Inside/Outside/In-Between: Perspectives on Space, Power and Subjectivities - BISR Postgraduate Conference

Conference Programme
Day 1: Friday 9 May 2014

5:30 - 6:00 pm   Registration
                        Basement foyer, Malet Street Building
                        Birkbeck College.

6:00 – 7:15 pm   Keynote address by Veena Das,
                        Krieger-Eisenhower Professor of Anthropology
                        Johns Hopkins University

                        B36, Malet Street Building
                        Birkbeck College

7:15 - 8:00 pm   Wine Reception

Day 2: Saturday 10 May 2014

9:30 am – 11:00 am: Parallel Sessions 1

Session 1.1: Borders

Jessica Muir and Kenneth Gannon (University of East London)
Belongings Beyond Borders: A qualitative exploration into the relationships young separated refugees have with the locations that they live in and through

Lucy Taylor (Sheffield Hallam University)
The stigmatization of refused asylum seekers: towards a socio-historical understanding

Theo Kindynis (University of Greenwich)
Nomad criminology? Mobility, subjectivity, power and resistance)

Session 1.2: Understanding Space: Method and Theory

Hannah Bayfield (University of Sheffield)
Inhabiting Multiple Spaces: Reflections on a 'triple role' in ethnographic research

Léa Guzzo (Birkbeck College)
In Between Disciplines: Facilitators of inter-disciplinary collaborations

Khalid Kamhawi
The possibilities for the creation of democratic spaces without the presuppositions and predeterminations of Western political conditions.

Session 1.3: Rural Spaces

Erin Roberts (Cardiff University)
Traversing the Unknown: Shedding Light on Rural Household Energy Use

James Addicott (University of Cambridge)
Structure and Agency in Computerised Spaces: Precision Agriculture

Patrick Coupar (Birkbeck College)
Policy, Truth & Space: the Shift Towards Participatory Irrigation Management

11:30 am – 1 pm: Parallel Sessions 2

Session 2.1: Space for Protest

Sruthi Muraleedharan (SOAS)
New Global Repertoires of Contention: Protest, Performativity and Democracy

Catherine Flay (Birkbeck College)
In the 'Zone': the landscape of change and countercultural challenge in Thomas Pynchon's Gravity's Rainbow

Aidan O'Sullivan (University of Liverpool)
Visibilities of Resistance and Control in Urban Space: Policing and anti-austerity movements in the UK

Charmian Werren (Kings College)
Privacy in the Open: Protest, Surveillance and the Law

Session 2.2: Sexuality

Chenyang Wang (University of Essex)
Is there a closet before coming out?: Nostalgia and Anti-subjectivity of Chinese Older Tongzhi

Hila Amit (SOAS)
Home and Away: Queer Israelis in the D and is presented iaspora

Bruno Puccinelli (State University of Campinas)
What space? Street, sexuality and liminar politics at city of São Paulo (Brazil)

Onur Baysal (Sinan University)
Juxtaposed Spaces

Session 2.3: Community, Politics, Space

Gian Giacomo Fusco (Birkbeck College)
Ghetto: perspectives on a paradigm for social science

Siavash Eshghi (SOAS)
International Law and Space: Towards Re-Imagining the Sociality of the "International"

Marina Díaz Sanz (Complutense University of Madrid)
The Other in modern geographical imagination: Revising the West vs. Islam divide from the margins of Europe

Razak Khan (Freie Universität, Berlin)
Intimate Spaces: Emotions, Histories and Muslim Subjectivities

14:00 pm – 15:30 pm: Parallel Sessions 3

Session 3.1: Situated politics of remembering and resistant subjectivities

Carolina Ramirez (Goldsmiths University)
Commemorating the Chilean September 11 (1973) in London: claiming territories and the making of a diasporic terrain of belonging

Samah Saleh (Goldsmiths University)
Presence of absence as a way of resisting prison walls

Miranda Lossifidis (Goldsmiths University)
Memorialisation, political myth and subjectivity

Session 3.2: Local Community 1

Atreyee Majumder (Yale University)
Urban Horizons and Vanishing Points on a Riverine Hinterland

Rachel Lander (University of Bristol)
Play / power: Young people negotiating power and identity through leisure and policy spaces

Mattias De Backer (Free University of Brussels)
In-between: the modern urban youngster in public space. A historical and spatial perspective

Session 3.3: Bodies

Rachel Deacon (London School of Economics)
Negotiating the policy space: The case of HIV policy and young people in South Africa

Monika Loewy (Goldsmiths University)
Body Integrity Identity Disorder and the Transitional Space

Martine Miller (University of St Andrews)
Tobacco: geographical differences and the regulation of the body in social space

Simon Cook (Royal Holloway University of London)
Running Order: Space, Power and Mobile Subjectivities

16:00 pm – 17:30 pm: Parallel Sessions 4

Session 4.1: Community and Culture

Gurinder Kaur
About experiencing the supernatural: subjectivities of the personal in and beyond the boundaries of 'institutionalised' religion

Umesh, O. (Jawaharlal Nehru University)
Our area and Your area: Spatial segregation and Communal riots in Marad, Kerala

Claire Heathcote (University of Bristol)
Neighbourhood effects in the parenting of mixed race children.

Jessie Abrahams (Cardiff University)
The Chameleon Habitus: Exploring local students' negotiations of multiple fields.

Session 4.2: Local Communities Session 2

Stella Darby (University of Leeds)
Community-run facilities: spaces for empowerment?

Adam Cooper (Stellenbosch University)
Learning taking place': Dialogue, place and learning amongst young people from one low-income neighbourhood in Cape Town, South Africa

Chih-Chen Trista Lin (Wageningen University)
The Spatialization of care in the case of volunteer tourism for Dutch youth in projects with Latin American children and youth

Session 4.3: The Diasporic Space

Emanuelle Degli Esposti (SOAS)
The Transformative Space? Diasporic Subjects and Reflections of Power

Priya Kumar (SOAS)
The Spaces and Places Between Virtual Diaspora Constructs

Nadiya Ali (SOAS)
Negotiating Multiplicity and Boundary Spaces: the diasporic "Muslim Self"

18:00 pm – 19:30 pm: Keynote by Gail Lewis

B36, Malet Street Building
Birkbeck College

Day 3: Sunday 11 May 2014

10:00 am – 11:30 am: Parallel Sessions 5

Session 5.1: Architecture

Kanika Sharma (Birkbeck College)
Space and Subjectivity: The use of the Red Fort in Capturing the Legal Subject in India.

Sue Jones (Birkbeck College)
Hanging 'twixt air and water: Early modern pirate hangings at Execution Dock

Serene John – Richards (Birkbeck College)
(Ab)Normality in the City: The (Im)Possibility of Imagining Community

Rebecca Foster (University of Glasgow)
Exploring liminality in a Visitors' Centre of a Scottish Prison: thoughts and implications

Session 5.2: Everyday Spaces Session 1

Vera Hoelscher (Royal Holloway)
Heterotopian Spaces of Ethical Consumption: Collective Action in Alternative Economies

Katherine Robinson (London School of Economics)
In the library community room

Ursula Lau (University of Kwa-Zulu Natal)
Narrating the Self and 'Other' in the Post-Apartheid Landscape: An Exploration of Home and Spatial Belonging in South Africa

Session 5.3: Media and Technology

Alberto Micali (University of Lincoln)
Mediation as the in-between space of hacktivist subjectivities

Anu Choudhury (Jawaharlal Nehru University)
Post on the Wall: Digital Space and 'Agitation' for Regional Autonomy in Ladakh

Foivos Dousos (Royal Holloway, University of London)
Geographies of the Cloud, Geographies of the Real

Anita Ogurlu (Birkbeck College)
The Working Class Caught in-Between a Laic/Islamic Schism: A Gramscian Reflection on Hegemony and Turkish Media Space

12:00 noon – 1:30 pm: Parallel Sessions 6

Session 6.1: Art and Space

Niki Zanti (Birkbeck College)
The studio space and artistic identity

Christos Zantis (University of Cyprus)
Welcome to the Desert of the Real: A spatial analysis of real/virtual interfaces through cinema

Luke Postlethwaite (University of Leeds)
Searching for a Place to Belong: The Alienating Reality of Berlin's Transformed Urban Space in Contemporary Cinema

Dominik Havsteen-Franklin (University of Essex)
The nuances of power play in Arts Psychotherapies: How do we speak to imagined spaces in the therapeutic treatment of severe mental illness?

Session 6.2: Everyday Spaces Session 2

Dave Cudworth (De Montfort University)
Lost in Space – Travelling Cultures and Schooling

Kate Thomas (Birkbeck College)
Spaces of Belonging: Rethinking 'Belonging' in Higher Education.

Richard McHugh (Sheffield Hallam University)
Being in third spaces as a third spaced being: Potential spacing and being of ex-gang member practitioners

Day 2: Saturday, May 10, 2014

9:30 – 11:00 am   Parallel Sessions 1

<u>**Session 1.1: Borders**</u>

Jessica Muir and Kenneth Gannon, University of East London

<u>Belongings Beyond Borders: A qualitative exploration into the relationships young separated refugees have with the locations that they live in and through</u>
Young separated refugees are exiled from familiar places and on seeking asylum are likely to encounter new, potentially alienating, places. Being forcibly displaced can involve losses and breaks from family, home, social relations, community, culture, familiar geographical landscapes, country - 'the entire social fabric in which they were born and have managed to find their distinct place in the world' (Arendt, 1982, p.276). Yet, there is limited research regarding the effects of location on the psychological experiences of young separated refugees. This study aimed to explore the relationships of young separated refugees to the spaces that they inhabit and the consequences of these.

Participants were young male separated refugees from Iraq and Afghanistan who are living in London. They had arrived in the UK as unaccompanied minors but to ensure that they had the experience to reflect on their relationships to place, they were required to have lived in the UK for a number of years. One-to-one semi-structured interviews were conducted in the participants' own homes. Questions focused on places that participants found peaceful and comfortable and on places that they did not find peaceful or comfortable. A critical realist position was adopted because it enabled the material and contextual realities that shaped participants' lived experiences to be addressed. It also allowed the critical examination of taken-for-granted concepts, like home and trauma, as well as their consequences for human experiences and social practice. Inductive Thematic Analysis was used to interpret the data. An adaptive method that could capture multifarious findings was considered crucial for the present research as it occupied a liminal place theoretically and explored an under-researched topic.

Four main themes emerged from the analysis. These revealed that young refugees felt frustrated in bureaucratic settings and that processes of labelling and physical manipulation prevented their own sense of subjectivity from being expressed. However, they also revealed the rich range of support that certain community spaces can offer. The importance of micro-spaces of belonging and embodied processes of exploration in the wider community was also shown to be psychologically beneficial. The themes illustrated the fluid, interlocking system of relations between the mind, body, environment and societal forces. The findings suggest that considerations of young separated refugees' relations to place may provide alternative psychological understandings of their experiences, particularly in relation to concepts such as trauma.

The focus on place raised a number of policy implications related to young separated refugees. It illustrates the negative impact of bureaucratic procedures, particularly immigration control, suggesting that less regulation would aid the well-being of young refugees who feel criminalised by the process of reporting to the Home Office each

week. The psychological benefits of community-based projects suggest that therapeutic interventions for young separated refugees could be designed in ways that encompass alternative community spaces more fully.

Lucy Taylor, Sheffield Hallam University

The stigmatization of refused asylum seekers: towards a socio-historical understanding

This paper explores the stigmatization and lived realities of refused asylum seekers in the UK. This marginalized group are at once inside the physical border of the national boundary whilst simultaneously outside the legal inclusion that refugee status or citizenship would provide; they are in-between. With little support from the UK government most are dependent on friends, family or charity merely to subsist. This paper explores a theoretical approach to understanding the positioning of asylum seekers and refused asylum seekers as 'deviant' and of 'lesser human worth' than the established UK population. It draws principally on the process-based figurational sociology of Norbert Elias in order to understand how historical antecedents and social processes inform present-day stigmatization of these individuals. It argues that media headlines, positioning asylum seekers as 'bogus', can be understood in terms of Cohen's (2011 [1973]) concept of moral panic. It is then suggested that such panics serve to reinforce a largely pre-existing perception of an 'us and them' dichotomy between the general UK populous and asylum seekers. This is in line with Rohloff's (2011) argument that moral panic research would benefit from being integrated with the theoretical concept of the civilizing offensive (a process which prescribes/reinforces what and whom is acceptable within a society) in order that researchers avoid what Elias (1987) terms a 'retreat into the present' whereby long-term socio-historical processes are neglected in favour of more 'involved' short-term approaches to understanding society such as moral panic. This is suggested to enable understanding of the way in which current 'panics' constitute short-term sub-components of much longer-term civilizing offensives. Elias and Scotson's (1994 [1965]) theory of established – outsider relations and the UK's history as an imperial power are then drawn on to try and understand the power imbalances inherent to this particular manifestation of a civilizing offensive.

Theo Kindynis, University of Greenwich

Nomad criminology? Mobility, subjectivity, power and resistance

Our present era is one characterised, perhaps above all, by mobility: "liquidity", turbulence and precariousness. Transnational flows of people, commodities, capital and information shape our lives more than ever, and are integral to late capitalism. At the same time, unregulated "dark" flows of terrorism, disease, crime, and immigration are the source of perceived global threats. Turbulence, transience and dislocation engender new forms of inequality, marginality, exclusion and control; new categories of deviance; new emergent subjectivities, and a new politics of transgression and resistance. Yet criminology is remarkably ill-equipped – theoretically, methodologically and politically – to interpret and respond to this "world in motion".

This paper proceeds in four parts. First, I consider the relevance for criminology of emergent forms of socio-spatial inequality, based on differential access to, and experiences of, mobility. I discuss whether and how these inequalities might be criminogenic, as well as the stigmatisation and criminalisation of transient

populations. Second, I chart the emergence of what I term "constricting urbanism": a set of interrelated and overlapping processes including the privatisation and enclosure of the city's public spaces and infrastructure; as well as a host of new regulatory mechanisms predicated on the governance of space. Third, I present the theoretical figure of the nomad – a late modern descendant of the flâneur, and a kind of anarchic urban antihero – as a way of thinking through space, power, resistance and the potentiality of critical urban subjectivities. Finally, I consider how criminologists might develop theories and methodologies with which to address issues such as differential mobilities, spatial exclusion, control, transgression and resistance. I suggest the possibility of a nomad(ic) criminology, an anarchic (if not anarchist), itinerant, always-unfinished, transdisciplinary theory and practice that roves between lived moments of transgression, philosophy and radical praxis.

Session 1.2: Understanding Space: Methods and Theory

Hannah Bayfield, University of Sheffield

<u>Inhabiting Multiple Spaces: Reflections on a 'triple role' in ethnographic research</u>
In considering the theme of existing inside, outside, or in between, there is opportunity not only to focus upon physical space, but also the positionality of those involved in ethnographic research. Comprising both literature around ethnography and insider research, and personal experiences of embedded field research, this paper seeks to develop an understanding of the negotiation of dual – or, in this case, triple – roles in ethnographic research, reflecting on experiences both before and after leaving the field. Following a period of over a year as an employee at Manchester International Festival (MIF), my PhD case study organisation, I reflect on the spaces inhabited in this ethnographic research, drawing particularly on the experience of not only the dual role of researcher and employee, but the added position I occupied of volunteer at MIF, at times creating the need to understand a triple role, comprising different positions on the path between insider and outsider. Issues of positionality and power dynamics will be considered, in particular drawing upon the seemingly fluctuating position of power that the 'researcher' self experienced in comparison to the more fixed positions of limited power and agency offered by the 'employee' and 'volunteer' selves.

Issues of subjectivity will then be discussed, as although "Immersion in the setting allows the researcher to hear, see, and begin to experience reality as the participants do" (Marshall and Rossman, 1999: 106), it is necessary to reflect upon the subjectivity inherent in the immersive experience of such research. Like Herbert, however, I argue that "it is only through the interrogation of one's subjective experience within a millieu, and the subjective reactions it engenders, that one can glean the meaning structures that motivate everyday agency" (Herbert, 2000: 559). Given the desire to practice reflexivity in the understanding and writing of these subjective experiences, attention will be paid to the challenges of writing the personal into research (this study was conceived as using participant observation alongside interviews and document analysis, and became increasingly enthnographic due to my 'employee' role). Due to my being at the early stages of 'writing up' the research, this will comprise a questioning of how the use of the active voice and the writing of myself into the text can give richness to the data collected, and reflection upon the influence this may have on the representation of 'the other' (Woods, 1999) in the form of interviewees and those who have been observed during the course of the research.

Despite the challenges outlined, the paper suggests that the benefits offered by immersion in such a research setting outweigh the potential pitfalls, offering the opportunity for "a researcher to explore the complex connections that social groups establish with one another and with the places they inhabit, cultivate, promote, defend, dominate and love" (Herbert, 2000: 564).

Léa Guzzo, Birkbeck College

<u>In Between Disciplines: Facilitators of inter-disciplinary collaborations</u>

Sitting in between disciplines? How comfortable can it be? Conciliating, mediating and creating a platform of mutual understanding between disciplines: how do facilitators of inter-disciplinary collaborations create a space where new knowledge can be created? Using different disciplinary lenses and drawing on some case studies, this paper aims to investigate the space that facilitators of inter-disciplinary collaborations occupy, interrogating their practice, how they create a bridge between disciplines but also how they are perceived by collaborators from different disciplines.

My PhD research focuses on the role of facilitators in artists/scientists collaborations, in particular the skills, tools, methods, actions, processes, and structures used in different models of artists/scientists collaborations focused on 'collaborative advantage' and on the creation of new knowledge.

Khalid Kamhawi
The possibilities for the creation of democratic spaces without the presuppositions and predeterminations of West- ern political conditions.

This paper will investigate the possibilities for the creation of democratic spaces ex oriente lux, i.e. without the presuppositions and predeterminations of West- ern political conditions. Extensive references to the recent Arab Revolutions will be made.

Deconstructing conceptualisations of socio-political spaces will show that they originate from an anterior paradigm of dwelling, an ecological notion which most intimately captures the interactive relation between a human agent and place. The concept of Space is henceforth regarded as an abstract transfor- mative signifier that is qualitatively indexed through - and as a result of - its interactions with persons. Space dynamically becomes an arena, a shelter, a territory/dominion, a material field (farm land, manufacturing site, mine), a market, and a myriad other designated demesnes, each of which represents a set of symbolic and/or emotive schemata.

Outside a democratic lebenslage, effective parametric extensions of active citizenship cease to exist (public spheres of action are disjoint from private spheres of rights), and Space must therefore be articulated using new mathematico- political frames. For example, Laclau and Mouffe's Radical Democracy frames presuppose a democratic substrate, and cannot be applied as a model for demo- cratic nation building in the Arab World. The exposition of a particular Arab paradigm of dwelling introduces a neologism: 'Hayyez' (Arabic for lacuna/ head- way/ extent), which serves as a theoretical foundation for the study of creative in allodium actions, in particular to allotropies of protest that aim to carve out democratic spaces.

Furthermore, the 'Hayyes' frame allows for an algebraic definition of space as 'Symbolic Potential'. This idea will be developed in hope of explaining the actual reifications and/or destructions of 'Symbolic Capital'. For example, how Space may become a source of 'Symbolic Capital' by it being transformed into a site of a symbolic/sacred event; such as martyrdom, victory, or defiance. The actions of occupation, congregation, enclosure (by police), organisation, chanting, and the duality of dispersion/re-formation will be studied through the prism of 'Hayyez' to reflect on the creative, destructive and embedding relations between an agent of change and a non-democratic space.

Session 1.3: Rural Spaces

Erin Roberts, Cardiff University
<u>Traversing the Unknown: Shedding Light on Rural Household Energy Use</u>
Rural areas are the site and subject of fierce debate in the energy arena, with conflict erupting around the installation of nuclear power plants and renewable power generation alike. However, while there has been extensive academic exploration of public attitudes toward landscapes of energy production, there is a woeful lack of inquiry into the everyday lives of rural people; how rural communities and localities define and shape the lifestyles and energy consumption of those who choose to dwell there. Households are a crucial unit in governmental mitigation and adaptation strategies as, noted in the Climate Change Act 2008, every household in the UK will need to contribute to achieving the UK Government's ambitious national carbon reduction targets. Efforts thus need to focus on low carbon forms of energy production, coupled with engaging people to actively reduce their energy use in everyday life.
This paper will present initial findings of an on-going ESRC funded doctoral project, exploring the role of socio-spatial practices in shaping rural domestic energy consumption in North West Wales. Biographical interviews were conducted with each member of participating households separately to elicit personal narratives of everyday practices spanning their life-course. This was followed by a household group interview, in order to explore an awareness of and reflection on both personal and collective energy consumption. By employing practice theory, embedding it in rural place, and combining it with biographical research traditions; this research produces rich, socio-spatial and temporal accounts of how households' energy use have been shaped, and perhaps, how it may be transformed in the future.

James Addicott, University of Cambridge
<u>Structure and Agency in Computerised Spaces: Precision Agriculture</u>
British history has seen several agricultural revolutions, such as the switch from hunter gathering, to land farming during the Bronze Age, or the 16-18C transfers from open field system to a system of enclosure. Along with the pursuit of increased profits, higher levels of performance optimisation, various ideological and marketing forces; and, in response to the risk of world population growth and the demand for a 70 percent increase in food production by the year 2050, the British farming industry is currently undergoing a new agricultural-revolution; its own emersion into "geo-space" as farmers increase the usage of information-communication technology (ICT) and turn to satellite-guided "precision farming".
Satellite-based precision farming allows farmers to access a 'geo-referencing' network provided by communications between four satellites and a GPS receiver on the ground. The transition of geometric information can enable farmers to automate their tractors to a one-centimetre degree of accuracy to avoid wastage and optimise output. In such a system humans and nonhumans (e.g. soil, stones, crops, pests, trees, hedgerows, hills, technologies and clouds) can be understood or optimised in ways that increase overall productivity.
Critics are concerned with the increased industrialisation, informationisation or 'McDonalidsation' of countryside spaces and the control of human and nonhuman actors within these spaces. My research is interested in the sociological issue of agency and structure – understood here as autonomy and automation. My research aims to address the question: to what extent do farmers possess and exercise autonomy in automated spaces? How are their routines and behaviours being

governed by these technologies? What are the broader implications of the computerisation of society as a whole?

Patrick Coupar, Birkbeck College
Policy, Truth & Space: the Shift Towards Participatory Irrigation Management
How does space contribute to the stabilisation of truth claims in the production of policy?
This paper examines ideas of truth and space in order to help explain the emergence of a new international policy orthodoxy concerning the governance of agricultural irrigation systems in poor countries.
It was long assumed that the operation and maintenance of irrigation systems should be administered by state agencies: Since the 1990s this view has been superseded by the new orthodoxy that irrigation management should proceed with the participation of village-level farmer groups.
I offer an explanation of this policy shift that draws on the philosophy and sociology of science in order to theorise the role of reasoning and truth production in policy making. Accounts of truth production typically examine how epistemic controversies come to achieve closure, for example via the discovery of new facts, or the resolution of social conflict between competing groups. The widespread acceptance since the 1990s of claims about the value of farmer participation in irrigation management appears, on the face of it, to be an exemplar of such closure. As the old irrigation management orthodoxy began to be called into question, multiple views about the value of participation became evident, with some actors suggesting change and others resisting. Such controversy about the appropriate form of irrigation management now appears to have been conclusively resolved in favour of the participatory model. However, I argue that despite this apparent closure, multiplicity persists; and moreover, that rather than undermining the singularity of the new orthodoxy, this multiplicity actually helps to stabilise the consensus around participatory irrigation management. Central to this process of stabilisation are the spaces that separate certain policy making situations from one another and so enable multiple interpretations of the value of participation to persist simultaneously, unclosed.
 This argument is developed via two illustrative examples of ways in which geographical, temporal and organisational spaces contribute to the stabilisation of truth claims about the value of participatory irrigation management. These spaces work to separate policy making situations in which actors enact participatory irrigation policy in different ways. I discuss the carefully policed organisational and geographical spaces which act to separate the policy making situation at the World Bank, where participatory irrigation is typically enacted as a way of avoiding cycles of decline and rehabilitation, from the policy making situations in a range of NGOs, charities and academic institutions, in which participatory irrigation is variously enacted as a means to empower the poor, or as a solution to collective action problems: And I discuss the geographical and temporal spaces that separate these international policy making situations from domestic policy making situations in which participatory irrigation is enacted as a means of cutting expenditure and devolving responsibility.

Session 2.1: Occupy Movements

Sruthi Muraleedharan, SOAS
New Global Repertoires of Contention: Protest, Performativity and Democracy

Politics corralled with performativity is the nature of practical politics today. This 'performativity' in politics involves many things in its ambit symbolic inventions and spectacular performance. The fact that much of political mobilizations in the present times have a 'performative' angle to it can't be denied whether it is the Egyptian revolution or the Occupy Movement. Similarly, in India too many groups and movements have taken to symbolic and performative protests for instance in the case of tribals 'Jal Satyagraha' that was held in Goglegaon in Khandwa district for seventeen days, wherein villagers immersed themselves in chin deep water to demand lowering down of the water level of Omkareshwar Dam or the recent protest of villagers going on indefinite fast against the Indian Government's nuclear project at Kudankulam. A key question of this cycle of contention concerns its relationship to the development of new forms of protest.

These protests represent a sociality and a mode of appearing in public which is beneficial to the construction of community; performance itself, as an embodied practice, embeds the abstractions of democratic representation in a participatory activity. Performativity is then interconnected triad of identity, experience, and social relations. Similarly, they are also catalysing 'liminality' and interrupting the habitus of a fixed political subject. Through the conceptual frameworks of Cultural citizenship [Ong: 1996] that considers citizenship as a process of 'subjectification' and considering performance of citizenship as a site of performativity itself [Isin: 2008], [Joseph: 1999], [Spencer: 2007] helps transform the abstraction 'the people' into individuated political subjects as participating citizens and examines the citizen as a performed site of personhood. Here I am using the term 'habitus' in the Bourdieusian sense and the notion of the bodily habitus as a formative site of this performativity thereby individually or collectively interrupting the fixed sense of the political subject. In that they instantiate ways of being that are political by breaking with assumed civic norms and habits and step into the participatory out of the non-participatory. Hence it becomes crucial to investigate how individual subjects get positioned within these protests and to what extent they influence political subject's lived experiences. Working within the conceptual framework provided by social movement theorists like Tarrow and Tilly regarding 'action repertoires' , my paper aims to analyse the new wave of protests that have emerged globally: their action repertoires and the politics of these phases of protests. What are the politics of this phase of protest? Apart from analysing the global nature of these protests like the Occupy Movement, my paper will also analyse the recent powerful protest against corruption led by the coalition India Against Corruption [IAC], by Anna Hazare and his team, which needs to be analyzed and problematized precisely on what is the nature of 'politics', dissent and democratic mobilization which this 'protest' sprung up. These protests not only brought the people to the streets but were also reflective of the use of the social media impacting participation. They also highlighted how the state's control over coercive mechanisms defines 'legitimate spaces of protests' and set the parameters for expression of dissent.

Catherine Flay, Birkbeck College

In the 'Zone': the landscape of change and countercultural challenge in Thomas Pynchon's Gravity's Rainbow

In the 'Zone', as Pynchon calls it, of flattened post-War Europe, 'maybe for a little while the fences are down', the central character thinks, 'without even nationality to fuck it up' (p. 722). In Gravity's Rainbow, Pynchon explores the dual emergence of a counterculture seeking freedom and a global, deterritorialized capitalist order through the destroyed landscape of post-war Europe which he labels the 'Zone'. Pynchon describes the technocracy that emerged during the Second World War; while the newly developed tank flattened terrain, the rocket as weapon left the earth, defied gravity and out-ran distance to travel from Holland to England in less than five minutes. He describes this as exemplary of how change became the ideal of the 'status quo' of power, while countercultural groups sought to oppose this power through ideas of change. Pynchon's narrative explores how such weaponry physically and theoretically paved the way for the post-War, dematerialized network of capital which, he argues, gained precedence over state authorities. Simultaneously, Pynchon traces the origins of a countercultural notion of the multitude and a lack of boundaries in the same period. My thesis explores the boundary between such a counterculture and the power against which it protests, questioning the potential for political change when the value of change itself has been usurped by the 'They' groups of global power, as Pynchon describes them. The 'Zone' allows Pynchon to elaborate the relation between both movements and thus also depict the failures of such a countercultural stance. My argument seeks to understand the fiction of Thomas Pynchon as well as the reality to which it refers through interrogating how Pynchon expresses ideas of power and political change through the in-between landscape of the post-War 'Zone'.

Aidan O'Sullivan, University of Liverpool
Visibilities of Resistance and Control in Urban Space: Policing and anti-austerity movements in the UK

I am studying the policing of anti-austerity protests in modern Britain. Any urban protest and its policing enact two contrasting narratives about the use of "space" in the city. The first one says the public have a right to the city and streets for expressing dissatisfaction or attempting to build a mass movement for democratic change but the other is the opposing police objective to maintain law and order in this space indicating the city as a vast, populous and dense area of living and commerce whose balance is upset by any disorder and must be maintained. With these two opposing conceptions activists and police interact in any number of ways from dialogue and communication, to uneasy rapprochement to complete antagonism and open confrontation.

There is one new development I keep observing, the use of tall and opaque barriers through which protests are funnelled such as those seen in London in 2011: http://www.dailymail.co.uk/news/article-2068180/Public-sector-strikes-Incredible-police-barrier-used-anti-cuts-demonstrators.html. This model is colloquially referred to as "the iron horse". They diminish visibility of protestors that march through them despite protests needing maximal visibility from other users of the city. Also these barriers are used in tandem with surveillance and intelligence gathering through either overt photography or covert policing. I want to marry concerns over the use of "space" in the city as a public good to visibility within this arena. I will discuss how visibility is controlled, not merely that our activity and freedom of expression is being

recorded and filed by the state but also how visibility of protests can be obscured. The type of visibility that results is moulded by police tactics. I will show how my observations fit within, and depart from, the field of "surveillance studies" including the influential theory of the Panopticon of Michel Foucault and what new considerations arise.

Charmian Werren, Kings College

<u>Privacy in the Open: Protest, Surveillance and the Law</u>

This presentation will examine the relationship between protest, surveillance and space from a socio-legal perspective. Both protest and surveillance are subjects that have attracted public attention in recent times: processes that are normally hidden from view have been made visible, as exemplified by the scandal of the uncovered informant police officers embedded within UK protest movements. This presentation focuses on a more overt form of police surveillance of those involved in protest: the work of intelligence-gatherers, officers who seek to collect information on those involved in protest in order to gather evidence for prosecution or to inform real-time decision making while policing large events. This might include filming or photographing at protest events, or observing and noting crowd behaviours and atmospheres: tactics which offer many benefits to the police but which have also proved controversial with some activists. The police are expected to balance both the democratic rights of activists to protest, while simultaneously preventing and controlling serious disorder. Previous literature has noted that in attempting to uphold this precarious balance, the police have felt compelled to try to enforce strict control over essentially public spaces: this may involve setting physical limitations such as setting specific paths for marches or limiting protest areas or sizes; or it might include less obvious forms of 'social' control such as the use of the above methods of overt surveillance. Recent court challenges have raised interesting questions about where the limits of privacy from such tactics lie, and how our expectations of private and public activity may relate to the private and public spaces we inhabit when we use protest to express our political views. This presentation will examine what this form of overt surveillance, carried out in public spaces, can tell us about how the police, activists, and the law view public space with regard to protest and the right to privacy. By examining how the various groups involved in negotiating the right to protest in the UK view public space, we can hope to learn more about the meaning of 'public space' itself.

Session 2.2: Sexuality

Chenyang Wang, University of Essex
Is there a closet before coming out? Nostalgia and Anti-subjectivity of Chinese Older Tongzhi

In Western identity politics, 'coming out the closet' refers to the specific action to cross the boundary between private selfhood and public life, from a false heterosexual space to a true homosexual space, which requires the LGBT people to disclose their sexual orientation and conceive the homosexuality as a discernible social identity. However, this inside/outside logic which underlies 'coming out the closet' story becomes quite problematic for Chinese older (50+) Tongzhi (a term referred to 'comrade' in communist China but re-appropriated as a synonym for gay today), who have no idea about a homosexual identity before encounters with the globalization of gay culture in 1990s. For them, is there really a closet before coming out or is it just a retrospective construction which imposes the very notion of identity to a non-identity society? Based on two years participant observations in Beijing homosexual community and formal interviews with ten Chinese older Tongzhi, this study focuses on some strange contradictions in their life-history narrative: a strong nostalgic feeling of the past time and also an attempt to reject the so-called 'gayness' today as their true subjectivity. Using a postmodern approach, I intend to challenge the binary opposition presumed by the closet narrative – 'Coming out the closet' implies what specific way to express sexual desire is more appropriate and welcomed, and what social label needs to be attached to the individual in order to be more political correct. Closet as a fundamental framework which defines our understanding of both psychical and social space, may construct the boundary it supposedly destroys. By excavating the collectivistic value and desexualized but highly emotional meaning embedded in the term Tongzhi, Chinese older homosexual men try to resist the oppression from both hetero- and homo- normativity, while create an in-between space to maintain their unique self-experience.

Hila Amit, SOAS
Home and Away: Queer Israelis in the D and is presented iaspora

In this presentation I will describe the reasons which led queer Israelis to emigrate, based on interviews with queer migrants in London, New York and Berlin. I will focus on the way sexual orientation was discussed as a main motivation for migration, thus giving voice marginalized narratives never to be discussed before in relation to emigration from Israel.

For queer Israelis, the question of departure opens a path to explore the possibilities and impossibilities of a queer subjectivity in what Israel`s government likes to declare as `the only democracy in the Middle East`. To what extent does being a sexual minority within an ethnic majority who is occupying another nation offer a desirable reality for queer individuals? In addition, the highly militarized and machismo Israeli society complicates this issue. The ministry of foreign affairs praises Israel and Tel-Aviv as 'gay heaven' as part of the Pinkwashing campaign, but all is Tel Aviv and the rest of Israel experienced by queers who does not fit the homonormative LGBT community in Israel

In this lecture I will explore the way in which sexual orientation is narrated in relation to emigration. This would be done through an investigation of the ways in which individuals may feel alienated from the national collective. I will discuss notions of Otherness and not belonging in the context of the Israeli society. I will focus on the ways in which queer subjects experience different spaces in their homeland, Israel, such as the street; the workplace; the beach, the army and the familial space. I will also discuss the bodily experience of queer activists in time of political activism in various spaces, both in Israel and in the occupied Palestinian Territories. Throughout an exploration of the complex relationship between queer Israeli's and the state would be presented based on the narratives of queer Israeli's in the diaspora. In what way these individuals experience inhabiting different national spaces. How do they conceptualise their national identity outside of their homeland, and is the question of sexuality relevant to this equation? In addition, if sexuality is one of the push factors, what are the pull factors? where do queer Israeli's go? In what way does sexuality determines the destination of the immigration process.

This lecture would offer answers to these questions, as I will investigate a contemporary phenomena of queer Israeli emigration. This is a process I call " check out migration", in these individuals form a community which they themselves regarded as " the new Hebrew Diaspora".

Bruno Puccinelli, State University of Campinas
What space? Street, sexuality and liminar politics at city of São Paulo (Brazil)

Which identities a space can acquire? What about a public space? For instance, a street, how can it be defined and who is able to do so? A street can acquire a "sexual identity"? This paper concentrates on some aspects observed in my master's dissertation. My research was ethnographic based and captures the appropriation of public spaces in large cities as a way of defining a socio-sexual identity, in this case, Frei Caneca Street in Sao Paulo. In this paper, I will address some of the data from my participant observation, which tells how the identity's definitions are constructed at street's space and at the spaces on the street. I also tackle how these settings interact with everyday local basis, make possible the separation into groups and trigger political demonstrations. Moreover, I address how these definitions help to outline the city of São Paulo and shift their centralities. Frei Caneca Street is known (and recognized) for its alleged massive presence of gays, name commonly used to refer to male homosexuals. This broadly shared representation has conformed sexual identities fixed in that space, allowing descriptions of this peculiar fact, as well as the conglomeration of businesses aiming gay audiences and also the aggression and violence from homophobic slant at the surroundings. What is highlighted here is the way by which individuals define themselves at the same time that they define others accordingly to sexuality and the space they occupy (at city and street level). Moreover, the aim is to show what these identity process are configured as a desired setting, positively valued or not, as well as inclusion and exclusion relations of certain groups formed based on such identity process.

Onur Baysal, Sinan University

Juxtaposed Spaces

This study aims to assess Judith Butler's argument that the distinction between public and private spaces is overcome by occupy movements; via the analysis of

recent occupy experiences in Turkey. In Human Condition, Hannah Arendt suggests that public space is left to men as the privileged subject whereas women, the slave and the foreigner are confined in private domain. By making reference to Arendt, Butler argues that with the occupy movements, "politics is no longer defined as the exclusive business of public sphere distinct from a private one, but it crosses that line again and again, bringing attention to the way that politics is already in the home". At this junction a seminal question imposes itself: Is it possible to overcome the oppression, exploitation and discrimination present in the public and private spaces just by shifting the usage of them? That public space is occupied with the events assumed to be bound to private can also mean that the exploitative and oppressive practices of the private domain seize the public space. The struggles of Feminists and LGBT groups within the occupy movements in Tahrir and Taksim squares points out this very problem. Some of the most exciting moments in the days of Gezi Park occupation, resistance and solidarity appeared when both the public and the private realms were stripped off from their former meanings and redefined as juxtaposed spheres, much more close to common spaces. I will try to substantiate these arguments by discussing the examples from recent occupy movements in Turkey.

Session 2.3: Community, Politics, Space

Gian Giacomo Fusco, Birkbeck College

Ghetto: perspectives on a paradigm for social science
Born with the first provisions of confinement of Jewish communities in the context of the European cities in the Renaissance epoch, the term "ghetto" was used in social sciences to describe the Afro-American communities and, in general, urban environments characterized by isolation and social exclusion. But, despite this broad use, it was only with the recent enquiries of Loïc Wacquant that the concept of ghetto has reached an analytical and effective definition, as socio-organizational device that employs space to reconcile two antinomic purposes, the maximization of the material profits extracted out of a group deemed defiled and defiling and to minimize the intimate contact with its members.

This paper, following the path traced by Wacquant, looks at the history and the interpretation of the "ghetto", to detect: 1) the ideological and ethno-racial dimension of the confinement in the ghetto; 2) the legal disposition covering this phenomenon; 3) how the economic issues are central in the understanding of the birth of the ghetto; 4) how social sciences – especially urban studies – bumped into different misunderstanding in using the concept of ghetto.

In this paper, I'll try to demonstrate – using the theory of paradigm developed by Agamben – that the concept of ghetto is, for social sciences, an inescapable paradigm for the understanding of the dynamics of exclusion/inclusion and for the process of definition of identities.

Siavash Eshghi, SOAS
International Law and Space: Towards Re-Imagining the Sociality of the "International"

The "international" is central to the conceptual and practical discourse of international law, and has for centuries been imbued with dreams of omnipresence, emancipation and unity. However, an unambiguous spatial referent for the "international" seems to be lacking. The attempts to overcome this apparent "spatial lack" or non-spatiality often involve re-descriptions of the "international" through metaphors of mapping, perspective and scale, or the particularization of the "international" in categories such as the "local" and the "city". The aim of this paper is to explore and critique the different ways in which the spaces of the "international" is understood and formulated by international law. I argue that despite the growing engagement of legal geographers with these spaces in recent years, these endeavours are faced with the impasse pointed out by David Delaney. This impasse is characterised by binaries such as space/law, materiality/discursivity, and the non-performativity of space and law. The critical sensibility of the legal geographic engagement with space is aimed at re-imagining and investigating the diversity, fluidity and complexity of spaces of international law. Nonetheless, such attempts have so far failed to imagine a lived, performed and experienced "notion of an international community" which takes note of a wide range of non-territorial social settings. I would like to challenge this by presenting cyberspace to international law as a space which is experienced and performed as an international social space; a space that is fundamentally (legally and socially) constructed, imagined and lived through a marriage of discursivity and materiality. By re-imagining and reflecting on the "international" through an alternative spatio-legal lens, I propose a simultaneous

re-conceptualisation of law, space and the relation between them. This allows us to envision the possibility of imagining, accessing and encapsulating different forms of non-territorial "international" sociality, and hence re-evaluating the wide range of ambitions and dreams associated with international law.

Marina Díaz Sanz, Complutense University of Madrid
The Other in modern geographical imagination: Revising the West vs. Islam divide from the margins of Europe
In the last few decades, Critical Geopolitics has been concerned with exploring the power configurations that lie behind the geo-graphing of the world –literally, the writing of the global space as collectively accomplished by geographers, statesmen and lay citizens. The intellectual project of critical geographers has, to a large extent, been spurred by the idea that "Not all societies have been able to impose their maps onto others" (Bilgin, 2004). However, old and new imperial and colonial centres of power have managed to cast an enduring image of the world that, throughout the centuries, has suffered transformations, displacements or rearrangements, but which has primarily relied on assumptions about Us and Them underpinned by binary geographies of civilization/barbarism, Christianity/non-Christianity, development/underdevelopment, rationality/irrationality, maleness/femaleness, whiteness/non-whiteness, etc. The rise of modern geographical imagination which for Agnew (2003) is located in the encounter of Iberian colonial powers with the New World has chiefly hinged upon the principle of "the conversion of time into space". By this it is meant that modern geographical imagination is cemented on cognitive operations whereby temporal characteristics are attributed to (most of the times 'remote') places. This has been a recurrent pattern for Us to approach Them which has helped establish a taxonomy of safe and unsafe places, good and rogue states, democratic and authoritarian regimes, etc.

Following the end of the bipolar world narrative, there has been a lot of debate within political geography studies as to how to depict the nature of the post-Cold War world. Arguably, the Muslim threat has replaced the former communist threat; hence, the idea of a world menaced by the West/Islam confrontation has sprung up as a potential substitute for the former East/West conflict. My paper is set out to offer a revision of the West/Islam divide from what I have termed the 'margins of Europe' which, in this work, not only conveys a geographical position but also an epistemological alternative to a modern discourse of Us and Them. My contention is that speaking/writing/researching from Spain –a historical part of the Muslim world, but a political and social entity which at present times sees itself as primarily modern/developed/Christian and white- might open up space for a critical revision of modern geographical thinking. My argument is that while the historical construction of Spanish identity has geared towards the ideas and values of Modernity –thus, cutting off ties with its Muslim past, there remain elements which allow for Spain a privileged (bridge?) position in this so-called West/Islam divide.

Razak Khan, Freie Universität, Berlin
Intimate Spaces: Emotions, Histories and Muslim Subjectivities
My paper examines the salience of space and emotions in local histories of Rampur- the last Muslim ruled princely state in the colonial United Provinces. It addresses particularly the issue of space and subjectivity by exploring place-identity (Rampuri) and the sentiment of belonging to Rampur (Rampuriyat) that also conveys emotional attachment of self to space. Place-identities emerge because places are associated

with personal, social and cultural meanings which provide a significant framework wherein identity is constructed, maintained and transformed. The sense of place also influences spatial practices in production of intimate social space. This shifting relationship between space and its inhabitants' identity can be historically analyzed to understand how spaces and emotions are culturally constructed and given meanings. I examine the history of emotions by exploring the literary "space of imagination" where love and attachment for Rampur was articulated. The paper focusses on local history-writing in Urdu literary culture to map the historical and emotional aspects of identifications with Rampur. Local history-writing on Rampur is marked by emotions of love, nostalgia and practices of memory, remembrance and forgetting and produces the emotional geography of Rampur. Literary space is used for endowing Rampur with meaning and qualities through description of its geography, environment and qualities of its inhabitants that connect Rampur with Rampuris. The paper historically situates these shared emotions and transformation along with changes in the colonial period, the partition of India and contemporary "ghettoized" space of Muslims in post-colonial India.

14:00 pm – 15:30 pm: Parallel Sessions 3

Session 3.1: Situated politics of remembering and resistant subjectivities

This panel discusses how "remembering" might become a tactic of resistance, focusing on the practices of recalling and enacting particular memories in specific spaces. The three following papers present processes in which absences, "hidden" experiences, and significant historic events, are re-situated in the present. They explore different ways in which space and memory are inter-related in the performance of resistant subjectivities.

We examine three specific sites: a diasporic commemoration in London, Palestinian women political prisoners' use of memory, and the memorialisation of an historic uprising in Athens. These sites comprise particular spatio-temporalities which subvert the normative boundaries that define the locale experience of the present; sites of (re)production of meanings as much as of contestation; sites of new solidarities and whose significance have both public and highly personal resonances

Carolina Ramirez, Goldsmiths Sociology department
Commemorating the Chilean September 11 (1973) in London: claiming territories and the making of a diasporic terrain of belonging [working title]

Every September 11 since the mid-1970s an intergenerational group of Chileans living in the UK have come to the frontispiece of the Chilean Embassy in London. Holding a textile wall which contains the faces of the disappeared victims of Pinochet's dictatorship (1973 - 1990), they come to commemorate the overthrow of Salvador Allende's popular government. During this commemorative ceremony they take turns to read those victims' names, and enact chants and utterance while circulating in the place. They do this, literally, occupying British territory and standing opposite to Chilean administrative terrain, with their memories, artifacts and vibrant corporeal presence transiently producing that particular space. This act of commemoration and contestation, I argued, not only challenges the divides between "here" and "there", but also bridges absent (disappeared) and dislocated (migrant) bodies. As such, it creates an in-between space, where alternative inhabitations and marginalised histories are offered a hospitable space. This paper, firstly, presents a depiction of that ongoing and yearly emplacement of the Chilean diaspora. I will also show how different generations signify and contribute to the making of that space today. Then, this paper will refer to how this scenario has been increasingly occupied by other actors -- such as newcomers and 'locals' -- who have come to led other (new) demonstrations there. By reflecting on those spatial and social configurations, the paper proposes that the persistent occupation of the Embassy's frontispiece (in September 11 and in other demonstrations), challenge how social structures and key historical contrivances have shaped this intergenerational group of exiles experiences' of place (and 'home'). This is part of the politics of belonging of the Chilean diaspora of London; a way of making home in a context of displacement (and in their own terms) 40 years after the Chilean military coup in London.

Samah Saleh, Goldsmiths Sociology department
Presence of absence as a way of resisting prison walls

In my paper I am going to discuss the way Palestinian women political prisoners memories can be a way of resisting isolation inside Israeli prisons. Palestinian women prisoners are in a complete isolation in Israeli prisons; they learn about the

outside world via a very limited methods, such as TVs with few and limited channels the Israeli prison authority have chosen for them, radio where each one can own a small radio to find some Arabic channels listening to different programs, or via very limited family visits. Sometimes the Israeli authorities forbid the right of visits for some prisoners, or when a new prisoner arrives. When women resist any of the prison authority decisions or act against any or the prisons rules, the prison authority confiscates all these mediations, so women prisoners stay in complete isolation. During such periods they spend time reviewing memories about their experience outside of the prison walls, and share it with other prisoners. Using all these mediations to fill the gaps of their memories about the outside world is a way to prepare them to face the outside world when they are released, which can be a complete different experience than their life before prison.

I am going to reflect on stories and experiences from Palestinian women political released prisoners in Israeli prisons through my fieldwork for my PhD, also using images from a cartoonist which were painted while he was imprisoned, to reflect on the daily life practice for Palestinian political prisoners.

Miranda Iossifidis, Goldsmiths Sociology department
<u>Memorialisation, political myth and subjectivity</u>

The annual memorialization of the 1973 Polytechnic Uprising takes place in the same campus that was occupied 40 years ago. Over the course of the same three days, the space is occupied by political groups, and visited by the public, while on the third day there is a march to the American embassy on November the 17th. In this paper I will explore the importance of the space of the Polytechneio itself, and the extent to which the memorialization can be thought of as a specific spatio-temporality where different people – political groups, student groups, unions, political figures, families, workers – co-exist and engage in moments of 'agonistic intercorporeality and conviviality' (Butler and Athanasiou, 2013: 176) and through collective remembrance of the Uprising, make claims about the present and future. Many events happen over these few days, including ritual actions that enact and engage with the plurality of political myths (Bottici, 2007) of the Polytechneio Uprising. I am working with a conception of a political myth that understands it as a narrative that is shared by a group and is grounded in the present, providing significance, and impelling people to act (Bottici, 2007). As such, I am interested in exploring the relationships between the spatio-temporality of the Polytechneio memorialisation, the plurality of political myths of the Uprising within it, and political subjectivity of participants

Session 3.2: Local Community 1

Atreyee Majumder, Yale University
Urban Horizons and Vanishing Points on a Riverine Hinterland
This paper revisits the space-place debate (marked by the works Edward Casey, Henri Lefebvre and others) to show the shaping of place by inhabitants through historically received sensibilities. I argue for an iteration of 'place' crucially hinged upon instruments of perception and orientation received from the peculiar history of the landscape. Howrah - an industrial enclave in eastern India, on the westbank of river Hooghly, close to the colonial capital and port of Calcutta, is today a landscape of obsolescence that merged from the flux and energy of virulent colonial economic enterprise (mostly jute, shipping and engineering industries) of the late nineteenth century. These events and industrial installations they implanted, turned into sick units and signs of an obsolete modernity towards the close of the twentieth century. This paper, therefore, is an account of *urban placemaking* through unwitting, fecund acts of movement, habitation, speech and writing. These acts are informed by the measuring of distances/deficits from a perceivable point in the horizon. Such points range from Calcutta across the river, landscape markers of historical significance from the Mughal era, ecological reminders of dead rivers, as well as citations of technology and popular culture. *Placemaking* endeavors lie in expanding and redrawing the limits and vanishing points of the urban horizon otherwise available. The narrative and argumentative project that surrounds these ruinous factories and the story of their ejection out of capital's route that they tell, is one that entails accessing historical scale through a range of everyday maneuvers. Shifting orientations, scale-switching, aesthetic and textual invocation of the landscape and its history, are resorted to by residents of Howrah, to shape an urban-industrial hinterland into a particular, historically responsive *place*.

Rachel Lander, University of Bristol

Play / power: Young people negotiating power and identity through leisure and policy spaces

With a focus on young people's leisure activities and spaces, this research aimed to understand how young people understand their identities and power in relation to leisure, including their role in influencing decision-making by their local council about leisure services and spaces.
This research is aligned with a social constructivist ontological orientation. Within their social environment, children learn to construct their identity and engage in socially acceptable ways through actions, interaction, language and opportunities (Way 2013:26). The options that children perceive are arguably shaped by "adult structures and practices in which they are located" (Morrow 2008:51), however youth can be seen as a life stage during which individuals experiment, challenge and form identities which they may seek to demonstrate to themselves and others (Lobo 1999:28). Young people can test and express their independence through their interaction with the built environment and open spaces (Woolley 2006:55), in informal as well as formal ways, such as service user engagement mechanisms.
Currently, we have little understanding of young people's perspectives about influencing local policy making processes and services (Matthews et al. 1999, Wood

2012). Some authors argue that policy-making bodies tend to preserve the interests of adults and the commercial sector, while young people's participation is surveyed and controlled (Jones 2003:198; Mycock and Tonge 2012:142). This adds fuel to the rationale for learning more about young people's preferences for participating in policy making.

This research was conducted in conjunction with a publicly-funded consultation with young people to inform decisions and budgets regarding youth leisure services and facilities.

METHODS

The study was based in a town of about 30,000 people in the southwest of England, and 31 young people, aged 12 to 14 years, participated. The research utilised photovoice methodology: young people created a photo diary over the course of a week and subsequently participated in one of four focus group discussions. In the focus group discussions, young people presented their diaries and discussed how their spent their leisure time, as well as leisure activities and spaces more broadly. Then young people discussed experiences of, and perceptions about, influencing local council decisions about youth services and leisure activities. The data were analysed using thematic content analysis.

FINDINGS

Power and identity were the two major themes to emerge from the research, together with the organising themes of legitimacy, agency, positionality and place. The young people who participated reported that they took part in a diverse and interesting range of leisure activities, both formal and informal. Most of them were happy with how they had spent their free time, and they defined themselves, in part, by their leisure activities.

Young people see a distinction between the spaces and services that adult use freely, and their own legitimacy in using public services and spaces. For example, young people are supposed to use the public leisure centre at specific times, and unless they are purchasing goods, they are not supported to use the local shopping centre as a leisure space, although adults do.

Young people shared important insights regarding the political space available to them, as well as their political agency. Of the 31 participants, only one young person shared an example of (unsuccessfully) trying to communicate to, and influence the local council about a leisure activity/space. Others had ideas about how they might try to interact with the council, but they suggested that they would be unlikely to do so. Young people do not perceive themselves as actors with a voice in local council decision-making and are largely accepting of this reality.

While young people have the capacity and the desire to contribute to decision-making about spaces and activities for young people, the findings reinforced literature about political decision-making that suggests marginalised groups are not empowered and dominant interests are preserved in policy making processes.

Mattias De Backer, Free University of Brussels
In-between: the modern urban youngster in public space. A historical and spatial perspective

Historical research shows "adolescence" as a concept was invented in the 17th and 18th century (Muchembled 1991), distinguishing teenagers as not-yet adults. Simultaneously the image of teenagers as being in danger as well as a danger was

constructed, which resulted in the sequestering of youth "for their own good." In the late-modern city, most youth geographies consist of households, schools and institutionalised leisure facilities (Lofland 1973).

Public space functions as a fourth milieu of socialisation: teenagers are subject to adult regulatory regimes but enjoy a greater degree of independence and freedom than elsewhere. By transgressing rules and regulations, youngsters convey their relation to the adult world and establish their own place in it. Certain places are produced that are liminal (Turner 1967; Stevens 2006) or in-between; that can be called third-spaces (Soja 1996) or counter-spaces (Lefebvre 1991).

This paper tries to disentangle the social and spatial relations between young urbanites and the adult-dominated superstructure in a historical perspective. It tells the story of the invention of the adolescent up until the criminalisation of the contemporary teenager in a city of control and discipline; from the relatively uncontrolled spaces of play in the days of yore to generations of back-seat children rushed from one activity to another (Karsten 2002).

With this historical context in mind, contemporary debate is remarkably paradoxical: where the voice of the public and media coverage identify youngsters with increasing nuisance and conflict, sociological and geographical research suggests the end of street-culture and the decline of public space (Valentine 1996).

Session 3.3: Bodies

Rachel Deacon, London School of Economics
Negotiating the policy space: The case of HIV policy and young people in South Africa

Space is not only a physical place, but also a socially constructed entity where who can and can't enter is carefully controlled. This paper will examine the role of policy in constructing such spaces and how particular identities come to be allowed to inhabit them, whilst others are refused entry. This will be done so using the example of HIV policy and programmes with young people in South Africa.

Drawing on fieldwork conducted in the rural Eastern Cape over a period of 10 months (repeat dependent interviews (n=111), key informant interviews and participant observation) it explores how the recent focus on young people and their sexual behaviours has resulted in the construction of a particular youth identity. This identity acts as a barrier, marking who can and can't enter the youth policy space, and as such who can and can't be seen as a 'young person'.

This paper will examine how young people exercise their agency to negotiate this categorical space and the power dynamics which inhabit it, despite it failing to resonate with the reality of their daily lives. It will explore how they are able to reap the benefits of being on the 'inside', whilst also maintaining their 'outside' lives. It will also examine the impact of the construction of this category, not only in terms of the implications for those who are left out, but also how it in itself is shaping young people's own subjectivities. Placing these discussions within the wider context of the changes since 1994, it will reflect on of how the youth space (the space in which you are able to be young), and what it means, is being reshaped and reformed within the 'new' South Africa.

Monika Loewy, Goldsmiths
Body Integrity Identity Disorder and the Transitional Space
Body Integrity Identity Disorder (BIID) is a condition in which a person desires to amputate a limb because she feels that it does not belong to her body. In a way then, she wants to create a new bodily border. How, I want to ask, can this phenomenon help us look at the way in which one exists and is perceived in a space between self and other? To explore this question, I will turn to psychoanalyst D.W. Winnicott's discussion of "the transitional object and transitional space," which focuses upon a baby's process of carving herself out in the world.

The concept involves a neutral area of experience that founds one's development. Winnicott believes that initially, infants believe that they control the world and that it is all part of their body, what he calls the "illusion of omnipotence." Slowly, the baby learns to separate from this illusion through a transitional object. This object mediates between one's physical desire and its correlating object in the world, standing in for the gap between the two when the desired object is not immediately present, and occupying a space between the "me" and "not-me." Through it, the baby may begin to differentiate her arms from her mother's and learn to move in the environment.

Since it is through the transitional object that one is shaped, I want look at how this may be linked to the BIID individual's desire to reshape her own body later in life.

Could she have missed the chance to create a transitional object, thus remaining stuck in the illusion of omnipotence (when the world and body are one)? Is this self-imposed bodily border a reaction to a lack of transitional space? I want to unpack these ideas throughout the paper, aiming ultimately to learn more about the BIID individual, and how the experience of her body forms and informs her experience in the world.

Martine Miller, University of St Andrews
<u>Tobacco: geographical differences and the regulation of the body in social space</u>
Smoking policies can be an effective tool for influencing attitudes and behaviour at a population level. Many studies have demonstrated the positive impact of tobacco control policies in terms of preventing smoking within the workplace, public transport, recreational parks, bars, restaurants and many other public spaces. However, while it is clear that tobacco control policies have the ability to regulate and control normative behaviours within the public sphere, population-wide policies have inadvertently widened the health inequalities gap that exists within areas of high and low deprivation within the UK. Within Scotland, this gap is most acutely observed in the smoking prevalence rates of those living in the most and least deprived communities within Scotland (e.g. 40% of adults living in the most deprived communities compared with 11% in the least, Scottish Health Survey 2012).

The social classes are increasingly polarised in terms of their health outcomes and as smoking becomes increasingly viewed as an unacceptable practice, those from disadvantaged areas are marginalised through their position as smokers. Public health promotion, in its quest to reduce smoking prevalence is therefore failing to address and understand the structural conditions that operate within areas of disadvantage. It is argued that the tobacco messages from public health bodies may actually generate "resistance to tobacco control among 'hard to reach' groups, and may account for why such groups are experienced as 'hard to reach'" (Poland et al 2005:62).

In this paper, I will consider the case of tobacco control policies and health promotion as a means of controlling and regulating the body within social space. I will explore geospatial shifts in attitudes towards tobacco smoking - from a behavior that was once readily accepted to one that is now deemed to be 'uncivil'. In discussing prevalence rates across the UK, I will highlight the ways in which geographical boundaries influence the likelihood of being a smoker within the rapidly changing tobacco landscape of the UK.

Simon Cook, Royal Holloway University of London
<u>Running Order: Space, Power and Mobile Subjectivities</u>
Being in-place, being out-of-place or in-between space evokes questions of belonging and citizenship. Recent work by Antonsich (2010) and Staeheli et al (2012) has suggested the dialogical nature of both these concepts – they are not just statuses given or felt but they are constantly contested, reinforced or challenged by others, legal frameworks and normative codes. In this paper, I wish to apply such understandings to the mobile spaces of the street and explore how different mobile subjects are constructed as in-place or otherwise, hinting towards ideas of mobile rights to space and mobile hierarchy. More specifically, I will explore the encounters and relationships between road-runners and pedestrians and how their transient propinquities construct each other as in-place or out-of place. Due to the fleeting nature of such encounters, attention is drawn to the micro-scale movements and actions in such meetings as the dialogue that resists, reinforces or challenges claims

to space by different mobile groups. Drawing upon innovative ethnographic methods, I will demonstrate how the ordinary and everyday negotiation of space reveals different power in, rights to and responsibilities in space as well as the guiding frameworks behind such actions. The balance of evidence suggests that pedestrians have a greater or primary claim to space with runners having to concede their mobile subjectivity most often, constructing them as having a secondary claim to space - occasionally in place and occasionally out of space (literally and metaphorically). Yet understanding the subjectivities of different mobilities also hints towards ways in which space can be shared more equally, based upon mutual respect rather than power relations and how living with mobile difference can be improved.

Session 4.1: Community and Culture

Gurinder Kaur
<u>About experiencing the supernatural: subjectivities of the personal in and beyond the boundaries of 'institutionalised' religion</u>
Religious beliefs and practices simultaneously fall in the domain of intimate personal realm and collective public sphere. It could be a means of provoking or comforting, in and between, both the realms. Institution of religion explains, maintains and controls its boundaries based on the interpretations of theodicy and its implementation by selected few (individuals or organisations) at the level of personal as well as public, creating the centres of power. The demarcated boundaries or the extent of power is contested first in the space of the personal. Extant worldviews or first-hand experiences may trigger these contestations. Nonetheless, the boundaries of the institutionalised religion may get transgressed under certain circumstances. This may specifically happen in the realm of health (maintenance of or reverting to) and experiences of illnesses. When the boundaries of institutionalised religion are transgressed, often silences are maintained. The contest between subjectivities of the personal and subjectivities of the collective may or may never be played out in domain of the public sphere. The raison d'etre of this silence may be in the zone of 'social acceptability'.
This paper is based on the study conducted with the Sikhs in Amritsar, Punjab and Rishikesh, Uttarakhand, with the sacred geographies widely variant from each other, one the hotbed of Sikh religiosity and politics and the other a minority presence of Sikhs in dominant Hindu religiosity. In both the places I observed the invocation of supernatural in domain of 'propagated' and normative Sikh religious worldview or also as opposing to the norms of institutionalised religion. The practices in the first space are openly accepted and those in the second space are contested and practiced in 'translucent silences'. This paper tries to explore the interplay of subjectivities of personal and subjectivities of collective vis-à-vis the boundaries of institutionalised religion and the role of domains of health and illness in maintaining and transgressing these boundaries and how the 'power' of the supernatural is invoked in both the scenarios for personal gains.

Umesh, O., Jawaharlal Nehru University
<u>Our area and Your area: Spatial segregation and Communal riots in Marad, Kerala</u>
Kerala is known for its progressive polity. The role of community politics is also a well recognized factor in the political life of Kerala. The competition between community organizations and escalation of communal politics is an everyday practice in the democratic activities of the society. Most often than not, these escalations of community politics, especially during the time of elections, do not translate into mass communal violence in Kerala. But there are some regions in Kerala such as Viszhinjam, Marad and Nadapuram that have witnessed periodic outbreaks of communal riots. Geographical locations of these places have one thing in common. These are rural areas but not far away from the city. In this context, each communal riot, in these areas, has to be understood in the light of the changing political situations in the state and the aim of the production of such violence. It has to be located within the realm of community politics. In this paper, I am trying to elaborate on how does the spatial segregation and separation of the population in the public life and civic engagements are closely connected to the processes of communal

politics and riots. Veena Das in her study on the riots in Delhi has observed that spatiality was maintained while attacking the Sikhs.. This paper is based on an ethnographic study that I conducted in Marad, a sub-urban area in Calicut, Kerala. I am arguing that such marking out of spaces takes place at many levels over, comparatively, a long period of time. In Marad two major communal riots brokeout during 2002-2003 between Hindu Arya Community and Muslim fisher folk (Puslam or Puthu islam uses to call Muslim fisher folk community and it means converted Muslims from the lower caste)   Marad is inhabited by fishermen and it is historically located in the region where Mappila rebellion had taken place during the Colonial times.

There has been a separation of the population based on the religion long before the actual riots broke out causing death of fourteen people. Separation was closely observed. In early 1990s, divide between the two communities increased further. Even children of the two communities were sent to different schools and joining rate of the children in the school located in the coastal region came down gradually over the decade and after the riots of 2002-2003, enrolment in the school has come down remarkably. Now, only children of Arya community study in this particular school. The adults in the region of these communities stopped going for work together in the same boat for fishing. Reasons for such separation have been attributed to the prevailing distrust among members of these communities on the other. Each problem in the area caused further segregation in the society. Thus, space has been invariably connected to religion and community of once own. After the riots, government has initiated industrial production units as an attempt to create employment and as a space for social engagement of the communities. Though men do not work together, women of these communities come together and work everyday in the industrial production units. Amidst this scenario one can look at how complex process of communal politics in rural areas unfolds itself. Therefore, this paper would delve on the importance of spatial segregation based on communal identities and would attempt to understand the nuances involved in such segregation and its implications for communal riots.

Claire Heathcote, University of Bristol
Neighbourhood effects in the parenting of mixed race children.
There remains a concern that within many diverse communities there exists a connection between social distance and geographical space, resulting in social segregation (Smith, 2010). Within this policy context discourse has tended to focus on the problematization of ethnic diversity in the building of social capital and cohesion; and in so doing has prioritized certain types of cohesion (racial and religious) over others such as gender and class (Laurence, 2011, p.72).
Within the ethnic minority population in Britain the group identified as "mixed" is growing the fastest (Census (2011). But what is the experience of families with mixed race children if social processes and spatial patterns are said to remain so persistently interlinked? Do "mixed families" feel like "insiders", "outsiders" or "in-betweeners" in the neighbourhoods in which they are located? How does the class habitus of members of a neighbourhood effect racialising processes? Does the rise in mixed families indicate the start of a process whereby social distance between groups is reduced, resulting in the decline in spatial separation that policy makers have tried to bring about?

This presentation will discuss my ongoing PhD research exploring how mixed families negotiate relationships within two contrasting neighbourhoods of the same City. It will discuss my methodological approach, grounded in ethnographic principles, that involves participants producing neighbourhood drawings and taking part in a "Go-along", a form of participant observation when I accompany parents on a typical outing with their child, to observe and investigate' spatial practices. I will discuss early findings on the features of the neighbourhoods that are supportive of, or challenging to, these "mixed" families and how parents of mixed race children engage in reproducing or re-conceptualising race and ethnicity in ways that might challenge existing power structures and processes of racialisation.

Jessie Abrahams, Cardiff University
The Chameleon Habitus: Exploring local students' negotiations of multiple fields.
This paper engages with Bourdieu's concept of a 'cleft habitus' through an analysis the experiences of students who live locally and attend one of Bristol's two universities. There is currently limited research done on this group and the literature that does exist positions them as 'stuck between two worlds' in terms of their identities. I argue that the picture is more complex. Local students are simultaneously immersed within two fields (home and university) thus it is possible that this position may cause tensions within their habitus (potentially leading to a 'cleft habitus'). This is particularly the case for working-class local students as their home field is vastly different from the middle-class university field. Through drawing upon Bourdieu's theoretical tools of 'habitus' and 'field' this paper attempts to shed light on the multitude of ways in which working-class local students negotiate this position. In order to explore these complex issues a method of plasticine modelling within a focus group setting was employed. Participants constructed models of themselves both within university and at home. These models formed the basis of in-depth discussions of their identities within the interviews. The findings indicate that working-class local student employ various strategies of distancing themselves from one of the fields or keeping both separate in order to overcome any conflict in their habitus. Moreover I argue (in opposition to Bourdieu) that at times a 'cleft habitus' was beneficial for the students as it enabled them to occupy a unique and positive position between two fields, in what Bhabha calls a 'a third space'. This paper relates to the conference theme of Inside/Outside/In-between in many ways. My use Bourdieu's concept of 'field' is very similar to the way in which the conference title discusses the concept of 'space'. As mentioned above students who live at home whilst studying occupy two often contradictory fields or 'spaces' (the home and the university). They are thus also In-between spaces as it could be argued that they occupy a different space entirely, not fully engaged in their old community space or the university space, but in a 'third space'. Moreover local students similarly occupy positions as Insider and Outsider within both places and spaces. This paper explores these tensions and how local students experienced this position and developed strategies to negate any negative issues for their identity emerging from it.

Session 4.2: Local Communities Session 2

Stella Darby, University of Leeds
Community-run facilities: spaces for empowerment?
This working paper addresses the potential for empowering participation in locally-run facilities such as community centres, focussing on a case study in Leeds as the subject of current PhD research.

Increasing economic pressure and government policy drivers currently encourage community groups to take over and run their own facilities, within a rhetorical framework of participation and empowerment. Whilst government-facilitated participation most often occurs in 'invited spaces' deemed suitable for public input (themselves part of a narrowing field in neoliberal policy context), more effective, empowering and self-determining community action usually happens through participation which springs up in 'created' or 'claimed' spaces (Gaventa 2004, 2007; Beetham et al 2008). Cornwall emphatically differentiates spaces where power-holders invite dialogue – which do not facilitate truly inclusive participation – from "[s]paces that people create for themselves, whether networks of neighbours...or larger and more complex social movements." These kinds of spaces represent important sites of empowerment because they allow people to "gain confidence and skills, develop their arguments and gain from the solidarity and support that being part of a group can offer" (2008, 275).

This paper (in progress) will discuss preliminary observations on the possibilities and spaces for participation and empowerment at Woodhouse Community Centre in Leeds, recently taken over by local grassroots community organisation called Oblong through the Community Asset Transfer process. Oblong is an organisation whose central values include non-hierarchy, collectivity and empowerment for participants; it is the central case study of my PhD research focussing more widely on the organisation's values-based practices, processes and structures within the context of neoliberal policy (such as asset transfer).

Adam Cooper, Stellenbosch University
Learning taking place': Dialogue, place and learning amongst young people from one low-income neighbourhood in Cape Town, South Africa
This paper discusses conceptual issues and empirical results from my PhD research, which explores how space/place enables and/or inhibits forms of dialogue and learning amongst young people from one low-income community in Cape Town, South Africa. To exapnd, my PhD comprises a multi-site ethnography that compares young people learning through dialogue in three places, namely 1) the local high school, 2) a youth community radio show and 3) a group of young hip-hop artists working for a local NGO. The three 'places' in this study are not assumed to comprise geographical areas with distinct boundaries, but rather they are conceptualised as produced through different combinations of le Febvre's trialectic of real, imagined and lived socio-spatial relations, as these forms of space interact in particular moments (Le Febvre, 1991; Massey, 1994).

Dialogic learning in these three places is theorised as taking place through multiple perspectives being held together in tension with one another (Wegerif, 2007). Analysing young people learning through dialogue therefore involves looking at the ways in which youth use forms of language to participate in dialogues, grapple with the perspectives of others, reflect on their own positions and develop their

'utterances' and conceptual repertoires (Bakhtin, 1981). I highlight how place-based linguistic norms, as well as institutional and discursive power relations mediate forms of dialogic learning for youth in these different places. Young people engaging in place-based dialogues is also dependent of the ways in which these places enable youth to use forms of social capital- for example language- as they interact with peers, educators and relevant others.

Chih-Chen Trista Lin, Wageningen University
<u>The Spatialization of care in the case of volunteer tourism for Dutch youth in projects with Latin American children and youth</u>
Volunteer tourism has expanded rapidly and been a success in the past 15 years or so in terms of number of people participating globally, popularity among the general public and growth as a business sector. Increasingly, a substantial part of the projects offered to young volunteer-tourists, the majority being women, is categorized as care or social projects involving activities with people 'in need': i.e., children (e.g., orphans, street children or child migrants), disabled people, the elderly, refugees, and patients. Although media and academic research have pointed out the many doubtful if not outright negative aspects of volunteer tourism, 'caring volunteer tourism' with people 'in need' is becoming so common and its discourses mixing care, experience, and involvement widely accepted.

In this paper, I extend the critical discussions on volunteer tourism recent social research has helped to put forth (Mostafanezhad 2013a, 2013b; Sinervo 2011; Vrasti 2013). My focus will be specifically on 'caring volunteer tourism' as an important transnational(ized) site that involves people of the global North and South and national, cultural, economic, social and other spaces and borders. My question is: what kind of spatialization of care does 'caring volunteer tourism' embody? The paper not only presents care as how it is commonly framed and practiced 'on the ground' by organizations based in the Netherlands and Dutch young women as volunteer tourists. It also examines these framing and practices of care with the conceptualization and theorization of care in feminist theory and critical geographies of care. Through the review and examination, I hope to present a framework for my research on projects for Latin American girls/young women and the participation of Dutch volunteer tourists and organizations in these projects.

Session 4.3: The Diasporic Space

Emanuelle Degli Esposti, SOAS
The Transformative Space? Diasporic Subjects and Reflections of Power

The heavily romanticised notion of diaspora, and the forms of subjectivity that are seen to emerge out of such a space, remain prevalent in the literature, often evoking images of transformation, creativity, and hybridity. Severed from the roots of nationalist projects, the theory goes, the diasporic subject is free to pursue novel political affiliations and identifications that might have previously been inaccessible. This paper critically addresses this idea of the diasporic space as inherently transformative with reference to the case of the Iraqi Shi'a diaspora. While concepts such as expulsion, trauma, and dispersal remain central to the analysis of the diasporic experience – and are certainly prevalent in the chosen case study – this paper argues that the emphasis on the processes and spaces of diaspora as falling somehow "in-between" the claims of territorially bound nation-states fail to take account of the pervasive power of state actors and state-generated hegemonies.

Rather than stopping dead at the ideological and physical borders of the imagined nation, the power of nationalist hegemonies transcends such borders and continues to shape subjective experiences and identifications in the transnational space of diaspora. Through a detailed analysis of the Iraqi Shi'a diaspora, specifically those individuals deported under Saddam Hussein's regime on the grounds of being "of Iranian origin", this paper makes the case that the political subjectivities engendered by the Ba'athist state in Iraq directly informed those that emerged in the diasporic space and crystallised through political mobilisation. In other words, the enduring power of the Iraqi state-building project was reproduced and reflected in the space of diaspora in a way that is currently overlooked in much of the literature and that has enduring consequences for the study of power. The diasporic subject, rather than being generated in the romanticised space "in-between" – and immune to – state power, is thus itself a product of that very power, and continues to reproduce and reimagine it within the transnational space of diaspora.

Priya Kumar, SOAS
The Spaces and Places Between Virtual Diaspora Constructs

This paper investigates the role of the World Wide Web in the construction and maintenance of contemporary diasporas. In today's digital age, the web is often regarded as a territorial space in its own right. Treating the web as a platform of engagement, I undertake a comparative case study of the Sikh, Tamil, and Palestinian virtual communities, in which the web has served as an instrument of increasing opportunity and (re)discovery. For the diasporic subject, the web often presents itself as a complimentary space to engage in networks rooted in self-defined "co-responsibility". The web therefore represents an "opportunity structure", a space through which the imaginative "diasporic condition" can be performed and experienced . Engagement can provoke audiences to reconsider their communal, ethnic, national, and territorial attachments . In this way, the web can equally serve as a meeting point for information exchange, and as a platform for expressive blogging or strategic mobilisation.

It is with this in mind, that this paper considers the utility of the web in terms of its territorial permeability, effectiveness, and transformation. A user-directed platform, the web invites individuals defined by dispersal to re-establish and strengthen their

network linkages. The utility of online platforms remains embedded within user-centered networks that not only defy territory in the physical sense, but also reshape perceptions of place/placelessness. Online community networks increasingly have the capabilities to serve as backdrops, embedding and informing an individual's sense of place. Serving as the glue for many dispersed populations . This paper is informed by the digital mapping results obtained through the e-Diasporas Atlas project. Virtual snapshots of Sikh, Tamil and Palestinian networks serve as a point of inference with analysis building upon the online representations of each respective community.

Nadiya Ali, SOAS
<u>Negotiating Multiplicity and Boundary Spaces: the diasporic "Muslim Self"</u>

Efforts to re-imagine the "self" or "subject" when it emerges in populations that do not neatly fit into the Liberal worldview, tend to either be approached with ambivalence or quickly problematized – this especially being the case with discussions culminating around the "Muslim Self". The present study questions this problematization and places it within a framework with which to better understand the formation of a diasporic Muslim subjectivity. Current conceptualisations and processes of inside/outside configurations tend to follow a contracting/expansionist logic. Thus, a rise in particularism is often presented from the vantage point of a further narrowing-in and sharpening of boundaries, i.e. what encompasses the inside. This contraction and hardening of boundaries and identity categories, I argue here, is exacerbating intergroup tensions, easily lending itself to a call for a cosmopolitan Liberal solution that prescribes a simple reversal of this narrowing process and an embracement of hybridity. Such a call, however, requires a shedding-off or weakening of contextual and local attachments, and the universalisation of a type of "Liberal Subjectivity". Is the cosmopolitan solution the only viable alternative in addressing the local/global tension in our increasingly interconnected world? The current paper explores alternative ways of conceptualising transnational particularisms in the case of diasporic Muslim youth in the West.
Taking a more subject-focused orientation, I argue in favour of looking at the manner I which multiplicity or difference is negotiated within the confines of the self in relation to its boundary dynamics, instead of focusing solely on the self and its spatial breath. Thus the central question is: How does the manner in which multiplicity is negotiated within the subaltern self effect engagement with the outside or social order? More specifically, the aim of this paper is to assess the relationship between this internal negotiation process and the frontier spacing of the self, thinking of identity boundaries as sites of engagement and negotiation with the social order.

Day 3: Friday 9, May, 2014

10:00 – 11:30 am   **Parallel Sessions 5**

Session 5.1: Architecture

Kanika Sharma, Birkbeck College
<u>Space and Subjectivity: The use of the Red Fort in Capturing the Legal Subject in India.</u>

Psychoanalytic jurisprudence argues that law captures its subjects through images. In order to hide its dogmatic foundations, law (including Western law) uses, amongst others, the image of the Father – of god, or the sovereign – to signify the source of its authority; the subject's relation with the Father determines his/her relation with the Law.
I seek to apply this theory to the juncture at which colonial law meets, and slowly replaces, pre-colonial laws in India; and again when post-colonial law replaces its colonial counterpart. How did the new law capture the native subject? More importantly, what role did the image of the old Mughal Palace, the residence of the native sovereign or father, play in binding the subjects to the new law?
I examine the use of the Red Fort in Delhi during two important political trials in India: each of which marked the end of an era in the country. The first is the trial of Bahadur Shah Zafar, the last Mughal King, in 1858, and the second is the trial of the assassins of the 'Father of the Nation', M.K. Gandhi, in 1948-49. Why was a Mughal Fort used for these trials instead of the usual courtroom? How does the Red Fort resonate in the Indian national imagination? Why does it remain a Mughal monument that flies the national flag? Why does the Prime Minister address the nation from the ramparts of the Fort every year on the Indian Independence Day? In essence, how does this particular space help law to capture its subject in India?

Sue Jones, Birkbeck College
<u>Hanging 'twixt air and water: Early modern pirate hangings at Execution Dock</u>

During the early modern period borders were uncertain and definitions of piracy were fluid. The discovery of New World territories provided unprecedented opportunities for both the expansion of empires and of personal wealth. Pirates such as Drake and Raleigh made immense fortunes and were knighted for their exploits – many more were vilified as the 'enemy of all nations' and hanged. Executions for piracy were a regular occurrence in early modern London. These highly ritualised performances involved a procession of the condemned pirates from the Marshalsea prison through the streets of London, ending at the scaffold at Execution Dock in Wapping.
 Punishment for crimes at sea fell under the jurisdiction of the High Court of Admiralty which demonstrated its authority through execution rituals which significantly differed from those for terrestrial crimes. The very site of the scaffold at Execution Dock, on the mud of the Thames between high and low water mark, was chosen as a spatial representation of the jurisdiction of the High Court of Admiralty. Holding these executions in Wapping, home to a large community of sailors, was intended as a warning those tempted to take up a life of piracy – but it also meant that the pirates were playing on familiar territory to a crowd of their peers.

This paper is a reading of the space of Execution Dock, and an examination of how the principal actors – Admiralty officers and pirates – competed to use this space to assert their own very different identities in these scaffold dramas.

Serene John – Richards, Birkbeck College
(Ab)Normality in the City: The (Im)Possibility of Imagining Community
Kamil Kossakowski's presence in Hamburg's HafenCity comes as a welcome addition to Europe's largest inner-city re-development project. Kossakowski - a polish immigrant - is, according to Geo Magazine, HafenCity's first homeless person. This $14 billion dollar project is purported to represent a seminal case study showcasing both democracy's ability to build a city from scratch and planning developers' skill in social engineering. Trepidations and anxieties disappear with Kossakowski, a figure of exclusion and depravity. He is prized as a sign of normality, a sign that the city is 'becoming more like a real place.' Why is it that a community is recognised as 'real' when the figure of the excluded appears? This paper argues that today's utopia, or community, is only recognised at the point of inclusive exclusion. With minimal social housing and plans to set up a soup kitchen laughed off by community organisers as 'absurd,' it seems that Kossakowski's situation is accepted thus, and whose function within the community is precisely his exclusion - as though inclusion's worth is made real and concrete when faced with its radical opposite: exclusion. The first part of this paper examines the relationship between inclusive exclusion through the works of Italian philosopher Giorgio Agamben. By showing how the state functions by including bare life into the City, an attempt will then be made to address individual subjectivities. What can we make of the inexplicable angst that HafenCity community members and planning developers feel prior to Kossakowski's arrival? Can this be explained in terms of Althusser's Ideological State Apparatus, where Kossakowski's presence assures the reproduction of conditions of productions? The second part touches upon the theme of subjectivity through the works of Balibar, Foucault and Lacan in relation to the recognition of a real community at the point of inclusive exclusion.

Rebecca Foster, University of Glasgow
Exploring liminality in a Visitors' Centre of a Scottish Prison: thoughts and implications
Goffman influentially created the concept of the 'total institution': institutions which have an "encompassing or total character" with binary distinctions between inside and outside, and prisons were so included in this conception (Baer and Ravneberg, 2008: 205).
In recent years, some commentators have begun to challenge the conception of the prison as a 'total institution', instead arguing that the boundary between the prison and the outside is rather more blurred. This 'inter-penetration' is arguably nowhere more pronounced than the spaces in which the prison and 'the outside' meet, in the visit rooms of prisons, as has been identified by a number of commentators (for example, Moran, 2011: 339; Moran, 2013; Comfort, 2003: 80). Prison Visitors' Centres are facilities where "visitors can wait for their visit prior to entering the main prison" (Families Outside, 2010: 2). These spaces may also indeed be, liminal (hinted by Breen, 1995: 99), albeit in different ways.
The liminality of the Visitors' Centre is the focus of this presentation. During the summer of 2013, I conducted observational research at the Salvation Army Visitors' Centre of HMP Edinburgh as part of my MSc; the themes from this study are being further explored in my PhD. Over the course of the study period, it became evident that this Centre was liminal, and in various ways: in its management, in its

geographical location, and in its use. Here I explore this idea of liminality and consider the implications of this status for all those who pass through its doors.

Session 4.1: Everyday Spaces Session 1
Vera Hoelscher, Royal Holloway
Heterotopian Spaces of Ethical Consumption: Collective Action in Alternative Economies
In recent years, a shift has been noticed pointing towards an increasing number of social movements countering mainstream forms of consumption (Cooper-Martin & Holbrook, 1993; Barnett et al, 2005). Soper (2009, p. 1) is one of the authors, who have noted that 'buying does not bring greater happiness, and economic growth has no direct correlation with improved levels of well-being'. Taking this social upheaval as a starting point, my paper explores how ethical consumer collectives are linked to the heterotopian spaces they occupy. Rather than seeing ethical consumers as a geographically dispersed set of people loosely connected by common interest, it argues that space and place are essential to consumers driven to change current modes of consumption (Diamantapoulos et al, 2003; Chatzidakis et al, 2012). Having introduced the term 'heterotopia' into the Social Sciences (Hetherington, 1997, p. viii), Foucault describes them as places 'absolutely different from all the sites that they reflect and speak about', which he shall call, 'by way of contrast to utopias, heterotopias' (1986, p. 24). Hetherington (1997) goes on to concretize heterotopian spaces as being characterised by three defining factors: 'built environment, social practices, and events contained therein' (Hetherington in Chatzidakis et al, 2012, p. 495). As Massey argues (2005), capital and labour are constructed and influenced by those social relationships rooted in common space and place. Described as the 'performance and enactment of economics and polities through socio-spatial relations and networks' being to 'greater or lesser degree distant or disengaged from global capitalism and the system of territorial states' (Fuller et al, 2010, p. xxiiv), my paper will give insight into alternative consumer collectives' use of space.

Katherine Robinson, London School of Economics
<u>In the library community room</u>
Down the stairs, past the door to the children's library and along a narrow corridor, then left, and through another door is the 'community room'. This basement room has small high windows which let in light, but no view. It is a semi-private space, hidden from the comings and goings of the library upstairs. In this paper I discuss this tucked away room as a 'special' space, how its intimate subterranean interiority has implications for the knitting group, one of the regular events held there. I consider this slightly hidden room as offering a view onto an under-considered aspect of public space, asking how the nooks and crannies of public institutions can provide legitimate and valuable forms of public interaction and social investment.

In this paper I show how considering the slightly hidden basement room and the activity held inside it must simultaneously be a reflection on the world outside. I portray deliberate attempts by some members of the knitting group to generate social contact as forms of 'reaching out', observing how their different engagements with the knitting group reveal wider social relationships. I note the connections and exteriorities in different forms of verbal and non-verbal sharing that take place during knitting sessions, discussing how traces of criss-crossing and related migratory histories lie just below the surface of anecdotes and childhood memories, and how

both oblique and overt understandings of social isolation and social vulnerability are visible.

The relationships, experiences and needs of the women sitting knitting together thus stretch beyond the small interiority of the community room. I conclude that while this room has no view on the world, it is intensely situated within it by the experiences and needs of its participants.

Ursula Lau, University of Kwa-Zulu Natal
Narrating the Self and 'Other' in the Post-Apartheid Landscape: An Exploration of Home and Spatial Belonging in South Africa

What is our inner experience of home? How does this reflect our home as an outer reality, be it a physical abode, physical practice or place, person or object? Alternatively, does home transcend the inner/outer, subjective/objective, and self/other dichotomy, revealing a fluid, mutually inhering process – a space in-between – rather than a space of either/or?
This paper represents a thinking around these questions, examining the concept of home, its psychosocial implications in relation to two contrasting home spaces in post-apartheid South Africa: the informal township and the gated community. It is argued that home, as mutually constituted in belonging, is not just a social matter but also an intimate one. Practices of belonging reverberate through spaces, bodies and psyches, making it both psychic and social, not merely, inner or outer (Kuntsman, 2009). To fully appreciate the relationship between self and home, how the self cultivates an identity in relation to the spatial-material and relational world, entails an exploration of home as both a discursive resource/practice that delimits, contests, and justifies the boundaries of belonging and exclusion; and as an intimate feeling (Antonsich, 2010). Both dimensions are mutually implicated in questions of identity (Who am I?) and the feeling/sense of belonging (Where do I belong?) (hooks, 2009).
The relevance of a psychosocial narrative approach is examined as a method of analysis of 'outer' meanings (discursive/rhetorical self positionings) and inner psychic dimensions (processes of identification, affective attachments, feeling dynamics, emotional intensities) (Boydell, 2010). This method of inquiry has value in illuminating home as an ongoing dialogue between self and the world. This may shed light on the everyday practices, ideologies or symbolic aspects of homemaking that cultivate the self's engagement in the world beyond home, and/or insulates the self from a world 'outside' that is perceived as alien, enemy or 'other'.

Session 5.3: Media and Technology

Alberto Micali, University of Lincoln
Mediation as the in-between space of hacktivist subjectivities
Background
Hacktivism emerged with the mass diffusion of digital networks as a concept able to map forms of social and political opposition articulated through the internet. Despite the recurrent criminalisation of this set of phenomena as cyberterrorism or cybercrime, hacktivism seems to readvocate the internet as a place for political action, understanding and contrasting the novel forms of power rearticulated through digital networks.

Within an historical phase characterised by mass commodification of the web, the growth of capitalisation of immaterial share, and of forms of mass surveillance and preemptive control, the practices of resistance through digital media have radicalised. These reaffirmed the internet not just as a simple communicative sphere, where political activities can be organised and coordinated, but also as a space in which political dissent can be materially deployed, affecting informative flows, and articulate networked resistant subjectivities.

Methods
The concept was approached through main studies on the subject, following a media archeological perspective able to delineate historically the emergence of hacktivism in relation to the different phases of the internet and its role into the postmodern reorganisation of global capital. The hacker subculture has been deepened to find its latent, political, features, to overcome preconceptions of a novel political orientation within it. On the other hand, social movement practices have been questioned, conceiving the move towards the internet of traditional forms of protest.

Results
Hacktivism has emerged as a heterogeneous 'space' into which creative approaches to digital media and networks – originated in the computing subculture – and grassroots practices of political participation and cooperation can merge, enriching and overlapping each other towards unforeseen and unexpected forms of resistance. Therefore, hacktivism is suggested as an in-between space of mediation, which transversally cuts between the on-line and the off-line; a space populated by resistant subjectivities, increasingly networked to act against novel rearticulations of power in the digital.

Anu Choudhury, Jawaharlal Nehru University
Post on the Wall: Digital Space and 'Agitation' for Regional Autonomy in Ladakh
So many people are joining UT for Ladakh these days. Are all these people supporters of UT or some of them are saboteurs of UT like Zanskari Tariq?

Chering Dorje Lakrook

Social networking sites have become global phenomena (Miller 2010). Increasingly academic attention has been directed to understand this phenomena and to delve upon its nuances and wider implications for social movements (Iskander 2011). This paper, then, is an endeavour to contribute to the ongoing debates about social media like facebook and the possibilities it provides the community of its users—who are spaced out physically and yet spaced in digitally—to discuss and deliberate on various issues on a 'public' platform. The aim of the paper is to analyse the regular

'posts' on facebook pages like UT for Ladakh, Secular Ladakh, You are a Ladakhi if, etc., to locate the wider socio-political debates regarding demand for Union Territory (directly administered by the central government) status for the region of Ladakh in the state of Jammu and Kashmir, India. Individual identity is played out with communal and religious identities through such online pages thereby using the geographical space as a denominator on which identity is predicated upon.

Ladakh has become a contested space in the post-colonial India (Aggarwal 1994; Srinivas 1998; and van Beek 1996). In the late 1980s, the violent agitation for regional autonomy led to political crisis in Ladakh which culminated in a compromise solution wherein the demand for the Union Territory was withdrawn in favour of an Autonomous Hill Development Council for Ladakh. However, demand for centrally administered territory may have been brushed under the carpet but not buried. Proliferation of the digital world has led the demand to resurface paving way for articulation of subjectivities by people who are spaced out not only geographically but also politically, socially and economically. But are these opinions reminiscent of mob mentality—Who are these people? Are these people all about emotional outpourings? Or are they representative of 'measured mentality'? Is the apparent homogeneity in collective aspiration a myth? Is it shaped by the leaders themselves? Why, at all, such posts are being made? Where do the powerful go for consent? What role do powerless play, have to play, can play for themselves, through such posts for their community and for the geographical spaces that they occupy? What implications such pages and posts have for analyzing digital space and its usage as a 'public' forum? Is the use of facebook pages an appendage to the 'real' movement or have they become the movement themselves? Or are we missing something in these spaces?

Keeping such questions in the backdrop, the paper endeavours to unravel the complex process of identity formation, regional aspirations and political demands.

Foivos Dousos, Royal Holloway
Geographies of the Cloud, Geographies of the Real
In this paper I attempt to examine how different representations of geographical realities are affected from new media and new mobile technologies. I am particularly interested in developing a psychoanalytic reading of the ways technology expands and affects the understanding of space focusing in both cognitive patterns and also socio-cultural conditions. In order to elaborate on those issues I intend to instrumentalise certain Lacanian concepts with a strong focus on what Lacan theorises as the Real (in his classic schematisation of Symbolic, Imaginary and Real)

I also aspire to discuss the political shift that 'cloud computing' is causing in web cultures and the specifics of this shift considering the ways space, orientation and environment are experienced. I will attempt a psychogeograpical critique inspired by situationist ideas and building upon the interventions of contemporary site-specific artists.

Through my research I attempt an active exploration of space, where the boundaries between analytical inspection and active intervention are blurred through creative methodologies. As part of my phd project In Royal Holloway I aspire to develop a series of creative mobile apps that will operate on those principles and I would love to present my in-progress practice based methodology encouraging a discussion about the ways we theorise/intervene in space.

Anita Ogurlu, Birkbeck College

<u>The Working Class Caught in-Between a Laic/Islamic Schism</u>
<u>A Gramscian Re-lection on Hegemony and Turkish Media Space</u>

This paper attempts to address two parallel concerns underscoring the class struggle between laic and Islamic fractions of the Turkish dominant class, ensued in connection with the neoliberal transformation in Turkish capitalism. In this regard, I focus on media space. First, the schism in the economically dominant class and its rami>ications for the ideological supremacy of the bourgeoisie will be a focus for discussion. Second, how this schism is linked to the turf fight of media space will be analyzed.

I first introduce a theoretical framework and elaborate on the use of power—Ideological State Apparatus (ISA) and Repressive Apparatus (RA)—in building hegemony by highlighting the implications of a schism between these apparatuses. Here, I aim to combine a Gramscian notion of hegemony with Herman and Chomsky's Propaganda Model and how this model can be contextualized with reference to the peculiarities of the Turkish case. In the second section, I focus on the media as a space of power and how media corporations owned by Islamic and laic fractions struggle for hegemony. In the third section I briefly present a case, within the limits drawn by the theoretical framework, whereby a state of contention in the media is examined in relation to the two dominant class fractions vying for hegemonic leadership. In the fourth section, instead of a conclusion, I argue that, notwithstanding the lasting schism renders the building of hegemony an ever more difficult task for each fraction of the dominant class. Monopolization of media space remains to preserve domination of the capitalist class as a whole and renew its oppressive power over the working class.

12:00 – 1:30 pm   **Parallel Sessions 6**

Session 6.1: Art and Space

Niki Zanti, Birkbeck College
<u>The studio space and artistic identity</u>
This paper examines how the studio space becomes the central site for the construction and maintenance of artistic identity. The empirical investigation into the living and working situation of contemporary visual artists in Cyprus has shown that these individuals value the studio space because it reinforces their sense of commitment   and   belonging   to   their   profession. Other activities do not generally encroach on the space and seldom are other people allowed to enter uninvited. This confinement tends to reinforce the notion of the alienated and tempestuous individual and portrays the studio as a mystical, fertile and sacred space where artists can become immersed into their creative activities. The isolation and privacy that many artists insist is necessary to sustain their artistic practice, comes with the clear demarcation of creative territory and the strict regulation of a studio's boundaries. There is also discipline in maintaining such a space, which goes beyond the need for physical isolation. The existence of a permanent space to produce their work gives them consistency in their practice. The studio can perform a valuable role in occupational identity construction among visual artists, reaffirmed by the expectations of their professional circle. Visual artists acquire studios not only for the practical purpose of producing art, but also as a deliberate strategy for reinforcing, to themselves and to others, a commitment to the fine arts profession. But many artists do not have dedicated studio spaces and a number of them use their domestic space to work on their art. This adjustment is not unusual but what impact does it have on their self conception as artists?

Christos Zantis, University of Cyprus
<u>Welcome to the Desert of the Real: A spatial analysis of real/virtual interfaces through cinema</u>
" Neo: I thought it wasn't real.
Morpheus: Your mind makes it real."

From "The Matrix", 1999

This paper explores the dualistic themes of spatial distinctions between the real and the virtual, beginning from Plato's Cave, through Descartes, Foucault, Baudrillard and Putnam, arriving at contemporary cinematic representations of the interfaces and boundaries through films like The Matrix, Existenz, Thirteenth Floor, Being John Malkovich and Rear Window.
Are the comparisons of consciousness in dualistic models of real/virtual and analogue/digital through the eyes of cinema far from the truth? The very definition of identity arises from the separation of the self from the other; we are enabled to shift ourselves both spatially and non-spatially through our power of observation – a voyeuristic dynamic implied by our relative locations to each other. Our inherent abilities of simulation have been necessary for the survival and development of our species, the interface between physical stimuli and mental processing allowing us to analyse   our   environments   and   networks.   As   Hegel   states:
" "Self-consciousness seems doomed to be permanently unsatisfied, for if the object

of desire is done away " with as an independent object, self-consciousness will have destroyed what it needed for its own existence."

Hegel's solution to this dilemma is to make the object of self-consciousness another self-consciousness. In this manner each self-conscious being has another object with which to contrast itself, yet the other 'object' turns out to be not a simple object which must be possessed and thereby 'negated' as an external object, but another self-consciousness which can possess itself, and thereby can do away with itself as an external object.

Peter Singer's "Hegel", A very short Introduction, Oxford University Press, 1983

Does our inability to perceive ourselves as a unified whole through the dissolution of our boundaries lead us to a constant state of limbo, moving between discontinuities, using opposites to define alternating states of being? And if so, does the equilibrium of our fragile ontological eco-system rely on these discontinuities?

Luke Postlethwaite, University of Leeds
Searching for a Place to Belong: The Alienating Reality of Berlin's Transformed Urban Space in Contemporary Cinema

After almost half a century of division, the fall of the Berlin Wall in 1989 left Berlin with a fractured and disjointed topography. However, in the 25 years since unification the urban space of the city has been gradually redeveloped in order to begin to heal this disjuncture. This is a process which is now starting to dissipate as the cranes and building sites that dominated Berlin in the 1990s and early 2000s start to disappear, leaving behind new spaces that fit better with the city's role as a global capital. The purpose of this paper is to examine the representation of these new, transformed spaces within contemporary films set in the city and the relationship Berlin's inhabitants are shown to have to them. Post-unification Berlin has developed a reputation as a global mecca for young people, attracted to the city by its cheap rent and alternative arts scene. Therefore, this paper will look in particular at the relationship the young people who are attracted to the city are shown to have with the urban space of Berlin on screen. Specifically, as many elements which helped to develop Berlin's youthful reputation were linked to the fragmented nature of the city's post-unification topography, the focus of my investigation will be to ascertain the impact which the renovation of Berlin has had on these young people's relationship to the city's urban space.

The young characters found in contemporary Berlin-set films are often looking to leave behind their student lifestyle and begin to build a career in the city. Yet, despite Berlin's reputation, in films such as Oh Boy (Jan Ole Gerster 2012) and 3 Zimmer/Küche/Bad (Move, Dietrich Brüggemann, 2012), the films' young protagonists find themselves struggling to find a place to belong. In opposition to the perception of Berlin as a city dominated by young people, these films construct the transformed spaces of Berlin as having matured into elitist and globalised locations which are less welcoming than the city's youthful reputation would suggest. As a result, the young people found in the films are shown to feel increasingly excluded from the city's altered urban space, as they come to occupy a transitory position within Berlin. These characters are rarely settled, with their domestic space shown to be littered with signs of temporariness. In addition to this, when these characters venture out into the wider public space of the city, they are seen traversing contemporary Berlin in search of familiarity, but failing to find this. Therefore, the manner in which the relationship between Berlin's young people and the city's transformed space is constructed in these films demonstrates how the city's youth population is becoming dislocated from society. Although Berlin's urban space may have superficially developed into something less disjointed, the way that this space

is constructed by cinema shows that there are problems of alienation lurking behind the city's renovated façade which challenge concepts of present-day Berlin as a global city full of potential for young people.

Dominik Havsteen-Franklin, University of Essex
The nuances of power play in Arts Psychotherapies: How do we speak to imagined spaces in the therapeutic treatment of severe mental illness?
Arts Psychotherapies have been established as core services within mental health settings since the 1980s. Clinical spaces within the NHS are often generic, multi purpose spaces whose boundaries shift according to the time of day and people who occupy the space. Navigating an environment such as within mental health inpatient services requires an awareness of systems, procedures, authoritative hierarchies where detained patients can feel that they have the least power within the organisation.

Arts Psychotherapists work hard at opening up spaces in the organisation and in the patient's experience that offers scope for challenging expectations, building narratives, finding ways of communicating effectively and reflecting on internal and external experiences.

At the heart of the process is the act of using the image in the service of communicating to another. But how can the therapist respond in a way that can be meaningful and helpful? When does the therapist intentionally alter the quality of that space and when does the therapist stand back? The role of a concrete space and an imagined one determines how the therapist works and reworks their ideas through words and images. This process helps intends to help the patient move from moments of faltering relating to the experience of a space that can be meaningfully occupied: where a mind can be held in mind.

Session 6.2: Everyday Spaces Session 2

Dave Cudworth, De Montfort University
Lost in Space – Travelling Cultures and Schooling
The study of space has become an increasingly important area of enquiry in understanding our contemporary lives and how we experience the places we inhabit. After exploring work within 'spatial theory' this paper moves on to examine a particular 'place' that is a school in order to explore the power relations in which the school 'space' as a social practice is an active force in the formation and realization of a dominant set of norms, values, attitudes and identities co-constituted in and through it by the sociality of life in schools. Thus, distinctive socio-spatial identities and relations are established and become associated with the normal everyday rhythms and routines of the school landscape that often work together to exclude certain children.

With a particular emphasis on children from Gypsy/Traveller communities I want to demonstrate in this paper how the spatial environment of a school, is not only the context that frames the identities, meanings and practices of teachers and pupils, but is itself an aspect of those relationships linking adults and children in this particular 'place'. In so doing I thereby suggest that despite being structured by the dominant macro norms, values, discourses and networks associated with educational policy and practice that can often marginalise children from these communities, the socio-spatial constitution of school has the potential of being more fluid and changeable at the more micro level to accommodate all children.

Kate Thomas, Birkbeck College
Spaces of Belonging: Rethinking 'Belonging' in Higher Education.
This paper emerges from doctoral research on the impact of English universities' retention strategies on part-time, mature undergraduates. In it, I interrogate the discourse of 'belonging' prominent in retention literature which, Thomas argues, is 'closely aligned with the concepts of academic and social engagement' (2012:12) and 'critical to retention and success' (ibid:10). This discourse of 'belonging' is strongly influenced by Tinto's interactionalist theory of student departure (1975) which highlights integration and congruency as conditions of student persistence. I argue that the discourse is problematic in relation to part-time, mature undergraduates. If English higher education (HE) is viewed as one of the 'specialised places of Western knowledge production' (Massey, 2005:75) these students' age and mode of attendance, combined with other attributes related to non-traditional participation in HE, position them on the periphery and restrict their access to the means of belonging recognised and validated in institutional strategies. I apply a borderland analysis (Abes, 2009) to consider how Brah's conceptualising of 'diaspora' (1996) and Massey's approach to space and a progressive sense of place (1994, 2005) allow 'belonging' to be interrogated through ideas of power, identity and space/place and configure alternative possibilities for belonging, currently beyond the institutional gaze. While Brah's diaspora maps contested territories and trajectories of privilege and disadvantage in social contexts, Massey conceptualises space as 'always under construction…never finished, never closed' (2005:9). Together these provide a dynamic theoretical space in which to interrogate the complexity of belonging in a contested space; to explore ways in which part-time, mature undergraduates might resist exclusionary politics of belonging through their

occupation of 'particular fractured spaces' (Archer and Leathwood, 2003) in HE and even for re-imagining HE as a 'diaspora space' (Brah, 1996) in which power dynamics and potential in relation to practices of belonging and strategies for retention are made visible.

Richard McHugh, Sheffield Hallam University

<u>Being in third spaces as a third spaced being: Potential spacing and being of ex-gang member practitioners</u>
Generally the focus of 'gang intervention' work is to limit gang activity and aid in gang members moving out of the gang. This could be described as becoming free from the constraints of the gang, be they territorial, ethical, emotional or physical. There is and has been for sometime in the UK (and US), a trend toward the participation of practitioners who have previously been involved in gang cultures (cf. Deuchar, 2013). Likewise there has been a trend of such practitioners who have previously been involved in gang cultures to make public their previous involvement. Although, such practitioners making this choice to be public about their previous involvement are free of gang involvement, by their publicising this, according to a Nietzscheian reading would not constitute freedom to be. As in to be who they now are, as opposed to the freedom of being chained to who they once were. Freedom to cross the borders of being is therefore simultaneously both enabled and blocked; being on one side of the border no longer is, being on the other side of the border can never be because of the shadow cast on the opposite, meaning that the being of the ex-gang member is only able to be positioned in the thirdspace. That is the space of neither centre nor margin (cf. hooks, 1991). It is in occupying the metaphysical thirdspace of being that the ability to be in physical first, second and third places (Oldenburg, 1997) or spaces can be troublesome, as the ex-gang member is no longer at home in the spaces of the gang, yet is at work in in the spaces of the gang, although the space of the gang has previously been home, work and leisure and now fractured into challenged spaces born from the space of being.