International Conference on the Urban Night: Governance, Diversity, Mobility

Organisers:

Cosmopolis Centre for Urban Research, Vrije Universiteit Brussel

Department of Economics of Transport and Energy, University of National and World Economy

Research Centre for Social Studies, Sofia University

7-8 June 2018, Sofia University, Sofia, Bulgaria
Conference venue:
Sofia University Main Campus, 15 Tsar Osvoboditel Boulevard, 1504 Sofia
Nearest metro station: “Sofia University St Kliment Ohridski”

Registration:
The registration desk will be open from 9:30am on Thursday. Reaching it is easy:

Coming to the intersection of the two boulevards (or coming out of the Metro station), enter the passageway to the right of the main staircase of the University building:

Coming into the internal courtyard, turn left and enter the building. Continue straight ahead up a few steps. The registration desk will be through a set of doors on your left hand-side.

There will be #SofNight2018 signs around campus to guide you.
Location for book presentations on Thursday and Friday:

There will be two book presentations as part of the conference programme: At 18:30 on Thursday and again at 18:30 on Friday. Both will be held at +Tova Café, 30 Marin Drinov Street (a 12-minute walk from Sofia University). Drinks and nibbles will be provided.

Dinners on Thursday 7 June and Friday 8 June:

If you have signed up for one or both dinners, please join us at:

8pm on Thursday, 7 June, at Restaurant Vino Vino, 121 Rakovski Street (17-min walk from Plus Tova, and 11-min walk from Sofia University)

8pm on Friday, 8 June, at Restaurant Shtastliveca, 22 San Stefano Street (10-min walk from Plus Tova, and 8-min walk from Sofia University)

Publication

Sofia University and the University of National and World Economy will both be publishing thematic special issues of their respective journals based on the conference proceedings. To submit a paper based on your presentation, please send it by email to the conference organisers no later than 15 September 2018. Papers should not exceed 7,000 words. Further details regarding formatting will be circulated during the conference. Publication of papers will be subject to the standard peer review process.

If you are posting about the conference on social media, please use the hashtag #SofNight2018, so that others can find your posts and get in touch!
## Programme:

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Abstracts

From Darkness into Light? Research directions into the ‘urban night’
Marion Roberts, Emeritus Professor of Urban Design, University of Westminster

Research into ‘the night’ has blossomed with the expansion of ‘nightlife’, sometimes made synonymous with the night time economy. This keynote will explore current trends in research, noting how the geographical domination of UK researchers and the UK experience has been superseded by a body of work which reaches across many regions and many disciplines. The lecture will provide an overview of key themes and issues and ask is the ‘night’ still a frontier to be explored?

A quick and dirty guide to doing nocturnal ethnography
Ger Duijzings, Professor of Social Anthropology, University of Regensburg

In my talk I will present and reflect about the Nightlaboratory, a project I began in 2012 exploring the nocturnal city and its diverse (but ‘invisible’) inhabitants through night-time research on urban streets and the shadowing of night shift workers. I carried out fieldwork mainly in London, together with my student Cezar MacQuarie, as well as in a dozen or so other cities with groups of students and local collaborators. In my presentation I will throw light on the practical and methodological aspects, discuss insights gained and lessons learned, and explain choices made in terms of disseminating the results of this fieldwork research through ultra-brief and hyper-realistic vignettes posted on a blog. I will also reflect on the experimental nature of the project, the differences with diurnal fieldwork, the ethical aspects of doing fieldwork at night, and what nocturnal ethnography can contribute to this newly emerging field of night-time studies of the city.
Negotiating Mobile Identity in the Global Nightscape
Krzysztof Jankowski, Independent Scholar

Transnational and migrant identities have traditionally been theorised around axes of identity such as ethnicity or labour position, drawing on the mobilities paradigm and social geography, I discuss how representations of movement transform identity and life in the destination. This approach puts mobility at the core of transnational studies and elaborates on perspectives of space that span place to mobility. To investigate this, I conducted an ethnography in the nightlife district Lan Kwai Fong (LKF), Hong Kong. In LKF, transnational movement creates an expectation that life in Hong Kong will stand apart from home. This transforms LKF with the expectation that life is going to be better and more amazing than previously. Movement also creates the expectation of difference and novelty. Participants evaluated LKF on its merits as an exotic destination. In parallel, the curators of LKF aim to foster a sense of discovery, of finding somewhere new and different. Discovery validates movement as successful, and distantiates subjects from place and into a spatial configuration of ephemerality and change. But for people living in Hong Kong, discovery has to be supplanted with a more permanent narrative of belonging without losing sight of mobility. Newly immobile subjects weave stories of mobility into their practices in LKF. They live mobile identities such as expatriate or exchange student which keep the fantasy and spatial reality of mobility ongoing.

Routes and Roots: Late-night Hairdressers, Migration and Regeneration in London
Adam Eldridge and Dorrie Chetty, University of Westminster

While much of the focus on nightlife and the night-time economy has centred on leisure and youth, London’s night-time offer includes a variety of other spaces from bookshops and grocery shops to late-night gyms and galleries. This paper presents early findings from a research project examining London’s late-night hairdressers. These establishments are found in many of London’s inner suburbs, catering primarily to local black and minority ethnic communities. However, as the night-time economy has expanded beyond the traditional urban core, and as gentrification makes it mark across vast swathes of London, some of these establishments in areas such as Peckham and Brixton have been threatened with closure. We are interested here in how these establishments serve an important function in boosting the vitality of urban neighbourhoods as well as serving as important late-night community spaces after dark. By revealing the ways that domestic lives are enfolded into the night, late-night hairdressers serve as an optic to think through how other forms of community, belonging and identity are produced and experienced in late-night London.

The (Sub)Urban Night and Young People’s Drunken Im/mobilities
Samantha Wilkinson, Manchester Metropolitan University

This paper makes an explicit connection between atmospheres, youth drinking cultures, and mobility, with a focus on the (sub)urban night. I draw on data from long-standing and innovative qualitative methods (including interviews, participant observation, peer-interviews, and drawing-elicitation interviews), conducted with young people, aged 15-24, living in the suburban case study locations of Wythenshawe and Chorlton, Manchester, UK. I analyse young people’s alcohol-related vehicular im/mobilities as they move between their suburbia and the city-centre, and also their bodily im/mobilities in urban commercial drinking spaces. I argue that consuming alcohol on transport, more than being economically beneficial, is emotionally important; young people create enjoyable affective atmospheres in taxis and buses to share with friends. Taxis and buses are not solely a means to get to nights out in the city-centre, they are fundamental constituents of young people’s nights out. Further, this paper shows how atmospheres in club-spaces, comprised of music, lighting, and drunken bodies, can propel young people’s bodies into action, transforming static bodies into mobile ones. This paper is novel in presenting an insight into the means through which atmospheres impact, and alter, young people’s alcohol-related experiences of both transport and bar/club spaces in the (sub)urban night.

Dance the night away: Havana’s ‘taxi dancers’ and performances of Cubanness
Ruxandra Ana, University of Warsaw

The growing number of Cuban small businesses centred on dance instruction reveals how the transnational circulation of Cuban dance forms brought along not only the codification and commercialization of distinct units of steps, but also complex processes of representation which are simultaneously cultural and political, for which body performances...
(dance practices) become central and function as authenticating tools. In this way, dancing creates idealized versions of the practice and the practitioners, and parts of the tourist imaginary are adapted and adopted in Cuban narratives about Cubanness. Traveling to Cuba in order to improve one’s dancing ‘at the source’ becomes an important part in the training of many dance enthusiasts, especially in light of the increased popularity of salsa events worldwide which situate the dance between cultural heritage and leisure commodity (Pietrobruno 2009). Therefore, tourist encounters taking place usually at informal dance events and parties become a key element in the diversification of the narratives around racialized bodies, while emphasizing the inequalities of international tourism and the boundaries which are made and remade in social practices. At the same time, economic realities and social inequalities that stem from contact with foreigners result in creative approaches for financial gain, perpetuating expectations about Cuban fantasies, reflected in the growing number of the ‘taxi dancers’, usually trained dancers / dance instructors who accompany tourists at dancing events or concerts, outside of formal working hours. Dancing bodies become transactional (in more than one way) through the maximization of bodily capital (Wacquant 1995), where attributes like ‘blood’, ‘blackness’, ‘roots’, ‘tradition’ become key assets for developing the business. The paper is based on ethnographic field work conducted in Havana over several months from 2016 to 2018.

Session 2 Politics of night-time mobility

Diversity and disparity in the marketing of night-time public transport towards new and existing riderships
George Buxton, WSP London
The range of journey purposes served by night-time public transport is vast: trips to and from employment (in both night-time only and 24-hour industries); leisure journeys to access night-time entertainment; connections to long-distance transport hubs such as airports; not forgetting the subtler role which night-time transport plays in providing safe and accessible spaces for those with nowhere else to go.

At the same time, it can be seen that the marketing materials, timetables and wider branding of nighttime transport services in cities often appear to target a narrower range of customers and journey purposes. Advertising regularly overlooks night-time work trips in favour of a focus on discretionary leisure journeys, a phenomenon which is especially evident in the case of transport networks whose night-time services are being launched for the first time. My 15-minute paper will examine this apparent discrepancy between the journeys made by night-time transport and the marketing and information which operators provide for these services. One argument could be that advertising is being aimed at target audiences who do not currently use public transport at night, with the aim of encouraging new journeys to be made and/or switching from other travel modes.

However, there is a risk that this focus can lead to the alienation of passengers who do not fit into this bracket, including night-time workers who may question whether the nocturnal transport network sufficiently serves them if their needs are not perceived as a priority. Furthermore, other journey purposes such as accessing airports for early morning flights may be underrepresented in the ridership if marketing has not sufficiently targeted this potential passenger base. I will draw upon case studies and research spanning several night-time networks, with the aim of answering the overarching question: could a broader approach to marketing night-time public transport increase both patronage and passenger satisfaction?

Campaigning for night transport in Sofia
Spasi Sofia

Public Transport And Politics Of The Dayparts: On Evening As The Public Time In Post-Socialist City
Andrey Vozyanov, University of Regensburg
My presentation focuses on contested temporal fragments between urban day and night at the peripheries of Europe, seeking to address two gaps in night studies. First one is the Eastern European perspective on “colonization of night”. Although Western researchers actively develop concepts like "night-time economies" and "24/7 city", the dayparts in many post-socialist places increasingly differ in degree of infrastructural provision and social inclusivity. The second lacuna covers the dayparts adjacent to the night and thus also shaping it: early morning and late evening, as specific regimes of time-production and distribution of responsibility. Assuming that urban infrastructure is important for social construction of the day times, I use public transport system in a post-Soviet city as the case for study of such construction. The first and the last, early-morning and late-evening trams, trolleybuses, buses, and taxis are conceptualized as indicators of priorities and hierarchies inherent to particular societies.
My starting empirical points are urban mythology around evening shared taxis (marshrutka) in Rostov-on-Don, Russia and the local attempt to re-introduce the tram service for timespan 7 to 10 PM in 2015. Drawing on data from ethnography and activist mini-project “Win back the evening for the city”, my talk reflects on impact of evening cutbacks in public transit service on time-planning practices, folk ideas about infrastructural policies, as well as growth of inequality in access to leisure and mobility. Secondarily, I will refer to my ethnographical work in industrial cities of Mariupol, Ukraine, and Galați, Romania. Evening mobilities in post-socialist cities will be approached as the sights of imaginary, the domain of re-distributed responsibility, and sometimes the symbols of local events receding into the past. Finally, I will discuss a possibility to approach hours between work and sleep as public time analogically to the way social sciences understand public space.

Night visions: The campaign for night transport in Brussels
Anna Plyushteva, Vrije Universiteit Brussel

Many larger European cities provide some form of public transport at night. The arguments for doing so are many, but in recent years have increasingly focused on narratives of growing a night-time economy, or on promoting a particular city image. The debates around night-time public transport services reveal different visions on what the urban night is or should be, and the role of mobility in such visions. In this presentation, I draw on interviews with activists for night-time public transport provision and local officials in Brussels, and on document analysis. The Brussels night transport campaign has had relative success, with night buses running on Fridays and Saturdays since 2007. The presentation examines the perspectives which have come to shape the night transport debate, as well as the conspicuous absences in it, and asks what they reveal about the ways in which night-time cities are imagined, planned and contested.

Dark Peripheries: Nocturnal experiences on London’s edge
Peter Hawking-Sach, University College London

This paper examines the way in which the dark landscapes of peripheral London are experienced and understood. The paper engages with an expansive space of marshland and reservoirs in the Upper Lee Valley on the north-eastern edge of London, and the experiences of local residents, anglers, and the situated researcher. Through a multi-method approach that encompasses auto-ethnography along with more traditional ethnographic and interview techniques, the sensory, affective and material assemblages of both diurnal and nocturnal time-spaces are interrogated. This hybrid examination of the material and the sensory in both darkness and light is further contrasted with regards to the role that representation and mediated imaginaries have in contributing to experience and perception in/of the dark.

Questions are raised regarding attitudes towards both historic and current uses of urban scrubland and wetland at night and in the dark. In particular the experiences of a group of night anglers are used to develop insights into nocturnal practices that actively seek darkness as a means to escape the visible, well-lit excesses of the surrounding city.

The paper also foregrounds problems encountered with regards to capturing data in a sparsely populated urban space, and expands upon the relationship between interviewing, observation and auto-ethnography in investigating the role of representation and mediated imaginations in the dark.

The Women of Miyakobashi: struggles, bonds, transitions in Japan’s urban nights
Deljana Iossifova, University of Manchester

This talk dissects the complex relationships between urban governance, space and architecture, night time entrepreneurship, business and family life in Japan on the example of Miyakobashi Yokcho (Harmonica Alley) in Yokohama. The Yokcho was constructed to transform a formerly cluttered black market area into an orderly urban marketplace in time for Tokyo’s Summer Olympics 1964. Today, located at the margins of one of Japan’s most notorious red light districts, it contains 60 lift-sized bars and small restaurants.

The research examines social and cultural change from the intimate perspective of marginalised ageing women in the hospitality industry. Uncommon for Japan’s male-dominated society, where women are not usually encouraged to work or lead independent businesses, most of the proprietors in Harmonica Alley are women. Their account of the occupation space in the building; their experience of local development and cultural change over time; their current
everyday practices and rituals; and their observed links with one another and their clients are presented with the aim to illustrate the role of women proprietors in Japan’s urban social structure and family life.

In addition, the talk outlines recent shifts in everyday culture and highlights the importance of small urban night time spaces for the collective memory of urban residents and users. It offers insights into the short- and long-term social implications of small-scale urban interventions. This is timely and important in view of ongoing urban redevelopment in preparation for the forthcoming Tokyo Olympics 2020.

**The Dynamics of Beirut’s Leisure Streets: Nightlife Culture and Society**

*Christine Mady, Notre Dame University-Louaize*

This research presents an overview of Beirut’s leisure streets that have acquired international reputation for the variety of pubs and restaurants and vibrancy characterizing them. Beirut’s nightlife is listed as one of the attractions for tourists. The research examines specific streets that developed their night time activities after the civil war period 1975-1989, and examines characteristics of the streets themselves as well as their occupants, users and visitors. Note that after the war, the divided capital city was reconnected by unblocking streets previously marking borders between its eastern and western parts. These same streets have become popular for strolling, are often pedestrianised for a day, and have become the places hosting street markets and street festivals organized by third parties. Despite their different locations within the capital city Beirut, some have been marked as heritage streets, alluding to some common traits across them. The research builds on the review of documents, and popular media archives on some of these streets, and presents findings from observations along selected cases. The paper presents the argument that the inherent morphology of these streets and their location around the reconstructed city centre play a major role in their popularity, versatility and success in the daily lives of their users and visitors. In contrast, it examines their role in the daily lives of their residents.

**Tinder and Technology: Using Heidegger to Understand Locative App-Based Dating**

*Justin Michael Battin, University of Silesia Katowice*

In Heidegger’s seminal essay, “The Question Concerning Technology,” he proposed that human beings had steadily succumbed to technological rationales and, subsequently, were losing sight of their own productive powers to disclose worlds ripe for our invested involvement and suitable for our inhabitation. We have, according to Heidegger, forgotten that we play a critical role in manifesting what appears within our phenomenological horizon, as well as how we nurture a unique manifestation’s stay via our invested and negotiated engagement with the things of the world. Rather, we have developed and adhered to mindset where all things, including people, increasingly unveil as interchangeable or malleable resources to be optimized (Bestand). In short, their fate has been decided prior to any active involvement with them. This talk will focus on the role of Tinder in the context of the urban night, specifically by examining the use of popular application via the lens of Heidegger’s thesis put forth in the aforementioned work. As human beings further rely upon mobile applications to coordinate potential meetings with others, particularly during the evening hours, it is imperative that we uncover new ways to understand and engage with the ontological underpinnings of such interactions. This essay will propose that Tinder, as an app designed to efficiently facilitate dating, while tremendously useful in some respects, only furthers the proliferation of technological rationales, as it positions its users as mere replaceable stock to be switched about over and over (to use Heidegger’s own verbiage). This talk will explore the interface of the app, how it is utilized, and suggest that, in conclusion, the app lessens our need to make genuine commitments with regards to who we choose to socialize with during an evening out, and thus, over time, hinders opportunities to refine our socialization skills within this specific arena.

**The two sides of Nairobi Nightlife – leisure activities as inclusive and exclusive experiences**

*Hanna Lena Reich, Bayreuth University*

The night is very often depicted as the time/space for leisure activities such as drinking, dancing and clubbing, especially in the African urban context.

The paper will address the controversy of Nairobi Nightlife:

1. Nightlife as an including phenomenon which has the potential to peacefully connect people from different ethnic/racial or economic backgrounds. The paper will describe how in Nairobi, a highly segregated city (by income and ethnic groups) nocturnal leisure activities offer new opportunities for interaction between the various groups inhabiting the city. Music, Dancing and drinking are experienced as collective activities in social spaces where especially
marginalized groups like refugees or homosexuals who are excluded of many parts of daily life, feel “included”, understood and welcomed.

2. Nightlife as an excluding phenomenon with strict rules which regulate who gains access to nocturnal spaces and who doesn’t. Despite the image of the night as not controllable, wild and free, there are many rules and modes of control as well as certain power relations which allow or deny access to nocturnal spaces. The paper seeks to explain various regulations which vary from Dresscodes/Entrance Fees to the powerful role of Bouncers who decide if someone can enter a nightclub or not based on categories like ethnicity/race/class/age or gender.

Night-blindness in academic research and night-fear affect approaches to urban Africa in particular. There are very few empirical studies about the night or nightlife in the African context. My paper wishes to change this and will draw attention to the African urban night. The paper will show how nocturnal actors in Nairobi experience leisure activities at night, how people handle the two-sided story of Nairobi nightlife and highlight which strategies people develop to avoid exclusion.

Session 4  The urban night in historical context

When light was creating darkness: Oil lighting in Bordeaux in 19th century
Stephanie Le Gallic, Universite Bordeaux-Montagne

For a long time, historiography was limited to technical evolutions of the lamp, in particular when gas, then electricity lighting were spreading over western countries. But the recent researches tend to place the street lighting in a wider context, by studying the lighting in the 17th and 18th centuries and by questioning the notion of " nocturnality ". But if the general trend demonstrates a progressive illumination of the streets at night, while new activities appeared and developed meanwhile, the perception by the contemporaries seems to be more tempered, even contradictory. So, in Bordeaux (France), in the 2nd half of the 19th century, the City Council was apparently concerned by the persisting darkness in the streets, in spite of continuous efforts to light them. In a context where the oil lighting, used since 1775, was progressively replaced by gas lighting (since 1831), the fear of darkness seemed at the same time both real and exaggerated. It would result from 3 phenomena:
- Voluntary damages and thefts (or accidents) against the streetlights which irritated the population, so deprived of light
- The claiming of lighting by the peripheral zones (suburbs) as the lighting of the city center knew a clear improvement with the development of gas
- Lack of investment by the oil lighting companies for an activity which is going to disappear (no maintenance, under-qualified staff, calculation of the quantity of oil to save...).

A transnational study of public lighting: Governance, resistance and destruction in late 18th-19th century Paris and Barcelona
Benjamin Bothereau, Ecole EHESS Paris

The gaslight was introduced in Paris in the 1830s, slowly substituting the oil lamps (lanternes à réverbères). Yet, an oil streetlantern was an autonomous unit, a self-sufficient light disposal feeding itself from its own reservoir and independent from the other sources of light of the same street, while a gas light became an extension of a more complex “machine”, a component of a large “system”, a “network” infrastructure that included the gas works and the pipe-systems network. What did this technical change – and the change of scale implied- mean in terms of possible cultural narratives and practices? The lantern symbol was appropriated and used as a political metaphor of the late eighteenth century Barcelona popular uprising « avalot de les quintes » and of the French Revolution. Yet, the next two French revolutionary episodes of 1830 and 1848 showed an evolution of forms of streetlamps destructions : the old tactic of bris de glace by cutting ropes in order to smash the lantern and create darkness- and the destruction of lantern gas pipes -resulting in the “liberation” of gas and generating an outburst of flame and light. We therefore note a clear shift in the function and use of the rationalized and regulated gas flow.
This paper will address these questions by a socio-historical approach. The methodology is undoubtedly inspired by the SCOT (Social construction of technology ) approach, by studying the meanings of the technological artefact « lantern » shared by different social groups and the processes of its judgment, familiarization and social integration, echoing works of Silverstone and Hirsch on domestication (Silverstone and Hirsch, 1992). The long-term issue is to benefit from this approach to contribute to our understanding of the expectations of the different public lighting actors (citizens, associations, companies, local and global authorities), the balance of power’s dynamics regarding the
regulation and production of lighting technology as well as the values and imaginaries attached to the material objects in a context of technological and political transformations.

A Socialist night? Governing through lights in the postwar Prague
Lucie Duskova, Charles University

According to the French historian Alain Cabantous, the instauration of Night lights in the city marked a radical shift in the Governance and profoundly changed how the politics was going to function for the next centuries. With the Secularization, Industrialization, Urbanization and Technologizing, the Night city emerged as a field of contestation, or legitimization, of the political power in place. In order to keep the calm, the political elites sought to promote street lightening, which facilitated the control of public space. But they also sought to develop the decorative illuminations, and the, with light accompanied, distractions. These permitted to gain subtler control of public space through concentrating people once a time in chosen places and letting them to “freely” spend their energy, and secondly, it disciplined minds through pointing out the beauty and prestige of the city, and so of the political order in place. However, the Communist ideology rejected these “decorative” and “distractive” lights as a tacky and useless manipulation. On the other hand, when the Communist parties came to the power, they needed to somehow point out the prestige of the order they established, and the night lights were an effective instrument. So how the Communists used the Night city lights? Which kind of lights they used? How they articulated the Night city lights? Did there exist at all any use of night lights specific for the political order established by the Communist parties, or is the Cabantous’ argument universal?
The case of Prague 1945-1960, when the socialist use of night was established and underwent its most important shifts, serve as an illustrative example to answer this particular issue of Governance. The paper draws from the mass culture production, from the administration materials and from the content, the form, and the geography of the Night city lights themselves.

Literary Metaphors of the Nighttime City
Hanne Juntunen, University of Tampere

The image of the nighttime city has an important role in the literary imagination of the modern era (ca. 1500-1989). Literature reflects societal concerns and interests, and can thus be analysed in order to reveal attitudes, both conscious and unconscious, toward these concerns and interests. Metaphors (figures of speech that refer to an object by way of another object) are especially useful for this as their use is highly evocative but not always completely intentional. The theoretical background of the paper is in Cognitive Metaphor Theory, which suggests that linguistic (i.e. written and spoken) metaphors reflect the ways objects are cognitively associated with each other. The paper discusses the cognitive metaphors associated with the urban night that emerge in a dataset of some 8000 British English-language literary texts – touching on such topics as governance, publicity, illumination, and gender. The paper looks at data from the sixteenth through to the nineteenth century, providing an overview of how select cognitive metaphors have (or have not) changed during the timeframe. Preliminary results point to two prevailing trends: firstly that the metaphorical dimensions of the urban night remain surprisingly stable, and secondly, that the change that does take place is directed inwards, from the streets and the official buildings into the private sphere of the home. These metaphorical trends can help us understand how the nighttime city has been experienced throughout the modern era.

A Historical Overview of Women at Nighttime Istanbul
Nurcin Ileri, Boğaziçi University

Violence against women in contemporary Turkey is a burning topic that feminist activists trying to keep it in the agenda by criticizing patriarchal power, its norms, and conservative governmental policies. The government, on the other hand, tries to handle with violence problem by restricting women’s accessibility to public space, thus women’s right to the city.
This paper aims to focus on two cases of violence against women, which occurred in Istanbul in quite different historical time periods; murder of a woman in 1896 and rape of a woman in 2016. In order to understand the patriarchal discourse and state policies surrounding these cases which took place under cover of darkness, I will provide a brief historical review of how the late Ottoman and contemporary Turkish states interpreted woman’s existence in public space and then I will analyze the moral code that restricts the mobility and visibility of women in urban nighttime of Istanbul in both time periods.
While a century ago, women’s access to urban public space at night was hampered with a discourse that constructed a dichotomy between “chaste” and “unchaste” women, today women are expected to appear in public spaces mainly the ruling elites designated for them with the claim that the “city is dangerous for women”. And women who fall outside these boundaries may become the target of conservative political power and male violence. By providing an overall picture of women at night-time Istanbul, this paper questions how the Ottoman and Turkish states generated gendered spaces of night regarding different historical and social settings.

### Session 5 Urban nights: Safe, inclusive, contested (I)

#### Rethinking the relation between studentification and gentrification in the nocturnal city

**Emanuele Giordano, Université Paul Valéry**

The term “studentification” refers to multifaceted urban transformations resulting from increases in and concentrations of student populations. Traditionally it has been investigated with frequent reference to gentrification studies from both spatial and temporal perspectives. Studentified spaces have been conceptualize as “gentrification factories” in which students, as apprentice gentrifiers accumulate cultural capital and acquire the middle-class lifestyle and taste representative of gentrifiers. Yet, while these perspective has tended to highlight how students and gentrifiers tend to share similar consumption patterns and cultural tastes, it fails to acknowledge how their lifestyles still differ regarding the use of both time and space. For instance, in relation to night hours, students, but also young workers without children, tend to perceive noise disturbances less acutely as they often do not share the same constraints on sleeping hours that characterize households with children. Focusing on the historical neighbourhood of the Ecusson in the French city of Montpellier, this communication analysis how the development of a student-oriented nightlife has actively contributed to raising tensions between university students and older gentrifiers, contributes to foster a process of urban change that involves the progressive displacement of households with children.

#### Night Tourism Governance and Conflict Regulation under Post-political Conditions

**Nils Grube, Technical University Berlin**

This spring, the Berlin Senator for Economics Ramona Popp will present the revised tourism concept for Berlin. Notably new appears a clear emphasis on a ‘city-friendly’ and more sustainable tourism. This ‘reorientation’ of a policy formerly based on pure growth rates and the annual increase in overnight stays is symbolic for the internationally widespread discourse on the increasing touristification and touristic overuse of cities (Colomb & Novy 2017; Freytag & Glatter 2017). Occurring negative examples such as Barcelona, Prague or Lisbon show how tourism growth is dramatically affecting the lives of residents in many innerurban residential areas (Nofre et al. 2016). As a result of a high and diverse leisure and entertainment offer in these neighbourhoods local conflicts arise especially in the context of urban nightlife. There, the influx of mostly young and party orientated visitors are associated with noise disturbances, littering, and anti-social behaviour. In this respect, the governance of the urban nightlife appears to be a pressing field of urban tourism policy. In the context of the governance of tourism in Berlin, however, it is noticeable that night tourism-related conflicts are mainly regarded as a management or communication problem. From the perspective of the post-political city and the establishment of a ‘neoliberal governmentality’ (Swyngedouw 2007, 2010), it becomes clear that the question of how to govern night tourism excludes the political in the sense of confrontation and the admission of dissent. Whether further growth is possible or even desired seems almost excluded. It is replaced by a consensual agreement, which for instance aims to ensure that emerging conflicts are not solvable ‘at this point’ or that conflict-resolving measures are relocated to higher or lower levels of action and decision-making. By using the case of Berlin as an initial point this paper aims to show, how the complexity of conflict resolution is increased to such an extent (for example, by including as many actors and interest groups as possible) that, beyond local agreements, superordinate regulatory measures seem to be impossible. Moreover, it will discuss under which premises night tourism - as before - is politically negotiated and how the handling of political action can be regarded as exemplary for contemporary urban political regulation of conflicts.

#### The Rise of Competitive Night-Time Cities: Governing the Night-Time Economy as if Social Equity Matters

**Cyril Fegue, Erasmus University Rotterdam**

This paper explores the patterns of interlocality competition in the night time and the most popular strategies of cities aimed at capitalizing on the nightscape and the night-time economy to enhance territorial competitiveness. It
interrogates those strategies in light of social equity and critically discusses the possibilities to reconcile the goals of competitiveness and social equity in the night-time urbanity.

**Good Practices in the Night Tourism - Case Studies from Bulgaria**

Elenita Velikova & Stella Dimitrova, University of National and World Economy

The tourism at night is a term that is usually associated with all the negative aspects of our modernity – alcohol, drugs, prostitution, gambling, violence, etc. In many cases Bulgaria makes no exceptions. Some of our best-known resorts have become world famous in spreading these phenomena and instead of competing with beautiful beaches and nature, we are popular as a destination which offers cheap alcohol and other entertainment. The night-time economy could generate significant revenue and tourism offers legal opportunities for this to happen which may differ greatly from these negative phenomena.

This report will analyze the events as an opportunity to overcome the negative aspects of the night tourism. The legislation in our country largely allows or at least does not prohibit the night entertainment, which is a prerequisite for organizing a number of night events that, through appropriate advertising and wider promotion, can change the image of Bulgaria as a tourist destination. Subject of research will be a number of positive practices which, on one hand, consider the opportunities offered by the night life and on the other hand, promote education, culture, history and the nature of our country.

**Session 6**

| Spatio-temporal patterns of the urban night (I) |

**Accessibility to Night-Time Activities by Public Transport: A Tool for the Visualization and Analysis of Urban Rhythms**

Chiara Vitrano, Gran Sasso Science Institute

In the contemporary polyrhythmic city, urban populations’ activities have increasingly desynchronized schedules and spread over the 24 hours, making socio-temporal coordination problematic. This contributes to the emergence of temporal inequalities, as individuals with fewer resources (economic, physical, social, cognitive) may not support the demands for speed, coordination and simultaneity coming from the labour market, family obligations and social networks or may suffer forms of temporal ghettoization, linked, for example, to working in inconvenient hours or to the need to move in atypical time slots, such as the night-time hours. Spatiotemporal inequality can be addressed in the city through Urban Time Policies, which aim at guaranteeing equity through the expansion of the actors’ choice options in building their daily, weekly, annual agendas. Time Policies’ actions deal with the difficulties of some populations in accessing urban opportunities and synchronizing their times with the dominant social rhythms. In regard to the night-time, they try to intervene in various areas of disadvantage (which concern both workers and users of night services) and of conflict (which involves resident and temporary populations). However, Urban Time Policies cannot rely on consolidated methods of analysis of spatiotemporal disadvantage and conflict, due to the scarce available data on time use and on pacemakers’ timetables and calendars.

The paper proposes a useful tool to visualize urban rhythms based on the available data. The tool allows visualizing simultaneously the distribution and the opening hours of night activities, the spatiotemporal extension and frequency of the public transport supply, and their variation during the night. The dataset on the main night-time activities and their opening hours has been obtained through a query to the Yelp.com website database, while the General Transit Feed Specification data have provided precise information about the public transport supply. The dynamic analysis of accessibility by public transport to night-time activities in Milan shows the gap between the supply and the potential public transit demand. Accessibility, in fact, decreases considerably during the night, especially in working days, despite the growth of 24/7 services, pointing out how the processes underway in the temporality of the night require a greater attention from both time and mobility policies.

**Night-time public transport in Madrid**

Rossen Koroutchev, Universidad Autonoma de Madrid

In this presentation we will give a short summary of the Night-time public transport in one of the most famous by its Night-life European city – Madrid.

By explaining its history since 1974, we will analyse the current network of night-time public transport in Madrid capital as well we its extension to the rest of the municipalities inside the district of Madrid. A series of maps, including historical ones, will be presented in order to understand the Madrid’s night-time public transport network.
The analysis will be based on some own statistical data and surveys available for given municipalities outside the capital. The above analysis will be also related to the studies night tourism, leisure and culture for the municipality of Madrid, based on previous studies.

Some quantitative measure of the efficiency of the Madrid’s night-time public transport network will be also given in terms of suitable chosen parameters.

Finally, some comments and recommendations for improving the current city’s night-time public transport will be presented.

**Review of ICT Tool for Management of Urban Transport in Sofia**

*Emil Petrov, Sofia University*

The paper aims to present the developed electronic systems in Sofia, as well as those under development, that greatly facilitate and will facilitate the planning and management process of this complex system, that serves over 17.5% of the country’s population – public transport. These systems are providing and had to provide the much needed statistical information for the arguable implementation of night transport in the city.

Information and communication technologies (ICT) are entering in more and more areas of our lives. One of the major spheres, that provides mobility for the population, is urban public transport. Worldwide, in the field of transport, many traffic and movement management systems, for the passengers flow, for the dissemination of transport information and for the charging are developed. In Sofia, despite the high level of technological education and favorable prerequisites, there are no traffic control and management systems, a unified system for management of public transport and charging, safety systems in transport itself and others. The miss of these systems limits the possibility to undertake adequate management planning solutions and, above all, the smooth delivery of the public transport service needed for the development of the city.

**Light as a tool to structure Urban Master Plans**

*Cristina Gil Venegas, KTH Royal University of Technology*

The aim of this research is to determine the qualitative design tools necessary to structure and develop Urban Master Plans, from the lighting perspective. As an architect, I find in the lighting design field a great potential to contribute to planning cities in an assertive way. Nowadays most of the world population lives in urban areas, demanding an urban infrastructure that works 24/7. In contrast, most of the urban master plans are designed mainly considering the daytime situation without taking into account the changing between natural and artificial light conditions; and additionally, many of this proposals are not consequent to the dynamism of the daily activities that citizens develop. From this situation, I find in the analysis of the lighting in urban environments, as a great opportunity to develop and structure urban master plans.

**Session 7**

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*Vladyia Mihailova, Open Arts Foundation*

The Night of Museums and Galleries festival was held for the first time in Bulgaria in Plovdiv in 2005. The format started by initiative of SARIEV Gallery founders Vesselina and Katrin Sarievi. In 2007 the two established the Open Arts Foundation – the Night’s main organiser. Like other “White Nights” around the world, the idea is for the audience to encounter artists, art and culture in unusual evening and late-night hours. In 2005 the program included around 20 events attended by around 3000 people. Even then the festival was already a cultural revolution, doubling and tripling annual visits in some of Plovdiv’s major museums and galleries in one night. The night is quickly becoming one of the most recognizable Plovdiv events anticipated and attended by audiences across the country. The NIGHT has quickly become one of the most recognizable events in Plovdiv, expected and attended by audiences all over the country. In the last editions of the festival, the audience is about 50,000 people, and the program offers over 140 events with free admission to 70 locations in the city. The format is constantly looking for challenges and innovation by expanding its scope. With the diversification of the content and the involvement of many different cultural institutions and operators the name Night/Plovdiv gradually establishes among the audience. In addition to the traditional participants the Night provides a platform for many young artists and collectives, thus becomes a platform for experiments and pilot ventures. The great interest to the event helps projects debuted in the festival having a successful development afterwards. In its effort to be culture at large, the event has managed to put on the map national, regional, commercial
and non-profit structures which function very differently and are known to the public to varying degrees. With the aim of supporting their projects, in 2012 Night/Plovdiv created the “Museums Fund” (after 2013 a.k.a. Special Projects Fund) which co-fines art projects that are part of the festival program. In 2017, the festival also launched the first successful crowdfunding campaign to support a cultural project. The festival is pleased to work with some of the most prominent contemporary artists and curators in the country, and in recent editions more often with internationally recognized artists and cultural operators. The event has developed a wide network of partners, relying on the support of the America for Bulgaria Foundation and Plovdiv Municipality as co-organizers of the festival, as well as commercial partners and the most active international cultural institutions and embassies in the country.

**Beyond spectacles. The potential for more enlightened night time events**

*Andrew Smith, University of Westminster*

The literature on city events in general, and urban light festivals in particular (e.g. Mercer and Mayfield, 2015), tends to represent them as spectacles that pacify audiences – providing entertainment that simultaneously attracts city tourists and distracts urban populations. This paper aims to assess whether such claims are fair, by focusing on Light Nights - a series of light festivals that have emerged in the UK over the past two decades. Light Nights are the UK equivalent of Nuit Blanche / Notte Bianca events that are staged annually by cities across the globe (Giordano and Ong, 2017). These events are supported and encouraged by municipal authorities for a number of reasons, including their place marketing and economic impacts (Jiwa et al., 2009), but also for more progressive social and cultural economic objectives such as building community cohesion, encouraging engagement with the arts and diversifying night time leisure away from drinking cultures (Evans, 2012). The aims of the paper are to assess the outcomes of Light Night events and to understand their potential contribution to wider urban policy objectives. The paper is based on research undertaken at the 2017 edition of Light Night Leeds. This research involved personal observations, communication with those responsible for organising the event and an in-situ survey of people attending. The findings suggest that, whilst spectacle is certainly a strong element, it is unfair to dismiss this multi-faceted, creative and participatory festival as mere spectacle. Local residents were able to engage with and participate in the event through a number of mechanisms and the night time setting encouraged communitas and a sense of civic belonging. The findings are used to generate recommendations for staging night events in more progressive, immersive and participatory ways and there are important lessons for the wider development of cultural activity at night.

**Light Festivals and Place Making in the North of England**

*Gail Skelly, Manchester Metropolitan University*

The occurrences of light festivals in UK cities has grown exponentially in the last decade, yet little is known of their impact on participants’ and audiences’ lives; how the spatial landscape of their urban contexts shapes participants feelings and behaviours. Much has been studied of the impact of cultural festivals, how they may be central to our identification with place, however, investigation into light festivals has been minimal, therefore this research aims to address this gap, particularly focusing on small, community festivals. The research will establish the particular affordances that light as a cultural medium produces and will contribute to the understanding of how these creative and vernacular sites of exciting, illuminated nightscapes contribute to place-making.

Utilising several case studies from Northern England, including a small lantern procession in Ordsall, Salford, UK, the research will investigate how grass-roots, participatory creativity is used to develop and celebrate place identity. Ordsall has no central civic space, is pressured by peripheral housing developments and yet this annual lantern procession has the potential to create realms of ‘neighbourhood conviviality’ and ‘collaborative understanding’ (Edensor & Millington, 2009). I will analyse how these urban events deepen a sense of place for audiences, introducing the character of place to visitors, whilst forging ties between existing and new residents (Alves, 2005)

The research uses both participant observation and semi-structured interviews with residents and representatives from community groups and agencies, from which I will present early stage findings. Auto-ethnographic experiences will be recorded and analysed through a research diary, recording day-to-day reflections on the preparation period and the events themselves (Aug–Nov ‘18). The ultimate objective is to inform the development of evaluation processes for community festival organisers involved in the production of light festivals.

**Leveraging light festivals to promote a “slower” touristic offer: The case of Cambridge and the e-Luminate Festival**

*Michael Duignan (Anglia Ruskin) & Alessandra Caggiano (Cambridge Light Festival)*
Destinations traditionally market themselves as an amalgam of visitor attractions, retail and hospitality units, streetscapes and picturesque landscapes. Yet, as both an intended and unintended consequence, the ‘daytime’ [the period between sunrise and sunset], pervades as the dominant temporal feature for drawing in visitor economies. As a result, Destination Management Organisations (DMOs) have an opportunity to strategically re-brand, and re-think the city ‘at night’ and oscillate between attracting ‘daytime’ and ‘night-time’ economies. The paper will discuss the intersectionality between ‘local entrepreneurship’ (O’Brien, 2006), ‘slow tourism’ (Duignan and Wilbert, 2017), and ‘strategic event portfolios’ (Chalip, 2004; Duignan et al, 2018) required to effectively leverage socio-economic opportunities, and bring together what are often a disparate set of policy, industry, public, and academic stakeholders under a unified ‘night-time’ vision.

Based on the authors’ own empirical: i) observations, ii) roles sitting on the city’s major events, festival and tourism advisory boards, iii) survey and in-depth interviewing, and iv) case study analysis of Cambridge (UK) Rome (Italy) and Baltimore (US) – we argue how and why the following inter-related aspects are required to kick-start Cambridge’s latent night-time strategies:

1) Stimulate entrepreneurial thinking by small businesses (creative/cultural sector specifically), local residents, and public sector to innovate a new series of ‘night-time’ products;
2) Role of new innovative products, e.g. light festivals in Cambridge like e-Luminate and ‘white nights’, to showcase less visible ‘off the beaten track’ elements of place identity and emphasise deeper connectivity and ‘slower’ touristic experience (Duignan and Wilbert, 2017)
3) Dispersing visitor economy spending through touristic engagement beyond ‘primary’ gentrified inner-city spaces, toward ‘secondary’ peripherally positioned attractions (Duignan et al, 2018);
4) Intervention required by both private and public sector to work harmoniously to create ‘strategic event portfolios’ (Chalip, 2004) that addresses needs and opportunities brought to bear by the night-time economy.

**Session 8 Night work**

**Freight Distribution at Night, 1950–2018**

*Jorgen Buchardt, National Museum of Science and Technology Denmark*

According to public statistics, approximately 11% of the Danish population works at night. Although working at night has been investigated extensively in connection with the risk of accidents and health complications (e.g. breast cancer and sleep disorders), night work has rarely been examined from a sociological, historical or psychological perspective.

In response, this presentation will address night work as a whole and in context in order to identify why workers have increasingly opted to work at night and what goods are transported, to which customers and via which routes. Ultimately, it seeks to determine whether night driving aims primarily to avoid daytime congestion in city centres or to minimise stock at businesses following the concepts of just-in-time logistics. Public authorities remain aware of the trend of working at night, as demonstrated in legislation about night work and general EU regulations of work times.

From the particular perspective, the presentation will address both the companies and specific actors involved in night work: primarily drivers but also service workers. From that perspective, it seeks to identify which vehicles and special aids are used and how loading, parking, unloading and deliveries are performed, as well as how contracts for transport are made, when and how orders are received, how haulers coordinate driving, how disposal occurs and what cooperative relations characterise the process. At the individual level, drivers will clarify why they opt to work at night, how their work affects their family life and whether it forms part of shifts, how they become aware of work available at night and generally what they are paid and the specific hours that they work.

The presentation will focus on the transport industry but compare relationships therein with relationships in other industries. The data will come from Denmark and, whenever possible, will be compared with data from other countries.

Research performed for the presentation has been conducted as part of the research project ‘Freight Transportation and Supply Chains, 1900–2000’ at the National Museum of Science and Technology, whereas all statistical treatments have been performed in collaboration with the National Research Centre for the Working Environment.
Nocturnas: mobilities and immobilities of women nightshift workers in the Barcelona Metropolitan Area
Sara Ortiz Escalante, University of British Columbia

Most research on the night in the planning field focuses on the so-called ‘night-time economy’ of city centers that seek economic revitalization. These studies look at a small part of the night-life: the consumptionist side of the night-time economy related to leisure and alcohol consumption in downtown areas of Western cities. Some studies in the ‘night-time economy’ include a gender perspective and a critical race analysis. But, in general, research on planning the night overlooks night-time cycles outside of the downtown. In addition, accounts of night-life romanticize night users as a special group of population, without acknowledging that the night is also a space of work, care and reproduction, a space of everyday/evverynight life, without any glamour for those constrained to work the night shift. To expand the existing research, this paper examines how the everyday/everynight life of women working at night is addressed in urban planning in the Metropolitan Area of Barcelona. Using feminist participatory action research, 24 women nightshift workers were co-researchers and analyzed their everyday/everynight mobilities and how fear, safety, androcentric transportation and sexist labor policies influence women’s mobility and right to the city at night. This research also explores how women nightshift workers can influence and transform planning policies and practices. Thus, this research contributes to the ‘planning the night’ literature by focusing on the everyday/everynight life of night-shift working women, rather than merely the economic or leisure and consumption conceptualizations of night-time planning; it expands the research on the production side of the night economy from an intersectional feminist perspective, moving beyond downtowns to other neighbourhoods, working centers, towns, and homes; breaking with the male centered night culture; making visible night workers everyday/everynight needs and analyzing how planning can contribute to improve their quality of life and right to the city.

Invisible Migrants: Glocurnal City’s ‘Other Workers’ in the Post-Circadian Capitalist Era
Julius-Cezar Macquarie, Central European University

This paper demonstrates that the migrant working segment of a global, 24/7 city embodies a destructive presence of structural forces (mechanisms, elements, practices and techniques) driving the capital development embedded in the strategic set-up of the City (of London). It refines down to the physical labour important tasks that low skilled workers (loaders, drivers, cleaners, servers) engage with and perform competitively to maintain time (Sharma 2014), appetite and households of the highly-paid executives in the City whose round-the-clock rhythms cannot afford even the slightest deviation from the tightly led schedule. In the light of the evidence and analysis, this paper demonstrates that regardless of how we coin the ‘late,’ ‘24/7,’ ‘neoliberal,’ ‘post-circadian’ regime of developing capital at the expense of human bodies, armies of migrant workers travelling at night vie with one another for low-skilled, poor-paid jobs; most working on insecure, short-term contracts; secured only by low wages and benefits close to none. This process is systemic, not accidental (Standing 2011). The paper proposes that isolation, alienation and ‘sleep despoliation’ (Crary 2014) are amongst the main factors causing precarious migrant night workers to become the bio-automatons working around-the-clock. Hence, global city’s “other workers” live and work under pressure from precarity, and lack social cohesion to organise and defend their working, social and civil rights.

Visions of the night time city and transport equity
Enora Robin, University College London

This paper critically considers transport strategy recently developed for London’s Night Time Economy, unpacking policy discourse and associated technical approaches that shape the provision of transport services. In an effort to systematise critical perspectives on transport provision, the case study focuses on spatiotemporal dimensions of equity. Analysis of the policy discourse revealed how Mayor’s 24-Hour Vision and Draft Transport Strategy conceived of night time transport as an instrumental means to grow the ‘Night Time Economy’, drawing from the conventional wisdom linking accessibility improvements with economic expansion. This policy viewed ‘London at night’ primarily as a vehicle for economic development, focusing on the consumption-side of the economy and improving individuals’ access to entertainment and recreation. Policy discourse recognised the existence of night-time workers in sectors outside arts and recreation, however attempts to broaden the ‘Night Time Economy’ agenda to accommodate this were lost through the narrow selection of accessibility metrics used in transport planning practice. This case shows a missed opportunity to improve transport equity across spatial and temporal dimensions, as night-time workers face severe accessibility barriers, often reliant on low-frequency, slow bus services that have inadequate coverage of many areas across Greater London. Scrutinising socio-spatial and temporal dimensions of transport provision holds potential
to systematise critical perspectives on transport equity by integrating a variety of distributional issues and linking more closely to the practical barriers faced by night-time workers to access transport.

| Session 9 | Governing clubbing and nightlife |

Exploring Liminal Governance in the Neoliberal Urban Night of Lisbon

Jordi Nofre Mateu et al, New University of Lisbon

The leisure-led revitalization of central areas of many global post-industrial cities has much contributed to the rise of the so-called ‘24-hour city’, or ‘party cities’. In turn, night-time leisure economy has been widely considered as a key element of tourism promotion and city marketability the ‘Right to the (Nocturnal) City’ in the ‘Leisure City’ is formed by a complex, non-linear, simultaneous, and often conflictual interplay between (i) the rights acquired through licensing; (ii) the right to leisure; (iii) the right to public space; (iv) the right to rest; and (v) the right to housing. By focusing on the former harbor quarter of Cais do Sodré in Lisbon downtown, this paper will examine how the neoliberalization of the night-time leisure economy in the city center of the Portuguese capital – which is explicitly supported by the city council – has involved some critical challenges for the governance of the urban night in Lisbon, such as (i) the extremely commodified ‘right to leisure’ in the ‘ludic city’ which is defacto above the constitutional ‘right to rest’; (ii) an erosion of rights acquired by venues’ owners through licensing; (iii) a critical challenge to the constitutional right to housing, since the neoliberalization of the night-time leisure economy in Lisbon downtown (in-)directly produces spatial displacement in form of (sometimes forced) depopulation of the area due to the worsening of community livability during nighttime hours; and (iv) the promotion of ‘Disneyficated neoliberal nightlife’ (Nofre & Martins, 2017) which is profoundly based on the promotion of (a) an alcohol-fueled, drug-friendly leisure; (b) the hypersecurization of public and leisure-led private spaces and their social, moral and political control; (c) the reproduction and consumption of a heteronormative and patriarchal nightlife; (d) liminality and labor exploitation; and (e) inequalities based on race, gender, ethnicity, class, culture, sexual orientation and religion and their intersections. The paper will end up by presenting the recently-created Lisbon Nightlife Commission, a municipal initiative towards safer, healthier inclusive and sustainable nights in the Portuguese capital.

Bumblebees’ - The magic of nightlife

Nela Ivanova, Dose of Love Association, Burgas

In the last years in Bulgaria and abroad there are significant trend changes in the drug use. They are connected with specific club drugs use behavior. The harm reduction experience in Bulgaria was mainly connected with heroin and opiates harm reduction. Drug users of “club drugs” were not faced and touched from harm reduction services till the project was run. In this need „Bumblebees” project starts an innovative for our country harm reduction practice and promoted safe nightlife ideology with the help of our Swiss partners “RADIX/InfoDrog”. The project was implemented in Burgas region.

Goal:
To develop an innovative practice for risks reduction of synthetic drug use and promotion of safe nightlife in the country.

Some results:
• For the first time in Bulgaria was run safe nightlife ideology and harm reduction program for clubs and party scene;
• Established were contacts and safe nightlife information was provided to more than a 10 000 young adults ;
• Lend brief interventions and support to more than 150 people;
• Consulted more than 2 300 people on different questions connected with drug use and risky sexual behavior;
• Safe nighttime ideology was introduced and to 10 organizations from Bulgaria that work with drug users.

What we need to ensure safe entertain environment?
The sustainable safe nightlife and harm reduction programs in the country and in the world decrease risky behavior, incidents and death rate of young adults!

A community based approach for a safer nightlife

Alexander Bucheli, NPS Consulting

Nightlife involving alcohol and other drug use, sexual behavior and music and dancing go back millennia. Today going out and having fun, or to use the more colloquial term «partying», is one of the main leisure activities, for young people, in our society. During the last decades, the growth of night-time economies has expanded the opportunities
for leisure activities but also the challenges for developing appropriate and effective prevention and harm reduction interventions in such settings. Nightlife can be seen as a trendsetter, not only in cultural and social terms, but as a place of pleasure, ecstasy and excess, for which the use of substance plays a role, for many partygoers. For the City of Zurich, nightlife is an important cultural and economic factor. Every weekend more than 70’000 people are partying, in more than 160 bars and clubs, a high concentration for a city of 400’000 residents. Since over twenty years the Street Parade, with around 1 Million visitors, the biggest rave in the world takes place in Zurich. In the mid 90’s, as XTC use increased, Zurich’s health department became aware about the specific health challenges of the Nightlife culture. Starting with an information campaign related to the use of XTC, targeting party goers, followed by the mobile Drug Checking service in 2001, the Drug Information Centre in 2006, the establishment of the Bar & Club commission 2011 and the building up of a night-major-council in 2015. Zurich’s integrated nightlife approach based on cooperation between the night time industry and the public sector can be seen as best practice example to address the challenges of the nightlife culture.

Club culture in Berlin caught between social utopias, city marketing and displacement

Charlotte Weber, Technical University Berlin

Club culture forms an integral part of Berlin’s way of life and is strongly interconnected with its image of being a city of freedom, creativity and self-fulfilment. While club culture itself is a fuzzy term, clubs in Berlin are often connected to topics as appropriation and bottom-up shaping of urban space. Club owners claim to create spaces for social utopias where people can be who they really are or want to be (panel discussion of the clubcommission, 24.01.18). While club culture has long been a less noticed phenomenon, nowadays local authorities and policy makers seem to increasingly recognize its significance. Its socio-cultural benefits but especially its economic potential and value for city marketing. An expression of this is the latest marketing strategy of Berlin which is based on the slogan „365/24 Berlin“. The assignment of spokespersons for club culture in the house of representatives and the upcoming funding of projects of the clubcommission as an association of club owners show that club culture is also on the political agenda.

At the same time “Clubsterben” (dying of clubs) becomes a buzzword and an issue that is discussed both in the local media and at conferences. Due to rising (commercial) rents, the loss of vast space because of new constructions and conflicting uses in dense inner city districts many clubs are at risk of displacement or closing down. When trying to understand the dynamics of club culture in Berlin it becomes clear that there are many dimensions, diverse interests, potentials and conflicts to it. The paper will examine those dimensions and categorize different kinds of clubs and their respective concepts, aims, actors and qualities for the city. It will classify benefits and conflicts in order to show areas for action and discuss general management strategies and specific protection instruments.

Puppets, Prostitutes and Tourism: Dynamics and Conflicts around the Expansion of Urban Nighttime Leisure Activities in Yogyakarta

Iwan Suharyanto et al, Utrecht University

This paper analyses the dynamics around the expansion of and changes within Yogyakarta’s leisure activities at night. The changes are illustrated with the tradition of shadow puppet theatre, prostitution, night market, cinema, street food vendor, nightclub and night-tourism activities. These activities do not only represent heterogeneity in terms of spatial practices, they also offer advantages as well as problems to the city such as how prostitution in the Pasar Kembang area is perceived a moral problem and against the law, but at the same time is benefiting residents because they profit from renting out their houses. In the first part of the paper, we explain the rise and evolution of night time activities through several historical times and political regimes. We start with explaining the wayang kulit activity which is considered the oldest night activity in Yogyakarta’s history. Then, we narrate the night activities during the colonization era (1800-1945) with the Pasar Kembang prostitution, night market and cinema activities as examples of night activities that became visible in the urban landscape during this regime. In the beginning of Indonesia’s independence (1945) the establishment of the UGM campus created new urban night activities, the most famous one being the angkringan street food vendors who were explicitly catering for students at night. Night activities became more visible during the economic boom in the 1980s when pop night culture such as nightclubs and cafes developed rapidly, both regarding the number of venues as well as the number of visitors. Finally, after the millennium period, as the city of Yogyakarta explicitly emphasized its vision on the tourism which creating night tourism activities were booming in the city. In the second part of the paper, we discuss the current conditions and challenges around night time activities in Yogyakarta and link its dynamics of visibility and in/exclusion to wider city developments such as economic development, touristification and gentrification.
Spatio-temporal patterns of the urban night (II)

Recentralization of the Night-time City: Night Landscape of Commercial Activities in Brno
Ondřej Muliček & Zdeněk Stachoř, Masaryk University

The geographic research interest is usually confined to the spatiotemporal order of the day-time city. Topologies and rhythms of the city in the daytime are understood as general normative parameters describing the city in its entirety. The paper, however, aims to show that the night in the city brings a specific spatial and temporal organization, which is in many cases substantially different from the spatiotemporal arrangements of the urban life in the bright part of the day.

Emphasis is put here on an exploration of the difference between the day and night spatiality of commercial, mainly retail activities in the city of Brno, Czech Republic. Several studies (Bromley et al., 2003, Schwanen et al., 2012, Mallet, 2014) confirm an important role of retail in the spatio-temporality of the urban night (together with nightclub, restaurants, pubs and bars, stops of night public transport, etc.). The retail premises, pubs and restaurants open in the night can be perceived here as the spatial foci of the “colonization of the night” (Melbin, 1978) that distort and redraw the topology of the day-time Brno.

Employing the empirical data on retail opening hours in Brno in 2013 and 2017 together with other datasets describing spatial patterns of the night-time activity of consumers we seek to describe night Brno as a distinct chronotope with specific geography and topological configuration. We present and differentiate the night centres that are not distinct within the day-time routine but emerge in the night as important spatial fixes of night-time activities and rhythms. They define the urban landscape, which is based on specific night topologies and metrics.

Spatiotemporal Structures of the Night-Time Economy in Berlin
Paul Gallep, Technical University Berlin

Actions within the urban space over time may be perceived by one as individual and not determined, but from a broader perspective on the city as a whole you can still examine patterns of activities. Rhythms are formed by those activities with different levels of intensity depending both on the place and on the time of the day, the course of the week or year. The knowledge of the usage of space over time is especially in interest for urban planning but also other disciplines, when spatial structures and temporal rhythms are in mutual dependence or change.

Turning night into day can have negative spatiotemporal effects when those activities get in conflict with other important functions as living and recreation. In this case urban planning has a need for action to deal with those conflicts. The night-time economy in Berlin is in this context an adequate case study, because the possibilities for going out are manifold and activities of “all-nighters” are increasingly clashing with the need for relaxation by residents in some neighbourhoods.

The presentation at the conference is based on recent research by the author providing a deeper analysis of the night-time economy in Berlin in terms of its spatial structure and temporal dimension. Patterns of dispersion and events of bars, restaurants and clubs which are part of the nightlife-orientated night-time economy were examined by using big-data-methods. In result, mappings showed both presence and absence of night-time activities in Berlin at certain hotspots and points in time during the night, week or year. Opening hours and activity levels follow a rhythm of opening and closing, which relativizes the image of Berlin of a 24/7-city with non-stop activities.

Spatio-temporal aspects of urban night according to public transport: the case study of Brno
Daniel Seidenglanz, Masaryk University

There are many different approaches applied to the study of urban night in geography. The researchers are focusing on various aspects of phenomena happening after the nightfall in their studies, the questions of meanings and experiences of the darkness, the night-time economy, the form and intensity of regulations and the increasing heterogeneity of practices of going out belong to the most emphasised issues according to van Liempt et al. (2015). This contribution deals with the topic of public transport which is seen here as a tool that provides the possibility to use city increasingly also during the night because it enables the involvement of various places into the nocturnal network of live, busy places. Based on the mutual, interdependent relation between the night life on one side and public transport on the other, public transport can be analytically deployed to the more detailed analysis of the urban night. Its regime can thus provide valuable information both on spatial aspects of night life as we can see which places and how prominently are integrated within the public transport network and on its temporal aspects as well as. A gradual process of transformation from daily to night traffic regime and vice versa and the changing frequency of night
services are clear temporal marks in this perspective. Moreover, public transport offer is suitable also for the more informed study of differences of spatio-temporal aspects of urban night life between working and weekend days and also for the deeper insight into their longer development during the span of several decades. Spatio-temporal aspects of night public transport will be empirically analysed in the form of the case study of the situation in Brno, the second largest city in the Czech Republic. Time span of the case study will cover the period since year 2000 until nowadays.

Illuminating the dark: The night-time leisure landscapes of Graz

Danko Simic, University of Graz

Graz is the capital of the province of Styria and with its 325.021\(^1\) inhabitants the second largest Austrian city. Looking at the demographic development of the last years and population projections Graz is one of the fastest growing cities in Austria. With its numerous universities, universities of applied sciences, colleges and other educational facilities it is also home to approximately 60.000\(^2\) university students which makes it also a student city. Moreover, touristic key figures show a significant increase in the tourism sector; e.g. the number of overnight stays increased by 52 % in the period 2006 – 2016\(^1\). Summing up Graz can be described as a growing, ‘young’ and more and more popular city for tourists.

Among others, these factors have an impact on spaces that serve for the satisfaction of needs connected to the night and leisure, i.e. night-time leisure. In a first part, different landscapes of night-time leisure should be detected in the city of Graz (focusing the six inner-city districts Innere Stadt, St. Leonhard, Geidorf, Lend, Gries and Jakomini). In this context, night-time leisure landscapes are understood as spaces or clusters that serve for night-time leisure with different functions and characteristics. In a second part, these leisure landscapes will be categorized in spaces of regular night-time functions (bars, clubs, etc.), spaces of night-time events (Night of Museums, Festival of Light and Sound and similar events), spaces of seasonal night-time happenings (e.g. Christmas markets, Silent Disco) and others. Moreover, the paper on hand will look exemplary at places in Graz that transform into places of night-time leisure and those that cannot be categorized by a transformation to spaces with a night-time function. The used methodology is a comprehensive desktop research, observations in the field and – if necessary – qualitative interviews to complement and improve the observations.

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In this paper, we want to emphasize, on several current examples, the importance of improving the safety of residents who actively use the city at night. We want to talk about public space as a safe space. One of the ways in which this can be achieved is the adequate use of public lighting by using light installations to form a unique ambience worthy of attention. This would place an emphasis on artistic contribution to the Public Space - public space would be safer and more attractive. There are valuable examples that have successfully been implemented in the city public spaces. One of them is the Nighttime Design concept, led by Leni Schwendinger, a lighting designer (with Arup). The aim of this concept is to recognize the importance of participation of the local community in solving the issue of night lighting and finding innovative ways to improve the use of public space at night. The research project was carried out in Getsemani, a UNESCO world-heritage district in Cartagena. One example of the impact of installation art on the security of urban movements was in an underground pedestrian crossing at the corner of the 14th and U street in Washington, carried out by Marshall Moya Design company, which aimed to examine how and to what extent Public Art influenced the behavior of people in the public space. The third example that will be presented and analyzed relates to the action of the Light Follows Behavior group of designers based in London, gathered around the idea that "City is made of people. Spaces are what people do. And people are stories. Stories to Tell Through Light "(E. Bordonaro, 2014). The implementation of these projects would not be possible without the involvement of city authorities, representatives of local self-government and without the involvement of the local population. By analyzing the completed projects, it is possible to create models that would not only increase the level of security of the city at night, but would also contribute to the increase of the attractiveness of urban zones and historical urban settings, taking into account the light pollution factor.

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1 (01.01.2018, City of Graz)
2 (Winter Semester 2016/2017, Statistical Office of the Province of Styria)
**Following a right to the night through urban spaces of Thessaloniki**

_Evangelia Kouroumichaki, Independent researcher_

The present article assumes the city as the outcome of humanity’s attempt to create a “habitat” (Lefebvre, H., *Writing on Cities*, 1996) made in its own image and likeness. Urban space constitutes the inspirations and ideas of architects, urban planners, civil engineers, politicians and so on, but almost never of its own citizens. For that sake, Lefebvre introduced the idea of ‘the right to the city’, a city that is owned by the citizens, which wouldn’t managed by property rights and governmental institutions, where everyone would have the right to use and produce urban space, based on their own needs and ideas and not those of the political manager, or the self-declared legitimate, dominant class. Precisely, in post-modern cities the right to the city is not just a class struggle, is an attempt to re-establish the public space as a place of practice and not a product of use and mercantilisation. This essay is trying to explore the ramifications of institutional, geographical, and social interfaces between neoliberalism, urban restructuring projects and the right to the night, as a spatial aspect of entertainment and socialization. Therefore, this work would try to present a form of a struggle for the right to the city, the right in the opinion and the everyday and night beingness, in terms that are not defined upright and/or from the outside. The focus made on urban spaces and night time, a spatio-temporal representation of heterotopias, the Other spaces, those in-between the constructed ones. I would particularly scrutinize the case of Thessaloniki’s “Iktinou” and “Rotonda” squares, as well as the district of “Ano Ladadika”, it would be analyzed a right, that unlikely, was seen corrupted through neoliberal practices and reformations lead by the local government of Thessaloniki and the broader crisis scenarios.

**Sustainable Governance of the Urban Night**

_Dietrich Henckel, Technical University Berlin_

The 24/7 city has become rather topical as a political program and in academic debate, and it is often argued that a levelling between day and night is becoming a reality. Empirical evidence is scarce, and in my view does not support a real levelling. But even if we are far from developing towards real 24/7 cities, let alone societies, the colonization of the world after dark – the subtitle of Murray Melbin’s seminal book “Night as Frontier” (1986) – is progressing: relevant temporal extensions are undeniable. However, there are strong limits (natural/environmental, cultural, political, economic) to a real incessant society or city. Moreover, temporal extensions are spatially and functionally highly selective and heavily concentrated. Therefore, the conflicts are culminating in these zones and trigger the need for a night governance. The paper will describe the limits to extension and the need for sustainable governance of the night. Sustainable governance is far from trivial, because it means dealing with two conflicting public goods – the night as a time-space of possibilities and a time-space of recreation – which means to open the night and provide access on the one hand, and to protect the night on the other. The conflicts require procedures to come to terms with the contradicting requirements. Therefore, there is an urgent need for a more systematic and integrative governance of the urban night, taking the contested issues into account and finding ways to solve – or at least to mitigate – the conflicts.

**Reclaiming the Urban Public Realm at Night: The case of Urban Life in China**

_Ali Cheshmehzangi, University of Nottingham Ningbo_

Public realm plays a major role in defining the urban life of cities. It is also the backbone of our urban life during the night hours. Of particular importance is the role of urban public realm in enhancing the safety, security, and community well-being of the urban environments at night. In China, public realm is defined differently to the other contexts, and varies differently too. The use of open squares and public places also differs to the other contexts. During daytime hours, some of the Chinese public realms may appear unused, empty and simply as an open space. They are often transit nodes of the city environments. During the night hours, and particularly the early evening hours, these public realms are often used by the local communities for various purposes. These activities include group dancing, sport activities, martial arts, community gathering, and eating. In this study, we aim to provide a thorough analysis of the spatial use and configuration of some of these examples. This study offers an overall analysis of night activities of public realms in the context of Chinese cities. It also gives an overview of how the communities play a role in reclaiming such public realms by generating bottom-up activities. These activities create an informal set-up to the existing public realm. By doing so, the public realm and its informal activities become a major hub of social activity and urban life at the night hours. This study suggests methods of enhancing such activities towards policy development of public realm use in the context of China.