Special Section

Essays from the IUS Monthly Seminar Series 2023-2024 on "Urban Ethnography and Theory"

Editorial Note

This Special Section of the Journal is the first of a series, which will appear in *Urbanities-Journal of Urban Ethnography.* The articles published in these Special Sections are revised versions of the papers, listed below, given by the authors at the Monthly Seminar Series on *Urban Ethnography and Theory*. They are followed by comments on the papers given at the seminar. The Series started on 12 October 2023 and will conclude on 27 June 2024 (https://www.internationalurbansymposium.com/events/monthly-seminar-series-2023-2024/). It has been organized by Italo Pardo and Giuliana B. Prato (University of Kent, U.K.) on behalf of the International Urban Symposium-IUS, in partnership with the National and Kapodistrian University of Athens (Greece) and City, University of London (U.K.) and endorsed by the Centre for Ethnographic Research, University of Kent, U.K. The 2-hour seminars allowed ample time for presentation and for comments and discussion. In some cases, the title of the article differs from that of the paper given at the seminar. Each article will be followed by brief comments contributed by participants in the seminar.

This first Special Section brings together three articles. Gary Armstrong and James Rosbrook-Thompson write on *The Sense of an Ending: Ageing and Coping in the Words of the Boys*, followed by comments by Subhadra Mitra Channa, Svetlana Hristova, Erin Lynch and Giuliana B. Prato. Robert Williams's work on *Becoming Urban? Seeing Amish Legitimacy Versus Technocapitalism* is followed by comments by Jerome Krase, Erin Lynch, Giuliana B. Prato and Lakshmi Srinivas. Liora Sarfati's essay on *From Rural Outcasts to Urban Cosmopolitans: Spiritual Healers in Seoul* is followed by comments by Subhadra Mitra Channa, Jerome Krase and Giuliana B. Prato.

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SEMINAR SCHEDULE

October-December 2023
16.00-17.30 British Standard Time

Thursday 12 October – **Gary Armstrong** and **James Rosbrook-Thompson** (City, University of London, UK), ***A Stroll in the Park? Tactics and Goals in the Ageing Process***.

Abstract: Scholars of Urban Planning have considered the relationship between population ageing and urban change, focusing primarily on spaces/places of ageing and related processes of marginalisation. Anthropologists have used the ethnographic method to investigate how

experiences of ageing are shaped by the socio-cultural specificities of respective cities. Following their lead, this paper seeks to document the impact of urban change in London — captured in concepts like 'the global city', 'conviviality' and 'superdiversity' — on experiences of ageing, illness and broader health concerns. We do so through a preliminary examination of two ethnographic sites: a mixed-occupancy housing estate and an over-50s 'walking-football' club. Focusing on the relationships and interdependencies that exist and develop in both sites, the paper considers how these might shape the lived realities of ageing while reflecting (to varying degrees) wider ongoing changes at economic, political and demographic levels.

Bios:

Gary Armstrong holds a Ph.D. in Social Anthropology from the University of London. Dr Armstrong is a Senior Lecturer in Criminology at City, University of London. He has four decades of academic research and teaching. Based on a fusion of Anthropological and Criminological theory, his work is typified by inquiries into sporting cultures and the epi-phenomenon generated by such practices and events. Among his several books, are *Images of Control: The Rise of the Maximum Surveillance Society*; *Football Hooligans: Knowing the Score;* and *Blade Runners: Lives in Football*. He has co-edited *Entering the Field: New Perspectives in World Football;* and *Football in Africa: Conflict, Conciliation and Community.* Dr Armstrong has researched the possibilities that football plays in politics through fieldwork in post-conflict Liberia, Bosnia-Herzegovina and Malta. His latest book, (with James Rosbrook-Thompson) is *Mixed Occupancy Housing in London: A Living Tapestry* (2018, Palgrave Macmillan). Dr Armstrong is a member of the International Urban Symposium-IUS.

James Rosbrook-Thompson, Ph.D., is Senior Lecturer in Criminology at City, University of London. Since 2016 he has carried out research across London on issues including "gangs ", serious youth violence, and disproportionality. These projects have resulted in a number of research reports, while the findings of James' research have also been published in peer-reviewed academic journals and in two research monographs. His most recent book (with Gary Armstrong), *Multi-Occupancy Housing in London: A Living Tapestry*, was published by Palgrave Macmillan in 2018 in the Series Palgrave Studies in Urban Anthropology. Dr Rosbrook-Thompson is a member of the International Urban Symposium-IUS.

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Thursday 9 November – Subhadra Mitra Channa (University of Delhi, India), ***People's Conceptualization of Government, Governance and Legitimacy: Some Reflections based on Urban Delhi***

Abstract: Governments are not necessarily viewed in exactly the same way everywhere, there being local variations based on indigenous cosmologies, history and the culture of a people. In India the government in people's imaginary takes on the hues of nurturance and care symbolized in parental terms and consequently the expectations are derived from a moral universe of kinship rather than the formal legal-political structure that is normative in the western concepts of governance. Strict imposition of rules may be resented and chaos preferable to too much order. I bring in some reflections from the daily lives of Delhi residents to illustrate this cognitive

perception and its translation into both people's concept of legitimacy and the local state's practice of popular governance.

Bio: *Subhadra Mitra Channa*, Ph.D. is Emeritus Professor at the University of Delhi, where she taught Anthropology until retirement in 2016. Her areas of interest are marginalization and identity, gender, religion and cosmology, ecology and landscapes. She was a Charles Wallace Fellow to UK (Queen's University 2000) and a Visiting Professor to MSH, Paris (2002), Fulbright visiting lecturer to USA (2003) and a Visiting Professor in 2008-9 to USC, USA. She has written about fifty scholarly papers and is the author/editor of eight books. She was the President of the Indian Anthropological Association and currently is editor of the Indian Anthropologist; was Chair of the Commission on the Anthropology of Women (IUAES) and elected Vice President of IUAES. She was awarded the S.C. Roy memorial gold medal by the Asiatic Society for life time contribution to cultural anthropology. Her most recent publications include, *Gender in South Asia* (Cambridge University press); *The Inner and Outer Selves* (Oxford University press) and the edited book, *Life as a Dalit* (Sage). Prof. Channa is a member of the International Urban Symposium-IUS.

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Thursday 14 December – Robert Williams (The University of Akron, USA), ***Becoming Urban? Seeing Amish Legitimacy versus Technocapitalism.***

Abstract: With culture theory's traditional view that internalized individual beliefs and norms constitute culture, the notion that power and culture are fundamentally linked might seem counterintuitive. While human agency has long been acknowledged to simultaneously include 'choices of culture shared values legitimating different patterns of social practices', the concept of legitimacy nevertheless remains a rather muddled concept and, although not the only way to think about culture, requires further enquiry (Wildavsky 1987: 5; see also Pardo 2000 and Pardo & Prato 2011). The dynamics that constitute legitimacy for human agency can generate effects upon morality and trust, and therefore authority, with wide variation in 'localisms' (Pardo & Prato 2011: 11). Further, the money economy serving the military-industrial complex, combined with the specialized division of labour to support the neoliberal system of rationality, has led to increasing objectification in culture and a shallowing of individual experiences, subjective meanings, and human values. Relying upon 'ethnographic seeing' of Amish rural landscapes within an ever-urbanizing Midwest state in the USA, this paper explores questions and positions of Amish legitimacy within wider Ohio economic life. It is also an enquiry into choices that are simultaneously choices of culture-shared values legitimating different patterns of urbanization of the rural to ultimately serve techno-capitalism. In noting the longstanding phenomenon of the rural adapting to the aims of an ever-urbanising wider society, this paper explores the limitations and obstacles Ohio's Amish face from urban expansion and urbanized cultural logics that legitimate, limit, or delegitimate their sustainable off-grid approach to an agricultural subsistence lifestyle. It also explores how Ohio's Amish maintain legitimacy and solidarity in the face of an often-hostile neoliberal technoscape. Comparisons to England's early nineteenth century Luddites are also explored to expand upon the questions we ask when thinking of technology's role in Amish society and its notable effects upon traditional subsistence farming and associated

notions of sustainability, "off-grid" cultural logics, and changing notions of socioeconomic relations under observable features of urbanising acculturation.

References

Pardo I. ed. 2000. *Morals of legitimacy: Between agency and system*. New York: Berghahn Books.

Pardo, I. and Prato G. B. eds. 2011. *Citizenship and the Legitimacy of Governance: Anthropology in the Mediterranean region*. Farnham: Ashgate.

Wildavsky, A. 1987. Choosing Preferences by Constructing Institutions: A cultural theory of preference formation. *The American Political Science Review*, 81 (1): 3–22. https://doi.org/10.2307/196077

Bio: *Robert Williams* is a rural/urban political ethnographer and senior lecturer at The University of Akron with interests in Cultural Studies, Philosophical Anthropology, and Science & Technology Studies. While a student at the University of Wales-Bangor, most of his ethnographic MPhil research on the privatisation of prison schooling was conducted in England's Leicestershire for the reason that North Wales had no prisons. Taking residence in Walsall, he became well familiar with the metropolitan conurbation of Birmingham. His doctoral research on Ohio's largest marginal political party in the throes of change began at the University of Birmingham in October 2009, which itself was undergoing change. Under the immediate supervision of Dr Alexander Thomas T. Smith, Robert conducted fieldwork from his base in Oberlin, Ohio, USA. However, the Sociology Department at Birmingham was shut months later. Plodding on with participant observation in the Ohio field setting, he followed Dr Smith to the University of Huddersfield in January 2011. At times unsettling, his doctoral student experiences gave Robert a Ph.D. in political sociology. His thesis was published in 2021 by Peter Lang as *Garrison State Hegemony in U.S. Politics: A Critical Ethnohistory of Corruption and Power in the World's Oldest 'Democracy'.* Currently, Robert's field of expertise lies at the crossroad of rural and urban political ethnography, with a focus on technocapitalism and the ongoing legacies of colonialism in contemporary artifacts and global landscapes His research focus includes, but is not limited to, ethnographic theory and methods; sociocultural dimensions of commodisation, infrastructure, and technoculture(s); and theories of class, race, and social justice. Broadly, Robert's research seeks to advance understanding of the contribution that notions of legitimacy make to addressing some of society's most intractable problems, particularly those felt at the urban level. Dr Williams is a member of the International Urban Symposium-IUS.

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January-March 2024
16.00-17.30 British Standard Time

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Thursday 11 January – Erin Lynch (Concordia University, Montreal, Canada), *Sensing the Augmented City: Locative Tours, Haunted Streetscapes and Imagined Futures.*

Abstract: Seeking to differentiate themselves from a parade of spectacular cities and enliven their streets as cultural destinations, cities around the world have begun offering augmented

reality tourism applications for mobile users. Marketed as a form of self-directed urban exploration, these apps are a type of "locative media" — a genre of site-specific platforms that use location-aware mobile technologies to enable interplay between digital content and "real" geographies. Drawing from my recently-published book *Locative Tourism Applications: A Sensory Ethnography of the Augmented City* (2023, Routledge), this paper offers a taste of how cities are using locative tourism apps to reenchant the urban by layering images, audio, video and written narratives — alongside the promise of more novel sensory experiences — over the streetscape. While these applications may seem at first glance to "script" the street, guiding the tourist through a series of digitally-augmented signposts, the journey of locative tourism is less straightforward than it might appear. Because they rely on the city, its inhabitants and tourists to animate them, locative tourism apps must take on board some of the living city's mess, its splendour, its dynamism and resistance, and its histories and cultures, seen and unseen. Locative media's cartographies are not only overlaid but "entangled" with locations and their existing representations, weaving a narrative of the city that is set on a shifting stage. The discussion considers the emergence of locative tourism as a particular way of sensing the city, and reflects on the value of a sensory ethnographic approach for studying locative media (in particular) and urban rhythms, sensations, and mediations (more broadly). Beyond urban tourism, I will also look to the future of locative media in the city — namely, the critical potential for locative apps to produce multi-sensory, intimate, and place-based knowledges of urban change and environmental harm.

Bio: *Erin E. Lynch*, Ph.D., is an interdisciplinary scholar and Senior Fellow at Concordia University's Centre for Sensory Studies (Canada) who works at the intersection of space, mediation, culture, and the senses. She is the author of *Locative Tourism Applications: A Sensory Ethnography of the Augmented City* (Routledge, 2023) a multi-sited sensory ethnography that explores how city-sanctioned mobile tourism apps mediate users' experience of urban destinations in 12 cities around the world. Erin is currently co-authoring research on the sensory design of spas and museums and the production of urban festival atmospheres. She is a member of the International Urban Symposium-IUS and from 2024 will serve as Book Reviews Editor of *Urbanities-Journal of Urban Ethnography*. Dr Lynch is a member of the International Urban Symposium-IUS.

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Thursday 25 January – Liora Sarfati (Tel Aviv University, Israel), *Globalization, Urbanization, and the Cosmopolitanization of Korea's Vernacular Religion.*

Abstract: Cosmopolitanism has often been used to discuss religions that had been institutionalized, canonized, and then transmitted globally through premodern cultural flows. In contrast, vernacular religions have maintained their local uniqueness in terms of pantheons, belief systems, practices, and ritual objects — even into the 21st century. This talk discusses the cultural and societal conditions that have enabled the vernacular traditions of Korean shamanism (*musok*) to travel globally in real and virtual worlds. Not all Korean shamans (*mudang*) work with foreigners, but the four ethnographic case studies that will be examined are cosmopolitan practitioners. They assert that spirits can communicate beyond spoken languages, that mudang

clients do not have to be Koreans, and that media depictions are a vehicle for making the practice available to more people in Korea and worldwide. Such international activity has become an easily achievable task in hypermodern conditions. The vernacular is flexible in meaning and usage because institutions do not supervise it and it is often an undocumented oral tradition. Mudang constantly recreate musok practices from their personal interpretation of the religious experience. Thus, when musok goes global, it is reinterpreted and transformed to fit the cultural understandings of the target audiences.

Bio: *Liora Sarfati*, Ph.D*., is a Lecturer in Sociocultural Anthropology and Chair of the Department of East Asian Studies of Tel Aviv University. She has conducted extensive anthropological field research in South Korea. Her specialisms span religion, society, culture and the media in Korea, Israel and Japan. Her main research from 2005 is about Korea's vernacular religion. Since summer 2014, Dr Sarfati has also conducted research among protesters in downtown Seoul who demanded investigation of the Sewŏl Ferry's sinking. Her research methods include urban ethnography, media analysis and folklore research. She has published several peer-reviewed essays. Her book *From Ritual to the World Wide Web: Mediated Representations of Korean Shamanism* is now under consideration for publication. Dr Sarfati is a member of the International Urban Symposium-IUS.

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Thursday 8 February – Adriana Hurtado-Tarazona and **Malena Rinaudo-Velandia**, (Universidad de los Andes, Bogotá, Colombia) ***Ethnographies of Urban Change.***

Abstract: Ethnographic work in urban settings has the potential to advance our understanding and theories of contemporary urban conditions. In this paper, we show how an ethnographic approach has proven useful in advancing theoretical insights into processes of urban change. By theorizing urban changes and crises as crucial moments in which the implicit becomes explicit and the ethnographical encounter as a sphere that helps urban dwellers make sense of their own conditions, we illustrate two instances of ethnographically generated theories of urban change. The first is the moment in which lower-income urban households achieve their "dream of homeownership" in peripheral social housing in two Colombian cities, after facing long-term insecurity of tenure, violence, and displacement. The second is the uncertainty and potential major changes in residential conditions that residents in a central area of Bogotá are facing during an urban renewal process. In both processes, residents make explicit their previously implicit ideas, values, preferences, and aspirations regarding housing, neighbourhoods, and the city. These insights "from the ground" become crucial to generating theoretical understandings of residential preferences and satisfaction, urban sociality and communities, and forms of citizenship in simultaneous processes of urban change (rapid peripheral urbanization and gentrification of city centres).

Bios:
Adriana Hurtado-Tarazona holds a PhD in Anthropology, an M.A. in Planning and Management of Regional Development, and an M.A. in Anthropology. Based at the Universidad de los Andes, Bogotá, Colombia, she has worked as a researcher, teacher and consultant in urban, land and housing policies, urban informality, urban and metropolitan management and the impact of large-scale urban projects. Hurtado-Tarazona's current research interest is the link between housing

policies and the urban experience of social housing residents, and more generally in the contribution that anthropology can make to our understanding of urban processes in Latin American cities. Dr Hurtado-Tarazona has published on legitimacy. She is a member of the International Urban Symposium-IUS.

Malena Rinaudo-Velandia is an Anthropologist based at the University of Los Andes with research interests in Urban and Regional Planning and Interdisciplinary Studies on Development, particularly the development of social transformation projects with emphasis on inclusive urban development and sustainable urban and territorial development projects.

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Thursday 7 March 2024 – Manos Spyridakis (National and Kapodistrian University of Athens, Greece), ***Precarious Employment and Social Exclusion in Times of Crisis: The Case of Athens.***

Abstract: Although the precise meaning of precariousness and social exclusion is rather blurred, combined, these words refer, in general, to the creation of insecure and uncertain conditions of existence as the result of remote decisions made at the expense of ordinary people's lives' trajectories. Hence, they encompass not only non-standard employment and worse labour conditions but life itself. They are strongly connected to a status of vulnerability where people cannot schedule their future lives, and tend to be socially isolated and materially deprived. Doing short and dead-end jobs, they are forced to find recourses on social programs schemes in order to make a living. Far from being a homogeneous group, precarious people on the verge of social exclusion can be seen as "second class" citizens. Against this background, based on extensive ethnographic research in Athens, the paper focuses on the life that precarious people experience in the antisocial situation in which they live.

Bio: *Manos Spyridakis* holds a PhD in Social Anthropology (University of Sussex, UK). He is Professor of Social Anthropology at the National and Kapodistrian University of Athens, in the Department of Sociology. He is the author of the monographs, *Power and Harassment at Work* (Dionikos Publications, 2009), *Labor and Social Reproduction in the Shipbuilding and Repair Industry of Piraeus* (Papazisi Publications, 2010), *The Liminal Worker. An Ethnography of Work, Unemployment and Precariousness in Contemporary Greece* (Ashgate publications, 2013), *Homo Precarius* (Pedio publications, 2018). His research interests focus on issues of anthropology of work and social policy, the concept of space, qualitative social research, economic anthropology and anthropology of health. He is Vice-President of the International Urban Symposium-IUS.

April-June 2024
16.00-17.30 British Summer Time

Thursday 18 April – Iraklis Vogiatzis and **Manolis Patiniotis** (National and Kapodistrian University of Athens, Greece), ***The Deterritorialization of Labour in the Digital Era***

Abstract: Digital labour is increasingly defining the developments in the sphere of production. The phenomena of digital nomads, delivery and transportation platform workers, micro-workers and "click-slaves" that train AI point towards structural changes in the ways people earn their

daily income around the world. The infrastructure that underlies most of these new forms of labour is the digital platform. Platforms de-territorialised labour in the sense of "freeing" it from the spatial, temporal and cultural restrictions. To achieve this, they create intricate networks of interfaces that function as gates to the shared non-space of digital labour. Digital labour is closely related to the process of outsourcing that allows capital to liquify the centres of production and relocate labour to any place or social category is cheap and readily available. At the same time, platforms treat labour outside their local legal and cultural contexts, creating islands of intense exploitation within a deregulated labour market. This new way of subordinating human productive activity to capital redefines both labour relations and the urban landscape, as the new technological monopolies erode the distinction between private and public around which urban life is organized. The examination of digital labour along with the new value chains that span the globe can provide an entry point for critically evaluating both the deep social transformations that take place in the era of platform capitalism and the new affordances made available for the emancipation of human labour from the limitations of the capitalist valorisation.

Bios:

Iraklis Vogiatzis, a former fellow of the Weizenbaum Institute, holds a PhD in Philosophy and History of Science (National and Kapodistrian University of Athens), a BSc in Digital Systems (University of Piraeus) and an MSc in History and Philosophy of Science (NKUA). In his doctoral dissertation, he examined the processes of micro-tasking systems and the algorithmic management of labour on microwork platforms. He is a research assistant at the Hellenic Open University, working on science communication and critical inquiry of algorithms, a member of the DiPLab, an interdisciplinary research group based in France that works on the labour behind AI, and a member of the organization and scientific committee of the International Network on Digital Labor (INDL) conferences in Athens (2022) and Berlin (2023).

Manolis Patiniotis is professor of History of Modern Science and Technology at the department of Sociology, National and Kapodistrian University of Athens. He studied for many years the history of modern science in the European periphery and beyond. His research focused on environments that did not originally participate in the making of the Enlightenment and aimed at bridging the study of the emergence of European science with postcolonial studies. After spending a short time dealing with the so-called first crisis of modernity, he turned to the History and Philosophy of the Digital. From the perspective of History, he explores the shaping of digital ontologies through the intersection of Information Theory with the rise of discreet-state machines. From the perspective of philosophy, he inquiries into the notions of modularity and virtuality, and the new affordances they provide for social control and individual self-determination. He was a founding member of the international research network STEP (Science and Technology in the European Periphery) and a member of the Academic Committee that coordinated the creation of the Postgraduate Programme *Science Communication* at the Hellenic Open University. His webpage can be found at digiscapes.org.

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Thursday 9 May – Nathalie Boucher (Organisme Respire, Montreal, Canada), *Alone, Together and in Public. Australian Beaches and Pools as Public Spaces*.

Abstract: In 1979, anthropologist Robert B. Edgerton published an ethnographic work on a beach of Los Angeles, titled "Alone Together: Social Order on an Urban Beach". This paper answers Edgerton's work by reflecting on the publicness of aquatic public spaces such as beaches and pools. On the one hand, aquatic public spaces are understood as places of freedom (through the bodies devoted of any status) and of hedonistic activities (through the highly sensorial experiences of water). On the other hand, the emphasis on the self and the proximity of social and sexualized bodies brings the attention of scholars on the norms, the unspoken rules and the social orders that fail to prevent riots and troubles related to religious and gender causes, thus challenging the pertinence of beaches and pools as public spaces. Much in line with research on public life in Montreal, my previous work on the social life of public spaces calls into question the idea that public spaces are/should be open to all, all the time to all activities. Here, I offer an analysis of aquatic public spaces that shed light on their capacity to host acts of sociability, foster a sense of appropriation, generate representations and allow conflicts. Cases in point are an aquatic centre, a public pool, a public natural beach and a private artificial beach in urban Australia. Fieldwork undertaken in 2016 includes observation and interviews with bathers and managers. Considering that the value of aquatic infrastructures is more pertinent than ever, the closing of aquatic facilities during the COVID pandemic resulted in a strong evaluation of those costly infrastructures and their utility for public health.

Bio: With a master's degree in anthropology (Université Laval 2005), a doctorate in urban studies (Institut national de recherche scientifique — Centre Urbanisation Culture Société 2012) and five postdoctoral fellowships in three countries, *Nathalie Boucher* has focused her attention on public places. She leverages her expertise in qualitative methodologies to train, guide, organize and collect observations, mapping, interviews of all kinds, on land and in the water, through the non-for-profit Respire, which she founded in 2016. She is an advisory member of City Space Architecture and associate member of the Center for Interdisciplinary Research on Montreal and a member of the International Urban Symposium-IUS.

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Thursday 23 May – Jerome Krase (Brooklyn College of The City University of New York, USA), *The Dramaturgical Community, or How to be Recognized as a Community.*

Abstract: This paper is intended to make the reader aware of an interesting and useful perspective for analysis of neighbourhood community organizational behaviour in modern urban society in which claims of authenticity and legitimacy are crucial issues. I take the position that much of the activity of neighbourhood community organizations is the cynical presentation of community via rituals or routines to obtain legitimacy in the eyes of authorities and other audiences on the urban scene. The rewards for attaining such recognition are variable. One reward is simply the positive moral value of being a community, or community leader, or having community member status, which is not a taken for granted reality today; it must be "proven". Other rewards are contingent on accomplishing this initial task. Contingent rewards are for example, funding for local programs, input into decision-making machinery that affects

localities, and respect and admiration for filling culturally defined roles. The stakes in this community game can be personal or collective. People can play the game for personal rewards or to make gains for significant collectivities. Often the game is played for a combination of both types of reward. One way of describing the game is to use a theatrical analogy. Those desiring community status are actors and those who can bestow the status are audiences. Most often the audience is composed of governmental authorities, private foundations, the public at large and local publics. All these audiences have the power to certify the successfulness of performances by actors. The actors, most often, are local individuals and groups who have a practical or symbolic need to be defined as community. It is also possible however for those defined as "audiences" above, to become "actors" in the community theatre. For example, authority-sponsored community programs play the game of trying to convince local communities that they are either part of the community or operate in the interests of the local community.

Bio: *Jerome Krase*, Emeritus and Murray Koppelman Professor at Brooklyn College, CUNY, is an activist-scholar who researches, lectures, writes and photographs about urban life and culture globally. Among his books are *Self and Community in the City* (1982), *Ethnicity and Machine Politics* with Charles LaCerra (1992), *Race and Ethnicity in New York City* (2005) and *Ethnic Landscapes in an Urban World* (2006) coedited with Ray Hutchison, *Seeing Cities Change: Local Culture and Class* (2012), *Race, Class, and Gentrification in Brooklyn* (2016), *Diversity and Local Contexts* coedited with Zdenek Uhrek (2017) and *COVID 19 in Brooklyn* (2022) with Judith N. DeSena. He co-edits *Urbanities* and serves on the editorial boards of *Cidades, Visual Studies*, and the *Journal of Video Ethnography.* Professor Krase is active in the American and International Sociological Associations, Commission on Urban Anthropology, International Urban Symposium, Humanities on Line, International Visual Sociology Association, and President of the European Academy of Sciences of Ukraine.

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Thursday 13 June – Ipsita Pradhan (SRM University, Andha Pradesh, India), *The Spectacular Shopping Mall and the Mundane Workplace: Towards an Understanding of Layered Spaces.*

Abstract: This paper reads the spectacular shopping mall as a workplace, emphasizing its nature as a multi-layered workspace, rather than only a predictable site of consumption. In doing that, it uses the concept of "layered space" to understand the nature and processes of stratification and exclusions, that the shopping mall reproduces in the city. The work draws on ethnographic work conducted in *Mosaic* shopping mall in Hyderabad, India, between 2014-2016, relying on observations, in-depth interviews and secondary data comprising mostly of e-layouts and instructional videos. The concept of layered space is useful in understanding the characteristics of a space which is shared by people of different social strata, yet there are differences and hierarchies in the nature of their relation to that space. It is in this context, that taking account of the nature and development of *Cyberabad,* the area within Hyderabad where Mosaic is located, becomes pertinent. Focussing on the shopping mall, there are *layers* formed, which are fluid with varied acts of constructing physical and social boundaries, under the overarching structure of the

rules of the mall. These are manifested in the relationship that the retail shop-floor employees have a) with the customers, visible in the starkly different customer areas and employee areas within the mall, b) amongst themselves on the basis of position in the job hierarchy, caste and gender. Talking from the perspective of women's experiences as employees in the shopping mall, the paper shows the gendered nature of the layers within the mall as well as in the larger city of Hyderabad.

Bio: *Ipsita Pradhan* teaches at the Easwari School of Liberal Arts, SRM University, in Andhra Pradesh, India. She received her doctorate degree in Sociology from the University of Hyderabad, India, in 2020. Her doctoral work, *Understanding Gendered labour in a 'Global City': A Study of Women Shop-floor Employees in a Shopping Mall in Hyderabad* examines women shop-floor employees engaged in emotional and aesthetic labour in the *spectacular* spaces of the shopping mall, which looks at the shopping mall as a work place. Ipsita Pradhan's research interests lie in the intersection of Sociology of Gender, Labour and Urban Sociology. Her existing and forthcoming publications look at emotional labour at work places, production of neoliberal subjectivities and changing nature of work. Currently, she is looking at gendered labour in the platform economy. She is a member of International Urban Symposium-IUS.

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Thursday 27 June – Lakshmi Srinivas (University of Massachusetts, Boston, USA), *Cinema Hall to Multiplex: An Ethnographic Reading of Loss and Change.*

Abstract: This paper examines the changing landscape of cinema in the South Indian city of Bangalore. Starting in the early 21st century, Bangalore's iconic single-screen theatres, many of which had screened films since the pre-Independence era, began to be replaced by multiplexes, a shift that took place during a period of exponential growth when the city was morphing into the IT capital of India. By 2020, hardly any single-screens in the city remained, most demolished to make way for shopping centres and malls. The erasure of each cinema hall generated an emotional farewell in local newspapers; residents wrote in with fond remembrances of past movie outings, and blogs and social media sites devoted to old cinema halls have multiplied since. This paper interrogates the expressions of loss that greeted the disappearance of cinema halls and what this shift and responses to it reveal about urban practice in a city experiencing constant flux and change.

Bio: *Lakshmi Srinivas* is Associate Professor in Asian American Studies at the University of Massachusetts, Boston. An urban sociologist and ethnographer, she received her PhD from the University of California, Los Angeles, following training in urban planning and demography at UC Berkeley. Her monograph, *House Full: Indian Cinema and the Active Audience* based on multi-year fieldwork in the South Indian city of Bangalore was published by the University of Chicago Press (2016). She has published articles on cinemagoing, reception culture and the social world of cinema. She is a member of the International Urban Symposium-IUS.