**Description:**

In these two sessions we explore the temporal and spatial movements through which people remake their lives while enmeshed in messy affective experiences of hope, despair and endurance. Drawing on ethnographic fieldwork in six cities in the global south, we challenge familiar tropes in unpacking the “common sense” of the categories of gender, cities, and everyday life. We aim to open the floor for critical dialogue among participants to share viewpoints and reflect on the potential for ‘September in the City’ to de-centre hegemonic approaches to urbanisation through two short panels and an interactive workshop spreading over two sessions and comprising of 3 Working Groups. At the same time, we will explore methodological strategies for rendering visible the rhythms, contestations and imaginaries of the urban, and how can alternative ways of sensing and communicating the city unsettle existing hegemonies in urban theory?

**SESSION I**

Introduction: **GenUrb Project**, Linda Peake

5 minutes

**Panel I**

45 minutes / 7-8 min presentation per paper + same for discussion

Chair: Beverley Mullings

**1. Point, Counterpoint Cairo**

Mariz Kelada (Brown University) and Mai Amr (Nahda Association)

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How does September become a lens through which to zoom onto the sometimes slow and at other times frenzied practices that people deploy to navigate the beginning of the school year, metamorphosed into the caption “September in the city”? How do such practices remake the spatial and temporal configuration of different neighborhoods in Cairo, their affective states, as well as the assemblage of social networks? Tracing the circulations of bodies, objects and relationships in entangled spaces and times, challenges the scripted approach to the city through which the everyday of the city has been rendered analytically legible. Carefully tracing the paths people chart in imagining the future of their children, neighbors and friends, allows for complex questions to be raised about how to hope in conditions of despair, how to mobilize networks and people to meet particular desperate ends, what risks are taken, what potentialities are experimented with. We ask what meanings of the future underlie such practices, what potentialities are embedded in the present and how life and its others get to populate the imagination and the planning for that which is yet to come. Contingencies of the everyday, rapid and intensive shifts in government machinations, and the desire to weave personal dreams onto overarching structures of displacement and dispossession reconfigures what becomes possible and how September remakes the lives of people and in the process remakes the very city they inhabit and the future they dread yet aspire to.

**2. Monsoon in Mumbai**

Shilpa Phadke, Shilpa Ranade, Sameera Khan and Shraddha Sharma (Tata Institute of Social Sciences, Mumbai, India)

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What for Cairo, Georgetown and Ramallah is September, for Mumbai is June. As June approaches, Mumbai is covered by a sea of blue tarpaulin in preparation for the deluge, which is not just the rain but also schools reopening, possible floods, water-borne diseases, homes collapsing, and disintegrating roads. This paper reflects on how “monsoon in Mumbai” is lived in M (East) Ward, the poorest administrative unit in India’s most expensive city.

We follow the lives of women who comprise some of the edges of precarity, surviving by sheer force of will and the strength of their networks, networks which are being made and remade. Using ethnographic narratives, we reflect on the everyday worlds of women who are actively engaged in making the spaces they inhabit and in transforming their communities. Their labour contributes to the reproduction of the city while navigating shrinking state services and working with and around the massive expansion of capitalist real estate. Their lives and practices are entangled within the patriarchal instantiations of caste, class, religious matrices, which structure their social worlds.

We finally ask, what do these temporalities and rhythms mean in the lives of women who are intervening in their communities? How do we understand the triumph of hope over despair in this city of crumbling infrastructure?

**3. Ram•allah: the Watchtower**

Natasha Aruri (UR°BANA), Mai alBattat

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Palestine has become a geography of commemoration – of the Nakba, the Declaration of Independence, Land Day, and the assassinated among other dates of the past that have become the present markers to talk about the future. September 2018 was particularly loaded as it marked 25 years since the Oslo Accords that have become acronym for ‘disaster capitalism’, eroding the fragile support networks upon which precarious strata relied for security and popular resistance leveraged for operation. It established bureaucratic codes of conduct, hierarchies and VIP crossings. Among its failures, it fueled the only ‘viable’ economic sector: rogue real estate development that expunged possibilities of collective everyday resistance, formerly enmeshed in peoples lives and landscapes of voluntary work cooperatives, boycotts, strikes, etc. Resistance became confined to individuated militarism and a stark materialization in the form of ‘watchtowers’. Here we examine ‘September’ from 4 perspectives: 1. The disappearance of ‘alKaser’s and cultural landscapes in favor of the towers of capitalist developments. 2. The erosion of semi-/public and transitional spaces where people encounter, negotiate differences and build solidarities in its stead the mushrooming residential towers, from whose windows citizens observe but cannot engage with the city. 3. With people retracting to virtual spaces of social media, virtual towers of surveillance are emerging and changing everyday practices. 4. The militarization of the city space through watchtowers, booths, and panoptical urban designs. Therein, this paper traces how Ramallah residents are coping with the Watchtowers determining their lives, the emergent forms of being and resistance, and explores possibilities for an insurgent urbanism that could challenge the status quo of surrender and compromise towards a future beyond that of September commemorations.

**WORKSHOP** (part 1)

70 minutes / 10 mins Intro and getting arranged + 60 mins Working time

**1. Beyond Compare: Feminist Urban Theorizing Across Different Urban Worlds**

Beverley Mullings (Queen’s University) and Cindi Katz (City University of New York)

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This Working Group focuses on the following three questions: Is urban theory ‘portable’? Can cities truly learn from each other across ‘north/south’ divides? What are opportunities and challenges face feminist interventions committed to building decolonial transnational solidarities across different urban worlds?

**2. Power and Everyday Life**

Elsa Koleth (York University) and Omnia Khalil (City University of New York)

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This Working Group examines conceptual and methodological frameworks for analyzing assemblages of power in the urban. How do precarious urban subjects inhabit urban neighborhoods? How do urban subjects negotiate their everyday struggles in the making their livelihoods? How do we understand urban precarity across different geographies around the world? How is power and urban precarity gendered?

**3. Making the Invisible Visible**

Noha Khattab (Independent Researcher) and Andreas Brück (TU-Berlin)

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In this Working Group we will explore methodological strategies for rendering visible the rhythms, contestations and imaginaries. We will discuss alternative perspectives and unorthodox practices of visualizing and communicating perceptions and readings of the urban, as well as the role of digital platforms as spaces for engendering solidarity and collaboration among women and for women’s struggles. The central question is: How can alternative ways of sensing the city unsettle existing hegemonies in urban theory?

**SESSION II**

**Panel II**

45 minutes / 7-8 min presentation per paper + same for discussion

Chair: Shilpa Phadke

**4. Dayclean. Catching yuh hand in Georgetown**

Linda Peake (York University, Toronto), Karen de Souza (Red Thread, Guyana), and Nicola Marcus (Red Thread, Guyana)

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The small and seemingly sleepy Caribbean city of Georgetown is waking from its long sleep. Black liquid gold is lapping on its shore and the carpetbaggers are in sight. At dayclean, the cocks crow and lights start to turn on in Sophia. Time to catch yuh hand and make your living. In this paper we draw on stories of lives lived in Sophia, in the Guyanese city of Georgetown, as it pivots on the brink of a tumultuous transformation. As the threat and promise of oil revenues insinuate themselves into the mundanity of women’s everyday lives we explore how flows of capital and labour—new and old, global and intimate—take shape in the morning as they step out of the home into the streets of the city.

**5. Fall in the City? Poverty, Women, and the New Workers’ Villages in Post-socialist Shanghai**

Penn Tsz Ting Ip (University of Amsterdam) and Michelle Tsung-yi Huang (National Taiwan University)

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Drawing on fieldwork data collected in the Tianshan New Workers’ Villages in Shanghai, we explore the everyday lives of low-income women in a workers’ neighbourhood, constructed during the socialist period—between the 1940s and1990s—in order to examine the ways in which poverty is governed and shaped by the local government.

**6. Cosmology and everyday urban life in Ibadan**

Grace Adeniyi Ogunyankin (Carleton University) and Monica Orisadare (Obafemi Awolowo University)

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We explore the relationship between cosmology, globalization and neoliberal urbanism from a gendered lens. Specifically, we posit that an analysis of the ways in which women’s cosmological viewpoints affect their everyday urban practices, mobility and notions of ‘precarity’ can advance our understanding of the city.

**WORKSHOP** (part 2)

35 minutes / Continued work from earlier session to refine and finalize discussions

**1. Comparative Urban Research**

**2. Power and Everyday Life**

**3. Alternative ways of seeing and visualizing**

**CONCLUDING DISCUSSION:**

40 minutes

Chair: Natasha Aruri

3 x 5 min: WG moderators present summaries of discussions / main points

20-25 min: rounding up / final comments / remarks