



BEYOND PLANETARY APARTHEID

INTERNATIONAL CONFERENCE

9 -11 MAY 2018
ICS - ULisboa | CEI - IUL
LISBON

index

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beyond planetary apartheid
(conference call)

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beyond planetary apartheid

The contemporary physical, socio-cultural and political worlds are being increasingly compartmentalised. In this conference, we want to discuss whether, and to what extent, are the global society and space moving toward a state of generalised and planetary, if creeping, apartheid – borrowing on ideas of Agier (2014), Brenner (2013), and Yiftachel (2009). While we observe settler colonialism becoming a global and transnational phenomenon (Veracini 2010; Wolfe 1999), apartheidisation represents one of its forms in a continuous relationship with other political forces/processes, and in the consolidation of multiple (in)visible borders. Be they justified in the name of fear and insecurity or rather progress and development, a myriad of inter-related factors and processes (at micro-, meso-, and macro-levels) are pushing toward the proliferation of spaces of (in)voluntary exclusion often characterised by states of exception (Agier 2014; Agamben 2003).

While some thinkers have reasons to believe that all such trends will be intensified in the foreseeable future as a result of climate change and the subsequent socioeconomic and ecological crises (Agier, 2014; Frase 2016; Hage 2016; Welzer 2012), it is high time for an in-depth, grounded and forward-looking discussion of contemporary forms of apartheid.

Our intent is to take some steps beyond the analysis and exposure of the various forms of segregation, fragmentation, polarisation, gentrification, ghettoisation, militarisation, and ultimately apartheidisation, observed around the globe (cf. Graham and Marvin, 2001; Diken 2004; Graham, 2010; Rossi and Vanolo, 2012 [2010]; Pappé, 2015; Lees, 2016;

Tulumello, 2017, among others); and question what are the (bio-)political, ideological discourses and practices, be they hegemonic or banal, that shape those very phenomena. The set of questions we are interested to discuss includes, but is not limited to:

- What are the political dimensions of planetary apartheid? Is it a (global, locally shaped) political project? Or another dimension of the post-political (Wilson and Swyngedouw, 2014)?
- Is planetary apartheid the consequence of an excess of human beings with no place in the current socioeconomic system (Bauman 2004)?
- Or are such different forms of apartheid rather the place where the 'political' (cf. Mouffe, 2000) is again alive and kicking, by taking modes and strategies for instance in the form of insurgence (Roy, 2009)?
- How are settler colonial projects – or post-colonial accumulation strategies – changing across the world, and what are the main strategies of resistance in such contexts?
- What are the current characteristics of gender apartheid that has been promoted and justified throughout many different contexts around the world?
- How are contemporary cities being reshaped by processes of (in)voluntary inclusion/exclusion and fragmentation?
- And what do contemporary trends tell us of urban and global futures?
- What are the institutional discourses, the ideological and urban principles, the types of politics, the social interactions that make 'new' spaces become places in an anthropological and geographic sense?

programme overview

The types of spaces that reflect what we have in mind are, but not limited to: refugee camps, detention camps/centres, workers camps, colonial settlements, resettlement schemes, illegal districts, rehousing programmes, 'alternative' and/or gated communities, alphavilles, gang spaces, security and safety zones, 'natural reserves'; and are sometimes related to circumstances such as: mega events, tourism and conservation, natural disasters, conflicts, wars and terrorism, gendered discriminations/asymmetries, urban polarization and fragmentation, and so forth.

This endeavour means opening up to conceptualisation and comparison across space and time. We invite both empirically grounded and theoretically informed contributions capable of thinking about, and beyond, the forms of contemporary apartheid in historical, genealogical and forward-looking perspective. By calling geographers, architects, urban planners, anthropologists, historians, political scientists, sociologists, philosophers, and activists with a word on the matter, in this multidisciplinary conference we aim to present a crosscut perspective of the phenomenon of planetary apartheid, discussing such spaces and going beyond the mainstream critiques, avoiding any Manichaeian visions between settlers/colonisers and natives/colonised, discussing dystopian presents and futures.

This conference also welcomes artistic and performative contributions: video/film, photography, painting(s), installations, or any other type of art to be exhibited and discussed during the conference.

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9th May

ICS-ULisboa

16.00: registration

16.30-17.00: welcome

17.00-18.15: keynote speech

Michel Agier (EHESS, Paris)

18.15-19.30: debate: Apartheid and its many forms

Ilan Pappé (U. Exeter), **Marco Allegra** (ICS-ULisboa) & **Smadar Lavie** (U. California, Berkeley)

19.30-20.30: opening cocktail

10th May

ICS-ULisboa

09.30-11.15: parallel sessions A

I - Apartheid and/in the city (1):

Spatial enclosure and containment

II - Gender (and) apartheid

III - The place of art and culture

11.15-11.30: coffee break (foyer)

11.30-13.15: parallel sessions B

IV - Global networks, local apartheid(s)

V - Crafting apartheid (1): Spaces

13.15-14.45: lunch

ISCTE-IUL

14.45-16.30: parallel sessions C

VI - Apartheid and/in the city (2): Gentrifications

VII - Crafting apartheid (2): Processes

16.30-17.00: coffee break

17.00-18.30: keynote speech

Loretta Lees (U. Leicester)

19.30: Conference dinner, Restaurante Entre Copos

keynote speakers

11th May

ISCTE-IUL

09.00-10.45: parallel sessions D

VIII - Apartheid and/in the city (3): Segregation

IX - Democracy, politics of/and apartheid

X - Movie screening: A Post-Ottoman Trilogy: Skopje-Sarajevo-Salonika

10.45-11.00: coffee break

11.00-12.00: keynote speech

Ilan Pappé (U. Exeter)

12.00-13.30: final roundtable

Amanda Hammar (U. Copenhagen), **Randy K Lippert** (U. Windsor), **Jamile Borges** (U. Federal da Bahia) and **Joana Gorjão Henriques** (Jornal Público)

13.30: farewell lunch

15.30-18.00: field visit Intendente/Mouraria

(Parallel sessions: 1 hour, 45 minutes with 20 min presentations)

MICHEL AGIER
EHESS, Paris (FR)

***From Calais to the World:
New Reflections on Encampment,
Borders and Nation-States***

Michel Agier is an Anthropologist, Professor (Directeur d'études) at Ecole des Hautes Etudes en Sciences Sociales (EHESS, Paris) and Senior Researcher at Institut de Recherches pour le Développement (IRD). His main interests are Human Globalization, Exile and Urban Marginalities. After several years of fieldwork investigations in West Africa and Latin America, he conducts personal and collective researches in Africa, Middle East and Europe on migrations and refuges. He is coordinating the research program "Babels - The City as a Borderland" awarded by French Agency for Research (ANR, 2016-2019). Some recent publications include: *La Jungle de Calais. Les migrants, la frontière et le camp* (with Y. Bouagga, M. Galisson, C. Hanappe, M. Pette et P. Wannesson, PUF 2018); *Les migrants et nous. Comprendre Babel* (CNRS éditions 2016); *Borderlands. Towards an Anthropology of Cosmopolitan Condition* (Polity Press 2016) *Managing the Undesirables: Refugee Camps and Humanitarian Government* (Polity Press 2011).

9th May, 17.00-18.15h
Aud. Sedas Nunes, ICS-ULisboa
chair: Pedro Figueiredo Neto (ICS-ULisboa)

LORETTA LEES
University of Leicester (UK)

***Planetary Gentrification:
institutionalised segregation?***

Loretta Lees is an urban geographer internationally known for her research on gentrification/urban regeneration, global urbanism, urban policy, urban public space, architecture and urban social theory. She is a Professor of Human Geography at the University of Leicester; she previously worked at: King's College London (1997-2013) where she held a professorship and was Chair of the Cities Group, the University of British Columbia, Canada, and Waikato University, New Zealand. Since 2009 she has co-organised The Urban Salon: A London forum for architecture, cities and international urbanism (see www.theurbansalon.org/) and since 2016 the Leicester Urban Observatory (www.leicesterurbanobservatory.wordpress.com/). She has published 12 books including in 2016 *Planetary Gentrification* (Polity Press). She has a PhD (1995) from the University of Edinburgh and is a Fellow of the Academy of Social Sciences (FACSS) and a Fellow of the Royal Society of the Arts (FRSA).

10th May, 17.00-18.15h
B2.03 ISCTE-IUL
chair: Simone Tulumello (ICS-ULisboa)

ILAN PAPPÉ

University of Exeter (UK)

Settler Colonialism in Palestine: An Old-New Paradigm for our Times

Professor of History, Director of the European Centre for Palestine Studies. Professor Pappé obtained his BA degree from the Hebrew University in Jerusalem in 1979 and the D. Phil from the University of Oxford in 1984. He founded and directed the Academic Institute for Peace in Givat Haviva, Israel between 1992 to 2000 and was the Chair of the Emil Tuma Institute for Palestine Studies in Haifa between 2000 and 2006. Professor Pappé was a senior lecturer in the department of Middle Eastern History and the Department of Political Science in Haifa University, Israel between 1984 and 2006. He was appointed as chair in the department of History in the Cornwall Campus, 2007-2009 and became a fellow of the IAIS in 2010. His research focuses on the modern Middle East and in particular the history of Israel and Palestine.

11th May, 11.00-12.00h
B2.03, ISCTE-IUL
chair: Giulia Daniele (CEI-IUL)

MARCO ALLEGRA

ICS-University of Lisbon (PT)

Marco Marco is currently Research Fellow at ICS-UL. He has worked as researcher at CIES-IUL (2011-2015), and as lecturer and researcher at the Faculty of Political Sciences of the University of Torino (2008-2011). Marco Allegra has published widely in peer-reviewed journals; he is the author of a book on the history of Palestinian nationalism (Carocci 2010), and the co-editor (with Ariel Handel and Erez Maggor) of a collection on Israel's settlement policy (Indiana University Press 2017), and of a collection on planning conflicts (with Enrico Gualini and João Mourato - Jovis 2015). His research interests include Middle Eastern politics and the Israeli-Palestinian conflict, political geography and critical policy analysis. Dr. Allegra is currently working on a research on the role of policy expertise expertise in Portuguese housing policies (www.expertsproject.org).

ILAN PAPPÉ

University of Exeter (UK)

(see previous section)

debate

**apartheid and its many forms:
a focus on Palestine/Israel**

SMADAR LAVIE

University of California, Berkeley (USA)

Smadar Lavie is a Visiting Scholar at the Ethnic Studies Department, U.C. Berkeley and Visiting Professor at the Institute for Social Science in the 21st Century at University College Cork. Lavie spent nine years as tenured Professor of Anthropology at U.C. Davis before fleeing California for Israel with her son as a result of domestic abuse. Once inside Israel's borders, Lavie became a target of the regime due to her lifelong, outspoken scholarship and activism for gender equity and social justice for both Israelis and Palestinians.

Lavie is the author of *The Poetics of Military Occupation*, and co-edited *Displacement, Diaspora, and Geographies of Identity and Creativity/Anthropology*. She is the recipient of the American Studies Association's 2009 Gloria Anzaldúa Prize and the 2013 "Heart at East" Honor Plaque for service on behalf of Mizrahi communities. Her last book, *Wrapped in the Flag of Israel*, won Honorable Mention in the Association of Middle East Women's Studies 2015 Book Award Competition.

9th May, 18.30-19.30

Aud. Sedas Nunes, ICS-ULisboa
chair: Shahd Wadi (independent researcher)

round table

Debate based on the authored books:

**Normalizing Occupation.
The politics of Everyday Life in the West Bank Settlements.**

Edited by Ariel Handel, **Marco Allegra** and Erez Maggor
(Indiana University Press 2017)

**Israel and South Africa:
the many faces of apartheid.**

Edited by Ilan Pappé
(Zed Books 2015)

**Wrapped in the Flag of Israel:
Mizrahi single mothers and bureaucratic torture.**

By Smadar Lavie
(Berghahn Books 2014)

RANDY K. LIPPERT

University of Windsor (CAN)

Randy K. Lippert is Professor at the University of Windsor, Canada where he specializes in urban governance, policing, and socio-legal studies. He is author of *Condo Conquest: Urban Governance, Law, and Condoization in Toronto and New York City* (UBC Press, forthcoming), *Sanctuary, Sovereignty, Sacrifice* (UBC Press, 2006) and *A Criminology of Policing and Security Frontiers* (Policy Press, forthcoming). He recently co-edited *Governing Practices* (University of Toronto Press, 2016), *National Security, Surveillance and Terror: Canada and Australia in Comparative Perspective* (Palgrave, 2017), *Sanctuary Practices in International Perspectives* (Routledge, 2014), and *Policing Cities: Urban Securitization and Regulation in a 21st Century World* (Routledge, 2013), among others. He has been Visiting Professor at the University of Toronto, Thinker-in-Residence at Deakin University in Australia, and invited to speak at universities in Canada, the United Kingdom, Ireland, Finland, Australia, and the United States.

AMANDA HAMMAR

University of Copenhagen (DK)

Amanda Hammar is a professor of African Studies and Director of the Centre of African Studies at the University of Copenhagen. Her research has often addressed the links between authority, property, citizenship, modes of belonging and (violent) exclusion, based primarily on empirical work in selected urban and rural southern African settings. She is currently working on a project on property and personhood based on long-term fieldwork on urban displacement and resettlement in Zimbabwe. Her publications include *Displacement Economies in Africa: Paradoxes of Crisis and Creativity* (2014, Zed Books), and most recently 'Urban Displacement and Resettlement in Zimbabwe: Reshaping Property, Authority and Citizenship' (African Studies Review, 2017). She is on the board of AEGIS (Africa-Europe Group for Interdisciplinary Studies) and also of the Nordic African Research Network (NARN).

panels & abstracts

JAMILE BORGES

U. Federal da Bahia (BR)

Jamile Borges is an anthropologist focusing on the African contemporary world and on museums. She is a lecturer at the U. Federal da Bahia, Brazil, and a researcher in the interdisciplinary programme on "De-colonial Studies" (PIED) at the Facultad de Humanidades de la Universidad Nacional de Mar del Plata, Argentina. She has been working closely with Livio Sansoni e Valdemir Zamparoni in the programme Pro Africa/CNPQ. Moreover, Jamile Borges is the coordinator of the museum "afrodigital-Bahia" in partnership with the National Library network (RJ, UERJ, UFPE E UFMA).

JOANA GORJÃO HENRIQUES

Jornal *Público*

Joana Gorjão Henriques is a journalist regularly writing on Human Rights' issues. She is the author of the series "Racismo em Português", on Portuguese colonial history, and "Racismo à Portuguesa" dealing with racial inequalities in Portugal. Her meritorious work has been widely recognised and she has been awarded several journalism prizes. She is the author of "Racismo em Português. O lado esquecido do colonialismo" (*Racism in Portuguese. The forgotten legacy of colonialism*, 2017), and the upcoming "Racismo no país dos brancos costumes" (*Racism in a Country of White Traits*) both published by Tinta da China.

11th May, 12.00-13.30

B2.03, ISCTE-IUL

chair: Andrea Pavoni (DINAMIA'CET-IUL)

PANEL I

APARTHEID AND/IN THE CITY (1):

SPATIAL ENCLOSURE AND CONTAINMENT

09.30-11.15h - Aud. Sedas Nunes, ICS-ULisboa,
chair: Andy Inch (U. Sheffield)

No country for refugees:

carving out state ghettos and gated communities

Jinan Bastaki
United Arab Emirates University

According to the UNHCR, over 55% of the world's refugees are being hosted in the MENA region and Africa, which reflects the top three refugee-producing countries: Syria, Afghanistan, and South Sudan. However, these numbers mask the active efforts by wealthier states to keep refugees from reaching their shores, leaving the burden to fall on less wealthy or less politically powerful states. From the EU-Turkey deal, to the building of well-equipped refugee camps by richer Arab countries in less wealthy Arab states, poorer states are being paid to host refugees in camps on their territory so wealthier countries can avoid the responsibility of hosting refugees. The most glaring example can be seen in Australia's asylum policy, which sends asylum seekers to the Pacific island nation of Nauru and the Manus Island in Papua New Guinea. While many studies have looked at the site of the 'camp' within states, this paper will look at the dividing of the world into 'refugee-receiving' and 'refugee-supporting' states, where poorer states act as the camp ghetto, and the wealthier states are the 'gated communities' of the world, giving mostly financial help outside of their borders.

Exclusion through the mundane: The naming of gated communities in South Africa

Manfred Spöcker
Stellenbosch University

Research into place names has evolved to beyond the encyclopaedic rendition of their etymological and taxonomic foundations. Toponymy was criticised as atheoretical, apolitical and uncritical until the toponymic 'turn' in the latter half of the 1980s and early 1990s. In South Africa, this 'turn' can arguably be traced to the mid-1980s with Pirie's insightful treatment of the torturous process of the naming of Soweto. It would be until the early 2000s that geographers would again take South African toponymy in their sights. This study, focussing on the toponymy of gated communities in non-metropolitan Western Cape, adds to that growing corpus of knowledge by seeking to understand the message that their naming imprints on the urbanscape. The study employs Bourdieu's notion of symbolic capital to illustrate how the naming of gated communities adds to their exclusionary qualities by creating an illusionary residential territory. Naming reproduces not only the control of the territory but maintains that control by enhancing the territorial imprint. Private developers use the symbolic capital of naming to market developments thereby creating economic capital (Bourdieu 1991; Lévy 2014). Using a database of gated community names from a previous study it is shown that developments rely heavily on environmental names, names that display elements of community, heritage and links to European locales - names disconnect the fortified enclaves from its surroundings. The naming conventions point to names symbolising notions of status and prestige. Interviews with respondents involved in the naming and government officials point to a situation where there is very little statutory guidance and control over gated community naming (Giraut & Houssay-Holzschuch 2016). Furthermore, questions arise as to who contributes to post-apartheid neotonymy, and in the case of gated communities, it is private capital that imprint the urbanscape with appellations of their developments.

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Lévy, J. (2014). Inhabiting. In Lee, R., Castree, N., Kitchin, R., Lawson, V., Paasi, A., Philo, C., Radcliffe, S., Roberts, S., & Withers, C. (eds), *The SAGE Handbook of Human Geography*. Los Angeles: SAGE Publications. pp. 45-68.

Counterurbanisation behind walls and the search for a better lifestyle in Grotto Bay Private Residential Estate, South Africa

Sharon Ramsawmy
University of Cape Town

Following the demise of apartheid, the desegregation of previously 'whites only' spaces now perceived as 'black', has given rise to the racialised discourse of crime in South African cities, encouraging many white South Africans to seek spaces that can offer them a safe and identity-affirming lifestyle, away from desegregated urban areas (Ingle, 2010). Counterurbanisation to rural areas is an emerging phenomenon in democratic South Africa that reflects the post-apartheid search for a better lifestyle (Ingle, 2010). Counterurbanisation occurs when urban dwellers move to smaller settlements in rural areas, in pursuit of a particular lifestyle associated with the rural idyll (Halfacree, 2007). In South Africa counterurbanites tend to migrate to towns that are within acceptable driving distance from major metropolitan areas to retain their urban privileges (Donaldson, 2012). This paper focused on the connection between counterurbanisation and the spread of gated communities in rural South Africa by examining the motivations of its participants to move to a non-metropolitan gated community in the Western Cape. In aiming to understand the ongoing structuring and restructuring of post-apartheid residential spaces, motivations to migrate were analysed and linked to the body of literature on gated communities and counterurbanisation in South Africa. Findings showed that the reasons for counterurbanisation resonated with much of the existing research around gated communities in the local context, and confirmed that the search for a particular lifestyle associated with the rural idyll is not only fuelled by anti-urban feelings but also by feelings of displacement and dislocation experienced widely by white South Africans subsequent to the end of the social imaginary of apartheid.

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PANEL II

GENDER (AND) APARTHEID

09.30-11.15h - Polivalente , ICS-ULisboa

chair: Ricardo Falcão (CEI-IUL)

Burkas, Burkinis and the Epistemologies of Apartheid

Shaheen Rasheed

Long Island University/University of Salzburg

The image of a veiled woman captioned, "Face of Islam" appears in juxtaposition to the photos of the crumbling twin towers of the world trade center. Featured in the NY Times photo essay of the year 2001, those often-repeated media images link the oppression of Muslim women to terrorist violence. They also point to the gender politics on the war on terror. And the ways gender has been manipulated to reinforce a clash of civilizations of Islam versus the West (Huntington, 1996).

Using the example of the 'burka/burkini ban' in Europe my paper explains how for the Western liberal state, these restrictions and forms of power, along with the neoliberal economy that allows global capital to accumulate centrally among an elite few, serve to subdue and further marginalize the citizens whose difference makes them threatening and for whom structural violence limits access to resources of all kinds. Given this problematic my paper tries to address the following issues: How do we then understand sexualities in Islam within a Western context of liberalism? Regulatory forces within the current post 9/11 Western framework of a liberal state restrict and regulate the individual expression of sexuality elevating gender and sexuality to mainstream political status.

Using current policies in Europe against burkas and burkinis I explore the reasons why after 9/11 Muslim women's interests have become the civilizing mission in the 'war on terror.' By critically examining how the Western notions of patriotism, liberalism, secularism, freedom have been couched within the discourse of (liberal) sexual rights my project goes on to explain this new politics of belonging is thus inseparable from the new politics of exclusion. This shift has not been without consequences for progressive social movements. Whereas in social and cultural analysis, nationalism has long been associated with male dominance, sexual control and heteronormativity, certain articulations of feminism and lesbian/gay liberation have now been intimately linked with the reinforcement of ethnocultural boundaries within the Western framework. A required allegiance to sexual liberties and rights has been employed as a technology of control and exclusion-or what Joan Scott calls, "politics of sexclusion." Whether it is the right to manifest your sexual identity or taking off the veil and asserting ones right as a woman 'to bare ones arms,' my research elucidates how the role of Muslim agency in these discourses is circumscribed by social forces that discipline even as they liberate.

Segregation, Passivity and Insurgencies in the Planetary Metropolis

Niccolò Cuppini

Scuola universitaria professionale della Svizzera italiana

February the 11th, Bobigny, a typical Parisian banlieue. A riot erupts against the police rape of a young inhabitant. September the 16th, Rochinha, a Rio de Janeiro's favela. An armed confrontation between gangs goes on for hours. October the 23rd, Wilmington, Los Angeles Harbour Region, dozens of workers are sleeping along the river waiting for the start of the working day because they are too far from their homes. Different forms of spatial segregation and social responses I have assisted to and research on in 2017, in search for commonalities and differences between heterogeneous contexts.

Starting from the idea of a 'spatial revolution at a planetary scale' (Schmitt, 1942), passing through the idea that «the urban and the global crosscut and reciprocally disrupt each other» (Lefebvre, 1989, p. 204), and moving 'toward planetary thinking' (Axelos, 1964), I state there is a need to re-frame our understanding of contemporary apartheid dynamics within the concept of the ongoing construction of a "planetary metropolis". From this perspective, given an 'urban theory without an outside' (Brenner, 2013) and the resurgence of an 'urban political' (Enright-Rossi, 2017), planetary apartheid is emerging as a response against the continuous push of the poor towards the appropriation of the global urban centralities.

Starting from the above-mentioned case studies, I will discuss planetary apartheid as the unstable result of a socio-political urban clash around core spaces of the planetary metropolis, conceiving it as 'the battleground through which groups define their identity, stake their claims, wage their battles' (Isin, 2002, p. 284). The 'proliferation of borders' (Mezzadra-Neilson, 2013) and the multiplication of urban 'frontier zones' (Sassen, 2015) are emblematic of the planetary dispute on core spaces, that is taking heterogeneous forms (banlieue, favela, sprawl...) but following the same political dynamic.

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The Uprisings in Egypt: the case of the LGBT community

Giuseppe Acconcia
Bocconi University

By adopting Social Movement Theories (SMT) and the notion of class as a basic framework to analyse the 2011 uprisings in the Middle East, this paper will disentangle the role of alternative networks and other forms of political conflict in reference to the Egyptian case in mobilising and forming a potential revolutionary movement. This paper aims to test the hypothesis of how during the Egyptian 2011 uprisings the encounter in public spaces of more organised political oppositionists with other anti-regime elements demobilised the social movements associated with the so-called 'Arab Spring'. Through participatory methods, the research hypothesis will be tested with reference to fieldwork research involving Egyptian LGBT activists. Driving factors for the differential impact of state repression and Political Islam on mobilisation will be identified and, in a comparative perspective, will be addressed with similar forms of political conflict in other Middle Eastern countries. Semi-structured interviews and participatory research has been used in order to conduct the analysis.

In this paper will be argued that during the 2011 uprisings in Egypt the Muslim Brotherhood monopolised the space of dissent preventing the formation of common identities among the protesters. Especially social actors in the 'Egyptian Street' and other opposition groups did not find any place within the post-uprisings government and finally have been demobilised by the politics and political discourse of a pseudo Neo-Nasserism, implemented by the regime after the 2013 military coup. This case study will show the effects of political mobilisation and military repression on the Egyptian LGBT community. Finally, the implications of the findings in other contexts in the Middle East (e.g. Syrian Kurdistan) and on the more general question raised in terms of gender equality will be addressed.

Israeli and Gender Apartheid in the Occupied Palestinian Territories

Safa Dhaher
University of Trento/Birzeit University

In the Occupied Palestinian Territories, gender apartheid has been promoted and justified throughout both; the Israeli occupation and the Palestinian Islamic culture. One example of the Israeli apartheid regime against the Palestinians is the segregation wall that Israel started to build in 2002 to detach Israel and East Jerusalem from the West Bank. The Wall has dual role in the area of East Jerusalem: First, it has created another reality for those areas which were included within the municipal boundaries when Israel has annexed East Jerusalem but then were excluded when the course of the Wall was decided. Secondly the Wall has completely isolated East Jerusalem suburbs that are considered part of the West Bank, and prevented their residents from entering East Jerusalem with some exceptions. Within this physical apartheid against all Palestinians, another type of social apartheid is dominant against the Palestinian women. There is no practice of equality for women human rights in the Palestinian communities; both customary and Islamic traditions sanction differential treatment on the basis of gender. And while some sectors of the Palestinian society are in favor of women's human rights, some communities of Islamic and traditionalist persuasion oppose such innovation; these communities became the majority of the Palestinian society since the seventies. Shahid (1988) points out that the Middle East has witnessed an increase in Islamic fundamentalism during the seventies including the OPTs, particularly after the success of the Islamic revolution in Iran in 1979 (Ibid). The Palestinian Muslim Brotherhood was established in Jerusalem in 1946, but it was only after 1976 that began to re-emerge as was evident in its recruitment activity and increased membership. The trends continued to escalate during and after the first Intifada in which the offshoot of the Muslim Brothers movement (Hamas) was created. This had risen the Islamic believes and practices among the ordinary Muslim population; therefore, Women in the OPTs are suffering from both the occupation and their own culture.

PANEL III
THE PLACE OF ART AND CULTURE
09.30-11.15h - Sala 2, ICS-ULisboa,
chair: Ana Lúcia Sá (CEI-IUL)

***(Dis)Connections at the fundão in Greater Lisbon:
the ambiguity of the place and not always visible heterogeneity
of music scene in Portugal***

Magdalena Bialoborska
CEI-ISCTE-IUL, Lisbon University Institute

Taking as an example a kind of fundão/terraço – a place where musical and socializing events, organized and attended by Santomean living at Lisbon Metropolitan Area, occur – this presentation intends to introduce a reflection about the segregation of the musical scene in Lisbon, on the one hand, and, on the other hand, contribute to the debate about the place/importance/character of the cultural practices of the African diaspora in Portugal. Visiting two places (situated in Amadora and in Camarate), two of the very few spots where Santomean bands play alive regularly, one may wonder if this kind of apartheidisation is voluntary or involuntary, and this is the key question of this reflection. Taking into consideration the cultural citizenship as a process where power and inequality are at play in relation to mechanisms of marginalization and exclusion (Rosaldo, 2003) and the distinction between invited and invented places (Miraftab, 2006), the problem of belonging (Lovell, 1998) is analysed as one of many possible ways to find the answer for the initial interrogation.

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***Gendered dispossessions and displacements:
The Case of Tarlabasi, Istanbul***

Bahar Sakizlioglu
Department of Geography, University of Leicester

Gentrification is a socio-spatial manifestation of accumulation by dispossession (Harvey, 2009). It results in displacement and dispossession of the very disadvantaged groups leaving the city centers, most desirable parts of the cities for the consumption of the higher classes. This very classed and racialized process also alters the ways in which places are gendered and intensifies gender inequalities for the lower incomes while producing a new form of gendered apartheid for middle class and higher-class women in gentrified spaces of consumption and at highly securitized luxurious residential towers. In this paper, I follow in the footsteps of Cindi Katz by developing a feminist perspective on the theory of accumulation by dispossession. Criticizing the silence of Marxist work on social reproduction, Katz (2011) analyzed accumulation by dispossession in everyday spaces. She argued that capitalism discursively and materially disposes of some populations (such as sex workers, transgenders, refugees, drug addicts etc.), rendering their social reproduction impossible. She suggested that discursive and material processes of capital accumulation aim at 'foreclosing the social reproduction of specified populations' (Wright 2013). The paper builds on these insights by examining the everyday experiences of struggles around social reproduction in Tarlabasi, a highly stigmatized disadvantaged neighborhood in Istanbul that is undergoing gentrification. Based on participant observations and interviews with low-income women and transgender women with different ethnic backgrounds and in different age groups, I discuss how gender relations, inequalities are implicated in processes of dispossession and displacement. The paper shows how everyday struggles around continuing social reproduction in this gentrifying neighborhood are related to and directly affected by power struggles over social reproduction at other scales and on different sites.

What's the opposite of apartheid?

Marta Montanini
University of Turin

In South Africa, the long political transition is still officially devoted to the correction of the apartheid legacy. Political efforts focus on shaping a democracy that is primarily described as the opposite of apartheid. As apartheid has mainly been perceived and explained as an all-embracing system, conditioning all aspects of everyday life, the correction of apartheid legacy relies on the implementation of holistic and multi-sectoral projects, that operate in the sectors of urban development and regeneration, heritage making, housing and socio-economic inclusion. Since the nineties, these projects have been described as governmental initiatives aimed at favoring economic and social integration of previously disadvantaged people; in addition to that, these projects have been described as the translation and the promotion of democratic values in the township space.

Based on the analysis of the case of Red Location Museum and Cultural Precinct project, an ambitious urban development project implemented in Red Location, Port Elizabeth, this paper argues that post-apartheid development projects imply and perpetuate a conception of socioeconomic marginality that draws from apartheid times. Township inhabitants are seen as people in need to be reintegrated into a modern and democratic space and included in the country economic strategy, in order to acquire full citizenship. Despite this thinking is commonly accepted, it hides a strong contradiction: apartheid hasn't been the result of state absence or government's neglect; it was instead a radical form of state control, based on order and discipline, and a sophisticated way of framing a new kind of city, following modernist architecture's criteria. Townships have always been fully part of the city, as much as they are the spatial product of a specific form of asymmetrical citizenship. According to Red Location residents, the opposite of apartheid doesn't seem to be reintegration, but recognition.

The art to talk on immigration: a state of emergency

Amanda da Silva
Université de Liège

This paper intend to present the results of the state of emergency project. The project started in 2014 with a simple question: how researchers that work in immigration can communicate with civil society outside the traditional academic channels?

It is not only a matter of popularization of academic research, but mainly brings researchers into society, far from the academic walls. The answer to this question was the art and the spaces of culture. Art, and also cultural spaces have enormous potential, its could bring together different social groups and help researchers to be in society, and making their research accessible. In the society, debates on immigration are mostly dominated by media and political representations, what is also polarizing societies between solidarity and anti-immigration movement's. Therefore, the presence of researchers to discuss the immigration issue in society has become urgent.

The state of emergency project had as a bases my research, "The borders of Nord-Pas-de-Calais" (2014), and brought together different artistic disciplines. The project started from the assumption that art is a collective production, but artistic intention started with the individual consciousness on the issue the artist is focusing. It was adopted the artistic improvisation method to develop a spectacle and other tolls. In order to incorporate research on immigration into artistic production it was necessary to present and to appropriate the artists of basic concepts, but also carry out a fieldwork, that was developed during a month at the French border (Calais city). The methodology adopted by the artists consisted in a fieldwork.

The project took two years to be concluded. The result was a dance spectacle, "Dites a ma mère que je suis la", and a hybrid form of workshop that mixes the artistic and the methods of immigration research. In contrast, I developed during the project a multi-sited ethnography whit the artists. Where the main objective was to understand which impact the scientific knowledge on the issue could produce in artist's way to see immigration, and how this new approach could change the researcher and artist productions.

PANEL IV

GLOBAL NETWORKS, LOCAL APARTHEID(S)

11.30-13.15h - Aud. Sedas Nunes, ICS-ULisboa

chair: Francesca Esposito (ISPA, Lisbon)

The neo-apartheid city: Jerusalem and beyond

Haim Yacobi
Bartlett Development Planning Unit
University College of London

While urban ethnocracy, which is essentially a state driven project, was a relevant analytical framework for understanding the urban dynamics of Jerusalem\al-Quds up until two decades ago, this is no longer the case. Over the past twenty years, I would suggest, the city's geopolitical balance and its means of demographic control, intensifying militarization and a growing use of state violence vis a vis Palestinian protest and terror, have transformed the city into an urban apartheid. Yet, urban apartheid, as this paper will suggest, is not just about colonial power, rather in current market-driven, neoliberal era, is creating a novel and distinct urban regime, that I would define as neo-apartheid city. Much further than focusing on segregation and segmentation on the one hand, and neo-liberalization on the other hand, this paper develops conceptual and theoretical frameworks for studying how neo-apartheid urbanism is materialized through the interaction of two interrelated arms often understood as contradicting each other, and thus studied separately: the ethno-national\colonial contested city and urban neoliberalism. The interdependencies between both vectors represents a departure from international law, which focuses on racial domination but ignores racial capitalism. Put differently, political economy analysis of current neo-apartheid urbanism reveals the new trends of racialization and exclusion as well as new patterns of mobility in the city. Therefore, by suggesting the term neo-apartheid city, this paper goes beyond the specific analogy with South African apartheid, the most notorious case of such a regime, and examines the nowadays-urban capitalist spaces produced, engineered and controlled along ethnic and racial lines, attempting to divide, isolate and exclude minorities.

Cultural context in the modern world

Kristi Ghosh & Ruby Yu-Rung Jeng
Cardiff University

The connection between different regions all around the world is getting tighter nowadays, not only because of the fast-developing technologies but also the global problems we are facing together. Such problems like climate change, flood risk, refugee crisis, and insufficient natural resources, these problems are affecting different places no matter where the national borders are and what kinds of planning culture we are having now. It is common that the spatial planning system is shared by people with different culture, language, and societal characteristic nowadays. Therefore, it's necessary to have comprehensive communicating channels and cooperative mechanism between different regions, cities, and even countries to ensure that we eliminate unwanted consequences and solve the common problems thoroughly.

The fruitful and high-quality collaboration requires transparent and clear communication between different partners for the purpose of having the same understanding and knowledge on the same subject. However, due to a diverse of customary beliefs, social forms, unique values, and societal characteristics, different cultures have a strong influence on decision making because of various cognition and interrelation (Dobbin 2013). Therefore, the more people with different cultural backgrounds involve in each project, the more complicated and puzzling situation we are going to confront (During et al. 2009, Fürst 2009, Allen 1969).

Multiculture is shaping and changing our society everyday. Therefore, we are going to address the potential problems we might have and provide some possible solutions while dealing with cross-cultural collaborations in spatial planning field. We are going to illustrate three case studies at different levels: international level, national level, and city level. Through the three case studies, we can see the collaborative mechanism behind people with different cultural backgrounds, what problems they are facing, and how they deal with the cultural difference.

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**Containment in and out of the zone:
Apartheid, agro-industrial capital and their genealogies
viewed from contemporary Italy**

Irene Peano
ICS - University of Lisbon

The paper analyses the proliferation of different, but related forms of containment and segregation in relation to the development of agro-industrial districts in contemporary Italy. Based on over five years of participant, engaged research in several such districts and among its migrant farm-worker populations, as well as in the countries of origins of some such workers (most notably Nigeria and Romania, but also Bulgaria) it shows how the labour camps which are being erected to supplant supposedly more informal shantytowns, where migrant farm labourers have lived for over two decades, are contiguous to asylum-seeker reception centres, but also to migrant detention centres and prisons, as well as to those “ghettoes” that litter the sub-Saharan migration route to Europe. Thus, the regime of mobility control, which manages not only migration but all kinds of (what, from the perspective of neo-liberal governance, are deemed and constructed as) excesses, and its employment of dispositifs of apartheid (which fragment and aggregate populations along ethnic, racial, gender and citizenship lines), become functional to the production and re-production of a cheap, disposable, just-in-time labour force and of its reserve army. The paper builds on analyses of the camp form (of which of course the most popular, as well as acute, is Agamben’s 1999 *Homo Sacer*, also in relation to his subsequent reflections on the state of exception) and its critiques, especially those centred on the political-economic dimension, which examine governmental attempts at creating dispositifs of differential inclusion that have in spatial dynamics and capitalist operations based on logistics one of their central tools (cf. Mezzadra and Neilson’s 2013 *Border and Method* and their forthcoming *Operations of Capital*, anticipated by several articles on the theme) rather than sovereign patterns of inclusive exclusion à la Agamben. Thus, it theorises the contiguity of forms of apartheid or containment with the proliferation of so-called ‘zones’ in which a multiplicity of power dynamics coexist and interact, creating borders, spaces, (il)legal apparatuses, which have complex genealogies that intersect slave-trade, colonial and plantation regimes. At the same time, such regimes are ever imperfect attempts at containing a continuously resurfacing, protean excess which traces lines of resistance and flight.

Indigenous Knowledge Apartheid in Climate Governance

Fronika C.A. de Wit
ICS - University of Lisbon

Research shows that the Amazon region may be moving towards a near-term tipping point: a combination of local deforestation and global climate change might turn it from carbon sink to carbon emitter [1]. Due to its complexity and high level of uncertainty, climate change is an example of a so-called “wicked” problem: there is no one-size-fits all solution. However, we do know that top-down strategies and business-as-usual is not enough, and that there is an urgent need for more bottom-up climate governance and “planetary stewardship” [2].

Effective climate change governance should link climate change policies with indigenous knowledge systems. In order to connect knowledge systems, we need to better understand the complex interactions of people and nature at different scales and to embrace its diversity [3]. The Sustainable Development Goals, adopted in 2015 at the UN Summit, have a clear ambition to connect scientific and local knowledge systems to improve global environmental governance, but there is a need for an approach that values the diversity and multitude of ways in which indigenous, local and scientific knowledge systems generate valid and useful knowledge to address global challenges. [3].

In the Amazonian tropical rainforest, climate governance entails United Nations programs aimed at Reducing Emissions from Deforestation and Degradation – REDD. Although UN-REDD- programs mention the importance of local stakeholder participation, its discourse focusses on the concept of “sustainable landscape”, such as a watershed or ecological unit, rather than “sustainable territory”, such as a local community. This focus on landscape instead of social territorial spaces not only shows the hierarchy of boundaries set by scientific knowledge rather than communities’ perception, but also obfuscates the rights and capacities of indigenous peoples to govern their territories [4]. The Amazon needs an approach sensitive to spatial justice with an important role for indigenous climate governance.

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PANEL V

CRAFTING APARTHEID (1): SPACES

11.30-13.15h - Polivalente, ICS-ULisboa

chair: Bruno Cardoso Reis (CEI-IUL)

(Neo)liberal “integration”: public policies in Rio de Janeiro’s favelas and Buenos Aires’ villas

Maximiliano Duarte

National University of General Sarmiento

This paper analyzes urbanization and public security policies aimed at Rio de Janeiro’s favelas and Buenos Aires’ villas. It draws from an ethnographic fieldwork carried out between 2010 and 2015 in Favela Santa Marta and ongoing research on the urbanization of Villa 31. The findings of the research carried out in Brazil work as starting point for the analysis of public policies implemented in Argentina. It refers to “social integration” based on (neo)liberal precepts (Gago, 2015), which include: the construction of public infrastructure of inferior quality; the formalization of public services, informal economy and the regularization of land and property ownership; the promotion of entrepreneurship, competition as basis of social and economic development and a moral principle focused on meritocratic justice; and a police force focused in urban and patrimonial regulation. These initiatives reinforce the subordinated integration of these territories inhabitants, as they strengthen institutional duality and inequality as normative principle (Silva, 2016). However, in order to understand the actual scope of these initiatives, it is necessary to analyze the daily practices of citizens, in which the meaning and reach of these state practices are contested and re-elaborated (Cravino, 2009). Within this framework, this paper discusses and compares the concepts that guide these public policies; the political, economic and social goals of these interventions; and their concrete effects on these territories.

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Local temporary spaces of inclusion/exclusion and global management of circulation: the case of temporary modular homes for refugees in Stockholm

Mauricio Rogat

University of Gothenburg

Starting from Mars, 2016, Swedish municipalities are requested to host refugees who have been granted residency permits but lack accommodation, and to help the new residents with dwellings and to introduce them to integration programs as well as to the labour market. This coercive law is the direct result of a political strategy of distribution, after having approximately 163 000 refugees seeking asylum in 2015. The law has been vastly contested by municipal officials but mostly from the local citizens. The calculations of distribution are made between the government, The Swedish Migration Agency and the regional governments, based on municipalities population and local labour opportunities. As a result, many municipalities have erected modular homes, which are constructed on container standards, on temporary building permits, to alleviate the pressure on the housing shortages, that exist mostly around the larger city areas in Sweden.

This paper draws on some ideas that are part of my Ph. D. project, and will address the possibility to analyse how global trends merge with local solutions and create new spaces of segregation, segmentation and contestation. Effective labour integration objectives and optimised logistics of housing stocks through temporary constructions create these new spaces. The architect Andrew Herscher suggests that the political imagination with respect to the management of refugees reflects on built environment (Herscher 2017:8). With the emergence of a vocabulary of logistics in regards to the management of territory and labour (just-in-time, hot-spots, corridors etc.) in the contemporary European border crisis, Sandro Mezzadra has highlighted, the importance of acknowledging the relationship between migration and capitalism, paying attention to infrastructure and logistics (2017:2; 2016:38). Furthermore, logistics and logics of distribution bring up questions related to architecture, urbanisation and build environment more generally (LeCavalier 2016:6). Thus, how does the political imagination relate to these new spaces? Taking the container as an archetype through which to think (and live in), is it possible to reflect upon these new spaces and this urban transformation as products of a broader global economic rationality of circulation and migration? Is it possible to find ethnographic methods that overrides these levels of inquiry?

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Local government complicity in perpetuating small-town exclusionary zones in the Western Cape, South Africa

Manfred Spöcker
Stellenbosch University

There has been a surge of interest by geographers in contemporary South African small towns. This paper reports on the sale of municipal land in small towns from 1974 to 2014 in selected municipalities of the Western Cape, South Africa and the facilitatory role of neoliberal-inspired local government (Brenner et al. 2010). Attention is focussed on the sale of municipal golf courses as an example of privatised municipal land that has not contributed to undoing apartheid spatial legacies or integrating small-town communities. The rate of municipal land sales increased appreciably after the introduction of the neo-liberal Growth Employment and Redistribution macro-economic strategy in South Africa. Neo-liberal processes have adapted to local conditions and morphed into what is known as the Third Way: essentially a marriage between the neo-liberal agenda and postapartheid egalitarian principles (Didier et al. 2013). The divisive nature of privatised, once municipally-owned, spaces is supposed to be offset by investment in social development funds for some small towns – but this seems to be a smokescreen. It is intended that these funds be managed by municipalities and spent on projects identified in the Integrated Development Plan. Documentation of environmental impact assessments of privatised golf courses provides insights into the logic of the privatisation of small-town municipal golf courses and the addition of residential components to them. It is concluded that the secure, gated and fortified housing spaces of the golf estates are aimed at the monied classes and have become enclaves of wealth within the broader small-town milieu (Hoogendoorn & Nel 2012). The developmental dilemma is that while municipalities may benefit from such land sales and their subsequent revenues, socio-spatial integrative opportunities are being sacrificed for monetary gain.

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Doing and undoing apartheid (a) - local exclusions and the World Wide Web

Jacob Geuder & Luregn Lenggenhager
University of Basel

In our paper we argue that although planetary apartheid materializes on global scales, it equally needs to be examined in marginalised localities distant from the centres of power. Violent forms of exclusion and spatial ordering have been at the heart of the South African regime in the 20th century including today's Namibia. These forms continue to exert their power and are challenged as well as intensified by new technologies such as social media and the spread of mobile Internet.

In our paper, we look at an irrigated farm "Aussenkehr" on the border between Namibia and South Africa. To guarantee keeping control of this symbolically laden farm, the South Africa's Apartheid government continued with subsidising after the German withdrawal in the early 20th century. With the end of formal apartheid and the independence of Namibia in 1990 new and redefined forms of capitalist extraction and exclusions were found in a system of intensive irrigation grape production. While the investors positioned themselves as bringers of economic development the migrant farm workers in 2013 decried the "slave-like conditions"¹ in an open letter to the Namibian Government. Based on the historical and economic transformations of the farm, the paper engages with its online representation. Analysing the sophisticated representations of tourist advertisements and company homepages, we ask how planetary apartheid is upheld or even deepened after the "digital revolution". The unequal chances of accessing and employing the Internet skilfully seems obvious: A privileged few are able to present their visions of the farm online, while migrant labourers struggle to position their claims and demands in the web. Local, historical structures of violent exclusion and spatial ordering seem to intensify in the global information networks owned by capitalist actors such as Google or Facebook. Such changes of regimes of (in)visibility have powerful effects for resistance in the margins and one may ask whether we are rather approaching forms of "digital apartheid" or "digital democracy"?

1- <https://www.namibian.com.na/index.php?id=111503&page=archive-read>

PANEL VI

APARTHEID AND/IN THE CITY (2): GENTRIFICATIONS

14.45-16.30h - B2.01, ISCTE-IUL

chair: Eduardo Ascensão (IGOT-ULisboa)

Doing and undoing apartheid (b) - a perspective from the rural margins

Giorgio Miescher & Luregn Lenggenhager
University of Basel

20th century apartheid in South Africa manifests itself in the built structures of the landscape. Most research tries to understand apartheid's spatial engineering and its legacy along the empirical examples of the urban center and its antipode the African homeland. As part of the recently launched research collaboration Space in Time: Landscape narratives and land management changes in a Southern African border region this paper focuses on the arid region along the lower Gariep (Orange River) during and after formal apartheid. Particular to our case study is that a political border cuts through this uniform landscape since Namibia's independence from 75 years of South African rule in 1990.

In a first step, we analyse processes of establishing a landscape of settler farms. This involved the marginalization and proletarianisation of African farmers, the allocation of land to 'poor whites', and a constant flow of state subsidies resulting in a uniform landscape of compartmentalised and fenced-in settler farms. In a second step, we analyse if and how the end of formal apartheid in 1990 and 1994 respectively changed the material structure of the landscape. In both countries, Namibia and South Africa, the discontinuity of state subsidies for commercial farmers dramatically changed the conditions of settler farming. However, as the paper argues, the material structures of the apartheid landscape continue to impact land use under the new political conditions. The boundary fence as the physical marker of the settler farm and dominant structural element of a restricted and racialized landscape remained despite changes in ownership and land use patterns. The fall of apartheid definitely opened up new possibilities of freedom of movement and social mobility. Still based on the structural and physical legacy of apartheid, redefined forms of containment, inclusion and exclusion continue to dominate the area.

Gentrification and immigrants: identifying impacts and roles

Marina Carreiras
IGOT - University of Lisbon

The increase and diversification of migration flows is a trend (OECD, 2017). An overview of contemporary international migration patterns shows a significant number of classical economic and political migrants, but also international students, sun-seekers or retired foreigners and residential tourists as well as foreigner investors and entrepreneurs in sectors such as retail or real estate.

In this context, there is a strengthening of the role of immigrants in the economy, demography, culture, urban dynamics, including ethnic growth and diversification, especially in cities and metropolitan areas. Within complex and flexible mobility patterns, the presence of migrants also acquires special relevance in the context of valuing the rental market and the real estate business, key issues related to cities as concentration of capital and investment.

, their combined analysis remains relatively scarce, and has been poorly explored despite several works on the subject (Hall, 2015; Murdie & Teixeira, 2011) and recent research about transnational gentrification (Sigler & Wachsmuth, 2015) and internationalization of the real estate market (Bernardos, Martínez-Rigol, Frago, & Carreras, 2014).

In this paper, I will reflect, theoretically, about immigrants as protagonists in a gentrified area, identifying and categorizing groups, during different phases of the gentrification process. I will seek to understand both the way immigrants are affected by gentrification and their role as agents in this process, contributing to its beginning, continuation and/or mitigation. This approach aims to distinguish impacts of gentrification (social, economic, cultural, urban, etc.) on the immigrant group and to recognize the involvement of the immigrants in the process of gentrification.

The research results contributes to a less fragmented view of migration and gentrification and are going to be empirically tested in a research project that studies both the way immigrants are affected by gentrification and their role as agents in the emergence and development of such process, considering the Portuguese context.

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***Spirits of displacement:
The Gnawa brotherhood and the gentrification of the Moroccan Medina***

Stefano Portelli
Department of Geography - University of Leicester

The Gnawa brotherhood is a Moroccan network of cultural associations and musical groups whose members claim to be the descendants of West African slaves. They are generally considered either awkward but talented sufi performers, or superstitious practitioners of West African possession cults. In fact, their symbolic universe, through music, dance, and ritual performance, weaves together all the elements that conform the variegated fabric of Moroccan society: religious (Muslim, Christian, Jew), cultural (West African, Berber, Arab, European), and social (from the monarchy to the commercial middle-classes, from urban artisans and rural migrants to the mentally ill comforted by the ritual). I present an ongoing research on how this aggregative device that employs the category of "spirits" (djinn) reacts to the increasingly segregated setting of Moroccan cities. In Casablanca, Rabat or Tangiers, foreign and local capitals are being mobilized to create occasions for profit and display of power, following the usual pattern of separating urban functions and geographically dislocating in different areas the different sectors of the population. But how does the Moroccan society react to the disruption of the social bonds that the medinas favoured, and that can be expressed in religious performances such as the Gnawa cults? What are these "spirits" that keep people together? How do "they" react to the demolition or commodification of "their" places, being tombs of Saints or sacred stones? The link between urban transformation and spirit cults was already noted by anthropologists working in South East Asia (such as Andrew Alan Johnson and Michael Herzfeld); I propose its analysis in a Mediterranean urban setting, in a historical moment when it is extremely important to understand how local societies react to apparently "global" phenomena such as gentrification and displacement. When the Gnawa lose their places of worship, when ritual practitioners are scattered in new urbanizations, and "spirits" are evicted, what replaces them?

***When a city denies 'basic' spatial rights:
the case of forced eviction of refugees in a revanchist Rome***

Sandra Annunziata
Cornell in Rome Programme of the Department of Art, Architecture and Planning,
Cornell University

With this paper, I wish to contribute to the debate about planetary apartheid problematizing the rise of racism and intolerance with consequent expulsion of refugees (and more in general of economic migrant) from basic 'spatial' rights in the city of Rome, Italy. I will critically engage with a recent case of eviction occurred in Rome in summer 2017 when more than 400 refugees from Eritrea, Somalia and Ethiopia (Italian's former colonies) were forced evicted from a building in the city centre. The building - owned by Omega Funds Investments who is going to transform it into a luxury hotel - was vacant when it was squatted in 2013 by refugees claiming housing rights. The issue of the refugees' eviction was quickly brought to the National press and it was manipulated by the conservative as well as right-wing press accusing the squatters of being unlawful, of producing economic loss for Italians pensioners investing in the Omega Funds and, more broadly, as the evidence of an unsustainable State's reception of refugees and migrants (most of whom rescued by the Italian Navy, Coast Guard or NGO's merchant ships along the so called Mediterranean routes). The complexity of the Italian system of refugees' reception (Annunziata 2017) was thus reduced to the image of an 'invasion' and divisive slogans, such as "prima gli Italiani" (first Italians - for instance in the allocation of public housing), are today normalised in public discourses.

I will argue that the case is far from being a sporadic event. It epitomises a dramatic change in a city which has a long tradition of squatting and radical autonomy (Mudu, 2014, Mudu P. Chattopadhyay S. 2016). The change can be described as a deliberate denial of spatial and citizenship rights, that is occurring apace since the imposition of the doctrine of austerity and is coupled with an urban revanchist attitude (Smith, 1996) towards practices that promotes mutual solidarity and inclusion of migrants as well as alternatives access to housing (Grazioli, 2016). The case in fact is only one of the several episodes of forced evictions of migrants (and people of colour) from squats occurred in Rome in the last years and in which the Local Government has let the evictees go without prompt housing alternatives (apart from the option of being displaced outside the City), disregarding their needs and the needs of their children, pushing their life at the limits of survivability (Lees, Annunziata, Rivas 2017), with apparent no place in the current socioeconomic system (Bauman 2004) and with consequent increase of shelterisation.

After having contextualized the case of the eviction of refugees within the broader issue of immigration and housing in Italy, I will argue that migrant and refugees in Rome are today defenceless victims of a process of marginalization along racial line. This process is legitimized by an unproblematized acceptance of austerity which in Rome has been more than a cut to public expenditure but rather a process of moralization and expulsion of marginal populations from the access to spatial and citizenship rights. The structural incapacity of the Local Government to provide housing for durable tenancy and to accommodate the new emerging housing demands (of refugees, immigrant and ethnic group) has resulted in a divisive force that sees Italians against potential 'invaders', fighting for basic rights, in a growing climate of racism and intolerance.

PANEL VII

CRAFTING APARTHEID (2): PROCESSES

14.45-16.30h - C3.01, ISCTE-IUL

chair: Edalina Sanches Rodrigues (ICS-ULisboa)

***Apartheid, Democracy and the Occupation:
Regime Narratives and Trajectories***

Hilla Dayan
Amsterdam University College

My paper looks with a sense of urgency of a post-zionist Israeli scholar at the relevance of “old” apartheid to the Israeli regime of separation but take an unusual path to explore the analogy. I argue that regimes of separation are particular types of regimes and contemporary systems of rule (Adi Ophir). Rather than treating Israel and apartheid as rogue and exceptional regimes, I advance an understanding of global separation regimes today. The first part examines three meta-narratives that provide bird-eye view on historical apartheid and its relevance. I consider its relationship with late colonialism (Mahmoud Mamdani), bureaucratic rationality (Deborah Posel) and the link between the program of racial separation and democracy (Anthony Butler, David M. Goldberg). Next, I sketch an alternative narrative, which Israelifies historical apartheid, examining it as a hostile and foreign system of rule. Finally, I conclude with reflections on possible regime trajectories in Palestine-Israel, building on the narratives examined earlier and the work of philosophers Wendy Brown and Hannah Arendt. Placed in the context of contemporary conditions – the age of neoliberalism, globalization and technological triumphalism – the trajectory of Zionism as an ideology of separation, and the Israeli system of rule is speculated. The paper in a nutshell seeks to better understand how contemporary regimes of separation diverge from their historical predecessor in ways that help us re-evaluate the processes and signals that could eventually point in the direction of their ultimate collapse.

***Perceptions of Belonging and Resistance in the Face of State-led Gentrification
in a Militarized Neighbourhood of Istanbul***

Clara Rivas Alonso
Department of Geography, University of Leicester

Okmeydanı, a historically working-class neighbourhood where many domestic migrants built their own informal houses (gecekondu), has faced for years now the threat of an urban renewal plan characteristic of the neoliberal urbanism promoted by the current AKP government. Already a place of stigma and exclusion, the area prepares for a possible urban renewal plan that would dispossess dwellers at different levels of precarity (legal and informal dwellers, owners with and without homeownership papers, refugees, informal workers) further. It grew vertically in the 80s more (widely regarded as marginal) groups came to the area: Kurds, different groups of precarious workers (such as African and Afghani migrants) and recently hundreds of Syrian families. At the same time, it is seen as a one of the hotbeds of leftist militant groups, Alevi and Kurdish identities. It was brought into the limelight after the death of local teenager Berkin Elvan in the hands of the police during the Gezi Park protests. Highly militarized, Okmeydanı is also seen as the key to understand the future of urban renewal projects and state-led gentrification in Turkey, as its future could mirror the militarized violence and state terror taking place in the South-eastern region of Turkey, or Kurdistan.

It provides the setting for a paper that seeks to unpack the different (in)visible borders dwellers negotiate, produce and reproduce daily in a highly contested space (and under constant state surveillance) in order to consolidate a sense of belonging threatened by the uncertain future of the neighbourhood.

I mobilize the data obtained through ethnographic methods to find the nuance between the everyday life and more politicized resistance practices. Negotiating my own position as researcher embedded in “the field”, a highly heterogeneous group of informants who hold different (and sometimes unstable) alliances, and a state in full autocratic mode also informs the results of this paper.

How the discrimination against Roma has entered the political mainstream discourse in Portugal

Helder Gomes
independent journalist

The Portuguese High Commissioner for the Migrations (HCM) estimate that around 37 thousand Roma live in Portugal, which accounts for less than 0,5% of the country's population. According to a research conducted by the HCM in 2014, a large percentage of them work. Still, there is a widespread belief that Roma live off of state subsidies and of the counterfeit products they sell. That prejudice is often seen in stores and other public spaces with the deliberate display of porcelain frogs, intended to keep that community away, as the animal is connoted with bad luck in the Romani mythology. In the 2017 local elections, a candidate, supported by the Portuguese biggest political party, campaigned against Roma living in Loures, a city not far from the capital. This paper aims to analyze how the xenophobia against the 'ciganos' has entered the political mainstream discourse in Portugal.

Israel and Apartheid: Between Tokenism and Overt Segregation. The role of law

Sabbadin Elisa
SOAS, University of London

Since 1991, the year in which the Apartheid regime in South Africa ended, scholars started to examine whether or not is possible to use this term to describe other situations of segregation by a coercive state. The question of the applicability to the Palestinian case can be considered as a recent debate and a limited number of academics studied the regime of Israel as a regime of Apartheid. Furthermore, the majority of what has been written considered the issue exclusively from a political view. In this paper, I will examine, why it is possible to consider the regime of control over the Palestinians as a regime of Apartheid. In order to do so, there is the necessity to go beyond the common and popular use of the term "apartheid" by using the language of international law, which can be considered as a universal instrument of analysis. Since it is not possible to consider South Africa as a limit or a restricted model to blindly imitate but as a legal precedent, this analysis does not want to make a comparison between the two situations. After this excursus, I will analyse how inequality in Israel is indirectly institutionalised and equality is not recognised on the constitutional level. This will be done not by a mere list of laws but highlighting that apartheid in Israel is veiled and hidden behind laws that seem to be legitimate. Since the regime of segregation is not easy to determine, it also manifests with different intensities and forms against different categories of Palestinians. At the end, although the situation between the Palestinians and the Jews is complex and do not depends only on the question of apartheid, I will claim for the reestablishment of the Committee against Apartheid within the United Nations as a first step that can overcome the impasse.

PANEL VIII

APARTHEID AND/IN THE CITY (3): SEGREGATION

09.00-10.45h - C2.02, ISCTE-IUL

chair: Ana Margarida Esteves (CEI-IUL)

Urban modern segregation, identity and schooling patterns in Johannesburg, South Africa

Claudia Favarato, ISCSPP University of Lisbon

Mafalda Carapeto, ICS University of Lisbon

South Africa legislative system of apartheid embraced all aspects of people's life; forsooth, individuals' identity was strongly the resultant of the group they belonged to. Segregation laws, which ordered settlement organization and defined specific group areas where the population would live accordingly to their "race", were repealed in 1991.

Since it was elected in 1994 the ANC (African National Congress) made efforts to implement a democratic political system; nevertheless, high levels of intra and inter-national migration and the high speed of the urbanization process have fostered the formation of nativist identity patterns among South Africans.

Apartheid and modern urban segregation phenomena are tightly linked to the offer of educational services. Former African (meaning not White) school on average are neglected institutions, which provide overall poor-quality education. Moreover, pedagogic practices embraced by professors are the vehicle through which youngsters acknowledge social habitus and learn how to deal with diversity. Based upon bibliographic research and statistical data available online, the present article aims to discern how Johannesburg recent nativist idiom of belonging interacts with the city's educational services and with patterns of modern urban segregation.

Perceptions about racism

Caroline Colombo
ISCSPP, University of Lisbon

The present article discusses the concept of racism, by pinpointing the debate about its definition and its genesis. Its aim is to ascertain racism as a phenomenon transversal to states' migration policies, social relations and individuals, strengthen by racial maintenance and imaginary diversification. The theorizations of Hannah Arendt and Michel Foucault are taken into account. The digression intends to unveil the essence of European racism: the latter is an ideology underpinned in a certain historical, political and cultural setting. Grounded on racial ordered hierarchy, modern racism casts ethnicity and culture as alterity bedrock.

It is presented Fernando Luís Machado's outcomes brought through his research on Guinean immigrants' perception of racism along with a mirroring research conducted here among Brazilian students. Both of the researches have been done in Portugal.

The intention, besides the anthropological approach here, is to never disregard that the ultimate kernel of racism debate - which involves teleology of theorizations about racism, contemporary slavery, subalternity, apartheid, segregation, ghettoization, human rights - focuses on the human being whose dignity, worth, integrity and vital needs ought to be respected and valued about its unique subjectivity.

Social and spatial segregation of Romanian Roma in Poland - ghettos and (in) visible 'class fences'

Katarzyna Czarnota
Adam Mickiewicz University, Poznan

Systemic segregation and economic exclusion of Romanian Roma immigrants in Poland starting in the 90's, has deprived this group from the right to work, health care, welfare system and adequate housing. Roma encampments built from recycled materials represent the most radical forms of collective response to the problem of access to housing.

A group consisting of sociologists and activists conducted the first Polish sociological intervention studies with this community living in Polish encampments. During the presentation, the author will conduct analysis how housing conditions impact the perpetuation of social inequalities. Increasingly often, substandard housing becomes a tool of social and spatial segregation aimed at social groups of a low economic status. The analysis will be based on the results of the intervention research project conducted at 6 encampments in Poland. Results were used in a public debate, as well as in the activist field as a tool of social change.

Socio-spatial exclusion in the rebuilding of Syria

Valerio Salvini
University of Bologna

Between 2016 and 2017, after having adopted for years a conduct of urbicide, made of bombings and sieges as political-military leverage which caused millions of displaced people and refugees, the Syrian regime has reached a series of reconciliation agreements with the political opposition. These treaties amounted more to an extortion than to an effort at reaching peace, since they imposed to civilians the choice between death or forced evacuation.

At the same time, being the war in Syria still in progress, the government in Damascus has considered the reconstruction as an instrument to consolidate its power. In addition to the material demolition of the rebel enclaves, made using both the military assets and the forced bulldozing, Assad has conquered further space inside the cities using strategically the instruments of urban planning, such as the decree 66/2012, a legal device that allows the expropriation and demolition of informal housing. With the following reconstruction, Assad has clinged to the power in two ways: founding the support of the Syrian and foreigner entrepreneurs close to the regime, to whom he has offered profit opportunities, and through the demographic control of the rebuilt areas.

Drawing on research and surveys conducted on different Syrian cities, the aim of this paper is to analyse methods, proportions and purposes of the socio-spatial exclusion produced by the Syrian regime in order to strengthen its power and to understand the implications of this process. The major risk of the perpetuation of these exclusion politics is the deterioration of the situation which caused the 2011 insurrection and led to the civil war.

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PANEL IX

DEMOCRACY, POLITICS OF/AND APARTHEID

09.00-10.45 - C3.02, ISCTE-IUL

chair: Francesco Vacchiano (ICS-ULisboa)

Pathologisation of poverty as ethical apartheid: the Brazilian case

Henrique Caetano Nardi

Federal University of Rio Grande do Sul

Brazilian society is extreme unequal and unjust. Our history is profoundly marked by a social apartheid that has its origins on a colonial constitution of our social structure and dynamics. Brazil was one of the last countries to abolish slavery (1988), but the life conditions of the freed black people after were not better. The so called contemporary genocide of black youth is highly demonstrated by the statistics on violent deaths and imprisonment. Poverty has been one the social burdens for the black population. Considered guilty for their own sort, after years of imposition of a widespread racism informed by eugenic and degeneration theories (XIX-XX centuries) that imposed the whitening of Brazilian population as the only solution for salvation the nation, racism is still omnipresent today. The parliamentary coup d'état that impeached President Dilma Rousseff may be understood by different angles, but certainly the hate of middle and high income classes of the social policies promoted by the four governments of the workers party such as: the affirmative actions that made possible the entry of black and indigenous students as well as poor students in Public Universities, as well as State's employees; low income distribution of housing (Minha Casa, Minha Vida) ; income redistribution (Bolsa Família), just to name some; had an effect on the manifestations pro Impeachment promoted by conservative and extreme wright parties and organizations. The president in place after the coup, supported by a parliament composed basically by rich, white and conservative representatives is promoting an ultra-liberal agenda designed to destroy social rights and attack the liberty of expression. The work I will present aims to show how the social apartheid is linked to an ethical apartheid based on a dynamics historically constructed that naturalized inequity and made it very hard to see the poor Other as equal in rights as sais the Brazilian Constitution.

Public policies, civil society organisations, and Roma apartheid in France: From state-led segregation to neoliberal exclusion?

Gaja Maestri
University of Leicester

The situation of housing segregation and deprivation experienced by the Roma people in Europe (FRA 2012) is so alarming that it has been defined a modern-day apartheid (McGarry 2017). While the Roma are marginalised in all European countries, the dynamics, discourses, and technologies through which they are segregated vary in space and time. This paper explores the housing trajectories of six Romanian Roma migrants in contemporary France, with the aim to gain an in- depth understanding of the effects of public policies on their segregation and social exclusion.

While Romania Roma decide to undertake a migration journey mainly to improve economic conditions, in most cases they in fact experience downward social mobility in the country of destination. In the initial phase of migration, the Roma rely on their social networks in ethnic enclaves, where the newly arrived can find help for securing job and housing. However, this form of voluntary segregation is exacerbated by state-enforced ghettoisation, whereby the Roma are systematically cut out from formal housing. State and urban policies play a crucial role in this process: repressive policies (e.g. forced evictions) perpetuate Roma homelessness; emergency services (e.g. short-term shelters) do not enable processes of housing inclusion; poverty alleviation and slum-removal projects (e.g. the integration villages) worsen the marginalisation of the most dispossessed Roma. The paper concludes by considering the opportunities for housing and work integration through the mediating role of civil society associations offering employment and support with bureaucratic procedures. While these organisations allow the Roma to access the rights as European citizens, their activities also pose some questions: the risk of bolstering a neoliberal discourse where access to rights comes through Roma activation in the labour market, and the tailoring of individualised solutions that does not challenge the very public policies underpinning Roma segregation.

The invisible boundaries of “positive” intergroup contact that shape Palestinians’ relationship with normalization

Mai Albzour
University of Lausanne / Birzeit University, Palestine

As a term, and even more so as a concept, Apartheid is not only embedded in international law, but it also carries within it a sense of recognition. In the case of Palestine the use of the term “apartheid” has garnered a great deal of interest, but I want to argue that this interest has not fully taken into account the implications - historical and social - of the mechanisms of recognition. Beyond apartheid, normalization is a concept and a technique that involves a colonial ideology of recognition that aims to establish “normal” relations with Israel and recognize its current and historical right of existence regardless of the rights and demands of the indigenous people in Palestine. The policy of normalization has been imposed through so-called peace agreements between Arab/Palestinians and Israelis. However, normalization is a controversial term in the Palestinian context, according to both Palestinian political diversity and differences in the social psychological boundaries between the colonized and the colonizer, which was produced by the colonial geography and reformulation of Palestinians political discourses and practices that have been further enhanced by the existence of the Palestinian Authority after the Oslo agreement in 1993.

Based on a cross-sectional survey conducted among the general population (n=1200) in the “West Bank” in 2017. Expanding our previous work on normalization, we examine Palestinians’ attitudes towards normalization in the relation(s) with Israelis: at the institutional and voluntary levels. Second, we investigate how Palestinians’ previous experience of “positive” contact with Israelis shapes their endorsement (rejection of normalization policies and practices. Because of what we understand to be the colonial affect of employing the category of “positive” contact and unlike what is common in the vast empirical investigations of intergroup contact theory in the fields of social and political psychology, we have developed new measures for the concept of “positive” contact alongside the contact quantity, quality and the classification of colonizers themselves which corresponds with context of settler colonialism in Palestine.

Bitnation: Virtual peer-to-peer opt-in nations based on blockchain technology

Erik93
Bitnation

The Westphalian construct is outdated, and the arbitrarily drawn lines called borders, which were once supposed to provide stability, are now the direct cause of instability, due to their ‘one size fits all’ design. The nation state model offers little to no personal liberty of choice, in terms of geographical movement, and choice of governance service providers. People are assumed to be content with the same rules and services as everybody around them, simply by the virtue of living in the same geographical area. Yet many people cannot fathom a world without governments, they believe it will descend into chaos – and most people do want various degrees of services governments are supposed to provide.

Thanks to globalization, the world has become increasingly less geographically contingent – through international trade, communications, and cheap transport. People are increasingly connected across borders, which results in desires less defined by their geographical origin, or location. Certain groups of people already live entirely international lifestyles, without much ties to any specific nation. Opt-out options are emerging, but they require geographical relocation, which may not be desirable, nor possible, for everybody. Hence, as an alternative, Bitnation aims to provide peer-to-peer governance through virtual nations.

The aim of this presentation is to disseminate the idea of peer-to-peer governance services that are borderless, decentralized and voluntary. The world suffers from a global geographical apartheid and the Internet and blockchain protocols have given us the tools to overcome this everlasting cultural and societal obstacle to achieve global interconnectedness without intermediaries. Bitnation enables anyone to become a World Citizen and gives them equal opportunities worldwide based on the success of our ambassador network. The citizens of the world should enjoy access to the good governance services regardless of where they have happened to be born.

X - MOVIE SCREENING

09.00-10.15h - B2.02, ISCTE-IUL

chair: Magdalena Bialoborska (CEI-IUL)

A Post-Ottoman Trilogy: Skopje-Sarajevo-Salonika

2017

57mins

Piro Rexhepi & Ajkuna Tafa
Max Planck Institute

The trilogy captures the production of borders, space, erasure and amnesia in three post-Ottoman cities. Defying Eurocentric and heteronormative configurations of time, the documentaries unearth silenced memories hidden under nationalist, socialist and post-socialist chronicles of progress.

Skopje: the Metabolist Metropolis examines the post-earthquake remaking of Skopje as the city of non-aligned solidarity and socialist futurity. Confronting the post-socialist nostalgia of Yugoslav urban modernity, the documentary gives visibility to racialized hierarchies that inform socialist and post-socialist urban renewal projects.

Sarajevo: the Muslim Metropolis narrates the history of Sarajevo through Melika Salihbeg Bosnawi, whose life illustrates Sarajevo as a center of Islamic praxis in the Balkans of the Cold War. Her transnational political activity, from Sarajevo to Paris and Teheran, illustrates the mobilization of decolonial Islam in socialist Yugoslavia in the larger context of the non-aligned world.

Salonika: the Migrant Metropolis, tells the un-making of Salonika through ongoing Europeanization. Attending to the struggles of the city to maintain migrant hospitality and marginalized memory, the film reveals the displacement and death visited on racialized bodies in the face of austerity and intensified national and post-national European boundaries.

practical information

CONFERENCE VENUES

The conference is being held at the ICS-University of Lisbon (Av. Prof. Aníbal Bettencourt 9, 1600-189 Lisboa) and ISCTE-IUL (Av. das Forças Armadas 376, 1600-077 Lisboa), both situated in the campus of the University of Lisbon.

The easiest way to get to the campus is by metro: Yellow Line, Stop Entrecampos.

If you are coming directly from the airport, a taxi should not cost more than €8-11. (see map 1)

RECEPTION DESK

The registration of all participants takes place in the foyer at the main entrance of ICS-ULisboa (9th May and morning of 10th) and at ISCTE-IUL (Building II, floor 0, in the following days). Please wear your badge at all times at the conference venues. It provides access to coffee breaks and lunch. (see map 3 & 4)

INTERNET ACCESS

Registered participants have access to the internet through the University network. Instructions and login credentials are contained in your conference bag and are available at the reception desk.

PRINTING AND PHOTOCOPIES

Photocopies, printouts and scans can be made. Please contact our support staff at the venue to learn more.

ROOMS & PRESENTATIONS

All rooms where panels take place are equipped with a laptop and video projector. All presenters are kindly asked to bring their presentation as a Power-Point (.ppt/

pptx) or PDF file on a USB memory stick. We recommend you label it with your name. Please make sure that you arrive well before the start of the panel and check whether the presentation works. Members of our support staff will gladly assist you.

CONFERENCE DINNER

Conference dinner will take place at restaurant Entre Copos (see map 2). The price is €22 and includes appetizers, main course (meat, fish or vegetarian), dessert, coffee and beverages (water, soft drinks, beer and/or wine). Special diet requirements can be arranged but require prior notice. Prior reservation is mandatory.

FAREWELL LUNCH

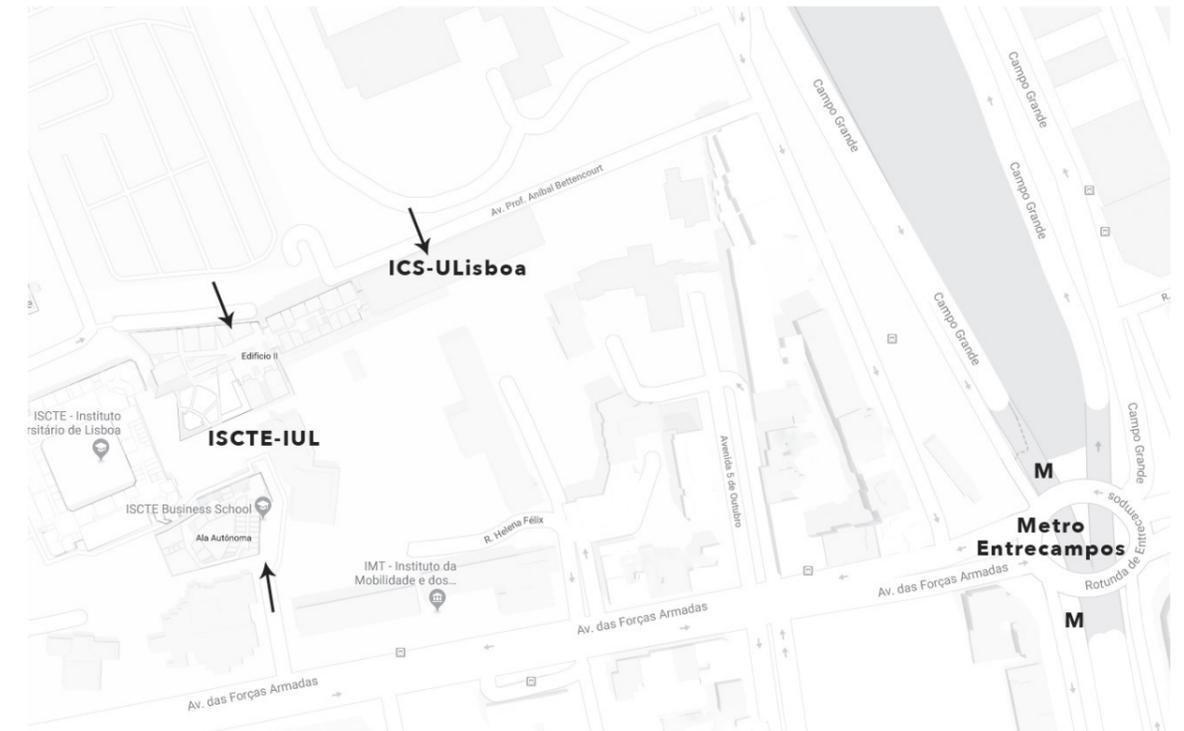
Farewell lunch will take place at ISCTE-INDEG rooftop restaurant. The cost is €12 and prior reservation is mandatory.

FIELD VISIT

In this visit we will stroll around two multicultural districts - Mouraria and Intendente - which are being highly affected by gentrification dynamics. The meeting point is Centro Comercial da Mouraria (Metro Martim Moniz) at 15.30h. Even though the visit is open to all prior confirmation of enrolment is appreciated.

PHONE NUMBERS

ICS-ULisboa: +351 217 804 700
CEI-ISCTE-IUL: +351 210 464 029



map 1
how to get there

map 2
how to move around



detailed programme

9th MAY

16.30 **welcome**
17.00

José Luis Cardoso (ICS-ULisboa)
Luis Nuno Rodrigues (CEI-IUL)

17.00 **MICHEL AGIER** (EHESS, Paris), keynote speech
18.15

From Calais to the World: New Reflections on Encampment, Borders and Nation-States

chair: Pedro Figueiredo Neto (ICS-ULisboa)

18.15 **debate**
19.30

*Apartheid and its many forms:
a focus on Palestine/Israel*

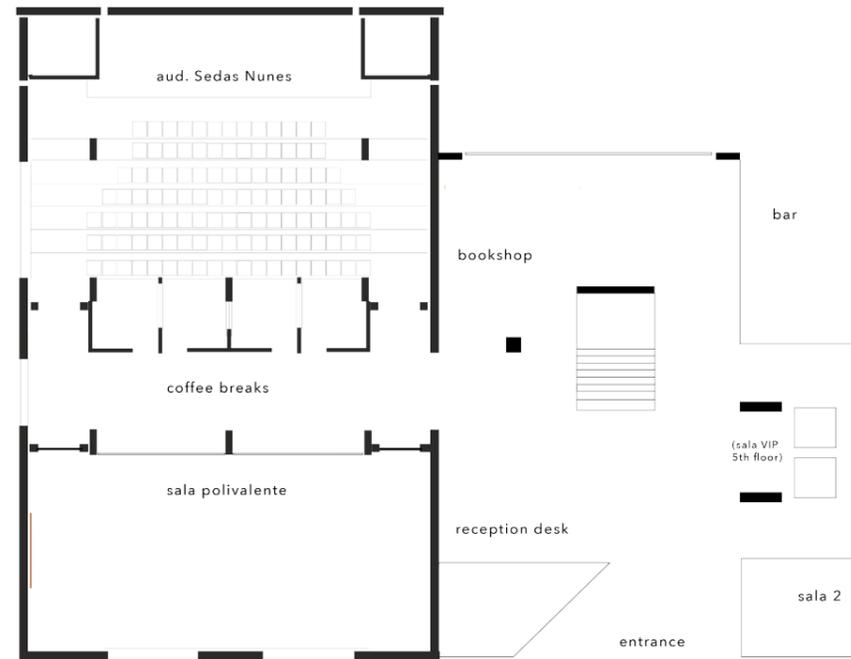
Ilan Pappé (U.Exeter)
Smadar Lavie (U.California, Berkeley)
Marco Allegra (ICS-ULisboa)

chair: Shahd Wadi (independent researcher)

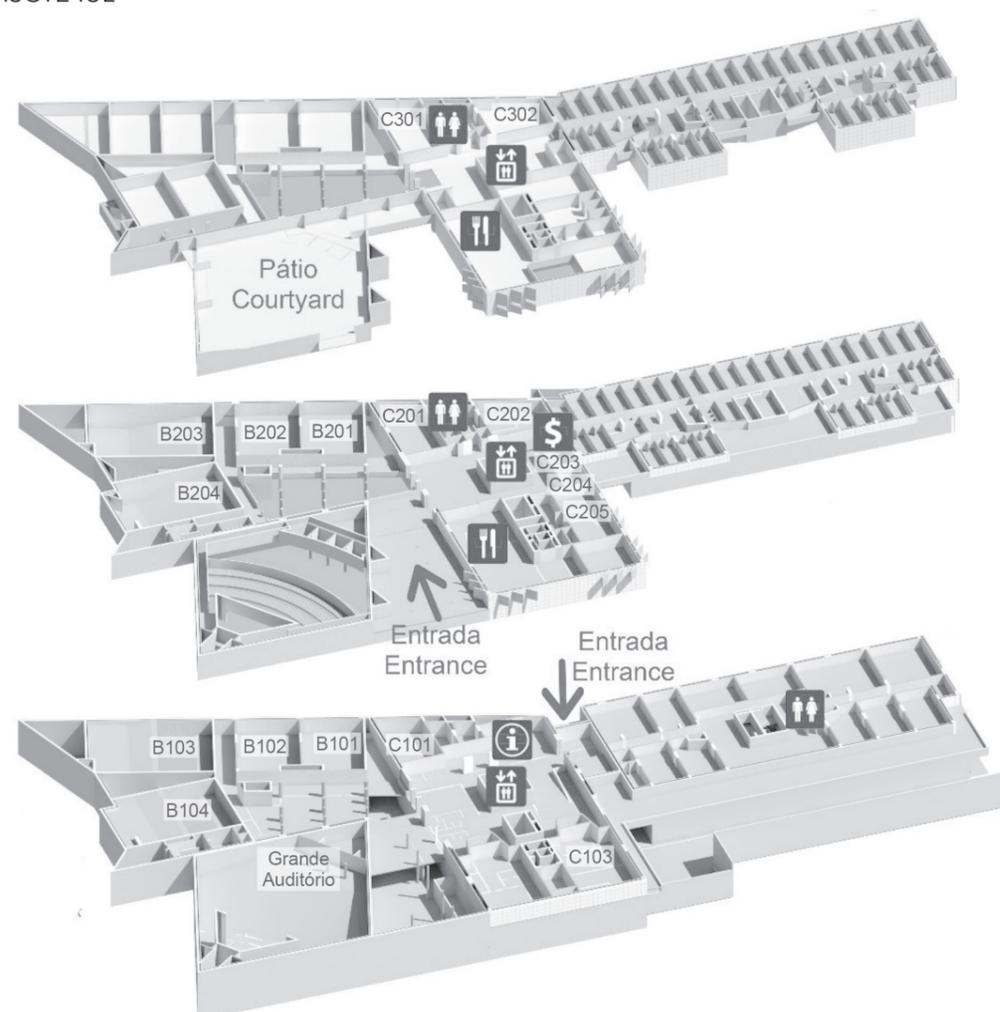
19.30 **opening cocktail**
20.30

(All events will take place at Aud. Sedas Nunes, ICS-ULisboa)

map 3
ICS-ULisboa



map 4
ISCTE-IUL



10th MAY

09.30
11.15 **I - Apartheid and/in the city (1):
Spatial enclosure and containment**

**Exclusion through the mundane:
The naming of gated communities in South Africa**
- Manfred Spöcker

**Counterurbanisation behind walls and the search for a
better lifestyle in Grotto Bay Private Residential Estate,
South Africa.**
- Sharon Ramsawmy

**No country for refugees: carving out state ghettos and
gated communities**
- Jinan Bastaki

**Segregation, passivity and insurgencies in the planetary
metropolis**
- Niccolò Cuppini

chair: Andy Inch (U. Sheffield)
venue: Aud. Sedas Nunes, ICS-ULisboa

11.15
11.30 **coffee break**
foyer, ICS-ULisboa

11.30
13.15 **IV - Global networks, local apartheid(s)**

The neo-apartheid city: Jerusalem and beyond
-Haim Yacobi

**Containment in and out of the zone: Apartheid, agro-
industrial capital and their genealogies viewed from
contemporary Italy**
- Irene Peano

Indigenous knowledge apartheid in climate governance
- Fronika C.A. de Wit

**Local temporary spaces of inclusion/exclusion and global
management of circulation - the case of temporary
modular homes for refugees in Stockholm**
- Mauricio Rogat

chair: Francesca Esposito (ISPA, Lisbon)
venue: Aud. Sedas Nunes, ICS-ULisboa

13.15
14.45 **lunch**
sala VIP, ICS-ULisboa

II - Gender (and) apartheid

Burkas, burkinis and the epistemologies of apartheid
- Shaireen Rasheed

The uprisings in Egypt: the case of the LGBT community
- Giuseppe Acconcia

**Israeli and gender apartheid in the occupied
Palestinian territories**
- Safa Dhaher

**Gendered dispossessions and displacements: The case
of Tarlabasi, Istanbul**
- Bahar Sakizlioglu

chair: Ricardo Falcão (CEI-IUL)
venue: Polivalente, ICS-ULisboa

V - Crafting apartheid (1): Spaces

**Local government complicity in perpetuating small-town
exclusionary zones in the Western Cape, South Africa**
- Manfred Spöcker

**(Neo)liberal "integration": public policies in Rio de
Janeiro's favelas and Buenos Aires' villas**
- Maximiliano Duarte

Doing and undoing apartheid
a) a perspective from the World Wide Web
b) a perspective from the rural margins
-Jacob Geuder, Luregn Lenggenhager
& Giorgio Miescher

chair: Bruno Cardoso Reis (CEI-IUL)
venue: Polivalente, ICS-ULisboa

III - The place of art and culture

**(Dis)connections at the *fundão* in Greater Lisbon:
the ambiguity of place and not always visible heterogeneity
of the music scene in Portugal**
- Magdalena Bialoborska

What's the opposite of apartheid?
- Marta Montanini

The art to talk on immigration: a state of emergency
- Amanda Da Silva

Cultural context in the modern world
- Kristi Ghosh & Jeng Ruby Yu-Rung

chair: Ana Lúcia Sá (CEI-IUL)
venue: Sala 2, ICS-ULisboa

10th May

14.45 **VI - Apartheid and/in the city (2):**
16.30 **Gentrifications**

**Gentrification and immigrants:
identifying impacts and roles**
- Marina Carreiras

**Spirits of displacement: The Gnawa brotherhood and the
gentrification of the Moroccan Medina**
- Stefano Portelli

**When a city denies 'basic' spatial rights: the case of
forced eviction of refugees in a revanchist Rome**
- Sandra Annunziata

**Perceptions of Belonging and resistance
in the face of state-led gentrification
in a militarized neighbourhood of Istanbul**
- Clara Rivas Alonso

chair: Eduardo Ascensão (IGOT-ULisboa)
venue: B2.01, ISCTE-IUL

16.30 **coffee break**
17.00 in front of B2.03, ISCTE-IUL

17.00 **LORETTA LEES** (U. Leicester), keynote speech
18.15

Planetary Gentrification: institutionalised segregation?

chair: Simone Tulumello (ICS-ULisboa)
venue: B2.03, ISCTE-IUL

19.30 **conference dinner**
restaurant Entre Copos (see "practical information")

VII - Crafting apartheid 2: Processes

**Apartheid, democracy and the occupation: Regime
narratives and trajectories**
- Hilla Dayan

**How the discrimination against Roma has entered the
political mainstream discourse in Portugal**
- Helder Gomes

**Israel and apartheid:
Between tokenism and overt segregation. The role of law**
- Elisa Sabbadin

Perceptions about racism
- Carine Colombo

chair: Edalina Rodrigues Sanches (ICS-ULisboa)
venue: C3.01, ISCTE-IUL

11th May

09.00 **VIII - Apartheid and/in the city (3):**
10.45 **Urban segregation**

Urban modern segregation, identity and schooling patterns in Johannesburg, South Africa

- Claudia Favarato & Mafalda Carapeto

Social and spatial segregation of Romanian Roma in Poland - ghettos and (in)visible 'class fences'

- Katarzyna Czarnota

Socio-spatial exclusion in the rebuilding of Syria

- Valerio Salvini

Public policies, civil society organisations, and Roma apartheid in France: From state-led segregation to neoliberal exclusion?

- Gaja Maestri

chair: Ana Margardida Esteves (CEI-IUL)

venue: C2.02, ISCTE-IUL

10.45 **coffee break**
11.00 in front of B2.03, ISCTE-IUL

11.00 **ILAN PAPPÉ** (U. Exeter), keynote speech
12.00

*Settler Colonialism in Palestine:
An Old-New Paradigm for our Times*

chair: Giulia Daniele (CEI-IUL)

venue: B2.03, ISCTE-IUL

12.00 **round table**
13.20 **Amanda Hammar** (U.Copenhagen)
Jamile Borges (U. Federal da Bahia)
Joana Gorjão Henriques (Jornal Público)
Randy K. Lippert (U. Windsor)

chair: Andrea Pavoni (Dinamia/CET-IUL)

venue: B2.03, ISCTE-IUL

13.30 **farewell lunch**
15.00 ISCTE-INDEG (requires prior registration)

15.30
17.30

IX - Democracy, politics of/and apartheid

Pathologisation of poverty as ethical apartheid: the Brazilian case

- Henrique Nardi

The invisible boundaries of "positive" intergroup contact that shape Palestinians' relationship with normalization

Mai Albzour

Bitnation: Virtual peer-to-peer opt-in nations based on blockchain technology

- Erik93

chair: Francesco Vacchiano (ICS-ULisboa)

venue: C3.02, ISCTE-IUL

X - Movie screening

A Post-Ottoman Trilogy: Skopje-Sarajevo-Salonika

- Piro Rexhepi & Ajkuna Tafa

chair: Magdalena Bialoborska

venue: B2.02, ISCTE-IUL

**beyond planetary apartheid
2018**