

ICNS.LX 24

V International Conference on Night Studies

Book of Abstracts



9 -11
October

LISBOA

V International Conference on Night Studies

Book of Abstracts

Edited by

Manuel Garcia-Ruiz,

Jordi Nofre

V International Conference on Night Studies

Book of Abstracts

Edited by

Manuel Garcia-Ruiz,

Jordi Nofre

© Manuel Garcia-Ruiz ; Jordi Nofre (eds.), 2024

Individual abstracts © the several contributors 2024

First Edition: September 2024

Design: Manuel Garcia-Ruiz

ISBN (PDF): 978-972-8048-93-8

This work is licensed under the Creative Commons Attribution - Non Commercial - No Derivatives 4.0 International License.

To view a copy of this license, visit
<http://creativecommons.org/licenses/by-nc-nd/4.0/>

or send a letter to

Creative Commons, 444 Castro Street, Suite 900, Mountain View, California, 94041, USA.

This license allows for copying and distributing the work, providing author attribution is clearly stated, that you are not using the material for commercial purposes, and that modified versions are not distributed.

The full text of this book has been peer-reviewed to ensure high academic standards. Each author is responsible for the content on his own work.

Suggested citation:

Garcia-Ruiz, Manuel; Nofre, Jordi (eds.) 2024. Book of Abstracts, V International Conference on Night Studies.

CIES-IUL. Lisbon.

CIES, ISCTE-IUL, Av. Forças Armadas, 1649-026, Lisboa, Portugal

Tel.: (+351) 217903077 Email: cies@iscte-iul.pt Site: www.cies.iscte-iul.pt

To read the free, open access version of this book online, visit www.icnslx.com

Table of Contents

Ambivalent Belongings – Researching Trans Experiences of Contemporary Mancunian Club Scenes Arsène Werlen	1
The Queer Art of Clubbing Bo. van Smoorenburg	2
Navigating Amsterdam’s Queer Nightlife: Policy, Placemaking & Commodification Bram van Heugten	3
Temporalities and Rhythms: Graffiti Writers’ Embodied Experience of the Night(s) Cecilia Brazioli	4
Roaring Transgression: Lisbon’s downtown nightclubs in the 1920s Cecilia Vaz	5
When the Urban Night Becomes a Character: A Sociological Understanding of Casablanca's Nightlife Representation in Film. Chaimaa Ait El Kadi, Sana Benbelli	6
Sexual terrorism in the post-pandemic nightlife? A feminist critical discourse analysis of the needle spiking media coverage Cristiana Vale Pires	7
A century of queerness after dark: a socio-historical review of LGBTQ+ nights in Lisbon (1920-2020) Cristiana Vale Pires, Manuel Garcia-Ruiz, Jordi Nofre	8
“Thursdays are for Queers”: Politics of Subversion and Privilege in an Indian Nightclub Dorothy Kalita, Lobsang Norbu Bhutia	9
Dissident walls: nocturnal feminist and transfeminist struggles in Rome Eleonora Diamanti	10

Balancing Needs for Darkness and Light. A Managerial Perspective on the Nocturnal Environment.	11
Elodie Bebronne, Sabine Limbourg	
Splintering Displacement: Night-Time Economy and Residential Livability on a Bar Street in a Post-Soviet City	13
Fedor Veselov	
Chemsex in LX – from a nightlife replacement during lockdown to a thriving recreative scene for MSM	15
Filipe Couto-Gomes	
VínCulos: Critical Queer Party Production: the case of SinVergüenza and Discrecionn in Quito-Ecuador	16
Ignacio Espinosa	
Law In The Darkroom: Legal Interpretation and Negotiation of London’s Queer Sex-On-Premises Sites	17
Julian Applebaum	
Producing safer nights: an ethnography of gender-based violence in nightwork. a case study of policy making in an underground rave collective	18
Juliette Galavielle	
Women’s Safety in New South Wales’ (Australia) Night-Time Economy	19
Kajal Antil	
It’s Your World! London in the 1980s: queer women’s club scenes beyond the straight gaze	20
Katherine Griffiths	
Berlin 24/7? AI Washing. Digital Night Work and the Nighttime Economy	21
Laura-Solmaz Litschel	
Queer Infrastructures and Orientations of Care: How club nights producers are resisting inequities within London’s LGBTQIA+ nightlife scenes	22
Lo Marshall	
Night-cruising in Neofuturist Music: A Queer Strategy of Resistance	23
Lucia Affaticati	

La soirée Black Blanc Beur: nightlife discrimination. ethnic affirmation. and cross-pollination at a Franco-Arab gay club Mehammed Mack	24
Entrepreneurial aspects of LGBTQIA+ club culture in Lisbon and Rotterdam Miguel Neiva	25
Planning, Practicality, and Affordances of Nocturnal Performances: Archaeological Case Studies from Mesoamerica's Past Nancy Gonlin	26
Public Love. Reimagining Space, Family, and Politics Through Radical Love Practices Paule Perron, Janus Lafontaine Carboni, Román Alonso	27
The Night Hunter. Nighttime Cruising in Roberto Piva's Urban Poetry Rangel Gomes de Andrade	29
People of the Moonlight*: a visit to Lisbon's gay bas-fond in the late 19th and early 20th centuries. Rosa Maria Fina	30
The Hyperpop Revolution? Rethinking Safety and Empowerment in Underground Club Culture Ruby Schofield	31
Exploring the Restorative Impact of Nocturnal Ambiences Sai Aitika V.V., Tina Pujara	32
Reclaiming Sweetness, Reclaiming the Night. Queer Hip Hop Scenes in Delhi Sarojini Sapru	33
Night Time, Discreet Time, Not-so-proud Time - Queering as an Art of Noticing Sean Yuxiang Li	34
Em cada esquina ume amigue: A spatial analysis of care in Lisbon's first queer club sér vales, Alec Roth	35

Day Selves. Night Selves: Queer Nocturnality and the Formation of Doppelgängers in Early Twentieth-Century Berlin Sloane Nilsen	36
The Great Brazilian Disaster and Masterplano: environmental and temporal reconfigurations in the Belo Horizonte electronic dance music scene Sóstenes. Siqueira	37
Black Gay Nights: Black Queer Performers and Berlin's 1990s Club Scene Tom Smith	38
Awareness labour as a social bridging strategy Val Meneau	39
Transforming Nightlife Circuits: The Case of Natural Wine in Mexico City Yolanda Macías, Alejandro Mercado Celis	40
Not like the girls in Paris and New York: The precarity of Black queer life in London Zo (Sandiswa) Mapukata	41

Ambivalent Belongings – Researching Trans Experiences of Contemporary Mancunian Club Scenes

Arsène Werlen

The University of Manchester. Department of Sociology

arsene.werlen-2@manchester.ac.uk

Abstract

While the experiences of marginalised clubbers are often ignored in the club studies canon, accounts of trans experiences of nightlife are hard to come by even in research on LGBTQI+ nights, despite trans people being heavily involved in the history of electronic music. This context intersects with a history of trans-related research focused on theory, individual identity and identity management; relegating trans everyday life, and especially collective life/practices, at the margins of academic inquiry. Nightlife scenes are however important sites of queer socialisation through LGBTQI+ collective practices, and trans clubbers are active participants in such spaces (Formby, 2017).

Against this backdrop, this paper argues for the usefulness of a belonging framework to understand trans clubbing experiences. I suggest belonging allows for research into relevant aspects of trans lives such as group identifications, care, shared understandings and self-esteem and how these can arise from and be maintained by the social practices of local clubbing scenes. Furthermore, the framework is able to account for community and solidarity across identity-based differences occurring in clubbing scenes, and how these may affect trans lives. Conversely, I discuss the implications of non-belonging and exclusion mechanisms in such scenes, and argue trans clubbers experience them in specific ways that challenge an understanding of queer nightlife as a 'safe haven' from the homo/transphobia of mainstream society.

Keywords

Clubbing, Transgender, Belonging, Community, Practices

The Queer Art of Clubbing

Bo. van Smoorenburg

Universiteit van Amsterdam. Faculty of Social and Behavioural Sciences
bovsmo@gmail.com

Abstract

Queer electronic dance parties can be characterized as 'wild' experiences of fun and pleasure. Throughout their emergence and in contemporary times, they have contributed to the becoming-queer of many. This research project addresses how queer clubbers negotiate queerness at electronic dance parties in contemporary Amsterdam, drawing on interviews with twelve self-identifying queer clubbers. The interviews revealed that 1) the contingency and fluidity that is ascribed to queer, and enjoyed by many, can be difficult to negotiate in practice, as the club may provide a space for fluidity but also rigidity when an intelligible performance of queerness is needed to enter a party and find belonging; 2) queerness goes beyond sexuality and gender for many, and it is importantly experienced in doing, while sexuality and gender still seem to be at queer's definitional center when looking at the 'outness' it produces; and 3) specific characteristics of electronic dance parties can create experiences of collective effervescence, which contribute to feeling part of an (imaginary) community, and subsequently lead to a sense of belonging for queer clubbers. This study argues that electronic dance parties contribute to queer world-making, facilitating a free mode of doing for queer clubbers, and a 'brave space', resulting in what my interviewees called, a 'wholesome' queer atmosphere at parties. In this way, I argue, electronic dance parties contribute to queer world-making, as they provide means to belong, experience, and do queerness. This view shifts away from conceptualizing clubbing as simply escapist.

Keywords

Queer, Club culture, World-making, Boundary-drawing, Belonging

Navigating Amsterdam's Queer Nightlife: Policy, Placemaking & Commodification

Bram van Heugten

Maastricht University, Faculty of Arts and Social Sciences

Bramvanheugten2000@gmail.com | @bramvheugten

Abstract

This thesis explores queer placemaking during the night, particularly queer nightlife in Amsterdam. Cities have been viewing the night as an engine for urban regeneration, economic growth and cultural creation, also known as the night-time economy. As a result, the night becomes commodified which puts pressure on alternative and queer imaginations of nightlife. Utilising a mixed method approach of document analysis, ethnographic observations, vignettes and informal ethnographic interviews, this research aims to explore how queer voices can be included in municipal policy decision-making surrounding the night. This research contributes to understanding the precarious conditions the queer nightlife scene finds itself in, offering insights into neoliberal tendencies commodifying nightlife, social and physical vulnerabilities during the night, as well as imaginations of queering cultural policy.

Keywords

Queer, Placemaking, Nightlife, Cultural Policy, Urban Studies

Temporalities and Rhythms: Graffiti Writers' Embodied Experience of the Night(s)

Cecilia Brazoli

University of Milan

Cecilia.brazoli@unimi.it

0009-0009-2926-9058

Abstract

Graffiti writing, as a subcultural, informal, unauthorized, expressive urban practice (Blanchet, 2015), is deeply and inevitably intertwined with the night. The illegal activity, above all, is mostly carried out when the sun sets and the darkness spreads, and several graffiti writers I have interviewed describe as crucial the role that the night represents for them.

This contribution aims to go beyond the intuitive fact that the night, with its darkness and reduced visibility (Morris, 2011) helps hiding, and, with the arrival of sleep and suspension of work (Lovatt and O'Connor, 1995), decreases the risks of being caught. Through in-depth interviews and focus groups, carried out with the help of audio-visual elicitation, the aim is to address the overlooked issue of the perceptive, emotional, and sensorial specificities of graffiti writers' experience of night actions. In particular, the focus of interest is the bodily affective experience of two distinct moments of "getting up" at night, namely the one preceding the action, the awaiting for the right time to start painting, and the one of the action per se.

Inquiring this dimension of the practice of graffiti writing would help understanding both the underlying drive that guides graffiti writers, and the different rhythms and temporalities that distinguish not only between day and night, but also within night itself. In agreement with Van Liempt (2014), it is over simplistic to conceive a complete opposition between day and night but also a total rhythmical consistency within the two categories. This approach should allow to address both writers' motivations for night actions, and their embodied experience of night(s) rhythms and temporalities, topics that are still overlooked in the literature yet crucial for the development of the discipline.

Keywords

Graffiti Writing, Night, Rhythms, Embodied Experiences, Affect

Roaring Transgression: Lisbon's downtown nightclubs in the 1920s

Cecilia Vaz

Instituto Universitário de Lisboa (ISCTE) , CIES-IUL

cecilia.vaz@iscte-iul.pt

Abstract

In 1920s Lisbon, a specific kind of space branded the city's image and nightlife: the new restaurant-dancing clubs located in the central areas of Baixa-Chiado and Restauradores. These clubs were often represented in the press, literature, and arts as symbols and evidence of a modern and cosmopolitan way of life in the Portuguese capital. Simultaneously, these spaces were also associated with several transgressions, both legal (such as gambling, prostitution, or the use of drugs) and moral (such as excessive nightlife, sexual promiscuity and deviation, or heavy drinking)—behaviors condemned by society and regarded as threats to public morality and decency.

This presentation will focus on the presence in these clubs of women and men who defied the gender conventions of the time, both through the image they adopted and the behaviours or sexual preferences they exhibited to analyse the role that they play in the characterization of these spaces.

Based on published sources, such as the press, literature, and memoirs, and iconographic sources, this historical approach will analyse and contextualise spaces and practices of sociability and lifestyles that shaped the identities of individuals, groups, and places.

Keywords

Nightclubs, Transgression, Literary Representations, Lisbon

When the Urban Night Becomes a Character: A Sociological Understanding of Casablanca's Nightlife Representation in Film.

Chaimaa Ait El Kadi

University Hassan II. Ain Chock / Research Lab for Socio-anthropological Differentiations and Social Identities (LADSIS)

chaimaa.elk00@gmail.com

Sana Benbelli

University Hassan II. Ain Chock / Research Lab for Socio-anthropological Differentiations and Social Identities (LADSIS)

sana.benbelli@gmail.com

Abstract

The narrative patterns surrounding Casablanca's representation of nightlife in films provide a comprehensive understanding of how urban nightlife is depicted and interpreted. The city's nightlife can be continually interpreted, reshaping reality as it is understood. However, the pivotal aspect of analysing films based on Casablanca's nightlife lies in exploring patterns that present a narrative amidst others, revealing how urban nightlife is portrayed and presented. Furthermore the content here is explored not merely as artistic expressions but as social products. These patterns offer a nuanced understanding of the intricate interactions between film and normative narratives about nightlife. Subsequently, the selection of films is based on how Casablanca's urban nightlife is integrated into the plot their cultural significance, and their availability for streaming. Our interest is to show how the urban nightlife and nightscapes of Casablanca are represented and portrayed in films in an attempt to comprehend how narratives and aesthetics are built around nocturnity. We try to make sense of patterns and how the city at night becomes a character itself, an entity that exhibits bidirectional aspects between socio-material settings and representation, creating anonymity visibility of some. and figures of its own. Additionally, we will examine the characters' patterns repetitive traits, and their significance in identifying certain social aspects, exploring their existence and interactions within the urban night of Casablanca as portrayed and presented in the film. In this regard with an attentive approach to extracting essential elements we will identify the socio-material elements imagery, and symbols related to the nocturnity and obscurity of the urban night.

Keywords

Representations, Urban night, Social patterns, Night Studies, Collective Imaginary

Sexual terrorism in the post-pandemic nightlife? A feminist critical discourse analysis of the needle spiking media coverage

Cristiana Vale Pires

Catholic University of Portugal, Faculty of Education and Psychology, Research Centre for Human Development (CEDH)

Cris.vpires@gmail.com

ORCID: 0000-0003-4172-0787

Abstract

This presentation is based in feminist critical discourse analysis of the English-written online media coverage of needle spiking. By performing web-based search through Google News. 213 news pieces were qualitatively analyzed as sources. The media timeline of the reported needle spiking incidents suggests that it was socially constructed and amplified by the Anglocentric character of global communication. The presentation will include a critical analysis of discourses of people who experienced needle spiking and other stakeholders demonstrated to argue that needle spiking is a discourse of sexual terrorism that triggers women's anxieties regarding their sexual safety in nightlife environments. Needle spiking will also be discussed as a post-pandemic extension of confinement tensions and anxieties activated by the reopening of nightlife venues in the UK.

Keywords

Needle Spiking, Sexual Terrorism, Nightlife Environments, Embodiment Of Fear

A century of queerness after dark: a socio-historical review of LGBTQ+ nights in Lisbon (1920-2020)

Cristiana Vale Pires

Catholic University of Portugal, Faculty of Education and Psychology, Research Centre for Human Development (CEDH)

Cris.vpires@gmail.com

ORCID: 0000-0003-4172-0787

Manuel Garcia-Ruiz

Instituto Universitário de Lisboa (ISCTE-IUL), Centro de Investigações e Estudos em Sociologia (CIES-Iscte)

manuel_ruiz@iscte-iul.pt | urbiteit@gmail.com | @vanhoben

ORCID: 0000-0003-2141-2525

Jordi Nofre

Interdisciplinary Center of Social Sciences. Faculty of Social & Human Sciences

NOVA University of Lisbon.

jnofre@fcsh.unl.pt

ORCID: 0000-0002-7367-13

Abstract

This presentation is based on a socio-historical review of queer nightlife in Lisbon over the last century (1920-2020) by using media, literary, and scientific sources to build a critical and comprehensive perspective of the evolution of LGBTQ+ nightlife in Lisbon. The analysis identified four critical historical periods in the evolution of queer nights, namely the *Années Folles* of the 1920s; the authoritarian *Estado Novo* (1926-75); the post-revolution phase (1975-2000), and the first two decades of the new millennium (2000-2020). In this presentation, we will explore the dynamic interplay between queer nightlife, societal changes, and drug use over the last century in Portugal by taking Lisbon as a case study.

Keywords

Nightlife, LGBTQ+, Queerness, Socio-Historical Analysis, Lisbon

“Thursdays are for Queers”: Politics of Subversion and Privilege in an Indian Nightclub

Dorothy Kalita,

Centre for the Study of Social Systems (CSSS),
Jawaharlal Nehru University, New Delhi

Lobsang Norbu Bhutia,

Centre for the Study of Social Systems (CSSS),
Jawaharlal Nehru University, New Delhi

Abstract

Though same-sex liaisons in India have been decriminalized in 2018, queer marital alliances continue to be illegal by law, and extremely taboo according to the norms of Indian society. In such a heteronormative setup, few queer-friendly public spaces can provide a safe haven for people in the community. Queer-friendly nightclubs in India provide an ephemeral state of subverting the heteronormative structures that constricts them of their agency in the Global South. Night Clubs in a city like Delhi thus become an arena where, for a momentary period of time queer people's desires and their identities are somehow partially realized and even “accepted”. Moreover, in India nightclubs are an important area of research altogether as it overtly underlines the contestation between “Western modernity” and conventional Indian traditions. However, in spite of the significance of these places, both queer and urban studies have largely ignored the Indian nightclub.

To address this lacunae in scholarship, our paper seeks to conduct an exploratory ethnographic study of one such nightclub located in an upper-class neighborhood in Delhi, which is considered a queer-friendly space that hosts “queer nights” every Thursday. Coupled with in-depth interviews, one of the chief questions it seeks to answer is: In what ways does the nightclub provide a safe space (or not) for the members of the community in Delhi? Furthermore, it is also of significance, that class and caste are largely coterminous in Indian society and play a major role in the formation and maintenance of social relations. Does it then question the subversive potentiality expected of such a “safe space” or is it a site of privilege for the upper-caste, gay man over the expense of other sexual and gendered minorities? Does this club then merely fall within the category of an elite public sphere, in the Habermasian sense?

Keywords

Night Studies, Safe Space, Queer Studies, Ethnography, Public Sphere

Dissident walls: nocturnal feminist and transfeminist struggles in Rome

Eleonora Diamanti

Lecturer in Communications and Media Studies
Department of Communications
John Cabot University, Rome

Abstract

In the past year, ancient and less ancient Roman walls have been increasingly recounting feminist and transfeminist struggles in the Italian capital spanning local and transnational trajectories, from Latin America to Eastern Europe. Artist and activist collectives have formed, mainly using visual representation, including photography, poster art and projections on walls used as urban screens. These groups emerged in response to a never decreasing rate of femicide in the country that led to a massive demonstration in Rome in November 2023, as well as to the threat imposed by the actual far-right government on women's and the LGBTQIA+ community's rights. Emerging from the invisibility allowed by nocturnal darkness, these practices reclaim collectivity and anonymity, and seek safeness into the night against what is considered an illegal practice by changing the daily Roman landscape. Using a multimodal methodology, this paper delves into the nocturnal practices of feminist and transfeminist activist mural art of the last year, by exploring, at the same time, their traces left on walls recomposing them into a photo-essay and looking into the discourse that these groups build around their nocturnality on their social media page and through interviews recently released in Italian online magazines. The paper intends to study how the contemporary Italian feminist and transfeminist movements produce their own counter-narrative through creative urban and visual nocturnal practices that blur the dichotomy between personal/collective and visible/invisible contributing to a counter-geography of urban media through intersectional and international perspectives.

Keywords

Transfeminism, LGBTQIA+, Rome, Invisibility

Balancing Needs for Darkness and Light. A Managerial Perspective on the Nocturnal Environment.

Elodie Bebronne

University of Liège, HEC Liège, HEC Liège Research

Elodie.Bebronne@uliege.be

ORCID: [0000-0003-1124-4898](https://orcid.org/0000-0003-1124-4898)

Sabine Limbourg

University of Liège, HEC Liège, HEC Liège Research

Sabine.Limbourg@uliege.be

ORCID: [0000-0003-0340-9955](https://orcid.org/0000-0003-0340-9955)

Abstract

We employ a funnel research approach to analyse the nocturnal environment of Wallonia (Belgium) towards more sustainable nightscapes. Firstly, we consider Wallonia's nocturnal environment as a Social-Ecological-Technical System and analyse it with a Political, Economic, Social, Technological, Environmental, and Legal approach. This comprehensive approach enables the identification of the macro-environmental factors that should be prioritised for dark sky protection and sustainable lighting. Subsequently, we focus on the local actors involved in public lighting management, with a case study based on stakeholder interviews. We characterise their interrelationships with the i* framework. In the context of the socio-technical transition towards Light-Emitting Diode technology, we analyse the technology procurement process and identify how the dynamics of collaboration among actors contribute towards the integration of organisations, humans and infrastructure for reaching sustainability goals. In this stakeholder network, we identify citizens as essential actors influencing the local authorities, the buyers in the procurement process. Consequently, we employ quantitative survey analysis to identify the nocturnal mobility habits of the Walloon population, and to determine their acceptance of public lighting reduction strategies. The analysis is completed with the consideration of psychological aspects related to the nocturnal public spaces, behaviour adaptation and related acceptance of policies. Despite the apparent simplicity of mitigating light pollution through light reduction strategies, the issue is demonstrably more complex. Our research delves into the contextual factors influencing light reduction initiatives, including the interplay between stakeholders, social needs, and the public anxieties associated with darkness. The proposed comprehensive framework possesses the potential for broader application to other forms of environmental pollution.

Keywords

Nocturnal Environment Management, Social-Ecological-Technical Systems, Stakeholder Network, Mobility, Acceptance

Splintering Displacement: Night-Time Economy and Residential Livability on a Bar Street in a Post-Soviet City

Fedor Veselov

Social anthropologist, urban scholar.

Independent researcher.

veselovfedor77@gmail.com

Abstract

This paper ethnographically explores the nocturnal frontier of capitalist urbanization and the contradictions of the night-time economy (NTE), tourism, and leisure industries experienced by residents of a renowned bar street in a post-Soviet metropolis. Building on the idea that residential displacement, spurred by various capitalist practices, can manifest indirectly, this paper introduces the concept of 'splintering displacement'. This phenomenon is evident in spaces of the urban post-industrial economy, socially produced by fragmented actors (e.g., nightlife clusters and tourist areas), and emerges in contexts where property structures do not inherently lead to gentrification, compelling residents to adapt rather than leave their homes, as seen in many post-socialist contexts.

The concept of 'splintering displacement' implies a more nuanced ethnographic approach to urban analysis to capture the complex dynamics of everyday displacement processes. Taking Rubinstein Street in the center of St. Petersburg as a case study and building on extensive ethnography, the paper examines how the NTE drives 'splintering displacement', affecting residents on multiple levels: (1) Neighborhood retail transformation: the loss of valuable places and emotional disconnection; (2) Imposition of a particular order of interaction in public space, characterized by hyperesthesia, excessive contact, and un-civil attention; (3) Infrastructural decay and intrusion into private spaces (domestic areas and apartments) via material mediation of historical built environment, the quality of materials, and the infrastructural connectivity. (4) Disruption of conventional daily rhythms: the NTE reshapes residential daily rhythms, blurring traditional distinctions between work and rest, day and night, while still allowing for necessary periods of urban economic regeneration.

By developing the concept of 'splintering displacement', this paper contributes to discussions on late capitalist urbanization (particularly the NTE and tourism) and urban livability, highlighting how certain norms of everyday life are imposed in contexts where property structures do not necessarily

produce gentrification and where residents have to adapt and experience the pressures of displacement every day.

Keywords

Night-Time Economy, Splintering Displacement, Gentrification, Residential Livability, Bar Streets

Chemsex in LX – from a nightlife replacement during lockdown to a thriving recreative scene for MSM

Filipe Couto-Gomes

Kosmicare (community-based harm reduction organization)

filipe.gomes@kosmicare.org

Abstract

This paper proposes a reflection about chemsex in Lisbon, a dynamic scene that has grown in popularity and complexity since the 1st COVID lockdown. With the closure of bars, clubs and associative spaces, and the restriction for mobility and meeting people, many MSM turned to geolocalization apps. There they found informally organized parties for casual sex under the effect of cathinones, gamma-hydroxybutyrate and other substances. As international movement of MSM returned (in tourism, sex work, migration), the chemsex scene thrived in Lisbon and became a reference for newcomers, explorers of sexuality and psychotropics, and the ones attempting to deal with psychological issues such as loneliness, daily frustrations, boredom, and sexual inhibitions.

A collaborative network in Lisbon from the fields of Harm Reduction, Sexual Health, and Addictology tries to answer the many and complex needs of chemsex practitioners: toxic drug effects, compulsivity, sexually transmissible infections, disease resulting from injectable drug use, sexual violence, and mental health difficulties. That same collaborative network opened ChemTalks, an online space for practitioners to connect, share experiences, and become informed about strategies and resources.

Chemsex has been a growing phenomenon, and will certainly claim greater investment and more comprehensive resources in Lisbon in the next years. Though we're currently more focused in the harms, we can't disregard the need for peer organization and a reflection on the potency of chemsex within the realm of queer pleasure and dissidence. Chemsex, casual encounters through apps, cruising spaces, sex saunas, sex-positive parties, non-monogamy, and the pursuit of frequent and different sexual partners, are aspects in the lives of some MSM that resonate the History of non-heterosexual men, resisting persecution, hostility, and discredit of their affections, creating their own cultures of pleasure, relationship, and purpose.

Keywords

Chemsex, MSM, Harm Reduction

VínCulos: Critical Queer Party Production: the case of SinVergüenza and Discrecionn in Quito-Ecuador

Ignacio Espinosa

Humboldt University Berlin

ignacioes1201@gmail.com

Abstract

Some of the most valuable teaching, learning and knowledge co-production I have been involved in the past years has not been in the classroom or publishing articles, but co-producing queer nocturnal spaces as an artist, curator and co-founder of SinVergüenza and Discrecionn. Through interdisciplinary collaborations with different artists - DJ sets, Performances, installations, visual art, and more – both parties evidence that queer night parties can have a strong political and pedagogic role that allow spatial and knowledge co-production beyond hegemonic institutions. Firstly, the parties contributed to further politicizing queer spaces by touching upon issues like borders, body and territorial sovereignty, environmentally extractivist economies, police brutality, homonormativity and local queer history (often invisibilized by neocolonial neoliberal Ecuadorian LGBTIQ+ NGOs or gay parties). In other words, the parties were also a tool to advance, communicate and link other progressive demands from different social movements. Secondly, like other night-time spaces, both night parties were intersected themselves by wider issues in time and space, like informality, private property (and rent), safety, heritage, care, mobility, water and sanitation, technology, among other urban issues usually portrayed as “non-queer” and traditionally explored in Marxist, decolonial, feminist, and posthumanist geographies. Both night-time parties reveal how these urban issues are also queer issues, therefore contributing to queering these urban concepts as well.

Keywords

Critical, Queer, Night Party, Ecuador

Law In The Darkroom: Legal Interpretation and Negotiation of London's Queer Sex-On-Premises Sites

Julian Applebaum

University of Oxford, Centre for Socio-Legal Studies

Julian.applebaum@law.ox.ac.uk | @ju_applebaum

Abstract

Are gay saunas, cruising clubs, and queer fetish parties legal in London? This research explores the unclear legal status of queer sex-on-premises sites (QSOPS) and how local authorities exploit the ambiguity of the Sexual Entertainment Venue (SEV) licensing regime to marginalise these spaces. Based on borough data and stakeholder interviews, the research reveals widespread confusion about whether SEV regulations apply to QSOPS, with the answer hinging on whether public sex is “performance” per its legal definition. It also suggests that local authorities’ attempts to render QSOPS as licensable conduct reflects moral and political agendas aimed at controlling non-normative sexual practices. Finally, it discusses innovative extra-legal strategies that QSOPS sites have created to resist these regulatory challenges and ensure the wellbeing of their communities.

Keywords

Queer Nightlife, Sexual Morality, Licensing, London

Producing safer nights: an ethnography of gender-based violence in nightwork. a case study of policy making in an underground rave collective

Juliette Galavielle

Instituto de Geografia e Ordenamento do Território (IGOT), Universidade de Lisboa

jgalavielle@edu.ulisboa.pt

Abstract

This communication offers a reflection to change the violent culture of the nightlife industry. Its purpose is to research the workers strategies to mitigate violence in their workplace and to put it in perspective with the “Raver’s corner”/”Awareness Team” experiment.

It is based on an ethnographic study conducted in two fields over the course of the year 2023-2024 in Lisbon, capital of Portugal. First, the study collected the experiences of women and gender minorities working as bartenders, waitresses and managers in bars. Clubs, restaurants and cultural spaces. Secondly, an action research case study was introduced to focus on a Lisbon based techno collective experimenting with policy making to ensure safer and more inclusive parties.

The results of the study highlight the exposure of the workers to a continuum of intertwined violence, which affects deeply their relationship to the work space. It uncovers that the spatial strategies and alliances formed between them to discreetly manage their safety are limited in a context of precarious employment. The experimentations made within the collective, such as the creation of an awareness team, a safe zone, a written policy shared on social media. as well as ‘Flinta’ only set-lists and written protocols to de-escalate violent situations. have received positive feedback from the ravers and were reproduced in other collectives.

The communication will share some of the activists’ experimentations in the shape of ethnographic vignettes as potential solutions for fighting violence in the nightlife. It will then open the discussion to the porosity between the two fieldworks.

Keywords

Gender-Based Violence, Night Work, Strategies, Alliances, Policy Making, Ethnography, Action Research

Women's Safety in New South Wales' (Australia) Night-Time Economy

Kajal Antil

University of Sydney, Sydney School of Architecture, Design and Planning

Kajalantil70@gmail.com | <https://www.linkedin.com/in/kajalantil/>

Abstract

Public spaces, particularly at night, have historically been dominated by men, shaping traditional gender roles and confining women to suburban homes while men occupied city centres for work. These historical patterns significantly influence urban design, neglecting women's safety needs and perpetuating insecurity after dark. According to Transport for New South Wales (NSW) (2023), 59% of women feel insecure in these environments, while 12% of young women avoid nighttime outings due to safety concerns. The study identifies the historical oversight of women's needs in planning policies, especially those governing the night-time economy, contributing to persistent inequities and insecurity.

This study aims to analyse existing night strategies, such as the 'Global NSW | 24-Hour Economy Strategy,' 'Burwood After Dark Strategy,' and 'Manly Night-Time Economy Strategy,' assessing their effectiveness in addressing women's safety after dark. It addresses three key questions:

1. What are the specific built environmental factors influencing women's safety after dark?
2. To what extent existing nighttime policies in NSW address these factors?
3. How can nighttime strategies be enhanced to integrate women's safety effectively?

The research reveals that while the current night-time policies in NSW rightly emphasise some elements of the built environment, there exists a noticeable lack of specificity in crucial aspects such as infrastructure, street design, and land use diversity. These shortcomings impede the policies' overall effectiveness, highlighting the need for comprehensive and well-defined actions. The study advocates for a comprehensive approach that addresses both physical and social dimensions of built environment, urging policymakers to implement these insights collaboratively. This study contributes to the interdisciplinary field of Night Studies with a gendered lens to planning where women actively engage in the night-time economy, free from compromise and fear.

Keywords

Women's Safety, Night Strategies, Inclusive Planning And Design, Strategic Planning, Night-Time Economy

It's Your World! London in the 1980s: queer women's club scenes beyond the straight gaze

Katherine Griffiths

Royal Holloway University of London, Departments of Geography and History, Bodies and Material Culture Research Center | Katherine.Griffiths.2021@live.rhul.ac.uk

Twitter/X @kath_griffiths

Abstract

This paper examines lesbian erasure from writings on nightclubbing and more generally in the narratives around music, space and place. The paper zooms in on the club night Venus Rising, reputedly the largest women-only event in Europe during the mid to late 1980s, to consider queer women's cultural world-making, their spatial, cultural capital, and lives in a heterosexist, racist, capitalist world. The event ran on the first Wednesday of each month at the Fridge nightclub in Brixton, South London. The entrance price rose at 11:00pm so queues of women would assemble around the block eager to get in at the cheaper rate. Limited to a midweek night for their entertainment I ask at what cost was this to women's status socially and culturally, and within the nightclubbing scenes. The DJs were women, the door staff were women, and the promoters were women.

The Gwen Guthrie track 'Ain't Nothing Going on But the Rent' was the anthem that got everyone on the dancefloor and chimed with the socio-economic situation for many women at the time. The needle dropped on the record, the familiar bass and drum intro to the song drew women to the dancefloor, here women repurposed the straight song lines into a queer reading. Ironic nods acknowledged the lyrics' suggestion that checking out a possible partner would pivot on their employment status.

Using oral history interviews, cuttings from listings magazines, a flyer from my own collection, and a map of the area of South London where the venue and women's housing and squats can be located, memories and recollections recreate the atmosphere, frisson and buzz of being in such a large space with other women, known and strangers.

Keywords

Lesbian Nightlife, Queer Women, London, Dancefloor Spaces, Lesbian Geographies

Berlin 24/7? AI Washing. Digital Night Work and the Nighttime Economy

Laura-Solmaz Litschel

Humboldt University

laura-solmaz.litschel@mailbox.org

Abstract

My paper examines migrant night work in the so-called gig economy sector in Berlin. especially against the background of the interplay between the nighttime economy and the often marginalized migrant platform work at night.

I take the close intertwining of Berlin's nighttime economy and the platform economy as a starting point to examine the extent to which Berlin's nightlife now relies on the constant work of gig workers. Against the background of a genealogy of the invisibility of migrant labor. as well as that of night work in general and AI washing, i.e. the deliberate concealment of human labor in the digital sector. I examine the phenomenon. To do this, I start from the intersection of the catering sector, which supplies the party industry, and the night traffic that brings clubbers and partygoers home from all over the world. The phenomenon of nightwork within the platform or digital economy was ethnographically researched in Berlin for four years. Primarily in three different service sectors, in order to draw a multidimensional picture of the new form of evening and night work. The focus lies on (1) the food and drink delivery sector. (2) the mobility sector and (3) the location-independent digital services sector.

Keywords

Smart City, Migration, Gig Economy, Night Work, Nighttime Economy

Queer Infrastructures and Orientations of Care: How club nights producers are resisting inequities within London's LGBTQIA+ nightlife scenes

Lo Marshall

University College London, Bartlett Faculty of the Built Environment, UCL
lo.marshall@ucl.ac.uk | X: @Dr_Lo_Marshall
ORCID: 0000-0001-8104-984X

Abstract

LGBTQIA+ nightlife spaces in London (as elsewhere) have long fulfilled a role as valued socio-cultural infrastructures among the communities who use and produce them, albeit not without tensions, inequities or limits. Club nights have become an increasingly vital form through which nightlife producers and workers are resisting inequitable conditions within and beyond LGBTQIA+ communities. This paper explores how a queer politics of care animates and orients the practices of queer club night producers whose spaces centre women, trans people, people of colour and/or disabled people; intersecting groups who have been most acutely impacted by recent venue closures and/or have been historically Othered within LGBTQIA+ venues. Informed by research with London-based club night producers and thinking with Laurent Berlant, José Esteban Muñoz, and Hil Malatino, the paper considers complex challenges and blurred boundaries that queer nightlife producers and workers navigate and the queer possibilities they have opened up.

Keywords

Queer, Care, Infrastructures, London

Night-cruising in Neofuturist Music: A Queer Strategy of Resistance

Lucia Affaticati

University of Sussex School of Media, Arts, and Music

lucia.affaticati@gmail.com

Abstract

This paper explores the strategies available to LGBTQ+ communities for transitioning their nightlife into online spaces. The LGBTQ+ community's concern for creating 'safe spaces' is two-fold: not only does it involve avoiding the misogyny and xenophobia often found in mainstream nightclubs, it also focuses on building communities where counter-hegemonic strategies can be implemented. The paper posits that one effective approach employed by LGBTQ+ electronic music artists is the creation of virtual 'nightscapes,' which allow for the exploration of posthuman body possibilities. In the 1990s, musical counterculture emerged through open-field raves; today's sonic rebellions, however, are inseparable from the internet. For the LGBTQ+ community, the net provides a platform for fluid identity navigation, countering the fixed prescriptions imposed by hegemonic liberal norms. The infinite world-building potential of virtual nightlife 'cruising' thus offer a new dimension for identity expression. This paper will demonstrate that certain online practices create spaces for LGBTQ+ individuals to live out 'virtual nightlives' by examining the case study of 'neofuturist' music. This genre is characterized by two key features: a) many artists identify as queer, and b) it involves complex sound design with disturbingly dark textures, loud mixes, wide stereo fields, and beats that defy conventional time signatures, creating a deconstructed sound. Neofuturist tracks are often accompanied by futuristic video art that merges the imaginative possibilities of video game environments with the cacophony of digital music textures. These 'nightscapes' resemble the cityscapes of cyberpunk fiction but provide the queer body with different channels to express its distributed libido. By examining specific neofuturist musical practices, this paper will argue that the internet may be the new venue where queer nightlife can thrive.

Keywords

Electronic Music, Neofuturist, Nightlife, Queer

La soirée Black Blanc Beur: nightlife discrimination. ethnic affirmation. and cross-pollination at a Franco-Arab gay club

Mehammed Mack

Program for the Study of Women and Gender (SWG) at Smith College

mmack@smith.edu

Abstract

In this presentation, I profile a long-standing Parisian club night called “black Blanc Beur” (“La soirée BBB”), which caters to French men of color, many of whom hail from the multiethnic, working-class housing projects that encircle the capital. The idea for the club resulted from nightlife discrimination in the predominantly white gayborhood of the Marais: Arab and black men were often denied entry for not looking gay enough or not displaying the right homonormative codes. Entrepreneur Fouad Zeraoui decided to create a club night of his own catering to the rejected population, which quickly became a huge draw in the late 90s and 2000s, inspiring many artists, journalists, fashion designers, and filmmakers in the gay intelligentsia. I study how the club was sensitive to patrons’ desire for sexual clandestinity and discretion while also fostering a space where a unique Banlieue “homo style” could be expressed. In the end, the sexual subcultures on display at the club ushered new creative life into the Paris gay scene and complicated dominant understandings of outness, leading to positive interrogations about where gay people should reside, and dance, in city space.

Keywords

Arab, Outness, Nightclub Discrimination, France

Entrepreneurial aspects of LGBTQIA+ club culture in Lisbon and Rotterdam

Miguel Neiva

Erasmus University Rotterdam. ESHCC faculty. ERMechS research cluster
neiva@eshcc.eur.nl

Abstract

This presentation will focus on one of the ongoing chapters of a larger PhD project on club culture and the socioemotional well-being of LGBTQIA+ youth in Lisbon and Rotterdam, guided by the following research (sub)questions: do event promoters care about the socioemotional well-being of LGBTQIA+ youth? Why and how do event promoters pursue LGBTQIA+ clubbing events? Is it because of their own need for safer spaces (forced entrepreneurship) or to meet the requirements of funding applications? Do they actively promote diversity and inclusion among the audience, staff and program (pricing for underrepresented groups, door selection, quotas of openly LGBTQIA+-identifying staff and artists)? How do they evaluate their efforts and learnings over time, since the first editions? To provide some answers to these questions, the aim is to present preliminary findings from the first qualitative semi-structured interviews with event promoters in Lisbon (pending ethics approval) as well as a review of recent literature on issues of queerness and intersectionality in cultural entrepreneurship and the sociology and anthropology of electronic and/or dance music.

Keywords

Club Culture, Socioemotional Well-Being, Queerness, Intersectionality, European Cities

Planning, Practicality, and Affordances of Nocturnal Performances:

Archaeological Case Studies from Mesoamerica's Past

Nancy Gonlin

Bellevue College, Department of Anthropology

nan.gonlin@bellevuecollege.edu | night.archaeologist@gmail.com | @GoArchaeo1

ORCID: 0000-0003-2313-5269

Abstract

Like many monarchs throughout history, Late Classic (600-900 CE) Maya kings and queens of Mesoamerica performed a wide variety of acts in diverse venues. These types of media conveyed cosmological concepts and gender expectations, and were laden with political import. Their theatrics formed an essential part of royal duties that held together the community of people who were their followers. Given the content of some performances, it is likely that they occurred at night. But what were the practical considerations for which organizers of such events had to plan? While the affordances of tropical nights were more suitable than steaming sundrenched days for fire rituals and dancing while adorned with elaborate costumes, issues of lighting and transportation remained central to the concerns. Economic impacts needed to be fully considered and logistics taken into account. For example, for those nighttime performances that were public, fuel was expensive and dangerous, and the populace had to wend their way home in the dark. But the attraction of nocturnal performances was inescapable: the nightscape offered greater communion with ancestors, spirits, and other beings, and the ambience was heightened by darkness and closeness to others. Sensory archaeology informs us about the affordances of the night and how those may have played a pivotal role in the manipulation of reactions. One likely place of performance, the plaza, was integral in shaping such events, according to Maya archaeologist Takeshi Inomata who has studied performances and plazas from a theatrical perspective. By taking his work one step further by including the time of day for such activities, one arrives at an enhanced understanding of the critical role the night played in such functions for royalty and the citizens of their kingdoms and the perpetuation and transformation of political agendas.

Keywords

Performance, Affordances, Classic Maya, Royalty, Plazas

Public Love. Reimagining Space, Family, and Politics Through Radical Love Practices

Paule Perron

HEAD Geneva

paule.perron@outlook.fr

ORCID: 0000-0001-7102-4673

Janus Lafontaine Carboni

SNSF Postdoctoral Fellow, Princeton University

contact@januslafontaine-carboni.com

ORCID: 0000-0002-8366-5969

Román Alonso

Swiss Federal Institute of Technology of Lausanne

romanalonsog@gmail.com

Abstract

In contemporary liberal societies, romantic love is often idealized as a force that transcends class boundaries and social expectations, as seen in stories like Cinderella, Titanic, or Pocahontas. However, this form of romantic love underpins the (re)production of heteronormative institutions such as the monogamous couple, nuclear family, and private home. These structures, though variable across cultures, are shaped by the widespread confusion between love and care work. This confusion perpetuates gender inequalities while excluding racial, cultural, gender, and sexual minorities.

These sexual and relational norms maintain the illusion that love is a pure expression of individual freedom in liberal societies, even as they reinforce capitalist social reproduction and normalize the relationship between private property, the privatization of care, and the exploitation of marginalized bodies. The heterosexual couple and the family are one of the central subject of Western architectural design, especially in domestic spaces. Love, confined to the private sphere, becomes the lens through which space is organized. Thus, it is crucial to question the limits of domesticity, the private sphere, and workspaces, by rethinking the emotions that bind and (re)produce us. At the heart of many social revolutions lies the reinvention of love, as well as the sexual, relational, and family policies that shape it.

This presentation will explore the *Public Love* exhibition project, which challenges (neo)liberal sexual and romantic politics with a focus on spatial dimensions and ways of inhabiting the world.

It brings together alternative ways of forming families, practicing love, and engaging in politics of affect through the work of artists. The exhibition will also serve as a residency for creating a collective work, which will be unveiled at the finissage. Stories of "red love" and queer love will be woven into this collective narrative of love and struggle.

Keywords

Love Practices, Architecture, Heteronormativity, Private and Public Spheres, Social Reproduction

The Night Hunter. Nighttime Cruising in Roberto Piva's Urban Poetry

Rangel Gomes de Andrade

São Paulo State University, College of Letters and Sciences of Araraquara

rangel.g.andrade@unesp.br

<https://orcid.org/0000-0003-1324-9422>

Abstract

The night is the spacetime of transgression and desire, but also of danger. This ambivalence is manifested in the nightlife environment of big cities where marginalized queer subjectivities move through the night in search of sexual encounters. In this world, the component of danger is present, and even attractive. In *Paranoia*, published in 1963, the Brazilian poet Roberto Piva (1937-2010) takes a nocturnal itinerary through the marginal and queer environments of São Paulo, transforming the city into a dreamlike landscape ruled by desire. The desiring gaze of Piva's poetic voice transfigures the universe around him into a dizzying stage on which parade processions of marginalized beings, among whom the poet mingles in orgasmic communion. In this paper, I read Piva's wandering through the night of São Paulo in terms of a poetics of cruising, as proposed by theorist Jack Parlett in his 2022 book *The Poetics of Cruising*. As Parlett argues, the gaze and the imagination shape the encounters between strangers in the urban queer world, and this exchange of looks is seen as a theater of poses performed and directed to a voyeuristic gaze. Based on Parlett's work and other queer-oriented urban and nightlife theorists, I explore Piva's poetic journey through São Paulo's nocturnal underworld in the 1960s and argue that his urban poetry dramatizes the theatricality that is dear to cruising.

Keywords

Roberto Piva, Night Poetry, Nighttime City, Cruising.

People of the Moonlight*: a visit to Lisbon's gay bas-fond in the late 19th and early 20th centuries.

Rosa Maria Fina

Universidade de Lisboa, Faculdade de Letras, CLEPUL

finarosa@gmail.com

ORCID: 0000-0002-2879-0054

Abstract

This paper aims to depict a social and cartographic map of the gay and lesbian bas-fond in the late 19th and early 20th centuries Lisbon and simultaneously understand in what ways the night could be a safe shelter for them. Considering the theoretical framework on urban night studies of authors like Schlör (1998) and Palmer (2000). as well as works on gender/queer studies as Higgs (1999) and Cascais (2024). our perspective is of night as a particular place/time of freedom and opportunity to thrive for all outcasts. no matter the reason they're labelled in such way. This study also benefits from the close reading of novels. chronicles and correspondence that serve as rare and important testimonies of a way of life condemned by the bourgeois and conservative society of the time.

Chronologically. this presentation will cover two periods: the end and decline of the monarchy. at the end of the 19th century. and the first years of the Republic. in the years 1910-1925. In the first part. two of the main object of study will be the novel *Barão de Lavos* (Abel Botelho. 1898) and *O Sr. Ganimedes* (Alfredo Gallis. 1906). In the second part. the focus will be on the writings and social context of modernist authors António Botto, Judith Teixeira and Raúl Leal.

*People of the Moonlight is a treatise by Vasily Rozanov. devoted to the study of sexuality and its denial in Christianity. Published in St. Petersburg in 1911.

Keywords

Night, Lisbon, Urban History, Law, Morality

The Hyperpop Revolution? Rethinking Safety and Empowerment in Underground Club Culture

Ruby Schofield

University of Groningen, Faculty of Philosophy/OOST Nightclub, Groningen
r.m.schofield@rug.nl

Abstract

Underground clubs are often characterised as empowering, utopian hubs of creative expression and cultural exchange. These clubs, the story goes, provide a unique space where everyone is welcome and social divisions can be set aside. As a result, the (underground) club has found itself positioned as a 'site of radical politics'; that is, a space 'for those outcast by the prejudices of their society to have fun together and to freely challenge the world on their own terms'.

Following the social reckoning evoked by the murder of George Floyd in June 2020, problems like racism, sexism, queer- and transphobia, sexual harassment and discrimination in the club space have become harder to ignore. In the face of this reality, we've seen not a rejection of, but a *recalibration* in the utopian discourse outlined above. Professing an 'awareness' of the problems in the dance music industry, participants continue to characterise club culture as being at the forefront of progressive change. Solutions – like increasing the representation of marginalised performing artists – are offered, but they can work to obscure the structural and political changes required for club safety.

Our presentation – the culmination of the last 6 months of academic and artistic research – seeks to go beyond the utopian narrative. Through visual media and personal reflection on the events organised as part of our project, we i) draw attention to the problems that remain in underground club culture, and ii) highlight the ways in which the utopian narrative obscures the structural factors that create unsafety. We do this with a focus on hyperpop. A vibrant and eclectic genre with progressive credentials, we want to see whether and how hyperpop disrupts (or aligns with!) the utopian narrative. Finally, iii) we examine and propose genuinely empowering alternatives to the utopian 'solutions' currently presented in the standard discourse.

Keywords

Club Culture, Safety, Structural Oppression

Exploring the Restorative Impact of Nocturnal Ambiences

Sai Aitika V.V.

Indian Institute of Technology [IIT] Roorkee, Department of Architecture and Planning
sai_avv@ar.iitr.ac.in | saaitikavv@gmail.com
ORCID 0009-0007-7268-9504

Tina Pujara

Indian Institute of Technology [IIT] Roorkee, Department of Architecture and Planning
tina.pujara@ar.iitr.ac.in
ORCID 0000-0003-3356-0816

Abstract

It has been well established that Urban Design has the potential to positively impact mental health. Over time, artificial lighting has enabled humans to extend their activities into the night, effectively blurring the lines between the day and night. Technological advancements coupled with globalisation, the rise of 24-hour cities, has altered the way people experience the city after dark. Darkness - as an object and context is increasingly being acknowledged in the field of urban design. However, 'night' as a subject is currently being studied from a myopic lens of mainly ecology, economy, health, culture and crime. Literature further suggests that the incorporation of sensory experiences during the design process may have implications on multiple dimensions of the city after dark. The people's sensory experience and the way they interact with their surroundings gradually changes from day to night. Along with light, sound and smell are also essential in creating vibrant and memorable urban environments. The sensory dynamics is not only known to enrich the nocturnal experience for residents and visitors but also have profound implications for tourism, as they contribute to the appeal of urban spaces, consequently, stimulating economic activity and bolstering the local economy. 'Nocturnal ambiances' with regard to the design implies the design of streets for nighttime, which possess experiential qualities that may arouse positive emotions and hence be therapeutic. Through a literature review, this exploratory study presents inferences on the plausibility of nocturnal ambiances being therapeutic for citizens moving through the city at night. This study is a contribution towards the development of a methodology for assessing urban nighttime design for happiness and mental wellbeing.

Keywords

Nocturnal Ambience, Nighttime Urbanism, Mental Wellbeing, Happiness, Sensescape

Reclaiming Sweetness, Reclaiming the Night. Queer Hip Hop Scenes in Delhi

Sarojini Sapru

University College London (UCL), Department of Geography
sarojini.sapru.22@ucl.ac.uk | @SarojiniSapru
0009-0002-1627-7584

Abstract

In June 2023, Trans hip hop artist Kinari hosted her first 'Meetha World' – an event open to “women and queer people only” (*sirf mahilao aur meethe log*). The literal translation of 'Meetha' is Sweet, and Kinari's use of it here reclaims it from its use as a queerphobic slur. In the year since, she has hosted six such events – nighttime parties that centre dancing, hip hop and queer festivities. In Delhi, Meetha World stands out. Other live music spaces – and, in particular, other hip-hop spaces – tend to reinforce caste and gender hierarchies. They are masculine spaces that, in recent years, have become increasingly defined by the right-wing Hindu ethnonationalism taking over much of Indian politics and daily life. Against this backdrop, Meetha World is significant for foregrounding antic-caste politics, and creating safe spaces of queer visibility. While there are other queer party spaces and events, Meetha World stands apart for emphasizing openness and publicness. This presentation draws on ethnographic research in Delhi's hip hop scenes to interrogate what it means, at this juncture, for queer hip-hop to move out of the underground and claim a space within Delhi's nightlife.

Keywords

Hip hop, South Asia, Music

Night Time, Discreet Time, Not-so-proud Time - Queering as an Art of Noticing

Sean Yuxiang Li

The University of Copenhagen, INTERSECT Research Hub liyuxiangsean@gmail.com |

[instagram.com/seanandxiang](https://www.instagram.com/seanandxiang)

ORCID: 0009-0000-5693-6009

Abstract

This paper presents "Queering as an Art of Noticing," a methodological innovation that applies Anna Tsing's "Art of Noticing" and Timothy Morton's "Queer Ecology" to explore non-traditional queer spaces in Copenhagen's nightlife. Rather than focusing on the conventional vibrant clubs and public LGBTQ+ gatherings, this research delves into overlooked discreet and informal environments such as queer communal areas with squatting history countered by Nigerian pants collectors and Eastern European football fans.

The methodology is structured around four key practices: (1) challenging normative spatial storytelling by expanding the definition of queer spaces beyond mainstream settings; (2) acknowledging the complex interdependencies within these spaces, particularly how diverse identities and environments interact; (3) recognizing non-linear and non-scalable entities, which calls for an understanding that these spaces do not adhere to conventional social space models; and (4) emphasizing the importance of opacity and reflexivity in our positionality, promoting a mindful engagement that respects the complexities and identities within these spaces.

"Queering as noticing" situates queering at the intersection of theory and practice—designing and making—embedding it in labour, work, action, and the everyday. With this method, Copenhagen's nighttime queer spaces are contextualized within non-linear and non-scalable temporal and spatial dimensions. The interdependencies within these queer spaces, along with their intersectional nature, are illuminated and interwoven within this framework, yet they remain subtly masked within the ordinariness of a typical neighbourhood's daily existence. It responds to Timothy Morton's suggestion that if one seeks a queer monument, look around, queer around.

Keywords

Nightlife, Intersectionality, Queer Methodology, Queer Spatiality

Em cada esquina ume amigue: A spatial analysis of care in Lisbon's first queer club

sér vales

Universidade Nova de Lisboa. Faculdade de Ciências Sociais e Humanas. INET-md
ser.a.vales@protonmail.com

Alec Roth

The City University of New York. The Graduate Center
aroth@gradcenter.cuny.edu

Abstract

This paper investigates how a queer techno collective's professed politics of care and harm reduction is spatially constructed. The artist collective, mina, organizes queer raves at Planeta Manas – their new DIY club on the outskirts of Lisbon. At Planeta Manas, harm reduction is part of a larger (re)configuration of rave practices centered around mutual care, de-escalation, and accountability. Drawing from interviews with organizers, DJs and ravers we explore how Planeta Manas intentionally designs its rave-space to produce a network of collective care. The paper works toward an idea of safety at the rave that is defined by a set of decentralized social practices and spatial arrangements that redistribute responsibility from the staff to all participants. This research aims to highlight the general lack of care-centered rave spaces and to inspire other collectives and venues to adopt similar interventions as those implemented by mina and Planeta Manas.

Keywords

Queer Raving, Spatial Curation, Care, Harm Reduction, Nightlife, Securitization

Day Selves. Night Selves: Queer Nocturnality and the Formation of Doppelgänger in Early Twentieth-Century Berlin

Sloane Nilsen

University of California, Berkeley
sloane.nilsen@berkeley.edu

Abstract

In 1904, Germany's leading sexologist argued that the nighttime had proved fundamental to the formation of queer culture in modern urban spaces. The absence of daylight, Magnus Hirschfeld wrote in his groundbreaking ethnographic work "Berlin's Third Sex", had long offered communities relief from stigma and shame. But it was the intentional creation of "a night self," he said, an alternate personality that came out after sunset, that could offer queer individuals temporary yet consistent escapes from hostilities experienced in the waking world. He viewed the recurrence of darkness, in other words, as a temporal foundation for queer individuals to construct doppelgängers of themselves, which could help them experience more authentic, fulfilling, and meaningful lives than they led during the daytime.

Resting at the intersection of environmental and cultural history, this paper interrogates the extent to which the concept of doubling, promoted by Hirschfeld through the day/night binary, served as a mode of queer liberation in early twentieth-century Berlin. While examining affinities and intimacies fostered after dark within the city's queer communities before and after the First World War, the paper exposes the ways in which different forms of queer nightlife—ballrooms, bars, bathhouses and beyond—could simultaneously lead to the fracturing of lives and their reinvention.

Keywords

Queer Nocturnality, Magnus Hirschfeld, Sexology, Doppelgänger, Twentieth-Century Berlin

The Great Brazilian Disaster and Masterplano: environmental and temporal reconfigurations in the Belo Horizonte electronic dance music scene

Sóstenes. Siqueira

Universidade Federal de Minas Gerais

sostenes7@gmail.com

Abstract

The electronic dance music - EDM - scene in Belo Horizonte/Brazil can be thought of from various starting points. eras. chronologies and surroundings. And there are two moments in the timeline that particularly interest me: the early days of The Great Brazilian Disaster. a small nightclub operated between 1988 and 1989; and Masterplano. an electronic music collective formed in 2015 and that is still active to this day.

As well as a researcher. I'm also one of the founders of Masterplano collective and often a DJ. performing at parties and other occasions. Therefore. my bodily experience in the electronic music scene also makes up this essay. On its social networks. the collective describes itself as "a multicultural platform that articulates art. performance. architecture. fashion and audiovisual around electronic music and LGBTQIAP+ activism" (MASTERPLANO. 2024). In addition to its parties. the collective also holds workshops. lectures. debates. film screenings and a festival.

Despite their wildly different natures. origins and contexts. I consider these two major players. regarding the fruition of electronic dance music in Belo Horizonte. although there is still little footage or documentation. Therefore. a portion of this history is more evident in the bodily experiences of those who lived through these two periods. In this study. I intend to discuss how the body and the party were reconfigured in the electronic dance music scene. from 1988 (The Great Brazilian Disaster) until the emergence of the collective Masterplano. from 2015. To elaborate this discussion. I intend to take a conceptual theoretical approach based on notions of experience (LEAL. 2023). chronotope (BAKHTIN. 2018) - inseparable relationship of time and space - and the body as speech (COURTINE. 2023).

Keywords

Eletronic Dance Music, Experience, Chronotope, Speech

Black Gay Nights: Black Queer Performers and Berlin's 1990s Club Scene

Tom Smith

University of St Andrews

tas3@st-andrews.ac.uk

Abstract

Ever since Berlin's reputation for techno clubs began in the 1990s, performers and promoters have developed spaces in and around the city's nightlife to celebrate queer of colour creativity. Black queer artists were prominent in shaping the early techno scene and refusing the growing association between European techno music and whiteness (Weheliye 2015). At SO36, an alternative club named after its neighbourhood in Kreuzberg, Black queer performers came together to create Black Gay Nights in 1993, one of the first explicitly queer of colour parties in Germany. These parties hosted work across the arts, from theatre, comedy and spoken word to dance, music and drag. Performers responded to the euphoria and hedonism after the opening of the Berlin Wall, but also addressed the widespread nationalist and racist violence after German unification in 1990, which influenced the club scene in profound ways.

This paper focuses on the art that emerged from Black Gay Nights. Many artists were exploring embodied performances, revelling in fleeting live performance while always shaping their work for the camera and its promise of posterity (see Nyong'o 2018). Photographs, sound art, press reviews and video help reconstruct this growing queer Black German scene, while always gesturing to powerful queer silences and practices of refusal that preserved performers' privacy and creativity (see Smilges 2022, Camp 2019). Figures like Queen Kenny, Rik Maverik and Todd Ford critiqued the whiteness that structures German society and their work shows how influential a critical race theory of Berlin's clubs was, not only in the clubs but in Berlin's theatre, slam and film scenes. Their creativity was anchored in the specific context of Berlin and post-unification Germany, but it has also been used to cast light on racism, homophobia, and the music scene internationally and into the twenty-first century.

Keywords

Berlin, Techno, Performance, Queer Of Colour Critique, Black German Culture

Awareness labour as a social bridging strategy

Val Meneau

University of Vienna

valmeneau@outlook.com

Abstract

Nightlife, even when designed for the LGBTQI+ community, is a generally unsafe experience for many members of the community, especially those who are multiply marginalised. Over the last few years, awareness labour has risen internationally in an attempt to provide support to those attending queer nightlife at parties, festivals and raves. It is a form of care activism that has yet to be considered by academia. This paper contributes to this gap by asking how awareness labour promotes social change by acting on its localised setting: the clubbing experience.

Based on grounded theory using qualitative expert interviews, this paper argues that awareness labour fulfils a dual role as a stopgap and a bridge. On the one hand, awareness teams fill a gap in the nightlife fabric by providing emergency care to those who need it in the absence of structural solutions to issues such as gender-based and sexual violence and discrimination. In doing so, it also acts as a placeholder, ensuring that a wide range of marginalised people have the opportunity to experience nightlife in the first place.

On the other hand, awareness teams educate all actors involved in nightlife on issues such as consent, gender-based and sexual violence, discrimination and marginalisation, safer sex and drug practices, etc. In doing so, they teach this localised segment of society how to care. They act as agents of social change, developing the necessary skills in all demographic groups that come into contact with nightlife. So, in an ideal world, we would not need awareness labour in the first place. However, awareness labour is necessary to work towards that ideal world, and to ensure that we can experience nightlife at the same time.

Keywords

Awareness Labour, Clubbing, Social Change, Activism, Care

Transforming Nightlife Circuits: The Case of Natural Wine in Mexico City

Yolanda Macías

Universidad Autonoma Metropolitana-Cuajimalpa,
Department of Social Sciences and Humanities
yolandabmacias@gmail.com | @YolandaMacias_

Alejandro Mercado Celis,

CISAN/UNAM, Mexico.

Abstract

Since the Covid-19 pandemic, thousands of foreign "digital nomads" have settled in Mexico City's entertainment-rich areas, drawn by the favorable climate, affordable living costs, and convenient accommodations. As a result, local services have adapted to meet the preferences of these new residents, which align with those of the privileged local population, who have the means to travel and are familiar with global aesthetics, practices, and cultural products that evoke the global rather than the local. One example of this urban transformation is the emergence of a new nightlife circuit centered on natural wine.

This presentation examines the conditions that have enabled this development, its impact on local preferences, and its spatial and temporal configuration, particularly through strategies such as pop-up events. We explore the relationship between ephemeral spaces, gastronomy, and nighttime sensibilities using semi-structured interviews, ethnography in venues like restaurants, wine appreciation clubs, and shared spaces, as well as network analysis to visualize how shared values materialize the circuit and how it is articulated through the logic of collaborations. The concept of "cosmopolitan sensibilities" is introduced to explore how nightlife venues and experiences mirror attendees' values, contributing to an understanding of identity formation and nighttime dynamics in contemporary cities of the global south.

Although the consequences of touristification have been widely discussed, the focus has primarily been on the global north or precarious spaces within other regions. This study seeks to build upon those approaches to deepen the understanding of gastronomic spaces linked to nightlife within privileged sectors, illustrating their active role in the stratified transformation of cities in the global south.

Keywords

Nightlife Circuits, Sensibilities, Ephemeral Spaces, Touristification

Not like the girls in Paris and New York: The precarity of Black queer life in London

Zo (Sandiswa) Mapukata

LSE. Department of Geography and Environment

s.p.mapukata@lse.ac.uk

Abstract

In late 2023, I attended the Bring It Like Kiki Ball 2023 by UK Prince Ace Louboutin in Brick Lane, London which headlined all the main houses in London's Ballroom scene whilst also being open to anyone who wanted to walk. Despite the venue being full, many of the spectators did not participate in the categories. Frustrated by the lack of participants, the host/Master of Ceremonies (MC) announced that "a lot of you think that you are like the girlies in Paris and New York but you are not like them because they practise and walk at the Balls but you don't!" It was a comment that drew a mixed reaction from the audience. However, it was a moment that brought forward the sense of dis-ease and frustration that seemed to linger about London's Ballroom scene and the state of Black queer spatialities in London more generally. This sense of alienation has existed both in the past and currently, amid the uncertainty of life in post-Brexit London. It is critical to consider how Black queer people and communities are both able and unable to craft spaces of safety and belonging. Drawing on archival, interview and ethnographic data, I will be exploring Black queer spatialities that are both embodied and ephemeral in nature amid life in a city that has been the site of various crises and uncertainties.

Keywords

Black, Queer, Geographies, Ballroom, London