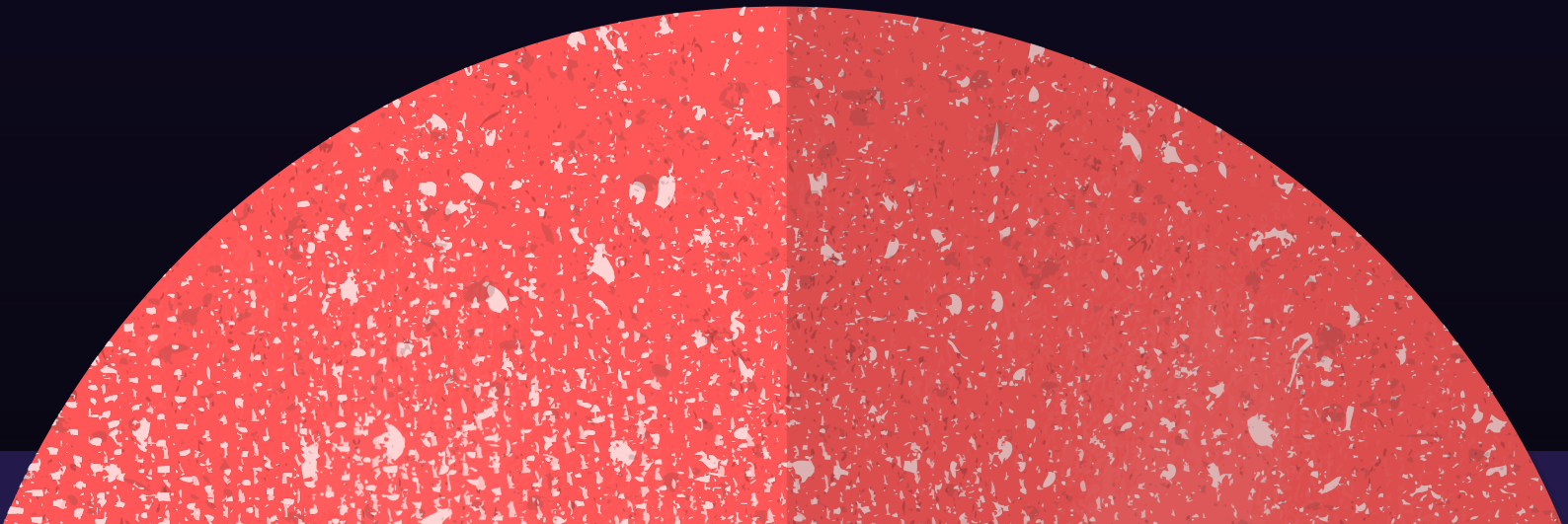


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II International Conference
on Night Studies

Manuel Garcia-Ruiz
Jordi Nofre



II International Conference on Night Studies

Book of Abstracts

II International Conference on Night Studies

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Manuel Garcia-Ruiz,

Jordi Nofre (Eds.)

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Sex, Drugs and Parties: The Reshaping of Young People's Nightlife's Leisure and Risky Behaviours in Berlin during the Pandemic

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Abstract

Berlin is renowned for its vibrant and boundary-breaking nightlife. For decades, young people from around the world have flocked to the German capital to quench their thirst for experiences and hedonistic leisure. However, the global pandemic COVID-19 has obliged people to reshape their professional, social and personal lives, especially young people that deliberately moved to Berlin as a dynamic and international hub. Lockdowns and curfews have had an impact on young people both as workers and consumers in the tourism, nightlife and night industry sectors. On the one hand, there have been job losses for night workers, as well as artists working at night-time, while on the other hand, hedonistic lifestyles have been remoulded. It is therefore interesting to analyse the nature of these changes and how they affected these young people.

In this paper, I analyse effects of the pandemic on the social life and leisure/risky behaviours of these young people living in Berlin with special regard to the night life. This theoretical and empirical study draws on leisure studies, cultural studies and youth studies and urban sociology, as well as highly insightful semi-structured interviews before, during and after lockdowns. My qualitative fieldwork focuses on young people leading hedonistic lifestyles (sex parties, drug use) in the underground clubbing scene.

The goal of this subject is to explore the effect of the Coronavirus' restrictions on the patterns of these young population and compare them with their former (pre-pandemic) habits and their reflections on the aftermath of the pandemic on their lifestyle and their hedonistic culture. This study brings valuable understanding of the behavioural patterns of these young people and their desire and need for nightlife-related experiences.

Keywords

Nightlife, Urban Sociology, Young People, Hedonism, Leisure, Underground Culture

The Informal Nocturnal City as the 'scapegoat' of global pandemic:

the criminalisation of the informal night during Covid times in Madrid

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Abstract

Pandemic politics have brought an increased use of punitive containment measures against the social practices occurring during night. Particularly, in Madrid, informal nocturnal practices have suffered an increased intensification of public, social and media criminalisation: the Informal Nocturnal City has been placed as the 'scapegoat' of broader economical and socio-sanitary problems. Through the lens of previous local and national regulatory frameworks reproducing this 'security move', we analyse the impact of media and public discourse, as well as and some critical public policies implemented during the pandemic, against nocturnal informal actors. We will finally propose alternative public policy measures concerning 'the (informal) night' in post-pandemic times.

Keywords

Informality, Night, Securitisation, Covid19, Madrid

Underground parties, sustainable nights?

Helsinki and COVID-19

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Abstract

Lately, there has been a growing attention towards outdoor 'underground' techno parties, organised as safe(r) spaces (both in medical and social terms). These were happening also in pre-COVID times and often explained via economic distress or as reaction to clubbing being absorbed into the mainstream. These kind of illegal, semi-legal and unlicensed parties have played a significant function during the pandemic in cities around Europe, from London and Berlin to Vilnius and Madrid. This has happened also along more consolidated illegal raves, organised in the older tradition of secretive resistance, massive presence and confrontational attitude in semi-urban or rural areas.

In Helsinki Finland, beside a pause from the pandemic expansion, the summer of 2020 offered a space for the proliferation of underground parties. This happened in the absence of official festivals and live concerts, mostly cancelled or postponed. With the end of the summer and the feared beginning of a second wave, these parties have been blamed in the Finnish media as vehicles for the spread of the virus or more in general for drug abuse, noise disturbance and loitering. This has of course caught the attention also of the municipality, with the *yöluotsi*, the newly nominated night liaison, negotiating for sustainable solutions.

Mainly through qualitative interviews with organizers and participants, I try to make sense of these parties and to the way they are mediating between a before (where techno in clubs was mostly victim but also participant to the rampant financialised redevelopment of city areas) to a post-COVID era, where the place of music in cities will have to be somehow renegotiated / rethought, both at the underground and at the municipal level. In this regard, these parties seem to be different than previous waves of raves and illegal parties because of a deeper attention towards socio-cultural, economic and ecological sustainability and a more nuanced attention towards spaces, audiences and sanitary risks.

Keywords

Free Parties, Covid-19, Techno, Helsinki, Summer 2020

Night Figures in Cuban Film

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Abstract

The night has stimulated patterns of representation, narratives and recurrent figures in film. Particularly this paper analyzes Cuban films through the night lens, an unexplored focus on Cuban cinema. We will investigate how the night has been treated in Cuban films, as well as specific figures that have emerged from the historical context, such as what we came to call the “guardians of the night” (Diamanti & Boudreault-Fournier, forthcoming). People inhabiting the night in various ways, guarding objects and properties, inspired by the post-revolutionary night-watching sessions established by the Committees for the Defence of the Revolution. We argue that the night has allowed for the emergence of such figures, and we aim at studying how these are treated from a cinematic perspective.

Keywords

Cuban Cinema, Film, Representation, Night Studies, Visual Ethnography

Just Coffee?

Nocturnal Tension of Creative Class in a Post-Secular Neighbourhood: The Case of Balat, Istanbul, Turkey

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Abstract

The increasing number of urban transformation projects in Istanbul have been associated with gentrification. This inevitably changes everyday life and creates a city that is experienced as constantly under construction.

Balat, as one of the most traditional neighbourhoods in Istanbul, has been experiencing culture-led gentrification with the ongoing influx of the creative class. With that transformation, the neighbourhood has become a popular destination associated with neo-bohemia through the introduction of new vintage cafés, second-hand shops, and art galleries.

Much literature on Istanbul highlights that in certain neighbourhoods, alcohol and night life can create a tension between the gentrifiers and the locals and that is very much the case for Balat. The neighbourhood's conservative and religious majority aligns well with the government's post-secular, Islamist approach and the forms of consumption that can materialise are limited for the creative class. This limitation can manifest itself in not serving alcohol in a majority of the new businesses and/or closing early in order to avoid night life activity. Balat attracts a specific type of consumer but it is a form of consumption that cannot be thought of outside of Islam. Having chosen Balat, the gentrifiers therefore avoid creating situations that create any tension. The creative class in Balat have had to de-secularise their business to be able to fit in and this has led to a specific form of consumerism such as third-wave coffee shops over bars that sell alcohol.

The methods employed in studying nocturnal tension in Balat consisted of participant observation conducted over 3 months as part of a micro-ethnography undertaken during PhD fieldwork. This paper will extend thinking about the relations between the newly emerging creative class and post-secularism through the significant changes seen in Balat where the processes of culture-led gentrification is re-shaping the dynamics of the neighbourhood.

Keywords

Gentrification, Creative Class, Post-Secularism, Night Life, Nocturnal Tension

Night activities in the city of Milan:

an exploration through mobile phone data

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Abstract

The paper explores the spatial and temporal distribution of night-time activities derived from telephone traffic data during pre-pandemic, pandemic and post-pandemic in Milan, Italy.

This topic of space-time variability of urban practices is difficult to be investigated with conventional data sources (municipal registry and census statistics) as they have an inadequate temporal resolution. They are usually updated annually or on a multi-year basis in the case of censuses. The data presented have been acquired from TIM, one of the main Italian telephone operators as part of the DASTU's Territorial Fragility project. These mobile phone data are useful to interpret city user' practices and behaviours at different times of the day, days of the week and seasons, thus they can be relevant for interpreting spatial mobility dynamics by night.

More specifically, the data are obtained from mobile phone activities from a period of 15 months in 2019 and 2020 with a sub-hourly time scale of 15 minutes, for 24 hours a day at a very detailed sub-municipal territorial scale. Information about gender and age are also available, this allows to investigate urban behaviours between pre-pandemic, pandemic and post pandemic nights in Milan. Moreover, night-time activities referable to leisure and work are scarcely investigated in the context of urban studies. Therefore, the study will try to verify how the data generated by mobile phone users can provide information on night activities in the different districts of Milan focusing on variability of presences and on the main flows of people.

Finally, this analysis will be integrated with an original map of the distribution of the basic services and main facilities open at night in Milan useful for the interpretation of the patterns derived from mobile phone data.

Keywords

Night Activities, Mobile Phone Data, Mapping, Milan, Urban Studies

Night-time economy governance: conflicting rationalities

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Abstract

Recovery from the Covid-19 pandemic presents one of the biggest challenges for night-time economy governance. Prior to the pandemic, night-time economy governance has relied upon different schemes to govern the night through night mayors, club commissions and many others. These models have spread globally as policy tools simultaneously to the rise of night-time economy stakeholders. Despite providing a forum for the discussion around nightlife and mediating night-time conflicts, they have adapted to different administrative and political contexts. However, the schemes are neither discussed nor understood. Through a literature review and a qualitative case study, I address this question: how can we understand night-time economy governance models? First, I developed a framework for understanding six nightlife governance models: night mayor, night city manager, public-private partnership, night lobby group, night advocacy group, night-time commission. Second, I tested this framework by adopting the concept of conflicting rationalities and using Sydney as a case study. My main findings will support the night-time economy governance and its implementation taken by key stakeholders, such as residents, practitioners, governments, night entrepreneurs, and advocates.

Keywords

Conflicting Rationalities, Night-Time Economy, Policy, Sydney, Governance

Eliminating Hamaras, Transforming nocturnal (Inner)-Cities:

The Urban Political Economy of Migrants' Night-time Leisure Industry in Israel

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Abstract

Between 2006 and 2012, sixty thousand African asylum seekers had arrived in Israel, settling primarily in inner-city sections of large cities. Gradually, a lively migrant-oriented night-time leisure industry has developed in these deteriorating neighborhoods. Chief among its business establishments have been small places for after-work drinking, known as hamaras. Constituting important social spaces for hard-working, predominantly male migrants, hamaras have been racialized, stigmatized, and targeted by the authorities in multiple cities. In the past decade, many have been shut down by the local police in military-like raids, typically in the late evening hours when they are most crowded. In most cases, owners were heavily fined, customers were ID'd, searched, and sometimes detained. Official justifications for putting hamaras out of business have been twofold. First, their illegality, which threatens public health and safety and second, their being sites of excessive alcohol consumption, which bequeaths petty crime, street fighting, and prostitution.

However, in this paper I argue that the massive crackdown has been motivated in part by political economic reasons. As hamaras are located in run-down neighborhoods, that are slated for urban renewal programs, they constitute a major hurdle in the way of local growth coalitions consisting of inter alia politicians, urban consultants, and real estate entrepreneurs. Rather than regulate these small businesses, coalition members seek their elimination in the name of urban development. Eliminating hamaras, it is hoped, would weaken important socioeconomic bases of the migrant community's night-time leisure industry and accelerate the departure of (some of its) members. Subsequently, alternative, more 'desirable' night-time crowds and activities, including Israeli-owned hamaras and taverns, will be drawn to the now 'cleaned up' area. By drawing on qualitative methods, the paper documents the destruction of the migrant-oriented leisure industry, arguing that it constitutes a salient classed, gendered and racialized strategy geared towards large-scale transformations across Israeli cities.

Keywords

Night-Time Leisure Industry, Urban Development, Hamaras, Israel, Asylum Seekers

Looking into and Sensing the Night

Visual technologies and the dark hours

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Abstract

Starting from a film co-directed with Dr. Boudreault-Fournier on the night in Eastern Cuba, this paper focuses on technologies of gazing into or sensing the night. As stated in the panel description, the night has posed a challenge to visual media, and particularly filming techniques, in terms of image-making. From a self-reflective standpoint we will look back to the ways in which the technology we used to shoot at/the night influenced our film aesthetics, and we will then turn to new visualities and documentary techniques that look into or sense the night, such as infrared cameras and thermal imaging. We will explore how visual technologies have developed in relation to daylight, and later how this shift turned towards the night and the senses from a audio-visual and sensory ethnography perspective.

Keywords

Night Studies, Image-Making, Visual Technologies, Sensory Ethnography, Visuality

Nocturnal Urban Natures

Multispecies encounters in the pandemic city after dark

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Abstract

The coronavirus pandemic has manifest itself spatially in various ways through forms of lockdown, restriction, and curfew. This has significantly disrupted the activities and rhythms within many urban places after dark, especially in relation to the night-time economy. In the UK, this has meant cities at night have temporarily become the preserve of designated key workers, with a degree of this labour operating precariously. Frequently exhausted and overworked, these workers have sought to find restoration and recuperation in spaces of the nocturnal city that pre-pandemic would not provide such respite. By contrast, sites of urban nature which were previously occupied by individuals and groups after dark, each with different, sometimes competing, interests upon the demarcation and use of these places are noticeably devoid of human activity. Access to green space, meanwhile, has been a prominent feature of stories concerning health and wellbeing during lockdown yet this has nearly always been framed as a daytime activity. This paper, therefore, examines the appropriation of spaces in the nocturnal city for those undertaking nightwork while simultaneously investigating temporarily abandoned sites of urban nature to understand their character when their usual human occupants are absent. Drawing on a series of nightwalks across the city of Manchester, UK, to illustrate the entanglements between light and dark, work and respite, presence and absence, humans and non-humans, this paper considers how urban places change when dynamics of human movement and occupation are profoundly altered. In doing so, it explores alternative futures for the city and urban nature after dark by giving expression to how we might engage with multispecies places at night to present a preview of the post-pandemic nocturnal city as a landscape that is in a process of becoming.

Keywords

Nocturnal Cities; Urban Natures; Temporality; Multispecies Places; Nightwalking

Space, gender and sexuality in the context of nighttime leisure in the city of Porto, Portugal.

Ethnographic exploration in three clubs : Zoom, Maus Hábitos and Passos Manuel.

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Abstract

This master thesis research focuses on party, leisure and nightlife and how gender and sexuality are inscribed in them. There has always been a strong link between LGBTQ+ culture and nightlife, some examples of this are ballrooms, gay neighborhoods and clubs and drag shows. Nighttime leisure seems to constitute a favorable space-time for the appearance of non-normative identities whose presence, visibility, and existence are sometimes scarce during the day. In this research, we find ourselves at the intersection between nightlife and queerness, thought of here as that which questions the supposedly stable relationship between sex, gender identity and expression, and sexual orientation. Through a research that consists of an ethnographic exploration with the use of data collection techniques such as participant observation, field diary and interviews, we study three clubs in the city of Porto: Zoom, Maus Hábitos and Passos Manuel. The goal is to understand the relationships between space, gender and sexuality and how these three elements are interconnected and build each other. More specifically, we look at queer women and their experiences of nighttime leisure. To this end, interviews were conducted with people who represent the diversity of queerness. The studies at a national level that focus on LGBTQI+ themes are still infrequent, and those that cross the dimensions of space, gender and sexuality are even fewer. The lack of previous studies on this subject was the greatest difficulty as well as the main reason for conducting this research. Here we try to highlight through sociological analysis certain aspects and processes specific to the themes of space, gender and sexuality that were previously not very visible, to raise new questions and open new avenues for research.

Keywords

Nighttime Leisure, Urban Ethnography, Gender, Sexuality, Queerness

Night time security and social interactions

The development of ToNite project in Turin, Italy

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Abstract

Security perception changes between night and day especially in cities where economic activities do not stop after sunset and nightlife is more active. The result is a different urban geography during night-time that required specific policies for empty but also too busy public spaces. Even if security is one of the most important challenges for cities, laws and regulations rarely consider the distinctive characteristics of the night-time. Policies at Eu level address the issue providing to national authorities a reference framework that can include shared principles such as compliance with fundamental rights, transparency, accountability, democratic control, and application and implementation of existing EU legal instruments (European Agenda on Security, 2015). Also in Italy, urban security at night does not have any specification in the national strategy even if law n. 48, 18 April 2017 has broadened the definition for urban security with a more integrated approach that includes social activities for urban regeneration and the role of citizens and local communities, as active players in the security domain. Since 1987 the European Forum for Urban Security (EFUS) stimulates connections between cities to improve cooperation on urban security in terms also of transferability and dissemination and in this framework, it has enrolled some activities and provided guidelines on the topic "The City at Night". EFUS is also one of the partners of the Urban Innovative Action project called ToNite, aimed at improving urban security perception at night-time by providing new night-services driven by e citizens' engagement and a more proactive approach to analyse data by the city. Our contribution would like to discuss how night security needs to be managed by public authorities, also in terms of perception, separately from daytime with a broader and more transversal approach that puts at the centre citizens and their needs.

Keywords

Nightlife, Perception Of Security, Public Policy, Social Engagement

"We are closed"

Public debates on the ban on nighttime leisure activities in the city of Rio de Janeiro, Brazil, during the COVID-19 pandemic

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Abstract

This paper is concerned with discussions around normative acts on the nighttime economy of the city of Rio de Janeiro, Brazil, during the period of health emergency due to the COVID-19 pandemic. Since March 2020, economic activities related to nightlife have been directly affected by social distancing policies that had leisure and entertainment venues as the center of intervention. Discussions focused on what activities could be most dangerous and what measures should be taken to reduce the risk of contagion. This meant an institutional effort by the municipal government to create a detailed set of rules, specific to practices associated with the nighttime economy - seen as practices that tend to bring many people together, usually in closed spaces. This process was accompanied by experts grouped in local committees and by the press. The analysis carried out involved the appreciation of this debate from methodological principles of investigation of public problems (Gusfield, 1981; Cefaï, 1996) and its social framing by the press (Entman, 1993; Gamson, 1992). The notion of night economy has provided us with the context in which changes in the city's nightlife take place, from the valuation of entertainment, the creation of cultural spaces and night leisure, the segmentation of the night experience for a middle-class and young audience, and, finally, for the composition of practices of surveillance, especially in public spaces (Bianchini, 1995; Lovatt; O'Connor, 1995; Chatterton & Hollands, 2003; Roberts, 2006). The context of health emergency activated an imaginary about social practices at night in the city. Such imaginary evoked nocturnal scenarios and transgressive practices in moralizing speeches. This seems to us to indicate that there are controversies about the social value of the nighttime for authorities and inhabitants of the city of Rio de Janeiro.

Keywords

Nighttime Economy, Pandemic, Public Problem, Framing, Rio De Janeiro-Brazil

Dangers in the Night:

Archaeological Case Studies from the Ancient Mayas of Mesoamerica

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Abstract

Throughout human history, nighttime has often been perceived as a dangerous time. The perspective of the archaeology of the night employs material evidence, art history, epigraphy, and the judicious use of ethnohistorical and ethnographical materials to allow us to envision how ancient peoples faced the dark nights of the past. Darkness constituted an essential component for arousing fear of the night, so much so, that darkness was considered sacred. For the ancient Mayas who thrived in the neotropics of Mesoamerica, the primordial night was equated with the time before creation, while the nights of human experience held equally great symbolic value. To cope with drastic nocturnal changes, people created rituals, myths, tales, and technologies to comfort and keep themselves in safe places. A different cast of characters emerged at night, some of whom were innocuous while others were harbingers of fear and fright. For the ancient Mayas of Mexico and Central America, the landscape thrived with crepuscular creatures, such as jaguars, bats, owls, poisonous snakes, and scorpions, all of which were imbued with powers to harm humans. Deer, rabbits, and stray dogs emerged as dusk settled in, devouring crops and destroying the livelihood of the people. It was not advisable to be out alone walking the trails at night: *wahy* beings brought disease and destruction upon all who came upon them. Sorcery was best performed in the dark, making an encounter with a nocturnal being perilous. Religion and ritual helped mitigate such dangers. The Moon Goddess's routine was well noted with sophisticated lunar calendars: rulers and farmers alike synchronized their livelihoods with her phases, while the Nine Lords of the Night presided. From humble houses to royal residences, the material and the spiritual were utilized to great effect to ward off the dangers of the night.

Keywords

Archaeology; Mayas; Danger; Darkness; Mesoamerica

Night off?

Potential resilience of student festive events in Montpellier facing Covid-19

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Abstract

In France, the Covid-19 health crisis has transformed the geography of urban nights. Public policies have developed successive measures (lockdowns, curfews, etc.) to limit the spread of the virus. Measures reduced social interactions and motives for leaving home. Evening festive and cultural activities, declared "non-essential" by the Government, were stopped, which reinforced the economic difficulties of this sector.

We are studying the intermediate student city of Montpellier, in the south of France. We will report how the stakeholders (bartenders, prevention associations, party organizers, etc.) have adapted their professional practices during this health crisis: sanitary hygiene systems and redefinition of the ecosystem of actors for a recognition by public action in decision-making (discussion platforms, White Book, etc.). Compliance with the application of government measures - by private organizers as well as festive users - is monitored by police and military devices. Blamed for the spread of the virus, those revellers are subject to the restrictions by resigning themselves or taking a festive break. But other users privatize their party in public space into a clandestine way (rave party, apartment parties, etc.).

Students were questioned in the situations of initial 100% lockdown (sociological survey), then during a period of reduced lockdown (semi-structured interviews) and also during a period of 50% lockdown (survey). The students' words will highlight us about resilience of the festive spirit (or at least of conviviality), and their tactics to face the policies of surveillance and the restriction of liberties put in place. The disciplinarization of behaviour in the public space - under the argument of health risk - seems to stem from a certain moral hygienism which makes nocturnal occupations by young people undesirable. They are stigmatized by the media and considered homogeneously by public action, questioning their right to the night and, above all, their citizenship.

Keywords

Health Crisis; Students; Revelries; Public Action; Intermediate Cities

Nocturnal ambiances in representation the pedagogy of darkness

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Abstract

The notion of urban night-time environments is facing major transformations. In addition to safety, practical and aesthetic considerations, there are now decisive issues in terms of energy resource management, environmental preservation and the nocturnal identity of territories. Artificial lighting is breaking out of its technical and political dimension to open up to social dimensions, the sensitive proportions of which are now part of the design methodologies.

In France, given these challenges, professional expertise in the field of lighting is experiencing difficulties in structuring itself. The constant growth of skills and knowledge mobilised during a night-time urban project highlights the need for cross-disciplinary training dedicated, beyond artificial lighting, to the conceptualisation of night-time urban atmospheres.

During this conference, we will present a synthesis of the long trajectory of the individual and collective relationship to darkness through historical studies (Ekirch, 2006; Nye, 2010; Schivelbush, 1995). In addition, we will look at ongoing studies of the individual relationship to darkness in the urban environment, in order to identify the directions to be explored in the creation of a pedagogy of darkness.

We will then introduce a pedagogical project for the theorisation of nocturnal atmospheres in the city, entitled "nocturnal atmospheres in representation". This research project, which takes the form of a workshop with design students, examines the future of night-time city ambiances in a prospective, sometimes utopian, sometimes fantastic way, based on a simple question: what night-time ambiances should be produced in a society in which street lighting has disappeared?

We will present the conceptual and creative proposals imagined by the students. The restitution of their work will allow us to appreciate the current place of light and dark design in higher education in France. Based on these observations, we will open up the structural features of a potential higher education in darkness.

Keywords

Darkness ; Pedagogy ; Nocturnal Ambiances ; Street Lighting ; Dark Design

Rearticulating *place* and *virtual space*.

An exploratory netnographical case study on hybrid music streaming: 'Cercle'.

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Abstract

In the transition to a 'post-ownership' economy, it has been suggested that the absence of legal or perceived ownership tends to 'rematerialise' music consumption, with consumers placing greater value on physical products, such as CDs, records and their jackets. We propose to consider that music consumption is shifting to a hybrid model based on the re-articulation of online streaming and physical places. In particular, with the rise of online streaming audio and video platforms, electro-music performances have become a widespread phenomenon on-line. These performances have qualitatively improved in terms of recording, streaming and filming skills, pointing to a professionalization of the actors. Additionally, the staging of their 'backgrounds' has diversified including night-time club venues, in urban districts, but also nature-like areas. To showcase the rearticulation of place and virtual space, we will firstly review the chronological development of online electro-music performances, highlighting some key stakeholders. We examine the characteristics of online performances in terms of spatial and practice, based on a total of 148 videos retrieved from YouTube from "Cercle", a hybrid music event developed in Paris, France from 2016 to the present. The preliminary results of this netnographic work revealed that the event, which was held at night in famous clubs and streets of the French capital, has gradually being translated into *hybrid content*, adding new "stages" such as museums, art galleries, or world heritage sites during the day as sites of play and perform. The results of this study show that hybrid performance extends the musical content represented often by the night to a timeless dimension.

Keywords

Electro music, Online live performances, Streaming, YouTube, Music consumption

Nightfaring in Philippe Grandrieux's “La vie nouvelle”:

body traces, affective images, and shared tactile visions.

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Abstract

In a world increasingly defined by high-resolution images, synthetic visibilities, and minute datafication of the living, the night, as a cultural and experiential realm linked to darkness and ambiguity, offers a unique opportunity to develop tools and strategies to grasp, work with, and produce alternative fuzzy imaginaries. These are repertoires of affective images which, as defined by Spinoza, are the affections of the human body representing to us external bodies as if they were present, without actually reproducing their figures. These non-visual images touch upon the body and orient it, articulating its worldliness. Through the affective image and its relation to the “trace” (vestigium) in Spinoza's philosophy, we will consider the production of shared tactile visions and nightfaring practices in Philippe Grandrieux's thermal imaging in his 2002 film “La vie nouvelle”.

Keywords

Night, Imaginaries, Affective Images, Tactile Visions, Nightfaring

The new normality of old inequality.

Precariousness and violence experienced by female street vendors at night in the city of Tijuana, Mexico during the covid 19 pandemic.

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Abstract

Despite the massive lockdown of commercial and service activities in the nighttime economy of the cross-border city of Tijuana, Mexico due to the Sars-COV2 virus (COVID19), the working class of this city could not stop working in order to look for income in the midst of social desolation and a complete state of emergency. This is the case of the self-employed workers of night commerce in the streets, a structurally precarious sector, that has experienced the highest lack of protection and vulnerability in our society. Their lives have been marginalized by a system that does not allow them to enjoy social security or public health services.

Mexico had to face this health crisis by undertaking an action plan called "stay at home" and later "new normality", which included a series of measures to mitigate the virus more effectively: voluntary confinement and social distancing, both strategies in parallel, placed these women in front of many dangers and social inequalities. Therefore, understanding the ways in which the pandemic has uniquely and intensely affected those women who inhabit the streets of the city at night to generate income is a complex and urgent task.

Through a street ethnography conducted at night and based on a "walking observation", we explore the experiences of precariousness and violence lived by self-employed women workers at night from April to September 2020. It is concluded that they lived dangers and stigmas related to the risk of contagion to other persons, their corporalities transform and resignify the nights and the streets from the precariousness and work in liminal spaces of the city, the economy and society.

Keywords

Night, Precariousness, Violence, Women, Covid-19

Portland Nightly Protests

Changing Public Space, Property, and Protest During a Pandemic

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Abstract

Public spaces are often associated with democracy, access, and action, thus establishing the physical public spaces of the city as the prominent setting for protest. However, literature is more limited when introducing temporality, visibility, and embodied experiences associated with after-dark urban public space protests.

In the Summer of 2020, two major “events” coincided. The first was the ongoing global pandemic, Covid-19, which had interrupted all routine activities and created widespread stay-at-home/lockdown orders across the U.S. beginning in mid-March. The second was large-scale protests following the killing, caught on tape, of George Floyd by Minnesota police. Across many cities in the United States, such protests lasted several days, yet, Portland, Oregon stood out as the setting of continuous protest for over 105 days. Nearly all events occurred after dark. Protests in Downtown Portland gained national and global attention, especially following escalating tensions associated with federal forces deployment to the city at the order of then-president Donald Trump. This paper aims to follow some of the events, describe the activities and actors, and consider the significance of events after dark. It also examines possible links between ownership status, control, and after-dark activity, as well as relationships of the state (and its representatives) to different users of temporal urban public space.

Keywords

Public space, Protest, After-dark, Portland, Property.

The homogenization of night leisure in an intermediate city

The case of Bahía Blanca (Argentina)

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Abstract

The consumption of the city during the night includes different types of scenes. Restaurants, cinemas, theatres, casinos and nightclubs are part of them. Nevertheless, these formats could change from city to city. Unlike the rest, nightclub could be the most dynamic format according to tendencies in music, the importance of sociability and generations. In Argentina, during 80s pubs and bars were popular, then in 90s discos appeared and nowadays breweries conquer the leisure night. As we can see, the change follows a lineal way procedure that obstructs heterogeneity at least in Bahía Blanca.

The exploratory interest derives from a doctoral research related with Cultural Geography focused in the LGBT spatialities in a qualitative tone. Generally, these spatialities are condensed in the night and reflect the different types of nocturnal offer. When we study this format of night consumption, it is important the space dimensions itself and related to the city size that have effects on the social practices. While restaurants, cinemas or theatres modify their demand considering the culture resource (food specialization, films genre or play script) nightclubs are too malleable in terms of fashion and preferences. The prerogative of certain music, the youth dictatorship among others factors affect diversity in nightlife in Bahia Blanca from this perspective. As a result, old people has no place to go to dance, electronic fans have to wait special occasions or travel to the metropolis and the nostalgic group (pop, traditional cumbia) have to create their own alternatives night possibilities in particular houses far from a real public sphere.

Keywords

Urban Night, Private Leisure, Non-Metropolitan Spaces

Narrating nightlife:

discotecas africanas in contemporary fiction by women writers of African descent

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Abstract

Discotecas africanas, often viewed as a haven for African and Afrodescendant populations, emerged in the postcolonial landscapes of Lisbon in the 1970s and Madrid in the 1980s for a variety of reasons, including discriminatory admission practices in pre-existing clubs; nostalgia for the homeland and a need for escapism from hostile encounters in everyday life (Jímenez Sedano 2019; Marcon 2019). However, despite their ethnic labelling as *africanas*, these *discotecas* have and continue to be mixed spaces, permitting various forms of convivialities to arise as a result of varying and intersecting social differences, such as race, gender, class, and origin.

In this paper, I compare the trope of *discotecas africanas* in contemporary fiction by two women writers of African descent: Telma Tvon 's *Um Preto Muito Português* (2017) and O'sírima Mota Ripeu's *El punto ciego de Cassandra* (2017). To narrate contemporary fictions of nightlife set in the late 2000s, each writer employs a range of literary techniques. I focus not only on their depiction of night spaces but also on the portrayal of verbal and non-verbal interactions between each Afrodescendant narrator-protagonist and other partygoers (strangers, acquaintances, or friends) as they navigate through so-called African discotheques on the peripheries of Lisbon and Madrid, and mainstream or city centre clubs.

As a lens to understanding such depictions, I apply a framework combining two sociological theories: firstly, 'conviviality', a term characterising interactions between different peoples in postcolonial cities and secondly, 'integrated segregation', an oxymoron which refers to social differences arising in nightlife, despite a shared physical space (Gilroy 2004; Buford May 2014). I argue that the texts and framework combined unveil how night spaces can offer escapism from daily life and a temporary subversion of power relations, while also reinforcing, and reflecting tensions and inequalities present in everyday life.

Keywords

Conviviality; Integrated Segregation; *Discotecas Africanas*; Spain; Portugal

In The Wee Small Hours...

Frank Sinatra and the Gendered Performativity of Solitude in the Nocturnal City

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Abstract

This paper explores Frank Sinatra's enduring legacy of nocturnal mythologizing. It engages with themes of representation and performance by considering the spatial – via the specificities of 'the urban' – and the temporal – through the particularities of the night. It reveals how the city at night, in work produced by Sinatra between the mid 1940s and mid 1960s, was presented as both a signifier for cosmopolitan sophistication/jouissance, and for male-scripted solipsism/ alienation. In the words of Bruce Springsteen: "his [Sinatra's] blues voice was always the sound of hard luck and men late at night with the last ten dollars in their pockets trying to figure a way out" (Lahr, 1997: 63).

Sinatra's mid-century output, in music and film, established his centrality within a lineage of artistic expression that formulated a metropolitan, 'after-hours' aesthetic. It also set him in a continuum of artists who gave voice to shifting, often contradictory, notions of masculinity in the city at night. Furthermore, his material enrolled the night by utilising new technologies, most notably the microphone and the album format. The former facilitated a new style of expressive singing, crooning, which reduced the imagined distance between performer and listener and was designed to be listened to alone, and at night; the latter provided a platform for nocturnal story-telling on vinyl and on sleeve images.

Sinatra's night based albums continue to be lauded, re-packaged and re-released. In the process, the bleak, yet resiliently alluring and evocative depiction of the city at night relayed by them, featuring wan streetlight, long shadows, and the male loner adrift in the wee small hours, is reconstituted. Consequently, this aesthetic mythology of nightlife circulates through modern popular culture, informing contemporary consciousness as it does so.

Keywords

Sinatra, Nocturnal, Solitude, Gender, Drift

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Commoning the Night

developing a conceptual framework towards planning for healthier cities and places.

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Abstract

When night captures public, policy, and scholarly notice, the spotlight often falls on the fun, power, or harm of artificial lighting at night (ALAN). This paper amplifies calls for night studies but disrupts ALAN as the essential problem in need of technical, smart, and scientific solutions. Instead we develop a progressive and multi-disciplinary conceptual framework for understanding night as an unlanded commons. Our framework analysis reveals night as a critical collective infrastructure – an unlanded commons – that requires regenerative governance. Regenerative governance reworks the state-civil and capitalist institutional arrangements of actors, roles, relations, and power based on regenerative sustainability. This approach involves systemic transformation when re-calibrating our governance systems for place- and people-based agendas for reconciliation, reciprocal learning between minority and majority worlds, reducing poverty, and promoting social equity and climate justice, for human and non-human flourishing. Specifically, the paper develops a methodological approach using situated analysis and alterglobalizationist framework that allows us to re-examine night as a phenomenon to show integral concepts, methodological gaps, and theoretical insights towards healthier cities and places. What emerges is an agenda for commoning the night that we need to explore further as scholars. This is especially true for urban and regional planners who are responsible for the functional and transformative governance frameworks for (non)human flourishing during the day and the night. The findings from this methodological innovation inform a wider study for commoning as a way to prioritize night in urban planning: firstly, as a meaningful focus and (contested) value of night in the places and communities in which we co-exist; secondly, to inform the emerging participatory planning agendas that we need to address our current health and climate crises; and thirdly, for prioritising regenerative capacities as we imagine and develop our still-possible worlds.

Keywords

Night, Artificial Light, Healthy Planning, Regenerative Governance, Situated Analysis

An exploratory study of the binary and multidimensional structures of perceived nighttime economy impacts

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Abstract

Nighttime economy, the sociocultural and economic activities performed at night, has become a global phenomenon since its emergence in the UK in the early 1990s. Alongside its 30 years of history, much research has been done to create an abundant knowledge about nighttime economy. However, several issues still are apparent within the existing literature. First, the positive and negative nighttime economy impacts are often separated. Second, an integrated understanding of the multidimensional nature of nighttime economy impacts is missing. The purpose of this study, therefore, is to examine the binary and multidimensional natures of perceived impacts of nighttime economy using a mixed method. The study is set in Vietnam. The outcome of the content analysis of user-generated content (news readers' comments; $n = 538$) shows that Vietnamese people simultaneously hold both positive and negative perception of nighttime economy impacts in their country. In addition, the findings of the exploratory factor analysis of the surveyed data (university students and lecturers; $n = 352$) reveals that the positive perceived impacts might be structured by three latent factors, while the negative impacts might be structured by four latent components. Implications of these outcomes are then discussed.

Keywords

Perceived Nighttime Economy Impacts, Vietnam, Binary, Multidimension

Going Dark

Revisiting Nightfall, a site specific “dark sky” contemporary art workshop

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Abstract

Sark is a small 500-resident island in the Channel Islands archipelago that lacks cars or public lighting. In 2011, it became the first place in the world labeled as an “International Dark Sky Community” by the International Dark-Sky Association. While artists often exhibit their works in well-lit galleries and use daylight or spotlights to highlight their public works, they are rarely asked to make something for and about the absence of visible light. In 2016, I led a workshop, *Nightfall*, with 10 participants which asked students to create new work in the dark. How can we make visual art after dark in a place with exceptional conditions for stargazing, but no freestanding streetlights to orient our movement on the ground? How does a total lack of light and noise pollution, change how we make work, as contemporary artists?

Nightfall was based in the B.O.A.T. ®, an artistic and educational research annex to the European Academy of Art in Brittany housed in a former fishing trawler. In September 2016, we spent a week sailing between Saint Malo, Guernsey and Sark. Some art interventions were produced on-site while most participants used the residency period for observation, reflection and research. A subsequent exhibition at the Les Abords University Gallery at the University de Bretagne Occidentale in January 2017 presented the results from the workshop, including installations, videos, sculptures, as well as sound and participatory devices. The group show was also an ever-evolving stage, with new works being installed and activated over time. Night falls and blurs the forms and hierarchies of everyday life. By revisiting the workshop and exhibition, I explore how artists and designers responded to a dream-like physical experience of night as a pure, elemental form far distant from the artificial lighting-filled environments most of us experience on a nightly basis.

Keywords

Dark Sky, Contemporary Art, Art At Night, Light Pollution, Moonlight

Urban nightlife during the Covid-19 pandemic: Insights from Poland

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Abstract

Before the pandemic, night-time economy (NTE) was playing an increasingly important economic role in cities. The penetration of urban activities into the night-time was conditioned by the demand from the residents and new groups of city users as well as businesses, seeking new sources of income. Thus, in recent years, cities have developed not only spatially but also over time, within 24 hours. With the outbreak of the COVID-19 pandemic, the situation changed radically. The introduction of a lockdown was associated with the suspension or significant limitation of nocturnal activities. Lockdowns differed from each other, both in the strength of the constraints and the duration. The aim of this study is to present the changes that have occurred over the last year, i.e., from March 2020 to March 2021, in the sphere of NTE in Poland, on two examples: Krakow - a centre of urban tourism and Zakopane - a mountain resort. The multidimensional analysis will focus on 4 aspects: (1) changes in the temporal availability of night-time facilities - entertainment industries, catering, culture, commerce and recreation: this problem will be considered in the context of legal restrictions and resistance to these restrictions (opening premises despite the lockdown); (2) changes in demand behaviour: attention will be focused on residents, students and tourists: special emphasis will be placed on the behaviour of young people and students; (3) the reactivity of the society to the restrictions: the review of activities aimed at the reopening of NTE was analysed; (4) an overview of the city's / governmental actions undertaken during this period to support NTE and reception of these actions among NTE business owners. Various sources of information were used to achieve the aim of the study, including interviews with NTE representatives, analysis of the daily and industry press, and sector reports.

Keywords

Night-Time Economy, City Nightlife In Pandemic, Nocturnal City, COVID-19, Poland

The joys and shadows of working at night.

Insights from an ethnography about bouncers in German nightclubs

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Abstract

While shift work and night work have been established topics in occupational health research, practice, and legislation for decades, often times the more informalized workers of the night remain in the dark. Bouncers belong to the latter and are the most famous and researched for the hypervisible and charged aspects of their work such as masculinity, use of force and violence, decisions about access, and forms of surveillance. Occasionally, this is framed as “edge work” or “dirty work”. But how do they balance their work and private life? What do they find draining or satisfying about their work? And do bouncers put their job on a CV? My talk will be based on my ethnographic fieldwork with bouncers in three German nightclubs. I will show what bouncers mean when they speak of the pull of the night that keeps them enjoying their work. Furthermore, I will show how they deal with the shadow sides of their work such as unpaid sick leave, lack of occupational safety measures, or colliding work-private rhythms with their loved ones. In my conclusion, I will analyse how some aspects are related to working in nightlife, some are related to working at night and some are related to working in the informalized sector of the labour market.

Keywords

Bouncers, Ethnography, Nightclubs, Occupational Health, Night Work

Night technologies in the city through Mexican poetry

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Abstract

The poetic 'nocturno' is constituted as a subgenre not only in literature, but also in other artistic manifestations such as painting or music, as critics have shown (Litvak, Edreira, Cuéllar). Béguin already demonstrated, with precedents in romantic Europe (Germany, England, France), the topic of nightlife had influence in Spanish-speaking regions throughout the nineteenth century, clearly marking turn-of-the-century literary currents such as modernismo or symbolism.

We propose an analysis of this typology from its appearance in Mexico as a heritage of the Spanish-American poetics of José Asunción Silva or Rubén Darío. Those poems that are framed in the urban night will be analyzed, specifically, the "Nocturno alterno" by José Juan Tablada, the "Nocturno de Los Ángeles" by Xavier Villaurrutia and "Nocturno de San Ildefonso" by Octavio Paz, as well as other poems by the avant-garde and the post-avant-garde, such as the contributions of Luis Quintanilla (Kyn Taniya) from the estridentismo. These circumstances will be observed in a sociocultural key and will be considered according to the philosophical and scientific currents of the moment.

Keywords

Night, Poetry, Nocturno, City, Mexico

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Open Data Policies for Nightlife Governance

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Abstract

Nightlife is a crucial aspect of our contemporary cities, encompassing territories, temporalities, urban media, and multiple activities. It has emerged as a vital component of urban governance worldwide, which led to policies to contain, support, and develop the urban night. Conflicts over the "right to the night" involving several stakeholders have been addressed in different ways by municipalities. The increasing datafication of urban spaces has impacted the city after dark, even if this aspect of urban life is rarely incorporated by the smart city agenda beyond efficient public lightning or surveillance. Even while certain cities rely heavily on big data to understand and manage their territories in real-time, the lack of (open, public) data to comprehend the night is still an issue. Montreal, known for its vibrant nightlife and as a tech hub, decided to create a new nightlife policy to re-launch the economy (during the pandemic) and advance its smart city initiatives (after winning Infrastructure Canada's Smart Cities Challenge). These two efforts might not seem intertwined at first, but they share several contact points and a broader narrative. This paper aims to discuss the main findings of a study about nightlife governance and its relation to adopting a smart cities agenda in Montreal. It is based on three main arguments: first, that the often corporate-oriented smart cities agenda does not take nightlife into account, even when nocturnal urban infrastructure is implicated in its operationalization. Second, data governance overlooks nightlife; simultaneously, municipal departments and other stakeholders need access to data to improve public services. Third, these discussions are permeated by global policy debates, and Montreal is an excellent example that brings together these two agendas (smartness and nightlife). This work draws from in-depth qualitative interviews, participant observation, an online survey, and the researcher's involvement with municipal governance bodies.

Keywords

Nightlife; Smart City; Open Data; Governance; Montreal.

Governing post-pandemic nightlife

Nighttime governance in times of COVID-19

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Abstract

Over the past 15 years, new actors and institutions have become responsible for managing life at night. These include night mayors, managers, nightlife associations, and a wide variety of nightlife advocates. The popularity of these groups has encouraged a shift in traditional policy circles: the process through which public and private resources are coordinated now involves a wide range of actors in the pursuit of collective interests. Night scenes and night-time economies have been severely affected by the restrictive measures such as curfews and reduced public transportation service introduced as a response to the COVID-19 pandemic. Fundamental questions of social activities – like when, where and how we can meet each other – became subjects of regulation. By restricting opportunities for socialization, cities hope to contain the spread of the virus. However, this has triggered an unprecedented crisis for the cultural and nightlife sector, creating significant pressure for young night-time institutions. Based on semi-structured interviews with key experts, we present a series of case studies from cities where nighttime governance institutions have recently been created or modified to respond to the crisis. We aim to answer two main questions: how are nighttime governance institutions responding to the COVID-19 crisis and how can they build local capacity to sustain and recover night-time ecosystems?

Keywords

Governance; Night-Time Economy; Night Mayors; COVID-19

Visualities of the Journalistic Nocturne

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Abstract

What might be called the “journalistic nocturne” – the narrative of a journey through a city at night – has been a staple of print news media since the mid 19th century at least. In the 1930s, the international spread of the news magazine, marked by its prominent use of photographs and a journalism of investigation, helped to consolidate the elements of a particular kind of “journalistic nocturne” – the night-time journey through a space which was typically that of a city. In new picture magazines from Mexico, France, the United States, Spain, Brazil and other countries, the “journalistic nocturne” joined the stylistic complex which the French journalist and novelist Pierre Mac Orlan called the “social fantastic” to a documentary project of an investigative journalism. My paper will study the visual forms common across versions of the “journalistic nocturne” appearing in a broad international sample of picture magazines of the 1930s.

Keywords

Journalism, Night, Nighttime, City, Visuality

Architectural Design and ‘Projections for the Urban Night’

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Abstract

Design always involves projection into a future moment, yet architectural design briefs rarely dwell on time or the changing rhythms of the day and night or of seasons. Nighttime design is generally understood to be synonymous with the highly specialized area of lighting design which is used to enhance the perception of safety and security and to enhance marketability in the tourist economy. Architecture illumination design and projection art on prominent public buildings and in centrally located urban spaces are used for aesthetic effects in the service of place-marketing. New forms of civil protest in the past decade, however, have highlighted the potentials of the night for developing unprecedented alliances and alternative political formations. Thinking through the nighttime as “site,” in architectural terminology, can allow designers to think inclusively about the inhabitants of the 24-hour city. In this presentation, I will discuss the projects produced in the context of an architectural design studio where students responded to the prompt to imagine architectures for assembly at nighttime. The investigations led to a productive questioning of the notion of “public good” in design at the same time as they offered compelling counter images of how public spaces can be reconfigured to support the residents of the nighttime city.

Keywords

Urban Night, Nighttime, Design, Architecture, Public Space

Media staging: the production of a tale of fear.

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Abstract

While conducting my PhD research that deals with the dark interstices of the city of Nantes in the west of France, I noticed that feelings of insecurity were exacerbated or even created by discourses based on a form of collective fear. Indeed, one of the main topics during the presidential election campaigns in France was matters and events related to insecurity, which was omnipresent in the media landscape when it comes to the night. This pervasiveness conveys patterns of vulnerability and consolidates negative social constructs regarding night and darkness. There is a degree of catastrophism in media and political discourses on urban violence that builds an entire dramaturgy from events observed through the lens of news media, producing distorted perceptions of the urban night. This story-telling shapes minds and distracts attention. It is this narrative, understood as an alarmist discourse, which I wish to deconstruct in this communication, by questioning more precisely the social realities hidden behind the public statistics. I also question the performative dimension of media discourse. The discursive choices bear witness to some power relations that build its object at the same time it defines it. My presentation can be seen as a contribution to question and even to demystify the collective fear of the urban public space at night.

Keywords

Night, Media, Narratives, Fear

‘You think what is the matter with them, they think they are King of the world!’:

policing ‘urban’ nights and the reproduction of white, local and cultural modes of acceptability at night

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Abstract

This paper draws from my doctoral research which consisted of a yearlong ethnography alongside police officers, door staff, venue managers and street pastors in ‘Greenshire’ (an anonymous provincial context in the South of the UK). This paper takes two parts. Firstly, I explore my research participants conceptions and governance of ‘urban’ nights. ‘Urban’ nights is a term used by my research participants to refer to night-time events where traditionally Black inspired forms of music are played, such as drill and grime. I explore police stories of previous ‘urban’ nights and uncover the ways in which nights which deviate from the traditional white, local and cultural norm are understood in terms of their threat and deviance. Despite the commercialisation of drill and grime in the UK and beyond, ‘urban’ nights are restricted to a small number of nightclubs, are hosted on week nights and experience hypervigilant policing practices. In the second part of this paper, I pay particular attention to undercover police investigations into Black promoters and artists who work at ‘urban’ nights. I reveal how these investigations are presented as necessary due to continued police associations between Blackness, city spaces and gangs (Williams, 2015, Williams and Clarke, 2016). The impact this has on the governance of ‘urban’ nights and the management, access and experiences of Black night time participants, is explored in this paper.

Keywords

Policing, Race, Whiteness, Grime, Ethnography

Locked down and out in Sydney

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Abstract

Just two months after the infamous nightlife ‘lockout laws’ were removed for most of inner Sydney, the city’s (night)lights were turned off amid lockdown efforts to help combat the impacts of COVID-19. In this paper I employ a comparison between public debates around the lockout and the lockdown. While both debates centred on balancing issues of public health and the economy, the debates and outcomes have played out in contrasting ways. I draw on my previous research that employed media analysis and interviews with nightlife activists and government officials during the lockouts, re-examining the material alongside media relating to the more recent COVID-19 lockdown. By grappling with the discourses, strategies and tactics of activists, publics, government and policymakers, as both negotiated and disciplined, I seek to make sense of apparent contradictions within and between the two public debates. Using performativity theory, I interrogate the affective relationships between the different groups, as well as their interactions with neoliberal ‘global city’ policy discourses, particularly with regards to the ‘night-time economy’. Focusing on Sydney’s Kings Cross precinct – where the lockout laws were retained for a year beyond the rest of the targeted zone – elucidates some of the impacts of these performative interactions in place. These impacts reflect a wider cultural shift for Sydney that goes well beyond the ostensible localised ‘circuit breaker’ and raise critical questions for the city’s emergence from the COVID-19 pandemic. I discuss this shift, and draw out lessons from the contradictions between the lockout and lockdown debates as part of ongoing efforts to re-centre cultural economies amid urban nightlife policy settings.

Keywords

Nightlife; Night-Time Economy; Performativity; COVID-19; Cultural Economy

Exploring Night Markets in London and Shanghai in the Era of Covid-19

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Abstract

The project investigates night markets in London and Shanghai. Night markets are a type of nocturnal space that has existed since the 8th century and which continuously shapes how we interact with the night. As part of the nightlife economy, night markets are increasingly involved in the contemporary formation of cities in relation to culture, leisure, and entertainment (Scott, 2000). At the same time, cities are producing themselves as cultural spaces intensively through regeneration and gentrification (Zukin, 1995). Night markets start to occupy disused land where local governments see potentialities for pleasure and culture activities. Yet, despite their significance, little is known as to how night markets change nightlife, and in what way they shape social spaces. Every culture has its markets (Salter and Tonkiss, 2001) and every market is also embedded fully in local culture. Moreover, like Entrikin writes, 'Place presents itself to us as a condition of human experience. As agents in the world we are always "in place", much as we are always "in culture". For this reason our relations to place and culture become elements in the construction of our individual and collective identities' (1990: 1). Night markets, which emphasise more on culture exchange and consumption, are more intertwined with culture. Thus, it worth investigating night markets as part of cultural life of cities. This project specifically looks at the relationships between night markets and four important urban topics: urban night, regulation, Covid-19, regeneration and gentrification. In order to investigate how night markets are embedded in and intertwined with these topics, this study attempts to use ethnographic approaches to unpack these issues.

Keywords

Urban Nightlife, Night Markets, Night-Time Economy, Gentrification, COVID-19

Making Cafés on the Rooftop :

Public and Private Nocturnal Spaces Appropriation During the Pandemic

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Abstract

This article research the relationship between urban public and private night-time space during the period of lockdown imposed by the COVID-19 pandemic in the city of Casablanca, Morocco. Based on ethnographic research, this work shows how public and private spaces were disrupted and reinvested with various forms of presence and appropriation by the inhabitants, especially in the popular neighbourhoods of Casablanca. This appropriation takes place in an intersection of new forms of nocturnal occupation of these spaces that are linked to social and cultural gender roles. The material boundaries between private and public spaces are also subject to conflict and even masculine domination during the nights of confinement. The results show how spaces that are normally occupied by women are appropriated and even occupied by men, transforming them into exclusively male spaces. The nightly closure of cafés during this period of health crisis led to a redirection of men towards private spaces or borders such as the terraces of buildings, stairwells and patios. The appropriation of rooftop terraces, which in normal times is an exclusively female space used for drying clothes, consists of a transformation of these spaces for nocturnal use during the lockdown. The men install tables, chairs and ashtrays to mark and also prohibit this space from being used by women at night. Collective recreational practices such as hookah smoking in these spaces are carried out in a kind of translation from the male public space of the café to the female private space of the building terraces.

Keywords

Cafés, Gender, Public, Private, Spaces

LX | INTERNATIONAL
NIGHTS | RESEARCH
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THE URBAN NIGHT



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