

A nighttime cityscape featuring a prominent, illuminated tower (resembling the Tokyo Tower) in the center. The background is filled with the lights of a city at night. The image is overlaid with a large, semi-transparent circular graphic in shades of blue and dark blue.

ABSTRACTS

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Manuel Garcia-Ruiz
Jordi Nofre

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Manuel Garcia-Ruiz,

Jordi Nofre

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Manuel Garcia-Ruiz,
Jordi Nofre

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Contents

The analysis of the structure of Rio de Janeiro Metropolitan Area by the nightscape	1
Andrea Queiroz Rego, Desirée Kuhn	
Get Crazy, Get Loud: Mediated Representations of Nightlife and Consumption in the Jersey Shore TV Series	2
Andrew Hillan	
Villainization of the Urban Night and Night's Transgressive Potential in Orwell's Nineteen Eighty-Four	3
Buket Boz	
Urban Darkness	4
Chantal Meng	
Building Night. Engaging with Architectures of Darkness	5
Claire Downey	
Queer Nights at Lisbon. A Socio-Historical Perspective of Night as a Space-Time for Gender Liberation	6
Cristiana Vale Pires, Manuel Garcia-Ruiz, Jordi Nofre	
"Noz Breizh Chair". An interdisciplinary research projet	7
Edna Hernández González	
Night Walks: Perceiving Light and Dark in the Far North	8
Elena Adasheva	
The lived experiences of different nocturnal urban imaginaries: the rise and fall of a 24-hour party city	9
Enrico Petrilli, Giacomo Botta	
Leve-me a casa, se faz favor. An ethnography of (post)pandemic taxi drivers experience in night hours in Lisbon	10
Guilherme Costa, Manuel Garcia-Ruiz	
The role of "Freiräume" (Free spaces) and legal open airs in times of pandemic: perception and political use of a tool meant to contain the health crisis	11
Guillaume Robin	

The (Im)possibility of Nighttime: Girlhood and Life After Dark	12
Halle Singh	
Dwelling in darkness: researching marginalities of an emptying nocturnal city	13
Irina Shirobokova, Maria Gunko	
“At the end of the night there was dance.” Dancing through the night as a threat to moral order in modernizing Estonia	14
Karin Leivategija	
Linguistics of the Night	15
Katharine Hunt	
Night as an integration space. Eastern migrants and the nightlife in Lodz - research report	16
Krystian Darmach	
Pedagogies of Darkness for Common Worlds	17
Kristina Louise Vitek	
Singing the Night: Lullabies as Reflexive Practice in Music and Peacebuilding	18
Lauren Michelle Levesque	
Erasmus students as a nocturnal species: What attracts them to Krakow?	19
Łukasz Matoga, Robert Pawlusiński, Magdalena Kubal-Czerwińska	
Excitement, Courage and Fear. The Affective Dimension of Ethnographic Fieldwork at Night in Tehran	21
Mahsa Alami Fariman	
The suspension of the 'night': cyclicities in the Palestinian electronic music scene.	22
Maria Giaever Lopez	
Caring at/for the night: an ethnographic journey through the dark realm of the dead in Hong Kong	23
Marie Lecuyer	
“Lumières dans la nuit”. Initiatives of night-time radio programmes during Covid-19 lockdowns and curfews	24
Marine Beccarelli	
Urban design, the night and regeneration in two English Cities	25
Marion Roberts	

Urban livelihoods beyond industrial ruins: The birth of a night-time informal economy in Norton, Zimbabwe	26
Martin Magidi, Tawanda Jimu	
Anthropology's Contribution to a Night Studies Agenda	27
Nancy Gonlin	
How to capture the aesthetics, imaginaries, and sensibilities of the ordinary nights of Montreal's youth	28
Nathalie Boucher, Noah Oder, Amani Braa	
Skedanoz. The event-based approach in the accompaniment of territorial transformations	29
Nicolas Houel, Laurent Lescop	
Dark Deeds. Methods for designing nighttime architectures	30
Nick Dunn	
Nocturnal Praxis. Reimagining and redesigning urban places after dark	31
Nick Dunn	
'I don't think we should have diversity training, do they have training on us? It's playing the race card!': the private police response to diversity training and the policing of provincial nightlife in the UK	32
Nikhaela Wicks	
Des corps dans la nuit. Gender dynamics, normative transgressions, solidarities, and self-defenses	33
Paule Perron, Julien Lafontaine Carboni	
Night Time Economy areas and crime: towards a a better understanding of night districts	35
Riccardo Ramello, Andromachi Tseloni, Andy Newton, James Hunter	
"Occupy space at Night: Women in Public Gardens in Casablanca"	37
Sana Benbelli, Abdallah Zouhairi	
Urban Nightlife and Light Pollution: Connections, Challenges and Transformations	39
Robert Shaw	
Repairing the Night. Darkening Cities as Urban Restoration	40
Taylor Stone	

Nights in Fairyland: Explorations in Queer Manhattan, 1924-35	41
Will Straw	
Bright Lights, Dark Nights: Encountering Mediatic city of Hangzhou, 2016-2022	42
Yirou Xu	
Who, where and when: Hierarchies of night leisure's social organization in Mexico City	43
Yolanda Macías	

The analysis of the structure of Rio de Janeiro Metropolitan Area by the nightscape

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Abstract

Artificial lighting is a strong indicator of urbanization and is culturally linked to the idea of modernity and development. The implementation of the electric network, largely responsible for the transformation of the landscape, cannot be seen as a natural or uncompromising action by society. The quality of the network is mainly a political decision that shows how the territory is structured. The research starts from this premise to evaluate the occupation of urban territory in a quantitative and qualitative way and defines two concepts based on Santos, the "Lightscares", politically and economically more recognized and intensely illuminated, and the "Darkscapes", those overshadowed and politically forgotten. The main objective is to create a methodology for analyzing the nightscape that contributes to the understanding of the structuring of urban space based on a nocturnal analysis, commonly neglected. The "Lightspaces" are permanently occupied areas (day and night), that define different "Light Patterns", allowing an interpretation of urban centralities and the main road corridors. The "Darkspaces" are related to the Open Space System or exclusive daytime use. The research also analyzed the impacts of "Lightspaces" on "Darkspaces" from the study of edges – ruptures or zones. The research also includes the concepts of space, territory, landscape, structuring, urban network, centrality, and those related to lighting – luminance, illumination, glare, light pollution, among others. The case study is the Rio de Janeiro Metropolitan Area, and the data basis for the analyses are photographic images from NASA, taken from a satellite. The methodology seeks a new way of analyzing the structure of urban space, free from some preconceived approaches that qualify the occupation of the territory, from daytime aerial views, but also makes use of comparative analysis, of the results obtained in images of nocturnal and diurnal.

Keywords:

Lightscares, Darkspaces, Light Patterns, Artificial Lighting

Get Crazy, Get Loud: Mediated Representations of Nightlife and Consumption in the Jersey Shore TV Series

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Abstract

This paper will conduct qualitative textual analysis and quantitative content analysis on the long-running MTV reality show “Jersey Shore” and its various spin-off iterations. The textual analysis will provide insights into how daytime and nighttime are respectively represented in this culturally impactful TV show, the ideological values that are discursively attached to each of these times of day, and what sorts of social practices and spaces are normalized through this media text’s portrayals of day and night. The content analysis will supplement these insights by determining how much of the show’s episodes take place at night compared to during the day, and whether most of the significant events in the show’s plot happen in the nighttime or daytime.

Through this paper’s research and analysis, it will be shown that Jersey Shore pervasively depicts night as the time for consumption of authorized products, such as alcohol – and for conspicuously showing off to others what has been consumed during the day, such as fashion items, fitness products, tanning, cosmetics, accessories, hair products, etc. Nightlife is exclusively depicted as occurring at authorized establishments, such as nightclubs and bars – at the expense of other possible social spaces and social practices that are not discursively legitimated through this show.

Nighttime is also when all of the important events and scenes occur to drive the plot forward in this show, while, comparatively, daytime is consistently portrayed as solely the time for resting, recuperating, and consuming in order to prepare for the following night. Through this, Jersey Shore – and MTV, and popular media more generally – are reinforcing to young impressionable viewers the notion that if they want to be like the good-looking role model characters they see on the screen, they should pursue these same prescribed forms of nightlife, and not explore potentially viable alternatives.

Keywords:

Nightlife; Reality TV; Textual Analysis; Jersey Shore; Consumer Culture

Villainization of the Urban Night and Night's Transgressive Potential in Orwell's *Nineteen Eighty-Four*

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Abstract

This paper examines George Orwell's dystopian novel, *Nineteen Eighty-Four* (1949/1994), in terms of its representation of the urban night, and argues that the totalitarian state of Big Brother dominates the citizens by villainizing darkness and using light as a means of surveillance and discipline, while the nocturnal activities of Winston Smith and his lover, Julia, reveal that darkness contains within itself a potential for transgression, for it enables these characters to transgress oppressive spatial and visual limit set by Big Brother. The paper is divided into two main sections. Using urban theories and theories of power that reinforce the connection between spatiality, surveillance, and thus visibility, the first section provides the theoretical and historical framework through which the novel is analyzed, and demonstrates that the history of artificial illumination reflects the turbulent relationship between nocturnal surveillance and transgression. Drawing on these discussions, the second section provides a close reading of the urban space, nocturnal rules and discourses, and practices of illumination, along with the transgressive value of night in Orwell's novel. This paper aims to present a distinct way of approaching the political spatiality of the novel by linking nocturnal time-space to transgression. It also speaks to current concerns regarding excessive artificial lighting, and reinforces the necessity of nocturnal presence in an age threatened by the loss of night.

Keywords:

George Orwell, Night, Surveillance, Transgression

Urban Darkness

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Abstract

How does artificial light operate to make “the dark” visible in urban areas? How exactly are light and darkness physically visible, related, and photographically translated? And why is all this related to our perception of the shadow?

In urban design and architecture, the emphasis tends to be on the generation and distribution of light, with little thought given to the formation of shadow. The consequence of design motifs that focus on form and contour characterize light and space, and thus habitat. In fact, both academic research and urban planning lack the construction, accumulation, and erosion of shadows in the nighttime environment; light is one thing to build with — darkness is another. This study is practice-based and emphasizes how shadow concepts have shaped ideas and practices over time, literally and figuratively, and need to be (re)thought and (re)built. Based on my photographic exploration that introduces a new concept of «urban darkness,» this research builds on the perception of shadow to renegotiate darkness in the urban nightscape. The central argument is to highlight the importance of darkness and shadow for understanding both human visual perception and photographic expression. To better understand urban darkness, it is necessary to understand the methods used to represent light, which has its origins in shadow and is therefore intimately connected to the image and the way photography has shaped, mapped, and represented light over time. On this basis, I examine different shades — visible and invisible, material, and immaterial — that we can and cannot perceive at night. I will illustrate this nocturnal phenomenon of urban darkness through my own photographs, which serve as research and annotation for a shadow typology.

Keywords:

Urban Darkness; Shadow; Photography; Nighttime Environment

Building Night.

Engaging with Architectures of Darkness

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Paris nights are growing darker. Following legislation to reduce light pollution, the city has recently launched a 10-year plan to introduce smarter, more sustainable lighting technologies. It's an important move, but it also perpetuates the idea of the nocturnal city as a passive entity; a problem to be solved with proper illumination. This paper takes an alternate path. It contends that urban architectures – buildings, landscape, infrastructure, and urban furnishings – not only actively participate in the articulation of night-time spatial experience, but can contribute to solutions for greater sustainable. This participation involves a perceived shift in spatial parameters, generated in large part, by the material qualities of artificial light, and importantly, of darkness. If the co-dependent relationship of artificial light and darkness is well established, the specific role of darkness remains understudied, particularly in the design disciplines. Even the term 'darkness' remains elusive. Night walking in the streets of Paris reveals complex compositions of celestial clearstory and layered shadow. The built frame is observed in a continual state of modulation in and by darkness. From the perceived dropping of ground planes, to the formation of an intimate enclosure not visible by daylight, to the dissolving of solid objects into void: urban darkness enacts physical changes on the built frame. By accepting darkness as material, we accept its utility in the design and planning of urban space. We allow that the potentialities of darkness – its ability to delineate, permeate and engulf spatial parameters – can provide alternate appropriations of the built frame, and as a result, better accommodate the needs of the night city.

Keywords :

Darkness, Urban Space, Illumination, Paris

Queer Nights at Lisbon

A Socio-Historical Perspective of Night as a Space-Time for Gender Liberation

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Abstract

In this presentation, we intend to present the queer nightlife in Lisbon (Portugal) by considering three specific moments in history: the 20s of the twentieth century, the 80s and contemporaneity. The data used for this analysis are: historical sources (scientific, media, literature and illustration) to analyse the 1st and 2nd periods under analysis, and literature review and data from a websurvey implemented in the scope of the Sexism Free Night project (sexismfreenight.eu) to analyse queer night in the contemporaneity. Through this analysis, we intend to discuss the role of nightlife as a stage for gender liberation and experimentation. The informal, transgressive and experimental character of nightlife as well as the centralization of hedonism allowed queer communities at Lisbon to bound, create specific nightlife subcultures considered safer for gender and sexual expression. In different moments in history, queer communities led the underground nightlife subcultures and, because of this, they can be considered trendsetters for their role in allowing nightlife and urban innovation and transformation. Nightlife economy is also a key sector for the economic inclusion of queer communities that find it hard to be employed in the daytime and more formal sectors. However, the use of drugs, the existence of pandemics (HIV in the 80s and Covid-19) and the precariousness of nightlife tend to be used to re-stigmatize, re-pathologize and re-marginalize these communities.

Keywords:

Queer, Nightlife, Socio-Historical Approach

“Noz Breizh Chair”.

An interdisciplinary research projet

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Abstract

The Noz Breizh Chair is a scientific consortium launched in 2022. This scientific chair aims to design transdisciplinary scientific programs and organize multi-partner scientific projects related to the night and nocturnal activities. There are three areas of research (social, technological, ecological) which, through an interdisciplinary approach, establish a dialogue and co-design theoretical and practical tools.

Social : This area of research is dedicated to the analysis of the social practices of the city at night. It is based on scientific methods used in urban planning and sociology in order to understand and identify urban polarities related to nocturnal urban practices. Its aims are to conduct a detailed analysis that takes into account both people and activities of the night city, with the objective of improving the management of urban light policies (private and public). We work in partnership with sociologists and psychologists.

Technological : This research area studies the role of public lighting of the “smart city” from a critical perspective, particularly with regard to the use of digital technologies in connection with the lighting network. We will explore the relationship between digital solutions and energy saving, as well as potential solutions to measure the impact of artificial light on biodiversity. We work in partnership with specialists in engineering and technology.

Ecological : This third area of research identifies the nocturnal biodiversity of the defined study area beyond the most commonly studied species (e.g. chiropterans). The results can inform our hypotheses on the potential impact of decreased artificial light pollution on biodiversity. We work in partnership with researchers in ecology, biology and botany.

We propose to present our first steps and protocols set up within the framework of the Noz Breizh Chair.

Keywords:

Nocturnal Practices, Lighting Network, Nocturnal Biodiversity

Night Walks: Perceiving Light and Dark in the Far North

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Abstract

The northern environment challenges common imaginaries of the day as bright and the night as dark. In the Far North, a day/night change does not signify a regular drastic alteration from light to dark. In a small town above the Arctic Circle, life depends on seasonal rhythms. In winter, the dark hours are long; people spend a lot of time indoors and rarely leave illuminated urban space. The first sun comes out in January, gradually changing the town's life. In April, the long hours of radiant sunlight shorten the night, preventing people from sleeping long. Despite the temperature remaining low (-17°C to -25°C), people walk and drive to tundra and sea frequently while the workings of streetlights noticeably decrease. In summer, dark hours disappear while the temperature increases (between +5°C and +15°C) allowing for longer outdoor activities.

Experiencing light conditions in the Far North led me to questions about human relations to the place we inhabit, both the town and surrounding landscape, and the ways in which light and dark shape these relations. To explore these questions, I develop a practice of experiencing space by intentionally focusing on light and dark and recording these experiences. I walk at night and notate my sensations, either simultaneously or retrospectively. This practice draws from multidisciplinary literature on light and dark, phenomenology, and ethnographic writing. Probing the (im)possibilities of ethnographic description, this work offers an exploratory approach to the human-environment relations in the Arctic.

Keywords :

Light And Dark Studies, Phenomenology, Walking, The Arctic

The lived experiences of different nocturnal urban imaginaries: the rise and fall of a 24-hour party city

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Abstract

The concept of urban imaginaries has gathered momentum in relation to its performativity. Urban imaginaries define and activate lived experiences in cities at the crossroad of their material and symbolic dimension. The paper aims at analyzing specific imaginaries shaping urban nights. We chose Turin (Italy) as a case study due to its complex and conflicting nocturnal history and interviewed twelve people aged between 19 and 23 and eighteen people aged between 35 and 50. Their lived experiences allowed us to investigate the impact of different nocturnal imaginaries both at the material level, in relation to the city's landscape, and at the symbolic level, looking at night values, identities and representations. Three main nocturnal imaginaries emerged: the industrial one, with the night as a time to rest; the 24-hour party city one, where the night is connected to parties and live gigs and the movida one, with nightlife colonized by evening activities, like food and drink consumption.

Keywords:

Urban Imaginaries, Turin, Night Time Economy; 24-Hour Party City; Movida

Leve-me a casa, se faz favor

An ethnography of (post)pandemic taxi drivers experience in night hours in Lisbon

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Abstract

The development of the nighttime economy is strictly related to the support structures that help maintain that economy. Taxi drivers and private drivers working on platform transport economies are crucial for the nighttime economy as they provide a safe, secure and reliable commuting service for late workers and party goers, especially when these are not in measure to drive by themselves or there is no public transport available. With the emergence of the covid-19 pandemic, specific rules were applied to car-driven services, mostly on the direction of forbid in/inter/peri-urban circulation. Hundreds of taxi drivers stopped their activity all of the sudden, forcing them to adapt to a new logic without any choice. Here, and using the case of Lisbon, Portugal, the present communication will: I. Understand the role of taxi drivers in the nighttime economy; II. Describe the tactics used by the night taxi drivers to survive the pandemic. In this communication, we present part of an ethnographic work that took place in Lisbon from 2021 to 2022, as well as an in-depth documental review of the legal basis and news published during the same period. We finish the communication by arguing about the need to recognize the subject of night taxi drivers as a high priority topic by policymakers to achieve a safe transition to the new (post)pandemic night.

Keywords:

Taxi drivers; Night policies; (Post)Pandemic; Nighttime Economy;

The role of "Freiräume" (Free spaces) and legal open airs in times of pandemic: perception and political use of a tool meant to contain the health crisis

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Abstract

All over the world, in times of lockdown, underground raves have emerged. Paris and Berlin remember the « wild raves » organized in the Parc de Vincennes and Hasenheide during the crisis of Covid 19. Facing the risk of the virus spreading through a proliferation of illegal raves, the public authorities, fearing to lose control over the night, finally allowed legal open airs in compliance with health regulations and developed calls for projects such as the Draussenstadt programme. What kind of tools have been developed by the Land of Berlin and the City of Paris to create these « free spaces » ? While the issue of Freiräume in Berlin as a way of asserting one's "right to the city" has been present for a number of years in the political discourse and among nightlife actors, this question is still new in Paris. What political discourse is expressed behind the question of these so called 'free spaces'? How were these spaces perceived by the techno community itself during the pandemic?

Keywords:

Free Spaces, Open Air, Raves, Freiräume

The (Im)possibility of Nighttime: Girlhood and Life After Dark

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Abstract

Nighttime has been historically understood as a time of rest, freedom, and sociality. At the same time, the freedom of the night is associated with deviance, in contrast with the productive hours of the workday. Given the normative understanding of nighttime's unproductivity under capitalism, the boundaries of nocturnal freedom constrict and expand with the social de/valuation of people's time. One figure has a particularly fraught relationship with the night: the girl.

The phrase "a girl shouldn't be out after dark" suggests the idealized girl figure cannot be out at night and retain the presumed innocence afforded to her. Indeed, proximity to nighttime darkness heightens the gendered, racialized, and classed boundaries between innocence and deviance, protection and risk. The girl out at night is a cultural impossibility; the later she roams through the dark hours, the further she drifts from protections of girlhood.

In this paper, I (re)animate the analytic potential of Henri Lefebvre's method of "rhythmanalysis" through the study of girls' nighttime leisure. The academy has long privileged visibility (light) as the guiding force in building epistemologies, resulting in forms of knowledge production that further marginalize subjugated knowledges and experiences. I show how the method of rhythmanalysis, one in tune with the rhythms of everyday life, can challenge this methodological lineage. I do this through applying Lefebvre's method to one nocturnal timespace a girl "shouldn't" be—the street at night—to push the (im)possibilities of girlhood after dark.

Using rhythmanalysis to study girls' nighttime experiences affords new interpretive possibilities, not only with and against understandings of capital, labor, and time, but also against patriarchal, racist, classist, ableist ideals about what it means to be a "girl" and live a "girlhood." The girl out at night forces us to consider new ways of conceptualizing freedom and resistance in life after dark.

Keywords:

Gender, Girlhood, Lefebvre, Capitalism

Dwelling in darkness: researching marginalities of an emptying nocturnal city

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Abstract

Within the contemporary rapid reshaping of power relations, some cities flourish concentrating power and capital while others end up being collapsed, devalued, and neglected. The reality of the latter is emptying – loss of constitutive infrastructural elements such as utilities, as well as an abandonment of buildings and land. In a nocturnal city, this emptying results in the reinforcement of darkness both as a physical reality (lack of street/indoor light) and as a metaphorical condition, whereby the affected places are being viewed as obscured, uncontrolled, or dangerous.

This paper focuses on marginalities within a nocturnal city, produced by the intricate relationship between its emptiness and darkness. Empirically we follow experimental “comparative gesture” both in spatial and temporal aspects. We research cities of different geographical regions—Beirut (Lebanon) and Yerevan (Armenia)—and at different time periods. In both cities war, collapsed state, uneven development, and multiple regional contestations have led to profound emptying and almost primordial darkness due to the failures of energy infrastructure. In 1992–1995, Armenia experienced a major energy crisis, referred to as the “Dark years”, due to post-Soviet reordering and war with Azerbaijan. In Lebanon, 24/7 provision of electricity was never fully recovered after the civil war (1975–1990); darkness here was further intensified since 2021 due to neoliberalization, corruption, and mismanagement. Darkness and emptiness are intertwined and embodied conditions that pertain to radical uncertainty. They (re)produce urban marginalities through lacks and ruptures of spatio-temporal orders. Against this background, we engage with narratives, memoirs, letters, and imaginaries of Beirut and Yerevan residents to unpack the onto-epistemological foundations of what it means to be dwelling in the increasing darkness of an emptying nocturnal city, emphasizing the perils and potentialities of this location.

Keywords:

Nocturnal City, Darkness, Emptiness, Spatial Reordering

“At the end of the night there was dance.”

Dancing through the night as a threat to moral order in modernizing Estonia

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Abstract

The aim of this paper is to explore the historical context, expressed viewpoints and perceived transgressions linked with nocturnal public dance events in Estonian cities from 1880 to 1940. By analyzing written content in Estonian historical newspapers, I assert that in Estonia, social dancing in semi-public spaces through night till the morning has been a weekly cultural and recreational activity that bears similarities to contemporary nightlife. Similarly, I discovered that many moral issues and the consequent restrictions of the time period under inquiry are analogous to those of today. Based on the research materials, I look at how the industrial revolution and growing urbanization of the region in the later decades of the 19th century led to an unprecedented diversification and branching out of the Estonian urban night. I follow how news and opinions regarding nighttime dancing progressed over the following decades that witnessed the fall of the Russian Empire and the gaining of Estonian independence, reaching a disruption in 1940, when the Soviet Union occupied the country. I claim that the established moral order that is closely linked with time and is most evident in the distinction between night and day (Nottingham, 2003), was perceived to be endangered by people who stayed out dancing too late into the night. To comprehend the rationale for judgmental attitudes and restricting measures related to nocturnal dance culture, I investigate the transgressive behaviors that nighttime dancing was perceived to encourage. Most significantly, these involved unproductive use of time, immoral relationships, and a risk to individual and public health. I claim that dancing at night was one of the central scenes for the moral struggles associated with the urban night.

Keywords:

Dance Culture, Urbanization, Moral Order

Linguistics of the Night

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Abstract

Language is an important source of insight into how humans perceive the world. As such, language can serve as a useful lens through which to study the relationship between humans and the night. Some existing ethnographic research describes how cultural practices and beliefs affect the way language is used at night. For example, Wiessner (2014) describes “Firelight Talk” among the Ju/’hoansi, where conversation has a different focus while sitting by the fire at night vs. working during the day, and Minkailou (2016) shows how the Songhai use certain euphemisms because of cultural taboos which restrict the words that can be used at night. In these cases, the linguistic pattern follows from the culture. However, language could also serve as the starting point of analysis, to provide a window into how night appears in our mental maps of reality. For example, vocabulary, grammatical patterns (e.g. night serving as an active subject in phrases such as “Night overtook me”) and metaphors (e.g. the “cloak of darkness”), can all give indications of how language users view the night. This paper reviews a range of ethnographic examples of “night language” and gives some examples of how analysis of linguistic forms and patterns can provide additional insights into how speakers perceive the night.

Keywords:

Linguistics, Language, Taboo

Night as an integration space. Eastern migrants and the nightlife in Lodz - research report

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Abstract

In my paper, I would like to present and critically reflect on the emerging new forms of nightlife in the city of Lodz related to the presence of foreigners and a significant influx of migrants, especially from Eastern Europe (Ukraine, Belarus). At night, urban public and private spaces become spaces of contact, interaction, cultural meeting and, as I notice, a space of integration. In my speech, I would like to present my research report, observations, a description of this aspect of nightlife, also look at the processes of cultural penetration, define the nature of these processes, and finally interpret them in anthropological categories. To recall various contexts: local, global or historical, because Lodz is a city with a special tradition, collective memory, cultural sensitivity and diversity. A post-industrial city of four cultures (Polish, Russian, Jewish, German). Textile industry and creative industry. Its specificity manifest precisely through the nightlife, its ever new forms - bottom-up, vernacular. Migrants from the east, although culturally close to us, in everyday and social life function rather separately, alongside. At night, action trajectories begin to subtly intersect and overlap. Night entertainment and night itself is a catalyst for changes, meetings, and the aforementioned integration. The existing places of entertainment in the city are changing, new ones appear spontaneously, sometimes surprising and unexpected. This is favored by the city's character, urban planning, and entertaining traditions. The city changes its face twice at night. This applies not only to material and visual aspects, but also to symbolic, social and cultural aspects. For this reason, it is worth documenting it, subjecting it to theoretical reflection and presenting to an excellent group during the conference in Lizbon.

Keywords:

Night Ethnography, Integration, Migrants, Nightlife

Pedagogies of Darkness for Common Worlds

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Abstract

This oral communication discusses findings from a Master's thesis in the areas of educational sciences and early childhood education entitled "Childhood and Darkness: A Postqualitative Inquiry into Dark Common Worlds". This research set out to produce alternative stories about children and darkness going beyond normative narratives of fear and danger, responding to the questions of: In the current anthropocentric era of disappearing darkness and human colonization of the night, what old and new stories do we need in order to live and die well and ethically together in dark common worlds? And: What do we lose, when our entanglements with darkness become undone and re-tied through light pollution and how can humans be re-configured and re-tangled in dark common worlds? To explore these questions, a multisensory, embodied, multispecies (auto-)ethnography using postqualitative practices and informed by posthumanist and new materialist philosophies was carried out in a Northern Finnish city as well as in a kindergarten providing evening and night care there during the darkest winter days. The lively stories which emerged tell of children resisting supervision with hidden places, pedestrian reflectors as material manifestations of Arctic childhoods, dark futures in warming Arctic regions, atmospheric pedagogies, wild swimming methodologies, ethical moments of unknowing, and dark data resisting captivity.

These glowing, enchanting, shimmering, and haunting stories should serve as an invitation to think differently with children, childhoods, darkness, and night, to re-imagine which stories we tell about childhood and darkness, and thus which experiences and relationships are made possible for children in the dark. Furthermore, this oral communication contributes to more inclusive night studies by including young children's relations to darkness and night, as well as including darkness and night in early childhood educational research and pedagogies.

Keywords:

Darkness, Postqualitative Research, Early Childhood, Finland

Singing the Night: Lullabies as Reflexive Practice in Music and Peacebuilding

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Abstract

This paper explores singing lullabies (Dieckmann and Davidson 2018) as a practice that opens spaces to reflect on 'night' as a sonic and sensory experience with implications for research in music and peacebuilding (Urbain 2020). Using arts-based and autoethnographic approaches to listening (Purdy et al. 2017) and the body (Holman Jones and Harris 2016), I ask: Can singing lullabies (Juvančič 2010) open a space to examine how sounding at night shapes a researcher's 'peace' imaginary (Lederach 2020)? This question aims to expand understandings of the 'self' as a site of an "aesthetics of resistance" (Möller 2020), or the notion that individual reflection and action sustain social engagement in music and peacebuilding scholarship. These understandings can contribute to interdisciplinary conversations on self-reflexivity (Brown et al. 2016) and performance (Denzin 2018) as ethnographic access points to peace imaginaries in Night Studies.

Keywords:

Self, Aesthetics of Resistance, Peacebuilding, Performance

Erasmus students as a nocturnal species: What attracts them to Krakow?

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Abstract

Nowadays, in urban research, much attention is paid to studentification. The influx of students to cities causes broad and profound changes in many spheres of social and economic life in urban areas. Some cities consider services for students to be an important element of the city's development strategy. On a European scale, the Erasmus program is an important factor in stimulating this phenomenon. Every year, migrations for academic purposes under the Erasmus program involve almost 350,000 students, traveling from one European country to another.

In this work, the authors explain how important nightlife is for Erasmus participants' decisions about choosing a place to study. Krakow will be used as an example; one of the most important academic centers in Poland, where over 100,000 students study each year, including 2.500 students coming under the Erasmus program.

To achieve the objective of the work, a survey was carried out among Erasmus students who came to Krakow for the period of their studies. The research was carried out over two academic years, between October 1, 2015, and September 30, 2017.

The results of the research show that qualitative factors related to the atmosphere of the city and student life outside the university determined the perception of Krakow by foreign Erasmus students. The image of Krakow they imagine is based on three pillars: (1) a city of fun and nightlife,

(2) a city of students (young people) and (3) a city of cultural heritage. The indicated components of the image of Krakow can be considered the basic attributes of the city's attractiveness, determining its ability not only to attract foreign educational tourism movement for students, but also incoming tourism of young people in general.

Keywords:

Night-Time Economy, City Nightlife, Nocturnal City, Destination Choice, Erasmus, Krakow

Excitement, Courage and Fear

The Affective Dimension of Ethnographic Fieldwork at Night in Tehran

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Abstract

Based on ethnographic fieldwork, conducted in 2017-2018, this paper explores the nightlife in Tehran from the standpoint of a female researcher. From driving, to walking, to using different modes of public transport at night, the study shows the sociocultural, political and ethical limitations of urban night studies against the female researchers. Taking my female body as the main focus of the discussion within the socio-political context of Tehran, the aim is to show the affective dimensions of collecting ethnographic data at night under intense circumstances. The paper will explore how excitement, courage and fear were embodied during the research in specific times and spaces of the city after dark. To explore the excitement, the social phenomenon of dor-dor ('turn-turn' in Farsi) will be explored. Limited mostly to the affluent car-driving youth subculture of the northern districts of Tehran, this phenomenon is known mostly as a change to the boredom of the city at night when private cars (separate groups of young men and women) pour suddenly into specific parts of the controlling city. Through this, it is discussed how the use of the material environment, such as red-traffic lights, U-turns, parking spaces and so forth can facilitate exciting opportunities for socialising among the young city dwellers. But the paper goes beyond that, to show the danger of conducting late night fieldwork from the standpoint of a female researcher as well. Following some arbitrary, oddly purposeful journeys on foot through the less-crowded areas of north Tehran or in the middle of crowded, but less-affluent southern neighbourhoods, the paper examines a different set of methodologies used to embrace courage while hiding/masking an intense fear. It is discussed how the terrified female pedestrian adrift/nightwalker/researcher, in an urban environment that seems increasingly alienating and strange at dark, experiments vulnerability to crime and predatory pimps, but at the same time, she finds her body obeying some unconscious codes of a social insider - related to masking, bodily gestures and appearance – until she finally preserved her autonomy in the process of data collection at night.

Keywords:

Female Body, Embodiment, Rhythm, Affect

The suspension of the 'night': cyclicities in the Palestinian electronic music scene.

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Abstract

This paper explores the recent political and social developments that have permeated nightlife in post-covid occupied Palestine. The outbreak of COVID-19, the Israeli attacks on Gaza in May 2021 and a series of internal events have rendered the once thriving underground music scene in a suspended and decimated state. In order to analyse this, I draw on the notion of the 'suspension of everyday life' (Jean-Klein, 2001), which refers to the interruption of everyday leisure, joyful activities and events as a way of domestic self-nationalization and resistance during the first Intifada. The continuity of violent events and martyrs after the devastating effects of COVID suspend nightlife and partying out of solidarity and respect. In consequence, underground nightlife in Palestine moves in between cyclic and uncertain periods of burgeoning and declining drives. This research looks through an ethnographic presence in Palestine how this is lived and narrated by participants themselves. The goal of this paper is to broaden our understanding of what 'nightlife' is in this context, how people navigate it and the multiple layers that cross the underground electronic music scene. Ultimately, this paper is a call on solidarity with Palestinian people, to raise awareness on the impacts of Israeli occupation and the role of the Palestinian authorities.

Keywords:

Palestine, Nightlife, COVID-19, Settler-Colonialism, Electronic Music

Caring at/for the night: an ethnographic journey through the dark realm of the dead in Hong Kong

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Abstract

This paper attends to the role that fire plays at night in the context of funeral practices in Hong Kong's archipelago. Building on field research conducted over eight months in 2021, I explore through ethnographic film, practices of care of the dead as they occur mostly at night through fire. It is at night, through dreams or in the obscurity of temples and funeral halls that bun-fire, incense, candles and their electric remediations, becomes the means by which a spectral ecology comprising gods, ancestors and ghosts come to appear. To trace the modalities by which they appear among the living, I build on the spectral turn in anthropology and employ a media ecological approach. This allows me to apprehend and describe how it is through obscurity that double vision is enabled and where fire becomes necessary to enter into the dark (yeung) realm of the dead in order to care for them.

Keywords

Funeral Practices, Hong Kong, Spectral Turn, Dark

“Lumières dans la nuit”

Initiatives of night-time radio programmes during Covid-19 lockdowns and curfews

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Abstract

This contribution will explore the variety of night-time radio broadcasts launched around the world during the lockdowns set up in most countries to contain the pandemic crisis COVID-19.

Indeed, as billions of people couldn't freely leave their home, especially at night during some long periods of curfew, various initiatives of nocturnal radio broadcasts emerged, coming from traditional radio stations but also from non-professional radio workers.

Sometimes, for example, some night-time programmes which had been stopped before the pandemic were relaunched, such as Lumières dans la nuit hosted by Edouard Baer on France Inter, or BBC Radio 5 Live's overnight phone-in with Dotun Adebayo. Also, some non-professionals created their own night-time programmes, broadcasting live online, in order to connect to the others, and to fill with voices and solidarity these strange and lonely nights.

Some of the radio hosts of these night-time broadcasts produced their show from their personal home, even when working for professional radio stations. The fact of speaking on air from home created a particular strong link with the listeners, because both radio hosts and listeners were in the same position, in the same kind of relative solitude. In lots of these programmes, the listeners also intervened directly by phone, speaking about how they went through this very particular period. This contribution will show how the radio programmes became some kind of a comfortable night shelter during these troubled times.

Keywords :

Radio; Night-Time Radio; Covid-19 Lockdown; Late-Night Phone-Ins

Urban design, the night and regeneration in two English Cities

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Abstract

This paper addresses contemporary proposals for regeneration in two 'struggling' towns in England. The research questions are: how does an urban design analysis of the town at night differ from the daytime? Have 'visions' for the urban night been incorporated into the design and development proposals? How inclusive are these proposals and do they respond to the diversity of the projected inhabitants and visitors?

The neoliberal UK government is pursuing a policy of 'levelling up' the socio-economic differences between regions in the UK, focussing its efforts on towns which have been 'left behind' in prosperity. Both Middlesbrough and Oldham, situated in the north of England, have suffered from de-industrialisation, housing market failure and post pandemic, retail failure, leading to a crisis level of vacant properties in their town centres. Both have significant minority ethnic communities and Middlesbrough has the highest concentration of asylum seekers in England.

The investigation draws on established and recent research in the field of night studies (Shaw 2018). This investigation deploys Dovey's (2016) approach to the 'slipperiness' of place identity, which pays attention to different times of the day and night. The study uses a mixed methods approach, investigating secondary sources in design policy analysis and data gathering as well as direct observation and interviews with selected officials and community representatives.

Preliminary findings highlight similarities between the towns in a disdain for 'raucous' mainstream nightlife. They differ in intentions towards the inclusion of low-income groups and some marginalised communities. Meanwhile the issue of night working, an emergent theme in night studies, is absent. The conclusions will elaborate further omissions and missed opportunities.

Shaw, R. (2018) *The Nocturnal City*, Abingdon: Routledge

Dovey, K. (2016) *Urban Design Thinking*, Bloomsbury: Academic

Keywords:

Urban Design, Regeneration, Diversity, Place

Urban livelihoods beyond industrial ruins: The birth of a night-time informal economy in Norton, Zimbabwe

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Abstract

Zimbabwe is enduring a severe economic and industrial crisis, the subsequent impacts of which include unprecedented job losses, unemployment and disruption of livelihoods for most urban households who, for long, had been relying on formal jobs for survival. While the impacts are seen and felt countrywide, small towns are among the hardest hit. This paper focuses on Norton, a small town located near Harare, which was left in ruins after its once thriving industry succumbed to the economic crisis as key industries either collapsed, downscaled or relocated to major cities. With unemployment rising, households had to innovate and devise alternative livelihoods. One such innovation is the sharp rise of a night-time informal economy as residents went all out in their quest to invent new livelihoods to sustain their continued stay in the town. This research explores a range of night-time economic activities that residents in Norton have devised and adopted. For their courage to venture into uncharted territories as they seek to re-invent their livelihoods, we present the residents using the lenses of Robert Merton's deviation thesis and Norman Long's Actor-oriented Approach by framing them as social actors and agents of change who are constantly seeking to find solutions to the challenges that affect them. The paper unpacks the organisation of such activities and the logics behind going nocturnal. Activities of interest include nocturnal vending, home-based industries, informal fishing, sand mining, informal transport sector and the night-time informal leisure economy among others which are largely executed at night. Methodologically, the paper combines findings from two separate studies conducted by different researchers in the town. Findings show that Norton became a nocturnal informal economy for different reasons: entrepreneurial innovation and creativity, governance factors, compensating missing infrastructure/services and the quest to 'work hard' to survive in a difficult economic environment.

Keywords:

Night-Time Economy, Informal Economy, Informal Livelihoods, Entrepreneurial Innovation, Informal Night-Time Leisure Economy.

Anthropology's Contribution to a Night Studies Agenda

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Abstract

As the Earth is increasingly lit-up at night, major changes to environments and all species occur. Dr. Manual Garcia Ruiz has compelled us to consider an agenda for night studies, and Dr. Michele Acuto (2019) has called for a "science of the night." These urgent cries in the dark stress the need to consolidate efforts and expand the network of night studies to include as many different perspectives as possible. At this juncture, the discipline of anthropology, the broadest-based of all the social sciences, is poised to contribute on many fronts. As both a scientific and humanistic discipline, anthropology emphasizes holistic, evolutionary, and cross-cultural comparisons. These perspectives are ideal for viewing the night, especially as modern moonlit nights become increasingly rare. Anthropology's traditional four fields of biological anthropology, archaeology, cultural anthropology, and linguistics are complemented by applied anthropology which espouses practical applications of anthropological theory, methods, insights, and data. I have explicitly incorporated aspects of the night into education in my position as a college professor. This role encompasses a major portal where anthropologists, and nightologists in general, can make a significant difference in bringing awareness and advances in night studies to larger audiences. In the classroom, the subject matter of the night easily lends itself to each of the fields of anthropology. Numerous examples of the success of the integration of the night into my courses abound. The applicability of anthropology to contemporary issues is woven throughout the four fields. Anthropology can uniquely contribute to both an agenda and a science of the night by providing a holistic, comparative, global, and long-term view of humanity's relationship with the night. As deeper knowledge of the night unfolds, so, too does a clearer understanding of humanity's biocultural evolution.

Keywords :

Anthropology, Biocultural Evolution, Holism, Pedagogy

How to capture the aesthetics, imaginaries, and sensibilities of the ordinary nights of Montreal's youth

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Abstract

Six parks, nearly 500 hours of observation, more than 60 interviews, one question: what do young people aged 15 to 25 do at night in Montreal? While Montreal begins to reflect on nighttime governance and in light of European examples where the night is already well invested by the commercialization of nocturnal hyperactivity, our data collected in the summer of 2020 reveal a third dimension of the night: one in which young people live ordinary and quiet activities, focused on the sensory experience of calm, the search for intimacy (between oneself, in a known territory) and freedom (being oneself, outside the constraints and demands of the day). This presentation focuses on the relevance and difficulties of systematic observation as a necessary complement to the interview in order to shed light on the ordinary and the banal of the urban night of the youth. The authors of this presentation will reflect on the ethnographic experience of the team that participate in that unprecedented study of youth in the urban North-American night.

Keywords:

Montreal, Youth, Urban Night, Imaginaries

Skedanoz. The event-based approach in the accompaniment of territorial transformations

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Abstract

This article describes the stages of creation and development of the spectacle "Skedanoz," which translates as "sparkling nights" in Breton. The spectacle was created in the Master's studio at the Ecole Nationale Supérieure d'Architecture de Nantes (ENSA Nantes) in 2013 and was presented at the architect's graduation of 4 students. It was then developed and implemented over a seven-year period.

Skedanoz is a sound and light performance at the Brittany megalithic site of Carnac. It is designed on a landscape scale and provides a poetic and scientific exploration of the Neolithic heritage. The show is supported by the Neolithic heritage registration process at UNESCO.

The performance is part of a larger project that proposes using an ephemeral show to test and then initiate long-term developments. Because it is a UNESCO World Heritage Site, the chosen location has very specific stakes. The article describes the complexities of being a part of an operation with a very different ecological, cultural, and political pace. The complexity stems from the territory's scope, which includes natural, cultivated, and urban spaces, as well as popular and academic appropriations that may come into conflict.

The article proposes to track the project's evolution over seven seasons, seven years, during which the decision-making, operational, artistic, and technical processes will undergo significant change. As a result, the project progresses from a student experiment to a major event in the geographical area. The project also allows the design team to develop a structuring approach based on the concepts of nocturnal space-time, heritage ambiances, and responsible development. Simultaneously, integrated operational solutions enable the presentation of transposable solutions for sites with significant heritage value.

Keywords:

Event, Heritage, Territory, Transformations

Dark Deeds

Methods for designing nighttime architectures

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Abstract

Darkness and its interplay with light shapes our experience of and relationship with place. At night, artificial illumination can have profound effects upon our encounters with architecture. Yet, when poorly conceived and implemented it has been shown to also have increasingly negative impacts on the health of humans, non-humans, and ecosystems. It is clear we need suitable interdisciplinary methods and responsible strategies to respond to the challenges and opportunities that nighttime architectures present. Drawing upon ongoing fieldwork in Manchester in the United Kingdom, this paper presents a methodology for establishing 'Dark Design' principles and practices with regard Mayfield, a major urban regeneration site in the city. The approach of Dark Design is one that listens, feels, and (re)activates the urban night by emphasising the quiet, contemplative, and sublime as an essential counterpoint to the brightly-lit city centre. By investigating positive encounters with the shadowed night and the diverse ambiances of nighttime architectures, it reveals nocturnal ambiances that are all-too-easily obliterated by the profusion of LEDs which over-illuminate newly developed areas and have become synonymous with regenerated urban sites at night. Rather than accepting the character of place after dark to become (literally) overpowered as a result of poorly conceived and implemented public lighting, it explores ways we can design with darkness rather than against it. It utilises a mixed methods approach to provide thick descriptions of place after dark. This paper, therefore, explores what deeds might be done to support more sustainable, inclusive, and convivial nighttime architectures. By doing so, it seeks to illustrate that design preservation and consideration should not just be limited to the daytime city.

Keywords:

Methods; Dark Design; Nocturnal Ambiances; Nighttime Architectures

Nocturnal Praxis

Reimagining and redesigning urban places after dark

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Abstract

There are specific sensibilities when night falls, especially in urban landscapes, that open up creative exchanges between identity and place. How do the multi-sensory experiences and aesthetics of nocturnal places enable us to reimagine how those environments might be? This paper is concerned with how night affects scholars' research and what kind of approaches might be useful through which to explore its spatio-temporality with respect to designing for urban places after dark. To illustrate this, the paper presents 'nocturnal praxis' – a qualitative methods approach to studying the urban night. It draws upon ongoing fieldwork based in the city of Manchester in the United Kingdom and shows how this approach has been applied to investigate how nightscapes are used, when, and by whom. Therefore, this work seeks to better understand the changing dynamics of the nocturnal city. This paper also contends that it is in the city at night where we can find fertile opportunity for imagining how places can change. This is critical as visions for place are currently dominated by representations of clean, green, and daylit urban environments that provide negligible insight into how people actually live and work in cities, overlooking the temporal qualities of place, and how this might evolve. Nocturnal imaginaries are thus presented as being vital as a means of articulating how and why the future of the city after dark might be shaped, and by whom. By doing so, this paper seeks to demonstrate how such knowledge and understanding can contribute to redesigning the future of urban places after dark.

Keywords:

Praxis; Cities; Nocturnal Imaginaries; Design

‘I don’t think we should have diversity training, do they have training on us? It’s playing the race card!’: the private police response to diversity training and the policing of provincial nightlife in the UK

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Abstract

This presentation is informed by a year-long ethnography alongside door staff, venue managers, street pastors and the police. The ethnography was situated in an anonymous provincial context in the South of England called ‘Greenshire’. This presentation takes two parts. Firstly, I will interrogate the differences in the training of the public and the private police. Whilst the public (state) police are trained on diversity and inclusion matters (Loftus, 2010), the private police (door staff, venue managers and street pastors) are not. In the UK, door staff require an SIA licence to operate but their licence is not informed by equality, diversity or inclusion training. I explore the response of the private police to proposals of diversity training and interrogate what this means for the ways in which ‘race’ and ‘diversity’ are heard. Secondly, I give attention specifically to the policing of nightlife in provincial areas. I explore how rural nightlife produces race through the construction of nightspace, and who can, and cannot, pass through that space at any given time (Puwar, 2004). Despite an increased number of Black students living in Greenshire to study, their attendance encouraged by university diversification strategies, they are faced with persistent reminders that they are out of place and are better suited to nightlife spaces in London. I bring these two parts together by questioning how useful diversity and inclusion training would be for the private police and how we can hold them accountable for the racism, exclusion and marginalisation they maintain at night. This adds to a growing body of work on private policing, race and nightlife (Talbot, 2007, Søgaard, 2014: 2017, May, 2014).

Keywords:

Race, Rural Nightlife, Governance, Diversity

Des corps dans la nuit

Gender dynamics, normative transgressions,
solidarities, and self-defenses

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Abstract

Des corps dans la nuit gathered students of the HEAD-Geneva and EPFL to reflect on the materiality of nocturnal spaces and how they participate in the perpetuation of the capitalist and patriarchal domination matrix.

Profusely fantasized and represented as time-spaces of all dangers, insecurities and risk-taking at the charge of the victims, the nights of Western cities produce a polarization of bodies and spaces, regarding their gendered characteristics. Gender, understood as "a particular form of social positioning of bodies experienced in interaction with each other within historically and socially determined institutions and processes that have material effects on the environment in which people act and reproduce power relations and privileges among themselves" (Young 2002), underlines the central role of spatial experience in both the social construction of gender, and the discriminations it produces, that night highlights.

During the five-day workshop nocturnal spaces were claimed and invested as possible territories to subvert, disturb, and thwart the patriarchal norms. The transformation of the inhabiting bodies' environment, the architectural action, opened up the possibility of subversions through the lived experience of space. We explored spatialized and spatializing subjectivities through the translation of a scene from a movie into a chosen site in Geneva and outlined how night spaces support normative violences. This exploratory methodology allowed us to analyze the intersection of time, space and social situations, considering the bodies, socializations and subjectivities that inhabit the night world.

In this presentation, we will discuss the questions that emerged during the workshop: for whom do we draw? for what situations? What do we (re)produce by doing so? Can we performatively turn

patriarchal reproduction on its head? If the worlds and our perceptions of them are constructed and unjust, then can we defend ourselves?

Keywords:

Gender Dynamics; Performative Spatialities; Design, Empowerment And Self-Defense; Feminist And Queer Design Approach

Night Time Economy areas and crime: towards a a better understanding of night districts

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Abstract

This project aims to support our understanding of violence patterns in Night-Time Economy areas by exploring how different types of activities in combination with socio-economic and environmental factors can have an impact on crime trends.

The study will identify significant NTE clusters in major UK cities (for example concentrations of pubs, restaurants, and fast-food outlets). It combines a range of techniques including digital ethnography, and analysis of socio-economic indicators to assess the characteristics of individual NTE areas. It then explores these clusters of NTE activities with the Crime Survey for England and Wales data to identify the potential criminogenic effects of each NTE indicator.

NTE areas have different socio-economic characteristics in terms of mix of venues, venue characteristics, the presence of complementary activities, area aesthetics, infrastructure and services. Each night-time area facilitates or prevents the presence of specific factors or activities which lead to a set of opportunities for crime and patterns that can be analyzed applying the routine activity theory. These NTE profiles have not been fully explored in terms of examining how different combinations of activities, land use types and broader socio-economic characteristics of urban environments influence crime patterns. Furthermore, we do not know if specific NTE combinations are more criminogenic than others, or whether specific factors act as crime inhibitors/facilitators alone or in combination with other factors.

The research will create a new time-saving protocol for identifying, visualizing, understanding, and monitoring NTE clusters in relation with crime trends. The combination of different secondary data resources and digital techniques will result in a new adaptable resource to audit NTE areas in relation with different phenomena.

Keywords:

Night-Time Economy, Land Use, Spatial Analysis, Crime

Funding

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“Occupy space at Night: Women in Public Gardens in Casablanca”

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Abstract

This proposal presents an ethnography of the occupation of the public garden at night in Casablanca. This space is located in a working-class neighbourhood characterized by a high density of inhabitants. The dwellings are generally small on the surface, and several families live together in small apartments. The public garden presents a privileged place for women and men to get out of the narrow habitat spaces, meet, and give themselves to other social practices. The social night begins with Al Maghrib's call to prayer, which corresponds to sunset. Al-Maghrib prayer is followed by the Al Ichaé prayer, which corresponds to the last prayer of the day. These two-night prayers regulate the activities and movements in the neighbourhood. For example, the exit of women after the Al Ichaé prayer is somewhat frowned upon and can even be risky. However, the space of this garden derogates somewhat from this rule, especially during the summer, allowing for nocturnal vigils beyond the threshold of the last prayer.

Moreover, the modes of nocturnal presence in this garden respond to gender segregation logic that defines zones of occupation well separated between men and women. If the cafés in the working-class neighbourhoods are men's spaces that do not tolerate the presence of women, the public gardens in the same neighbourhoods are occupied by women.

Despite the absence of urban furniture, users resort to bodily postures adapted to this absence, such as sitting on the edges of sidewalks or grass. The gendered segmentation of space is implicit, and transgressions take the form of spatial and social deviations and remain relatively rare. The space occupied by women has activities specific to women, notably the sale of clothing and traditional beauty services such as the tattooing of Henna. The presence of male vendors in this area is somewhat tolerated.

The night time presence of women in the public gardens gives rise to a gendered Spatio-temporal segmentation of the area district and allows for the emergence of a form of nocturnal animation and specific modes of consumption

Keywords:

Urban Night, Public Garden, Gendered Spaces, Casablanca

Urban Nightlife and Light Pollution: Connections, Challenges and Transformations

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Abstract

Research into light pollution and research into urban nightlife have largely existed in parallel. That is not to say that urban lighting has been ignored; it has been well-studied through an interesting body of work which has looked at issues of safety and artistic design. However the specific topic of light pollution has been rarely addressed, with this more commonly researched in relation to rural locations and astronomical or environmental impacts. To tackle light pollution globally, however, means to reconcile how the competing demands of lively, convivial nocturnal cities and minimization of excess lighting can be met. In particular, with light pollution growing as an environmental and well-being crisis, there is urgent need to consider how and where urban nightlife impacts on light pollution. At the same time, it is clear that this nightlife must be fun, safe and accessible: which means a certain amount of lighting. This paper will explore how nightlife can be a significant contributor to light pollution, why this matters, and will look at some of the barriers towards the production of darker night-time cities. At the same time, it will look at synergies between nightlife and dark sky activist movements, and the creative opportunities for nightlife to engage with attempts to reduce light pollution. The underlying claim of the paper is that nightlife and dark sky activists would benefit from working together to produce urban nights that are less polluting, and which would bring better understanding of the difference that night makes to our cities.

Keywords:

Light Pollution; Nightlife; Artificial Light; Sustainability

Repairing the Night

Darkening Cities as Urban Restoration

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Abstract

Night is a time of maintenance for cities, yet we can also ask if urban nights themselves are in need of repair. When considering the adverse ecological impacts and unsustainable consumption patterns of urban lighting – a formative technology for urban nights – repair offers a useful framing for thinking through the future of cities at night. Of particular concern is the disappearance of dark skies from urban experiences, and the restorative potential of their conscientious re-introduction to cities. To address this concern, it will be argued that a robust conceptualization of *darkening cities* offers normative grounding for policy and design strategies aimed at the repair and restoration of the urban night sky. This will apply and extend recent scholarship articulating repair as having both a material *and* social function. Materially, darkening cities can serve to repair, restore, and preserve urban ecologies. This requires positioning dark skies as a type of ‘natural infrastructure’ – like other green and blue aspects of cities, such as urban forests – that can reduce energy consumption while improving biodiversity and the well-being of citizens. Yet dark skies also carry an interrelated social dimension, offering the possibility of restoring an ecological and cosmological sense of place, in the process disrupting the geographical dualism between ‘built’ and ‘natural’ environments. Thus, darkening cities is not only an act of repairing nocturnal ecosystems, but also our relation to the more-than-human world. This perspective not only makes visible the natural infrastructure of dark skies, but also the impacts of continual changes to urban lighting such as LEDs retrofits and smart lighting innovations. Explicating the material and social layers of darkening cities advances the theoretical foundations of *dark design* as a means to re-imagine, and in the process repair, urban nights.

Keywords:

Urban Lighting; Light Pollution; Dark Design; Ethics of Technology

Nights in Fairyland: Explorations in Queer Manhattan, 1924-35

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Abstract

This paper looks at the series of monthly articles, “Nights in Fairyland,” published in the New York-based gossip and scandal magazine, *Broadway Brevities*, in 1924 and 1925. Each month, the author/narrator of the series ventured into regions of Manhattan to explore spaces of queer sociability. The monthly articles were organized as narratives of night-time exploration, typically beginning with the quest for queer spaces and concluding with the break-up of social groups as night ended. The “Nights in Fairyland” echoes earlier journalistic accounts of “journeys” into the queer night, published in the late 19th century in Berlin, Paris and elsewhere, but by coming decades after such accounts, and focussing on New York City during a period of significant transformation, the series sets queer nightlife amidst cultures of media and entertainment whose continuities with our own period are stronger. While the “Nights in Fairyland” articles have left us useful information for reconstructing New York geographies of nightlife, they are interesting as well for the manner in which, over thirteen episodes, they narrate such nights as recurrent descents into degradation and solitude.

Keywords:

Nightlife, New York, Queer, Scandal

Bright Lights, Dark Nights: Encountering Mediatic city of Hangzhou, 2016-2022

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Abstract

Buildings in China are becoming luminous. Hundreds of political projects are taken up on electronic projections, LED screens, or other kinds of architectural light shows across the cities. This paper will take one city in China, Hangzhou, as the case study. In Hangzhou, high-tech light projections have come up these years, which followed several smart city initiatives that launched in 2016 and aligned with the state's agenda of post-socialist modernity, techno-nationalism, and digital governance. Urban spectacles act as the symbolic blueprint of a city, but citizens are the ones who experience the urban reality. Urban researchers and municipal governments cannot conceive of a utopian city without considering how citizens feel about the blueprints. In this sense, my thesis concerns two questions: How do local authorities make the spectacles through reporting the illuminations on social media channels? How do citizens respond to the illuminated buildings that constitute the urban imaginary of Hangzhou? I will look at the promotional visuals that local authorities posted on two Chinese digital platforms, Weibo and Douyin. Through investigating the comments below, I found three affective practices: the need for togetherness, the impulse to be realistic, and the desire for utopia. The inquiry into Hangzhou contributes to the research gap of governance in China, extending the focus from digital communication to the living experience in the cities. It will also contribute to the discussion on mediatic cities that are now substantially prompted by global cities.

Keywords:

Media Urbanism, Digital Governance, Spectacle, Spatial Politics

Who, where and when: Hierarchies of night leisure's social organization in Mexico City

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Abstract

Night leisure is thought of as a space of freedom and spontaneity that subverts daytime hierarchies and restrictions. While it is true that nighttime allows for the relaxation of certain social expectations, its own dynamics often mirror the ones in the daytime.

In this paper, I explore two unspoken hierarchies of what I call the social organization of night leisure. First, I address the hierarchies of nightlife spaces: I pinpoint which are the preferred ones and where they are in the city. Also, what are the implications of this spatial hierarchy on people's night leisure habits and the lived experiences it creates. Secondly, I offer a classification of friendship ties and explore their different hierarchies in terms of the demands they make on the type and frequency of night leisure activities.

Both approaches to these hierarchies of the social organization of nightlife derive from twenty-five in-depth interviews with inhabitants of the metropolitan area of Mexico City, between 28 and 35 years old.

Regarding the hierarchy of night leisure spaces, those located in the area with the most nightlife activity tend to be a priority when choosing where to spend a social night, even if the event is set to happen in a domestic space. This conditions the commutes people must make to attend, but also lays out unequal risks, expenses, and effort a night out might entail for the members of a group of friends. On friendship ties, I find that those "leisure-oriented" have higher demands in terms of frequency of nighttime activity, while those "affect oriented" have stricter expectations about the nighttime events they must attend, but laxer regarding encounter frequency.

These hierarchies are an analytical resource to apprehend the configuration of night leisure in Mexico City that affect not only night leisure practices, but also affective bonds themselves.

Keywords:

Leisure, hierarchy, social organization, affective bonds

