As per the theme of the conference, possibilities of a hopeful future for Bengal can be sought after a close assessment of the problems faced in the process of urbanisation of

this region. This panel therefore seeks to look at urbanisation and its accompanying problems and possibilities in the context of Bengal from the ancient times to the present.

Hence we invite papers which would involve research in the following areas: tracing evidences of urbanisation in ancient Bengal; cities and towns of Bengal from medieval to contemporary times: problems then and now; natives, migrants and relations between them; gender and problems/advantages of urbanisation etc. Therefore, through this panel we are making an attempt to discuss and understand a 'total history' of urbanisation with reference to the region of Bengal.

We seek papers that would focus on the theme of urbanisation and its concomitant problems: town-planning, struggle for space and problems of migration etc are themes which we look forward to invite abstracts on for this panel.

P49 Rural gentrification, suburbanization, or something else? Understanding the new urban outskirts

New urban outskirts around the world are questioning our understanding of the rural-urban continuum. Following a stream of literature that re-examines this dichotomy, this panel aims to bring together scholars studying these kinds of spaces, where traditional urban theories are insufficient to understand the complexity of the spatial, social, political, and environmental processes happening in the new urban margins. In particular, the tension between the concepts of suburbanization and rural gentrification, and how useful are they to study these new spatial forms, is the starting point for this panel. On the one hand, suburbs in North America are no longer the homogeneous, white, privileged enclaves that they used to be. Moreover, in the global South, new peripheral urban forms have sprung that challenge the meaning of what is a 'suburb' in terms of access to infrastructure and community building. On the other hand, rural areas around the world are undergoing a population and land value change similar to gentrification in inner cities, which changes the countryside land owners, architecture, and economic productivity. By analyzing empirical cases of these interstitial spaces, lying both between theoretical constructs and in the middle of the rural-urban divide, we can improve our understanding about the configuration and effects of the simultaneous forms that urban expansion can acquire.

P50 Negotiating urban space beyond "in-formality": The aesthetics and politics of infrastructural configurations

According to the International Labour Organisation (ILO), in 2018 “more than 60 per cent of the world’s employed population are in informal employment” (ILO 2018:1; ILO and WIEGO 2013). International donors, states, and academia continue to use definitions such as: informal economies, illegal residents, and slums, to trace the boundaries of legality, property, and identity, especially in the cities of the “Global South”. Scholarship on urban informality has grown significantly over the last two decades, postulating new ways of looking at the (re)production of informal economies (Roy and Alsayyad 2004), regimes of cultural relationalities (De Boeck 2012), and their sustaining social infrastructures (Simone 2004). Within such scholarship, researchers have emphasised the need to re-conceptualise informality as practice, enacted by various stakeholders in the urban milieu.

This panel seeks to move beyond the definition of “in-formality” (i.e. not “formal”), that is based upon the top-down imposition of governance and socio-spatial control, as inherently emerging from a West-centric paradigm of urban planning. Instead, we build on Roy’s definition of informality as a “mode of discipline, power and regulation” practiced by both state and communities. (Roy 2009). We thus seek contributions that engage with alternative urban and infrastructural practices and epistemologies (identity socio-politics, economy, housing, transportation, etc.) that transcend the orderly teleologies of urban development and planning discourses. We are interested in original proposals that stem from empirical observation (e.g. ethnographic work) whilst engaging critically with the production of urban theory. Contributions can engage with a range of theorisations that include, but are not limited to: critiques to the “illusion of transparency” and of “state-imposed normality” (Lefebvre 1991); feminist, black, and queer geographies (hooks 1990; Mohanty 1986; Minh-Ha 2009); hybrid infrastructures and heterogenous configurations (Jaglin, 2016; Lawhon et al. 2018). Topics can include themes such as: regimes of simultaneity and non-binary contestation in spatial negotiations; socio-spatial infrastructures beyond formal-informal dualities; modes of discipline; social engineering and modes of control in the city; et al. Some questions we invite contributions to reflect on are:

- How do urban realities transform linear planning regimes? Which is the fundamental ontological gap between top-down approaches by the state and international organisations, and grassroots interventions?
- How do we situate these state-society relationships in research on urban informality? What types of negotiation and mediation take place among state, communities, and non-state actors, in the production or reconfiguration of infrastructures?

- How are political and social subjectivities formed and negotiated through claim-making practices by urban residents? Which is the relation between (i) the making and un-making of citizenship and identity, and (ii) the cyclic production of space and infrastructure?

P51 Sociabilities in public spaces at the margins of the Market

Forms of sociability in urban public spaces, such as the “fada” in Niger, the “grin de thé” in Mali, Burkina or Cote d’Ivoire, are mainly discussed as potential spaces for transgression of social norms (Masquelier 2012; Boyer 2014), as places of identity making (Vincourt et Kouyaté 2012) and cultural reinvention (Biaya 2000). These discussions draw on literature about community, subculture and governance, but seldomly link it to the sphere of production and the economy. In other words, less has been the focus on their relevance as practices of getting by and making do in economic contexts marked by instability.

The panel wants to explore possible connections of forms of sociability in public spaces to their larger economic context and discusses their relevance in current forms of value extraction in cities across the globe. Particularly interesting here are debates about a post wage era and community capitalism (Dyk 2018), which discuss the re--discovery of the community by the Market (such as expressed in the sharing economies etc.). How and to what extent might spaces of sociability seen as informal, temporary and based on reciprocities and practices of gifting become relevant for urban economies not as practices outside of the Market, but as spaces at the margins of it.

The contributions should be empirical, but can also rely on secondary analyses of (historical) data on value chains, markets and urban infrastructures. While urban youth, so often discussed as driver for cultural change and urban futures, might be an interesting case to study forms of production and reproduction in current urban economies, we don’t want to restrict the contributions to research on urban youth. Also, we don’t want to only focus on spaces of sociability in West African cities, but look more largely at the connections of public or semi--public spaces to trace economic practices, sociabilities and identity making as interrelated processes.