UNICONFLICTS in spaces of crisis:
Critical approaches in, against and beyond the University
11-14th June 2015 at the Department of Architecture
at the Aristotle University of Thessaloniki (Greece)

abstracts
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01. calling
UNICONFLICTS in spaces of crisis

Critical approaches in, against and beyond the University

The group “Encounters and Conflicts in the City” calls radical research groups, critical workshops and researchers, students and collectives that are placed in, against and beyond the neoliberal university in an open gathering on the 11-14th June 2015 at the Department of Architecture at the Aristotle University of Thessaloniki (Greece).

Through this gathering, we aim to create a public space of dialogue transcending divisions among academic and scientific disciplines and to critically approach the urban issues of the era of crisis, through a dialectic, intersectional and postcolonial approach.

The central questions that we wish to raise are two:

What is the role of knowledge, of the university and of researchers in the era of crisis?

What are the critical epistemological and methodological tools for studying the spatial expressions of the ongoing crisis at multiple scales?

Within this context, we seek to examine the ongoing crisis not just as an over-accumulation crisis but also as a crisis of social disobedience and of the inability of the circulation of capital, patriarchy and nationalism. Moving against the mystification of the crisis, we are interested in critical approaches that focus on the spatialization of social relations and examine the spaces of dissent. Particularly, we wish to examine the articulations, the limits, the contradictions and the dialectic relation of commons, enclosures, inclusion, exclusion, insurgency and counter-insurgency as well as their hybrid intermediate forms, which emerge in and through physical space, modes of communication and the constitution of communities. Overall, we aim to break the North/South or East/West dichotomies and to focus on the fields of gender, race, class and culture.
Building on the critical evaluation of social relations, the circulation of social struggles and subjects and communities in motion, we search for their contentious spaces and their spatial transformations, limits, possibilities and contradictions in the era of crisis. Moreover, understanding education as a unity of theory and practice, we seek these epistemological and methodological tools that emerge from and aim to the deepening and the circulation of social struggles and social movements. In the context of today’s global and local crisis, we note that while a plethora of social struggles and insurgencies emerge, the academic research often appropriates and commercializes their ideas. It is exactly here that we identify the dead-end.

Hence, we seek to surpass the so called academic activism and to set as a main target of this open gathering the critical examination of the following:

A. The role of knowledge and of researchers in the university and in social movements

The neoliberal University and the educational system constitute strategic mechanisms for the production and reproduction of social relations. In particular, within a dynamic process of neoliberalization, the university studies are intensified and are linked more and more to the labour market. Within this context, we wish to examine issues such as the production of knowledge, knowledge as a common, the neoliberalization of the University, the new educational enclosures and the concept of Anti-university.

The transformation of knowledge into private property and consequently into a commodity creates new enclosures in the field of knowledge. These new enclosures in neoliberal education are expressed both through the commodification of the physical space of the universities and through the objectification of human abilities. Some indicative examples are the increase of studying costs, the studying loans, the control of access to information, the commercialization of academic papers and books, the securitization of the University space,
the criminalization and the rhetoric against student mobilizations, the suppression of the struggles of university employees and the restriction of the freedom of speech.

However, since 1960s and 1970s, the universities are spaces of collective emancipatory movements, of social struggles and of radical experiments of self-organization for the production of knowledge. As a response to these movements, since 1980s, a number of educational reforms has been introduced. These reforms seek to promote the marketization of the university, aiming to produce the appropriate competitive workforce and to suppress student movements.

Yet, during the last decade, many dynamic student movements have emerged in France (2006), Greece (2006-2007), the USA (2009-2010), the UK (2010), Italy (2010-2011) and so on, which targeted the enclosure of knowledge and were connected and inspired many other urban social movements.

Axes of discussion

A.1 Social education and emancipatory movements in the universities

- Student movements: limits and contradictions, connection with other urban movements, confrontation of their suppression and criminalization
- Perspectives of a radical pedagogy towards the knowledge as common
- Ideas and practices of free-autonomous universities beyond the education of the neoliberal university

A.2 Control and commodification of knowledge

- Public, state and private education in the neoliberal era
- Politics of knowledge enclosures and copyrights
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– The suppression of academic freedom and of the freedom of speech
– Knowledge as private property and commodity for the production of value and surplus value
– Student loans and study costs as mechanisms of disciplining
– The cultural politics of the neoliberal university
– Paid and unpaid work at the University

A.3 The role of the researcher
– Lifelong education, competitiveness and the precarious status of the researcher
– The researcher as producer of dominant discourses and her/his role in the reproduction of power
– Competitiveness, academic carriage and academic divisions and hierarchies
– The biopolitical character of the neoliberal education and the construction of new identities
– Education as praxis, understood as a unity of theory and practice
– Researchers, networks and groups against and beyond the neoliberal university

B. Critical epistemological and methodological tools for the study of the crisis’s spatial expressions at multiple scales

Against the privatization and commodification of the academic knowledge and the intended hegemony of the neoliberal perspectives, we seek those critical epistemological tools of knowledge production that encourage social emancipation.
During the last years, urban movements and a plethora of visible and invisible practices of resistance and emancipation offer a variety of tools for the destabilization of the dominant ideologies, ways of disaggregation of power, negotiation of contradictions and visibility of differences. In parallel, today there is the urgent need for the promotion, circulation and deepening of these critical perspectives and their linking to social struggles. Thus, we aim to discuss epistemological and methodological tools, such as the following:

**B1. Dialectic critical urban theory**

Which are those critical approaches that assist us to perceive and examine the multiple dimensions of urban space? How do dialectic approaches and critical urban theory contribute to the understanding of the spaces of social movements and the spaces of capital, racism and patriarchy?

**B2. Intersectionality and urban space in the era of crisis**

How does intersectionality contribute to the study of the urban space? Which are the intersectional crossings of the multiple systems of domination, oppression and discrimination such as race, class, gender, ethnicity, sexuality, religion, dis/ability, age, cast, language, culture, body size, education level or citizenship?

**B3. Cultural and postcolonial approaches**

How do cultural and postcolonial studies contribute to the understanding of urban space and the conceptualization of body, identity and modes of communication. How does the criminalization and the suppression of alternative modes of culture, information and lifestyle operate as mechanisms of control, disciplining and normalization? What is the role
of social media in the communication of social struggles? We seek the expression of the ongoing crisis through the spaces of architecture, art, media, and internet.

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“Encounters and conflicts in the city” group

Kostas Athanasiou, Eleni Vasdeki, Elina Kapetanaki, Maria Karagianni, Matina Kapsali, Vaso Makrygianni, Foteini Mamali, Orestis Pangalos, Haris Tsavdaroglou

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blog «Uniconflicts in spaces of crisis»

https://uniconflicts.wordpress.com/

facebook https://www.facebook.com/uniconflicts/
02. abstracts
The Production of Service Space in Istanbul: The Formation of Skyscraper as the Symbol of Capital

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Abstract

In the last twenty years, there have been significant changes the silhouette of Istanbul as the flows of capital has accelerated from manufacturing to service. In response to this, this study theoretically aims to discuss the nature of spatial changes in Istanbul in the process of capital accumulation. As it is dealt with methodically, capital accumulation and class relations determine spatial relations in urban reality. In this context, the “traffic” of global and local flows in the process of capital accumulation has accelerated and intensified in Istanbul since 1980s. This speedup has motivated many spatial transformations. Particularly, the spatial restructuring in Istanbul has the key role in these changes. Therefore, this study focuses on the spatial impacts of the traffic of global and local flows in the process of capital accumulation. Concretely, the skyscrapers have become the main image of the global and local “traffic” flows of capital. This process has basically played itself out with the genesis of skyscrapers in the city as physically space. Spatial structure in Istanbul has been transforming from an industrial landscape to a service one with speeding of the global and local “traffic” flows. The study focuses on the linkage between the production of service space of the global and local flows and the construction of skyscrapers in Istanbul. The analysis of the architectural structure shows that Istanbul has become a new city that provides the needed space for accelerating flows in Istanbul.
Spatial changes in the commercial triangle of Athens; from consuming products to consuming leisure?

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Abstract
In times of crisis, space becomes an optimum investment opportunity, related to the appropriation of space and the eviction of the unwelcome uses and users. Spatial contestation of the better and more profitable land uses against the less profitable ones is expressed in a rather pivotal way. In the case of Athens new nightlife geographies emerge in order to satisfy the needs of the middle classes, evicting the pre-existing productive but less profitable land uses. This paper drives attention to these spatial changes and land use
restructuring taking place in the commercial triangle of the centre of Athens. This 7.5 ha area is identified by three streets in the form of a triangle, the most vivid commercial activities have been taking place, from the transformation of Athens into a capital city in the 19th century, up to late 20th century, when the upcoming of malls displaced consumption habits from small shops to large shopping centres. The commercial triangle area is characterised by a mixture of neo-classical and modern buildings, as well as simplexes of pedestrian streets. The landscape of the area is being reshaped as the old uses that reflect the former economic backbone of the city, are displaced or replaced by new ones which are more related to the industry of entertainment. In order to grasp the way the city centre is shaped by the economic forces that thrive within the context of the crisis, we embrace the idea that critical realism should be enriched with critical urban theories. As everything is flux and re-established through current urban dynamics the notion of intersectionality should be embraced in order to avoid thinking in commonplace categorisations and put forward the idea of experiment under new ideas. Within this epistemological standpoint, we try to bring together the technical view of planning and the critical approach of urban research.

In the first section of this presentation, a brief spatial description and historical review of the area is presented, pinpointing to the political and municipal decisions that have affected the area. In the following sections the existing land use is monitored in detail and compared to past ones. The main differences that are observed in the area’s land use is the replacement of small, commercial and artisanship uses by cafés, bars and restaurants. The spatial extension of these uses to the public space and its consequences are also explored, both during day and night time. Moreover, the existence of vacant buildings, due to retail foreclosures, is a strong indicator of the potential of the area. The mapping of the area and the visual change in the land uses is supported by in-depth qualitative interviews with current agents. Interviews with the shop owners of the area (both commercial and leisure), consumers of both products and leisure, mural artists and the municipal administration investigate this current tendency of commercial gentrification through leisure activities
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(commercial and artisanship) in the city centre of Athens. The aims of this work are to monitor and analyse why these trend are observed in this area, how they affect existing uses and what this means for the new ones, explore the role of the recent economic crisis to these alterations and to be able to predict new tendencies in the area.
The crisis of common sense:

Or, “The making of...” non-sense

Eirini Avramopoulou
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Abstract

In this paper I focus on Ana Hoffner’s transgendered (FTM) performance named “The making of...” which took place in Istanbul during the 16th Pride Week of 2008 while accusations of harming the morality of Turkish society and family structure aimed at the closure of the LGBT organization Lambda and when Pride Week was being marked by police’s sovereign presence and by the recent death of several transsexual people. Focusing on Ana’s performance, I will analyse the different reactions it ignited and ask: under which kinds of bodies, sexualities and genders can one enter the sphere of public visibility when confronted with social prohibition, censorship, and the unspeakable in desire? But also, how are we to think of and theorise the excess in certain affects and aesthetics of sexuality that resist intelligibility and bring common sense into crisis? By posing these questions I am interested in exploring the relation between the demand for legal recognition and the desire for visibility as negotiated and claimed by different LGBT activists in Istanbul, and in order to argue that one needs to understand ‘crisis of common sense’ as a struggle taking place within the ‘political economy’ of visibility that I define both in terms of the effects of
neoliberal processes of commodification affecting identity claims and gender performances and also as an affective and aesthetic process meditated by the cultural and legal regulations working to discipline bodies and legitimise civic and social policing of genders, sexualities, desires, pleasures and satisfactions.
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Unveiling the urban crisis and its containment strategies: A Comparative Framework

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Abstract

This paper builds a critical political economy approach to render “urban crisis” across the world visible in theoretical and political terms. Urban crises should be investigated at the intersection of two major foci of research: a) root causes: working with a broader time framework, and dealing with the structural dimension to crises; b) containment strategies: those strategies employed by public authorities to contain crises, focusing on the questions of agency.

The comparative research agenda begin to question how socio-political upheavals erupting at different locations on earth, in different countries, are historically and causally related to each other. Our framework gives special emphasis on the concepts of alienation and uneven development. We argue that these two key Marxist concepts could be immensely helpful as
we excavate the spatial sedimentation of social costs and benefits created and distributed by capitalism, mainly through processes of dispossession and extraction of surplus value, which eventually set the scene for urban crises.

By employing the concept of alienation, a) we address the urban crisis question as a daily life problem; b) we examine how urban crises are perceived and lived; c) and how they ignite different sorts of political reactions to governments. Thus, we also begin to explicate exactly when and how the legitimacy of a certain political arrangement designed to maintain capitalist urban social order is attenuated. And by bringing uneven development to the centre of analysis, we highlight the potential about how the costs of capital accumulation are fixed onto certain geographies and classes/social groups. In brief, by participating this international open gathering with our paper, we hope to establish a relational comparative research agenda to examine the truly global nature of the current wave of urban crises.
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Social and Spatial Exclusions Case(s) of/in New-Cairo’s Private Universities

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Abstract

Following the prevailing neo-liberal notions of capitalism in creating exclusive urban environments and socioeconomic circles, privatized educational institutes serve as poles of attraction for economic investment. Returns on investments take priority over being institutions of higher education. In Cairo, private universities are anchor projects for the rise of new satellite cities in the east and west of Cairo such as, New Cairo and 6th of October cities. Marketed heavily on their partnership agreements with western universities, these new educational facilities aim to sell “better educational reform” compared to the higher education provided by public state universities, transforming knowledge from a public and accessible right to a branded commodity available upon payment. The campuses' relatively distant geographic locations from the city’s core, has directly impacted the construction of new, highly dependent identities and characters of students fearing the normal confrontation with daily situations exterior to their comfort zones. Mobility norms to and from these locations are manifested in the exclusive form of private vehicular systems, whether university assigned buses or privately owned cars. Thus, the exposure to the city is
limited to the daily commute to campus and to the surrounding suburban commercialized facilities for recreation. Accordingly, new generations of students are emerging in these exclusive social bubbles, barely relating to any other cultures in the city. From my position as a teaching assistant in the Faculty of Architecture in one of these academic institutes, I aim to showcase the impact of privatized higher education in secluded areas on the architectural pedagogy within students’ spatial perspective and awareness of their city, the ones who would be shaping our city’s urban future.
Spaces of Dissent: The Anti-University in Theory and Practice

Iain Boal
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Abstract
In this keynote I will aim to critically survey the history of struggles in the domain of knowledge production, both within and beyond licensed centres of higher education. The talk will trace an arc of resistance around the globe, from the uprisings of the 1960s to the Tent University in front of the London Stock Exchange during the recent movement of the squares and streets. The talk will first focus on exemplary contestations within the university system - the Free Speech Movement in Berkeley; the occupations in Mexico City, Warwick, and Gwangju; and the current round of resistance across Europe to neoliberal restructuring. The talk will then review the history of efforts to construct emancipatory spaces of radical pedagogy and counter-education outside and beyond the university - in London, New York, San Francisco and Copenhagen. In the light of these histories, the keynote will conclude by asking the question: what were/are the conditions of possibility, both then and now in the current crisis, for the building - and holding - of spaces of dissent where antinomian knowledge-making might take root and flourish?
The Struggle Against Student Loan Debt in the U.S.

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Abstract
A major “unconflict” in the U.S. is that between the millions of present and past university students who have gone into debt in order to pay for the ever-increasing tuition fees versus the banks, the national government and the collection agencies which are profiting from the interest on these loans. Quantitatively, the total student loan debt is huge, more than $1.2 trillion, with the average indebted student facing an almost $30,000 debt, and about 6 million of them have defaulted. Qualitatively, the institutional edifice built on student loan debt is transforming education into the commodity that the ancient Sophists thought it should be.

This presentation will (1) trace the systemic reasons why this struggle has emerged in the era of neoliberalism and (2) describe the status of those debtors who are refusing their 21st century version of debt bondage and are creating a movement to decommodify university education.
Introducing a critical approach in Hungary’s urban research and policy

Critical Urban Studies Working Group
(Csaba Jelinek, Ádám Pintér, Zsuzsi Pósfai, Márton Czirfusz, Vera Horváth, Zsófia Ivanics)
Budapest, Hungary

Abstract

This presentation will focus on the role of our collective in Hungary’s neoliberal academic and increasingly conservative and polarising policy environment, with a view to its position in the global centre-periphery relation. The critical urban studies working group originated as a study group in the College for Advanced Studies in Social Theory, a student organisation within one of Budapest’s major universities, and was formally created as an independent collective of young researchers and professionals in 2013. The group carries on the College’s traditions of direct democracy and collective action, and to our knowledge, it is a unique such initiative. Our activities spread beyond the university by linking academia, policy and activism in a dialectic approach. Main activities within these spheres include

(1) academia: the production of a companion on critical urban studies, introducing key urban studies texts, published in Hungarian the first time; and also its active dissemination in formal and informal education;

(2) policy: with currently a limited influence on public policy, gaining experience through personal professional positions, and possibly channelling a critical approach into policy outcomes;

(3) activism: providing support to activist groups on urban issues; attempting to influence the public discourse on urban struggles.
Our goal is to induce a change in the neoliberal academic environment through proposing a critical theoretical framework, and creating a space in which these three spheres can interact in a non-hierarchical manner. However, the current Hungarian political environment is dominated by retrograde conservative politics and a predominantly (far) right public discourse. The question is therefore, what chance does a collective like ours stand to go beyond merely understanding Hungarian academia and policy, and being able to substantially influence it?
Dialectic critical urban theory in a gentrifying neighbourhood of Budapest

Critical Urban Studies Working Group
(Csaba Jelinek, Ádám Pintér, Zsuzsi Pósfai, Márton Czirfusz, Vera Horváth, Zsófia Ivanics)
Budapest, Hungary

Abstract
In this presentation we highlight the importance of critical urban theory as a key epistemological tool for understanding the dynamics of urban processes and the underlying causes. To illustrate the practicality and necessity of this theoretical framework, we present the case of District 8 in Budapest, Hungary. This inner-city neighbourhood is historically a stigmatised area, with high prevalence of urban poverty and bad housing conditions. In the past few years the district has taken an active role in its gentrification: urban renewal efforts include the eviction of underprivileged families and building new homes to attract students and the (upper) middle class. A mix of policies is deployed to displace the current inhabitants, including a highly restrictive reform of the social welfare system, and the criminalisation of poverty, coupled with harsher penal policies.

We outline this urban social change by emphasising our dialectic approach of linking academia, policy and activism.

(1) We use critical urban theories to show how power relations fuel social exclusion in the neighbourhood, and the detrimental effects of the current gentrification process.

(2) We show how public policies are formulated on different scales (EU and the transnational capital; the national, Budapest, and district-level capital and policy decision) so that they systematically ignore the needs of underprivileged classes.
(3) We present our cooperation with activist groups counteracting gentrification, and other local actors (particularly co-op pubs and other cultural meeting points) in the neighbourhood in order to make them consider their position as potential gentrifiers.

In conclusion, we argue that critical theory and practice is not in a simple dialectic relationship: this relation is both historically and geographically bounded, which has to be reflected if we would like to understand current urban issues.
Intersection as a tool for social movements

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Abstract

Intersection (that refers to the simultaneous effects of sex, race and class) sometimes seems to be a buzzword, or a fashion that comes from the US and from the academic world that so often hijacks the tools produced by social movements. What I will try to explain, is actually where it comes from (Third World women’s unions, the black feminist and lesbian groups and the global South), and with what kind of intentions: clearly radical purposes of concret struggles for justice.

I will propose a short historical presentation of the origins of intersectionality (in the juridical sphere, in social movements) and its various understandings (a tool to observe the social composition of groups and movements, the power relations inside of them and the mechanisms of production of their political goals and strategies). I will then give some examples of mis-use of intersectionality, as well as of inspiring struggles in which various understandings of intersectionality have been at the core of the action and reflexion. We will then note that it’s no wonder if impoverished racialized women and lesbians frequently are the ones who practice intersectionnality on a regular base, as a sort of « evidence ». What can be learnt from them, for the struggles we participate to?
Writing Conflicts. Sketches for a new approach to urban conflicts

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Abstract
In the last years, due to the ongoing global sociopolitical course, social conflict and struggle have been more and more researched. Cities, once seen as accomplished destination for bourgeois dreams equipped to face the rare unexpected, became the everyday battle fields where antithetical perceptions of space and living collide and clash. As social researchers, our main problem is how to represent this conflictual reality, avoiding the reproduction of stereotypes and dominant discourses and delineating the everyday condition of conflict. Literary rhetorics may help us to express a more horizontal knowledge on these terrains. The journalistic approach, indeed, as it tends to rerun the power relationship with the “other” sensationalizing the facts and, by doing so, subtracting agency to the social actors, is altogether unsuitable to give an account of conflicts. On the other hand, even critical anthropologists' criticisms of the '80s directed at ethnographic tradition, with the aim of demolishing the boundaries between the researcher and his/her interlocutor in order to break the power relationship and restore the objectivity of the conflict situation, lead to great risks. There is, in fact, no objectivity in a conflict and denying it means again subtracting agency to the people involved. What is vital for the researcher is assuming a self-reflective position in these contexts to represent what he/she lives, as a responsibility toward the others and toward him/herself. Answer the “who am I here?” question means engaging, this determines our position on the field and allow us starting the deconstruction of power roles in co-dwelling. More specifically, New Italian Epic literary trend precepts,
putting the “plot”, more then the presumption of establishing the truth, as central element
of narration, could be a spark to solve the representation of reality issue and build an
authorial but non-authoritarian knowledge about our fields of conflict.
(De)colonizing the City: Politics of Space in Diyarbakır

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Abstract

In the 2000s, the city of Diyarbakır, the heartland of military political conflicts between the Turkish state and the Kurdish political movement, has undergone wide-ranging changes in terms of its physical environment, residential patterns, historic and cultural landscapes, and urban imaginaries. During the three terms of pro-Kurdish political parties in local governments, Suriçi, the historic city center, has begun to evolve from a rundown but animated neighborhood into a physically renewed and functionally redefined commercial area. This ongoing restructuring process has occurred thanks to extensive spatial interventions of both central state institutions and municipalities which, in accordance with their competing spatial conceptions and strategies, strive to reconfigure the physical, historic and cultural landscapes of Diyarbakır.

Diyarbakır’s spatial story echoes urban neoliberalization processes many cities across the globe have undergone in the last three decades or so; yet this story cannot be written without the vocabulary of multifaceted contestations termed the “Kurdish issue.” Accordingly, drawing from a series of interviews with actors of central state institutions, municipalities and local real estate markets, this presentation elucidates factors that render possible the prevalence of a certain mode of spatial politics in the city.

Reading the encounters between the state’s hegemony project and the counter-hegemony project developed by the Kurdish political movement in the post-1999 period, the presentation states that these conflicting projects are configured through two distinct spatialities that coexist simultaneously: the state’s “post-war space” and the Kurdish
movement’s “post-colonial space”. Furthermore, it reveals that neoliberal urbanism is a complex configuration of strategies which aim at commodifying urban space by disintegrating the political capacities of subordinate groups, and therefore must be conceived as a class strategy of depoliticization which intrinsically contains moments of destruction and creation, rather than simply a coherent blueprint to transfer land rents from the urban poor to the well-off.
Crisis ridden space: knowledge production and social struggles - The case of Athens

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Abstract
Roitman (2011) provides an enlightening explanation of “how crisis is constructed as an object of knowledge”. It is a means to judge the past and learn from the past. Crisis, through the act of critique, has the potential to produce different realities (knowledge, values and truths); a new ‘normalcy’ that in its turn influences our understanding not only of ourselves but also of the position we hold in our societies. Thus, crisis is about becoming. Does our society have the representative place for developing a real discourse on crisis?

This article by examining the case of Athens tries to identify and explain the relationship among crisis, politics, social movements’ actions and spaces of their expression.

Athens has a central role in the crisis debate, since it is the place where both the locus of power (state, parastate, bottom-up) as well as the effects of crisis are manifested and experienced (fear, insecurity, surveillance, resistance). How were the urban trauma framed and what kinds of new (if any) rationalities emerge? How do these influence space, the relationship between the city and its citizenry? Cities as spaces of concentration demand for methods of regulating and controlling social life, encouraging the involvement of states.
Specifically in Greece, where society is organized correspondingly to the state’s economic operations, authoritarian statism (Poulantzas, 1978) allowed for contention to emerge. Power was asserted through surveillance, police control and violence, establishing a new ‘ecology of fear’ (Davis, 1990). By exploring cases of insurgents’ practices the last years in Athens, it is demonstrated how the states’ intervention has affected the tactics and strategies used by the new social movements.

Through constant networking in digital spaces, places of cultural character, and academic cycles, the field to address struggles has expanded. This expansion occurred in educational environments, where claims and struggles obtain legitimacy. Activists have the chance to form new networks, allies and gain knowledge and resources on specific urban issues. Therefore for grievances to be addressed and social struggles to achieve scalar–compression, collective action among diverse actors is needed. Researchers should ally themselves with militant activists, thus becoming probing militants and activist researchers (Merrifield, 2014).
Movement’s Practices within University as a ‘Trojan Horse’ against Crisis

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Abstract
My presentation aims at underlying the apparentness of the economic crisis - which is based on artificial, monetary approaches - and the need for its genealogical reading in order to locate the values which "dominate" it. Hence, the financial issue turns into an issue of values and, automatically, the need for the transvaluation of these values emerges. The pioneers of this procedure can be the university molecular groups which have been realizing practices and relationships based on a libertarian creed for the last few decades. Nevertheless, the academic environment remains a vital field for the reproduction of the dominant values of society. Therefore, the subversion of values can only act as a "Trojan Horse" against the reactionary forces within academic circles as well as against the internal contradictions of the antagonist movement, as reflected inside and outside the university space.
Practising historiography as noise (within and without the University)

Critical Music Histories (Alexandra Karamoutsio, Anna Papoutsi, Georgia Pazarloglou, Evdoxia Ragkou, Danae Stefanou)

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Abstract

Critical Music Histories (http://www.mus.auth.gr/cms/?q=en/node/2059) is a cross-level research group for critical music historiography, established in and around the School of Music Studies, A.U.TH. in 2014. Comprised of undergrad & postgrad students, alumni and staff, the group problematizes dominant music history narratives, highlighting contested musical practices and unexplored relationships between sound and everyday life. In this presentation, we explore the tensions resulting from such an endeavour in the context of a university music education which is caught up between a) deeply canonic and conservative epistemologies constructed around "monumental" musical works (Kanellopoulos & Stefanou 2015), and b) an increasing threat of reification and instrumentalisation of creativity by neo-liberal discourses of academic reform. Looking at select examples of the group’s recent work and conflicting responses thereto, we argue for a practice of radicalizing and de-hierarchicalizing academic historiography from within. Furthermore, we propose that such practices are capable of shaping new "forms of audibility", to paraphrase Ranciere (2004). In so doing, they introduce spaces of noise, liminality and difference that can act as powerful force fields between (and against) conservative and neo-liberal visions of university education.
The beginning of the end of the housing crisis: defending housing commons in London

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Abstract
In this paper we reflect on our experiences as activists in a successful new movement to defend public housing in London, Focus E15. Focus E15 is a housing campaign in east London led by young working class women from the borough of Newham. The campaign was born in September 2013 when a group of young mothers were served eviction notices after Newham Council cut its funding to the Focus E15 hostel for young homeless people. In September 2014, the campaign staged a two week long occupation of a block of empty council homes on housing estate in the shadow of the Olympic park. The flats and square were converted into a vibrant social centre, which drew national attention to housing struggles in the capital and sparked a broader city-wide, cross-class movement.

Building on work that understands public housing as a valuable urban commons (Hodkinson 2012), we frame the act of occupation in terms of the defence of existing urban commons and the creation of new ones. We reflect on how women have assumed a leading role in
such struggles, explaining this in part by their central role in socially reproductive labour, which faces new crises in austerity (Feminist Fightback 2012). We argue that to confront austerity regimes our struggles must be grounded in the defence of specific place based resources that afford working people some degree of autonomy from capital.
Affects of Indifference: On the Ethics of Exclusion and the Debt Crisis

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Abstract
This presentation wishes to examine the Greek debt crisis by considering the reasons for, and the ways in which, people engage themselves to the ‘necessary’ political projects for Greece’s return to ‘financial stability’, projects that involve the exclusion of others. Given that the ‘affect of security’ plays a prominent role, since austerity measures, state properties privatization and deregulation render the debt crisis an everyday reality, I ponder the politics of crisis-management, which operates by embedding the ethics of work, success, and self-interest to the aesthetics of protection, thus, determining the lives that deserve protection from the effects of crisis (and the lives that do not). What I argue is that such ‘affects of indifference’ towards others are the space where the affect of loss (due to austerity measures) and the longing of security (as the ghost of success) meet and enhance. And that such ‘affective tension’ is not just an effect of the debt crisis but the only way the neoliberal political project may by applied, hence, compelling us to view the debt crisis as the par excellent colonial tool in ethics since it is directed, first and foremost, in altering the economy of relations.
Unintelligible interlocutions: Language, body, power

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Abstract

Autism has a complicated history, which incorporates prejudices, projections and fantasies of many non autistic people. The definition of autism which I prefer, has come out of readings of autistics people narratives and describes the neurological disconnection between language and the body, during which the body blocks brain waves. No matter how different their lived sensory experiences are, what is coherent in autistic life is the perception of information which cannot be generalized in conceptual schemas. Some autistics are thinking with pictures, others smell in order to orient themselves. Noises are sometimes painful, the senses of pain and temperature on the skin are extremely subjective, a touch can be felt as a slap, while a surgery can be totally painless. Some people need to see and touch their bodies in order to feel sure of their existence. Time is chaotic. Even for autistics who have speech, language is idiosyncratic and subjective, mainly affected by their senses, memory and experience, rather than discourse and representation.

This is of course common to neurotypical experience as well, but, still, language and identities block the reconciliation with these inner feelings. The procedure of acquisition of language creates a conflict between our personal feelings, our senses, our memories and society’s expected representations. Language is mostly a tool for us to become accepted
members of society and thus manipulates our judgment and attention. Discourse hegemonizes the possibilities and perspectives of self-reflection. Unconsciously, we internalize the structures of power relationships as psychic necessities. As we speak and involve ourselves in social relations, in the temporal and spatial dimension of public life and its conflicts, it is language again which conceals its somatic and sensory sources.

I intend to focus on this difference and examine what comes out of this conflict, between the discursive bodies that we neurotypicals perform and the sensory dis-embodied autistic lives. Thus I raise the following questions:

Why do we embody and perform the dominant discourses? Which language does not speak the structures of power?
UBICAR PROJECT: a Bottom up architecture experience

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Abstract

‘Ubicar’ (to place) is a project of the Department of Architecture of the ‘Pontificia Universidad Javeriana’, Bogotá. It works about informal settlements in Barrancabermeja (Colombia), the most important city of the ‘Magdalena Medio’. It is a region historically characterized for a several social conflicts derived from the contradiction between a rich economic production –Gould, petrol, coca, ranching–, and a precarious social condition derived from the internal displacement in armed conflict. This situation of people displaced have become in a strong social resistance to emerge again.

According to this, teachers, researchers and students work together using ethnographical methods to understand the way of communities have built/managed their own build environments. Based on the chorographic geography’s descriptions, this uses participant observations, places’ insights, interpretations, and actions. Participant observations use performative strategies to get communal experiences. Graphics and texts (notes, maps, sketches, photography and video) are extracted from the observations to construct a story of the community’s values systems: historical –time line–, functional –use’s cycles–, and
process –shaping sequences–. The interpretation aims to find meaning in relation to the context, also comparing with conventional architecture tools. And the action is the architecture project as a result of the partnering experience.

The product allows a critic view against the top down concept about informal settlements. The knowledge produced shows how architecture can be deduced from the ‘logic of necessity and aspirations/dreams’ instead of the ‘logic of individual profitability’ as typical idea of the neoliberalism. This paper states a discussion about how epistemological and methodological issues can be combined, to get an answer according with the diversity in which the word expresses by itself.
The conflicting transformations of the city in the photographs of contemporary Moroccan artist, Yto Barrada

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Abstract
In this article, I will explore the way Yto Barrada reflects on public space and the city in her works. Barrada is a contemporary female Moroccan artist who uses photography to criticize the government policies concerning the city and its inhabitants. Her focus is on her hometown, Tangier, which she transforms into a series of pictures and forces us to perceive in a new way. In her photographs, Tangier is illustrated as a closed city, full of boundaries and walls; its massive concrete buildings are similar and faceless; its new architecture is soulless and its urban development projects do not take into consideration the real needs of the community.

Barrada’s photographs both provoke us and make us reflect. Familiar objects are shot from unfamiliar angles. Barrada does not use photography to offer documentary truth; she uses anti-realism and breaks thus with the relationship between the work that guarantees the truth and the spectator. Her pictures record what the eye does not see: social, political, economic and cultural inequality. They challenge the official narrative produced about
Tangier and its people and replace the sentimental image of western literature and art about the city with one that addresses the contradictions of Morocco.

In her artworks (A Life Full of Holes: The Strait Project (2004), Iris Tingitana (2007), Red Walls (2006), Riffs, 2011, Mobilier urbain 2012), Barrada uses photography as a symbolic gesture of defiance in the face of thoughtless urbanization which has engendered new forms of injustice in Tangier. Photography which is accessible to everyone nowadays is transformed into a tool to combat industrial and bureaucratic power, and to denounce the standardization of the city and its inhabitants. Barrada’s works give space to the invisible, the silenced, the displaced, the deformed and offer visual expressions of Morocco’s social unrest. In this article, I will question the use of photography as a means of resistance to dominant structures and show how Yto Barrada’s pictures reflect Morocco’s identity crisis and invent a visual space to those marginalized by urban planners and politicians.
OACU – Observatory of the Anthropology of Urban Conflict

OACU – Observatory of the Anthropology of Urban Conflict (Antigoni Geronta, Martin Lundsteen, Stefano Portelli)
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Abstract

Based on the controversial role of the researcher and the academic institutions, nowadays, as far as their relation, function and aftermath to the production of knowledge is concerned, we examine and present two kinds of initiatives, both originated in Catalonia, as a form of contestation to the competitive field of investigations focused on social and urban conflicts and mobilisations. The main purpose is to explore the dynamics generated between systems and their members, as well as the various limitations and perspectives that unfold.

OACU – Observatory of the Anthropology of Urban Conflict Fruit of the 1st International Conference on the Anthropology of Urban Conflict, OACU was created with the main objective to form a platform both inside and outside the university, for researchers coming from a large variety of disciplines, creating a space for critical studies on the origins, logics and future of the urban conflicts. Through the study of the social effects of urban plans and transformation, political economies and policing of protests and dissident movements, our intention is to make these conflicts visible, and consequently easier to confront, by a theoretical and practical approach.
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UPAC – The Popular and Autonomous University of Catalonia

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Abstract

Based on the controversial role of the researcher and the academic institutions, nowadays, as far as their relation, function and aftermath to the production of knowledge is concerned, we examine and present two kinds of initiatives, both originated in Catalonia, as a form of contestation to the competitive field of investigations focused on social and urban conflicts and mobilisations. The main purpose is to explore the dynamics generated between systems and their members, as well as the various limitations and perspectives that unfold.

UPAC – The Popular and Autonomous University of Catalonia

The main objective was to create an organisational platform able to coordinate an alternative educational path. Departing by gathering information on alternative and critical courses and seminars offered (and to which we saw similarities, affinities or close connections), the idea following was that we would do the logistics and in time organise an official master course, which could represent an alternative to the neoliberal turn in the universities. With a critical perspective and pedagogy, it was aimed at the education of the social movements and the precarious classes emerging out of the social transformations and
above all the educational reforms put in practice by the Spanish government, integrating the universities into the Bolonia system.
Contesting the Neoliberalism: The Construction of Space as Alternatively

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Abstract

Could we envision a diversified society? Are there any structures today resisting neoliberalism and constructing new ways of political formation?

This abstract starts from the point that neoliberalism functions in hegemonic terms, preventing modern subjects from envisioning a different form of political organization. The fall of the Soviet Union led to the rhetoric of the global domination of liberal capitalistic democracy, paving the way to the new norms. During the financial crisis liberal capitalism enforces dramatic changes in social life as economy operates as a one-dimensional and natural system that does not include change. Economy is disconnected from politics, society and democratic control and operates within capital accumulation conditions, in a closed system where sovereignty is a matter of a particular class. The dominance of this class is legitimized through state institutions, repression and disciplinary codes that form self-disciplined subjects. Social change for those reasons cannot overcome the liberal limits.

Against this aggressive neoliberal structural framework, the role of the researcher is to promote social movement’s action in Greece as a force in the construction of the
alternatives. The answer to matters comes beyond the state through politics of action, namely through the intervention of the subjects in a place within a specific time. Collective action shows that the form of current social relations is contingent and therefore open to unexpected transformations. Favoring the solution of social construction, we will try to approach the “Without Intermediaries Movement”, an exchange network that has its roots in Katerini and began its action in 2011. The local community reacted by building a new model of exchanges which established mutual benefits for producers and consumers. The aim is to denaturalize the rationality of liberal capitalistic democracy and focus on the creative role of community and collectivity, which can reunite society and politics through the social imaginary.
Emergenc(i)es in the fields: militant research and counter-camps against the exploitation of migrant labour in the Italian green factory

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Abstract
This paper reflects on the role of anthropological research in the emergence of collective, militant subjectivities, which are defined as anthropological experiments/experiences. The context in which such experiments take place is that of a widely heterogeneous and constantly evolving network of individual and collective political subjects, that works to support the self-organisation of agricultural workers, through activities that aim at understanding forms of exploitation and repression, bringing solidarity to migrants, and breaking the isolation, precarity and precariousness (to adopt Judith Butler's distinction) in which they are forced by a state of emergency. Workers are mostly migrants, whose labour, juridical and living conditions render them some of the most precarious subjects in contemporary Italy. The network also works to contrast agro-industrial production and large distribution chains, to sustain small-scale subsistence agriculture. Through intensive periods of voluntary work in contexts of marginality and heavy exploitation across the country, where racism and cynicism are rampant on the part of large sectors of an ever more precarious and impoverished local population against migrant workers, militants mesh
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(however temporarily, unstably and conflictingly) with workers and locals through micro-level processes whose principal catalysing elements rely on the notion and practice of attentive presence and on the affective terrain. The proliferation of camp forms which characterises the globalised Italian countryside (a space which cannot be readily defined as straightforwardly urban or rural) is here read as a rule by emergency in governmental, economic-administrative more than in sovereign, legal-political terms. Formal and informal camp settlements merge into one another, and the exception becomes the rule, but in an optic of mobility control and labour discipline more than, or alongside, as a symbolic function. If the migrants in question are formally deprived of their political subjectivity, in a system that confines them in ghettos or camps and denies them any opportunity to obtain regular work (regardless of their legal status and right to work), the paper shows how the militant political practice of building 'counter-camps' in an optic of (affective, embodied, as well as symbolic) composition might begin to build alternative subjectivities out of the encounter between citizens and non-citizens across different locations. These processes can be characterised themselves as acts of collective research, where the term acquires a creative as much as a reflexive component, and where the role of a 'professional anthropologist' is on the same plain as that of any other subject, where everyone's contribution is of course singular and unique but tends towards collectivisation. The productive role of conflict in such processes is also considered and explored through concrete instances.
Subject to Suffering: Critical Pedagogic Spaces, Nonhuman Animal Experimentation, and the Institution of the University

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Abstract

The university is a space of knowledge. It is also a space of power and suffering. Each year millions of nonhuman animals are exposed to suffering in universities as they are routinely (ab)used in teaching and research in the natural sciences. Drawing on the work of Giroux and Derrida, this paper makes the case for a critical pedagogy of nonhuman animal suffering. The paper discusses critical pedagogy as an underrepresented form of teaching in universities, considers suffering as a concept and explores the pedagogy of suffering. The discussion focuses on the use of nonhuman animal subjects in universities, in particular in teaching, scientific research, and associated experiments. The paper concludes that a critical pedagogy of nonhuman animal suffering has the capacity to contribute to the constitution of a practical animal ethics conducive to the constitution of a radically different
form of social life able to promote a more just and non-speciesist future in which nonhuman animals are not used as resources in scientific research in universities.
Resistances against the university and the city of neoliberalism in the first laboratory: Chile

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Abstract

We can work between academia (with teaching, research and extension) combining fieldwork with urban social movements as an activist? By our experience in Chile we think that it’s possible to use some interstices of the academy for political and social work with grassroots movements, mixing training, technical support, participation and anti-capitalist struggle with teaching, research and extension. The experience of “Consultorio de Arquitectura FAU”1 of the University of Chile was a workspace practical and collaborative between academics, students and real inhabitants of urban social movements in real projects, of different scales and types with methodologies for participatory design.

All of this process was developed during the 2011 students movement’s fighting for a free and public education. This practice we can understand like a strategy against the neoliberal university and against the neoliberal city. Clearly not was a coincidence the appearance of

1 http://consultorio.uchilefau.cl/
2 https://www.youtube.com/watch?v=Zo8ezI5SdSc
3 The action of movements that have become the main actors in the social process stands out: the National Federation of Pobladores (FENAPO) and the National Movement for Just Reconstruction (MNRJ) and others.
4 Poblador(es): Inhabitants of a población [city]. In Latin America and especially in Chile, this term has a social, and often political, connotation that the work “inhabitant” doesn’t. Pobladores refers to communities living in
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this project in the year of social mobilization in Chile\(^2\). Social processes are incubating in
different spheres of our society, either within the university body, the student movement or
the urban movement. The interesting thing is that when opportunities occur synchronously
be generated unprecedented synergy processes. We have seen this year with the
convergence process with students protest for the right to education, with also inhabitants
protest for the right to housing and the right to the city.

We can do urban studies involving ourselves with the struggles in the territories, not being
just observers, but making us part of grassroots movements, such as intellectual support
and rearguard and as social activists. We can shared our dual experience as inhabitants of
the first country laboratory of neoliberalism and at the same time as researcher and
professor in a neoliberal education.

\(^2\) https://www.youtube.com/watch?v=ZoBezi5SdSc
Resistances and the emergence of a post-neo-liberal just city: Social and Seismic Movements in the Neo-Liberal Chile after Disasters

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Abstract

The study proposes an analysis of the city’s spatial production in a profoundly neoliberal context, and in particular, the role of organized social actors, urban social movements and the various actions of resistance and resilience in a post-disaster period. Focussing on the process of reconstruction between 2010 and 2014, and addressing the spatial aspect of collective action. Since 1975, a very profound neo-liberal model has been established in Chile, with visible impacts on the cities as well as on government action and social actors. We begin with the analysis of the neo-liberal city, including the urban development and housing policies of recent decades, in order to understand the continuity in the reconstruction policy after the 2010 (Santiago-Concepción) and 2014 (Iquique-Alto Hospicio, Valparaiso) disasters. In this context, we assume that the earthquake served as a catalyst for

3 The action of movements that have become the main actors in the social process stands out: the National Federation of Pobladores (FENAPO) and the National Movement for Just Reconstruction (MNRJ) and others.
the social movements in recomposition, in an advanced neo-liberal setting. We will examine
the resilience/resistance and mobilization process and the conflicts with others actors: the
State with his subsidiaries policies and the private sector of construction and real state. We
can analyze these conflicts like a crises-opportunity and like a motor of the social
organization and also the reproduction of capital.

We would postulate that the disaster served as a catalyst for the urban movements in
recomposition, in an advanced neoliberal setting. This process can be understood as an
illustration of the social movements’ resistance and the emergence of counter-models for a
post-liberal just city. Socio-natural disasters are very frequently analyzed through the
concept of resilience. Our proposal here is to open this approach to discussion and to
complete it with the concept of resistance, based on actions, mobilizations, proposals and
emancipatory plans of the pobladores movements that arose starting with the 2010
earthquake. We propose to analyze the actions of these movements using a spatial justice
framework and discussing the latent conflict between the approach in terms of distributive
justice and in terms of procedural justice. Distributive justice accentuates the outcomes of
the social and institutional structure, which determines unfair distributive models whether
of goods, incomes, resources or jobs. Moreover, action by social movements is part of the
extension of procedural spatial justice. Through their resilience and resistance, these
movements have produced this other city on a daily basis through self-management
processes. At the same time, they are part of public policy (by subverting it) and they
penetrate institutional policy by playing in the field of distributive justice. Thus, they do not
neglect either field of action, casting themselves in both. We see in this conflict a spatial
justice dialectic in the sense that the social produces the spatial and the spatial reproduces
the social. The establishment and taking root of neoliberalism and its socio-economic results

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4 Poblador(es): Inhabitants of a población [city]. In Latin America and especially in Chile, this term has a social,
and often political, connotation that the work “inhabitant” doesn’t. Pobladores refers to communities living in
working-class neighbourhoods fighting for a space, to have their own neighbourhood, their own street, and
their right to the city. The identity of the poblador is closely tied to the history of the production of space.
have acted as synergetic stimulus on the effects of the catastrophe. We can speak of “synergies of vulnerability”.

The method proposed for successfully completing this analysis is participatory observation, carried out over the course of fieldwork that took place from 2008 to 2014. In addition, we have used various sources of information: current events (press and social networks) and research literature, as well as documents produced by the social actors themselves.
Limits, oppositions and connections between social movements and the academic community.

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Abstract

This presentation attempts to make some key initial comments on the limits, oppositions and connections between social movements and the academic communities, emphasizing on the Greek case. Our case study is that these fields interact through an attraction/repulsion dynamic, based on the 'observation' of structural and functional conflicts taking place simultaneously with strong interactions that produce particularly fruitful results, on both a theoretical and a practical level. Specifically, this paper underlines the timeless function of the student subject -that seems to function as a basic 'link' between social movements and academic communities- and also the relevant ‘objections’ that are raised by movements of social antagonism. Additionally, this paper refers to critical cases of influential interaction between collective action and academic knowledge and to the protests on institutional integration of radical theory. Given the fact that in recent years there has been a growing academic interest in the theory and practice of collective action in Greece and yet a proliferation of respective research work, this presentation raises
questions on the limits and the importance of an horizontal self-learning in the era of crisis. Seeking to detect possible answers to such questions, this paper attempts a brief overview of some historical connections between social movements and academic communities, with reference to the experience of Metapolitefsis. Finally, a key aim of this presentation is to activate a public debate, which seems quite timely and necessary for both actors of social movements and members of the academic community.
Criminalization and Folklorization: The Eviction of Blackness from Latin American Cities

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Abstract

Latin American societies were long thought to be more racially and spatially integrated than northern ones due to the primacy of mestizaje (racial mixing) as a model of national identity and due to the lack of official segregation policies. Recent studies, however, point to how state practices, neoliberal policies, and national ideologies sustain racial hierarchies that privilege whiteness. This paper offers an overview of the sparse but growing literature on race in Latin American cities. In particular, I will be addressing the ways that racial exclusion is expressed through spatial strategies, policing, and dominant discourses of citizenship and belonging. The focus will be on Rio’s favelas (hillside neighbourhoods), Montevideo’s conventillos (tenements), and San Juan’s caseríos (public housing). Through an examination of the literature, I argue that the eviction of racialized peoples from modern urban space constitutes an eviction from full citizenship and full humanity. I end by examining how local anti-racist activists in Montevideo, Rio and Sao Paolo are mobilizing transnational politics and identities to claim urban citizenship.
“There is Another Turkey Out There”: The Utopian Aspects of Gezi Revolt

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Abstract

Gezi revolt has received considerable attention from international press as well as academic journals and blogs. Though many readings on Gezi are fascinating and valid, they have missed especially one of the most significant aspects of the revolt: that of the link between the virtual and the actual. This paper fills that particular gap by demonstrating attention to the utopian aspects of the revolt. It argues that Gezi revolt is closely related to the idea of event, upending a linear, determinist time. Firstly, it briefly discusses the chain of events that triggered Gezi revolt. It then turns to the evental side of the revolt. It argues that spaces such as Gezi Park are an indicator that the place of the event is not reducible to the empirical space, for it mediates the actual conditions with the virtual possibilities. After all, the place is intimately connected to the event. In this respect, Gezi as a revolutionary event is approached via the concept of kairos, establishing a link between the virtual and the actual, strategy and intoxication. Finally, the paper explores the alternative political possibilities of Gezi revolt as a process.

Main Theme: The central focus of the discussion will revolve around the concept of event. How Gezi as an event is related to the emergence of new possibilities and subjectivities?
Epistemology: The paper will defend the epistemological importance of dialectic and critical social theory. Specifically, what made Gezi revolt unexpected is the fact that it occurred at the hands of the people of Turkey, who demanded freedom and justice. Thus it showed that the event is possible. How can dialectic and critical social theory respond to this possibility? How can they become ‘worthy of the event’ (Deleuze 1990: 148)? How do critical approaches and social and urban theory contribute to the understanding of Gezi revolt as an emancipatory social movement?
“In-between” feminist positionality troubled interconnections between the militant sphere and the academic knowledge

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Abstract
We consider feminist positionality as a congenial starting point to enter/open the debate on the imbricated power relations. This presentation aims to conceptualize the “triple positionality” of the feminist activist-researcher, to explore the nomadic movement between the spheres of the university and the social and political struggles and to focus on their frontier/borderline.

Departing from our personal experiences and from epistemological debates, we want to discuss the contradictions, the continuities, the barriers, the impasses and the new paths that we come across in this “coming and going”, especially when we propose to analyse realities that we are implicated in. What happens to the standpoint and to the self-
consciousness/ definition of the feminist researcher when she/ he goes down to the arena of conflicts? How does she/he react when she/he encounters these two spheres - traditionally perceived and treated as separate entities from both a militant and academic perspective?

In the era of the expansion of radical and critical studies and in the European context of the economic and political crisis, we find crucial to revisit these troubled trajectories. It is essential to wonder if the young, precarious activists-researchers who rise a critical feminist knowledge rooted both in past and contemporary movements, have something new to bring to light concerning the ways we make theory in, within and for the struggles.
The planning of the space of Transport: hegemony exercises; cognitive errors and false consciousness

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Abstract
The planning of the space of Transport was established as a multidisciplinary field, academically and in business, in the post-war era of economic euphoria, and in complete alignment with the hegemonic model of the "Trente Glorieuses" of reconstruction of the so-called Western world: a rational state-economy relationship or more accurately the inclusion of profit in the [national] political power. Therefore, the origins of the planning tools in Transport are not accidental. They have their roots in the military applications that were to serve the military logistics of American troops in Europe and the Pacific during the 1942-1945 period.

The credo of planning the space of Transport is to maximize the functionality of the transport system. It is a hegemonic model of planning not only for Transport but also for space as a whole in all of its scales and even in harmony with the aftermath of modernism. The dialectical relationship between hegemony (ideology and politics) and economy is fertilized, in different shades but also with commitment, on both sides of the Atlantic, and dominates as an imported planning act (or also Inaction / "laissez faire") in Western-less "sophisticated" European hinterland and the so-called third Asian, African and Latin American world.
By the mid-50s-60s, we can already identify universality in perceptions and practice to the planning of space of Transport, i.e. the hegemony that according to D. Kotsakis foretells the economico-ideological supranational sovereignty, which is predominant today. Transport, therefore, from space of economic production of social life and ideological-political reproduction of the social system, which according to the first constitutions of the 18th century is recognized as a fundamental right, is converted into a space of economico-ideological dominance. Travel - transport is now a financial transaction in profit terms, and so extracting significant surplus value, since Transport even today, and definitely in the medium-term, remains a labour intensive field. And with reversal of the relationship between demand and supply too or in other words with the substitution of the "orthodox" perception that demand dictates supply, the full liquidation of demand to the changes of supply: supply creates demand. Hence, the prima facie irrational choices, such as the Thessaloniki Metro, the Egnatia Odos, the Betuwe Line (German and Dutch Rhine to the North Sea) and of course the field of digital management services of demand via [hyper] information.

Typical expressions of this process:

- The unthinking, almost indolent, adoption even from the academic point of view methodological "mainstream" models and tools from the market space: theory of consumption, return on investment and operating capital, "bankable transport projects", "willingness to pay" ...

- The creation of major transnational transport networks with prominent examples the Transeuropean, multimodal, Transport Networks (continental scale) and Metropolitan Transport Networks (urban – suburban - peri-urban) by full or partial concession to private capitals and with the declared goal of reducing direct government spending, even if the consequent external and broader social (non-monetary) cost increases exponentially e.g. TAV rail link or the planned new airport at Nantes, so as to confine ourselves to the latest and more prominent examples in movement terms.

However, in the planning of the space of Transport, as a practice field for hegemony exercises, especially in the academic aspect of production and transmission of knowledge, not only do serious cognitive errors loom (there will be comments on some of the important ones) but also the false consciousness, according to Marx, thrives (the way will be substantiated).
The Gezi protests in the *conjoncture* of movement history in modern Turkey

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Abstract

Beginning in 1948 Turkey developed according to a foreign Western-capitalist, technocratic mentality imported through capital and expertise resulting in the restructuring of urban and non-built landscape towards the facilitation of private vehicle circulation. Later on, this effort was followed by the privatization of public spaces, the construction of huge architectural structures (apartment blocks, shopping malls etc) as well as mega-structures such as hydroelectric dams, nuclear power plants, bridges etc. Nevertheless, such developments have been strongly resisted by grassroots movements active since the 1970s all over the country. These movements have created a culture of protest which has been channeled through time and have taken a manifested response during the Gezi protests of 2013. This paper, discusses the character of such protests with particular emphasis to the urban struggle against the Third Bosphorus Bridge - a grassroots mobilisation namely Arnavutköy District Initiative (in Turkish Arnavutköy Semt Girişimi – ASG), at the neighbourhood of Arnavutköy in Istanbul against the construction of the third Bosphorus crossing as well as the character of the Gezi uprising concluding that the latter can be seen as a result of what F. Braudel called historical time in conjuncture (moyenne duree) or the symptom of a prolonged collective dissent, already apparent for decades and pre-existing the 2013 summer's massive outburst.
Delusions and Institutions: Study, Care, the University and the Undercommons

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Abstract
This presentation will grapple with the key themes of the conference, namely critical approaches to knowledge production, social movements and the university, through an in-depth engagement with the notion of the ‘undercommons’. In their essay “The University and the Undercommons,” Stefano Harney and Fred Moten posit that “the only possible relationship to the university today is a criminal one.” How does this speak to those of us who labour otherwise in the undercommons of higher educational institutions while making possible those very institutions through exploited labour both necessary and undesired? How do the anti-colonial figures who dwell in the maroon community of the undercommons with, for and through each other, refuse to be professionalized while seeking profession and in so doing, perform a security breach of the commodification of critique and the professionalization of the critical academic? If a vital condition of possibility of professionalization is negligence and the last place one can study is in the university, how can we begin to think study as always ongoing, beyond, before, and in excess of the spaces that surround ivory towers, exit, occupy and burrow beneath them? In light of the above insights and questions gleaned from Harney’s and Moten’s work, this paper, via a close reading of their book The Undercommons: Fugitive Planning and Black Study, will think through certain performative collective practices, such as ‘study’, ‘care’ and ‘queer arts of
failure’ in order to explore the ways in which these doings may always already and potentially undermine representational enclosure and neoliberal measurement of performance through contingent presences that trouble and trace the tensions and intersections between the archive and ephemerality, institutions and delusions, milieus and militancy.