Urban routines reproduce and mirror modern society. They are these sets of doings, sayings and feelings that carry meanings through which urban life unfolds. As all the contributions of this section manifested urban routines unfold through the dialectic relation between the settled experiences of everyday life and the unsettling and rupturing moments. They are these set of (conscious or unconscious) practices through which individuals, groups and institutions interact with urban space, nature and society. A variety of tools and research strategies were employed by the researchers in order to explore the dynamic transformation of urban spaces.

"Routines revise the boundaries of what is possible and impossible", w*as* one of the closing sentences of the introduction to the first section of the Unsettled conference titled Urban Routines. The enunciation struck as somehow both counterintuitive and on point. It set the tone for the following sessions which covered a vast set of topics exploring unsettling new routines both contemporary and historical.

Oren Yiftachel posed the urgent question of theorizing the urban from the South. According to him, such an approach will add a new perspective on how we think about the urban. Cities of the Global South, such as Tel Aviv and Beersheba –on which he mainly focus- experience a huge increase of population through migration and other processes and as Yiftachel pointed out examining how groups such as minorities, migrants and refugees live and produce their everyday spaces can contribute immensely to the west-dominated urban theory. In terms of theory, putting Habermas and his ideas of liberal democracy on the one hand and Agamben and his ideas on camps and ghettos on the other, Yiftachel supported that there are spaces that are neither integrated not eliminated. These are the gray spaces of the cities, wherein time and space are produced and managed in different and diverse terms. Within these gray spaces, permanent temporariness becomes a core element of the everyday. Further, Yiftachel introduced his concept of 'metrozenship', as a more suitable analytical concept that the one of 'universal citizenship'. He supported that the question 'who has the right to the city' cannot be adequately answered if we do not take into

Oren Yiftachel's talk introduced new concepts to address contemporary global (urban) issues. Taking on from a series of case studies through the world - Tallin, Cape Town, and Beersheba, Israel, where he lives - he points out at a series of aspects giving foundation to the new urban regime: gray spacing, a sort of ghettoization without walls, an urban planning tool used to control the unwanted unremovable; defensive citizenship encompasses the reactions of indigenous populations towards newcomers displaced to the same territory; and creeping urban apartheid. Permanent temporariness and stabilized informality are becoming the norm, Yiftachel argued, as large movements of displaced populations reshape the cities as we knew them. Since cities in the global South East have experienced this phenomenon for decades now, Yiftachel calls for learning from the theories emerged in the South East to address issues which appear to be new in the North West - the so-called refugee crisis, for instance-. He urged academia to renew and adapt so necessary and undertheorized concepts such as informality are better understood.

account the large part of the population that does not have adequate access to water, education and so on.

Adding to these insights from the urban routines in cities of the Global South, **Evangelia Athanassiou** focused on routines of crisis in Thessaloniki (Greece) and called us to explore the 'unplanned micro-geographies' of our cities. Theoretically, she introduced the concept of 'publicness' and wondered what does publicness mean; public ownership, agency, accessibility, uses? She talked about the processes of surveillance and policing of public spaces and the depoliticized imaginary of public space for all; a public space that even though it calls *all* the citizens to participate, at the end of the day it is not for everyone but is essentially produced through (more or less explicit) exclusionary practices. Empirically, Athanassiou focused on the everyday routines of young people in the streets of the city that produce spaces different from the hegemonic narrative of 'clean and safe' public space promoted by the Municipality. The fieldwork of her research was based on statistical data, mapping and interviews with young people, shop-owners and daily users of a central pedestrianized street of Thessaloniki. She explored how 'a new contested and heterogeneous geography of youth culture' is produced in the city and how this is formally (through police operation against the young crowd) or informally (through neighbours' and shop-owners' aggressive reactions) policed, as it poses a threat to the 'attractive and safe public space' for leisure and consumption.

However, temporal informalities turning into routines are not necessarily linked to displaced populations. In crisis-ridden Thessaloniki, young people are taking over public space to enjoy warm nights outside having cheap drinks. This new use of public space and the response from the public authorities brings **Evangelia Athanassiou** to interrogate the meaning of publicness and to question the *validity of the binary public/private*. In order to research her case study she collected statistical data on the economic transformation of the city, she mapped the public spaces in Thessaloniki where public/private partnerships have recently been implemented and also those where youngsters meet at night. Athanassiou attempts at finding out what kinds of publicness are defined in this context, which values are put forward (use value, exchange value) and by whom (the very diverse groups of young people gathering, the annoyed neighbours, the angered business owners, the public authorities). Athanassiou's presentation effectively manifests how imagined and material realities of the city collide by focusing on an activity perceived as antagonizing and undesirable, a practice which doesn't belong to the hegemonic imaginary of public space as a vibrant and participative room for encounter and citizen participation.

In a different socio-political context than Athanassiou but with the same focus on youth cultural practices in urban space, **Sandra Kurfürst** explored the unsettling of public spaces in Vietnam's major cities, Ho Chi Minh City and Hanoi, through practices of breakdancing and MCing. Public space in Vietnam is strongly dominated by the state, but as Kurfürst vividly manifested, this

The limits of publicness, the role of the State as a guardian of public spaces and youth urban cultures are also at the core of "Represent, Represent", **Sandra Kurfürst**'s presentation on the practice of b-boys and b-girls in the streets of Hanoï and Ho Chi Minh City. Kurfürst investigates the routines of young people who dance on main squares of these cities bringing in new layers of meaning

domination is daily questioned and ruptured. Employing a variety of methods, such as photographs and videos, she analyzed how these young people unsettle the socio-political order and the existing power configurations but also how sometimes produce new hierarchies among themselves (eg Halley-crew dancing in front of the Soviet Vietnamese Friendship Palace). A very interesting point in her presentation was the linguistic analysis of the lyrics of a female rapper, which through her songs, openly challenges the gender roles and unsettles the existing social hierarchies. However, there are some questions that remained open after the presentation, such as how a European researcher can approach a Vietnamese (in this case) city without reproducing power inequalities and without risking being patronizing or recolonizing? A reflection upon the power dynamics of the research process would be very enriching in Kurfürst's presentation.

The above explorations of contemporary urban routines and spaces were further enriched by two presentations focusing on historical research. First, **Michael Dring** examined the case of the Birmingham Library historically and pointed out the changing attitudes of emancipation and freedom in the city of Birmingham, linking them with the social context of the era. He explored how the radical thought of the period influenced the radical reconfiguration of the urban public space around the library and constituted it a site of disagreement. Overall, he put at the core of his analysis the creation of publics and counterpublics as well as the relation between public sphere and public space. Dring's contribution was particularly interesting as he mobilized diverse data collection methods from maps and photographs to books and poetry.

to highly symbolic public spaces - Vietnam being a socialist republic these places are strongly branded by the State to display its power-. The empirical research focuses on two case studies: two main squares, one in Hanoï and the other one in Ho Chi Minh City which she studies at archives, documents through photographies and where she analyzes the hierarchical relations in space among and within groups of b-boys and b-girls. However, her research expands beyond spatial considerations into the analysis of the lyrics written and performed by girls MCs and how through the appropriation of the male dominated hip-hop discourse a socio-lingüistic turn is taking place. Kurfürst brings together, from a cross-cultural perspective, tools from Urban Studies, Communication Studies, and Pop Culture Studies - supporting her work on Lefebvre's ideas regarding the State and representational spaces and on Eco's Semiotics of Architecture, among others -.

Unsettling routines can also be traced back in time through historical research in archives as well as uncovering clues in the heritage buildings of our cities.

Mike Dring's research on the Birmingham Library mobilizes diverse and unexpected materials - poetry, correspondence, photographs…- in order to understand the spirit of the time, as well as using historical research in order to, later on, plot events and map locations. The history of the Birmingham Library is a story of continuity in space of modernity, of places and landscapes embodying shifting ideas of citizenship and freedom and of urban structures as elements who are able to render disagreements and power structures in the city. The research brings together architecture, history and political philosophy to address questions regarding the relationship between the notions of public space and the public sphere, as well as the manifestation of counter-publics.

Gabriel Cuéllar's research focused on the Freedmen churches in the USA in order to address questions of land politics and forms of belonging. He elaborated on the transformation of the area around the churches after the emancipation of the slaves and the connection of the churches to land and property rights. Real estate was examined, by Cuéllar, both as a substructure and as a superstructure (ideologically) in order to explore how people (slaves and then freedmen) organized their relations between themselves (their communities) and with the spaces of their everyday lives. As Cuéllar pointed out what was a restriction became a form of emancipation through processes of collectivization developed in and around these churches. Employing research methods such as historical documents, cadastre records and photographs, Cuéllar examined how the changes in land property gives birth to new forms of belonging.

Likewise, Freedmen churches embody such a spatial continuity - a permanence against all odds - and are good examples of architecture and place as a material manifestation of new rights and freedoms. **Gabriel Cuéllar** investigates the worship spaces acquired, built and organized for and by former slaves - Freedmen- in the South of the USA under particularly restrictive ownership conditions. Moreover, the research looks into the impact of real-estate markets and types of ownership onto society and architecture and proposes to look at the cadaster as an opportunity to rewrite architecture.

Cuéllar maps the territory with the help of historical documents, cadastre records, title deeds and photographies. He considers Real property as both a substructure (legally) and a superstructure (ideologically) and questions notions of property - which was understood in a particular way by slaves and then freedmen: as a social network of obligations-. He analyses how what was considered a legal restriction - freedmen were allowed to build churches but these would only be their property as long as their religious activities kept on- backfired and in fact validated a collective form of ownership which was already practised by freedmen putting thus the emphasis on the use value: the property has only value if it is used.

Looking back at the presentations some aspects which might have not been apparent during the conference become visible upon further reflexion. As we wrote, a thread line connecting the different topics appeared, bringing us from unsettling routines, seemingly temporary but actually permanent, to temporary but sustained uses of public spaces, to ultimately reach a historical approach highlighting the continuity of practices over time.

Another point that attracted our interest was the ways through which the researchers linked theory to their empirical case studies and how they presented them in an inter-disciplinary conference like this. After discussing this issue, we suggest that it can be connected with two main factors: (i) how young or experienced the researcher is and (ii) the framework of the research (the institutional framing, the objectives, the research design/strategy).

Concerning the first, we notice two contradictory processes evolving. On the one hand, being a young researcher (such as Cuéllar and Kurfürst) may give you more enthusiasm for your research and makes you more organized in terms of the conference presentation; while being an experienced researcher may lead you to talk on many different issues without focusing on a

specific research/case study. On the other hand, experienced researchers have a deeper understanding of key/difficult concepts and processes and thus have the 'talent' to present complex concepts in simple terms (such as in the case of Yiftachel on gray spaces or Athanassiou on publicness).

Concerning the second, just an observation on the affiliations and aims grounding the diverse studies presented at the conference, which opens up the question of the influence of these factors on the outcome. If we focus on, for instance, the case study regarding Freedmen churches, a way of looking at it is to acknowledge that Cuéllar is using his research as a tool to prove the value of these churches and thus the need for preservation. He raises funds via grants to refurbish one the churches (St. John's). What is here the role of a researcher? And what is asked from him in this case? He has a thesis and he tries to gather as much proof as possible to back it up in order for his project to be realized. The fact that his research relies on his own capacity to mobilize funding, paired with the need to convince actors outside of academic circles, has obviously an impact on the way he practices it. Being aware of what the research is leading towards to (dissertation, change in policies, raising awareness on a topic) and how these are closely interlinked with the role of the scholar within and without academia, her funding opportunities (and as a consequence: personal feelings of financial safety, the chance to devote a certain amount of time to a particular task...), and the kinds of publics she is addressing can bring another layer to our understanding concerning choices of strategy and design of the research.

Finally, there was an issue that was not clearly stated in the presentations of the 'Urban routines' section of the conference but it is central in a research project: the positionality of the research. As 'urban routines' are centrally linked to the culture and the everyday, it is important, in our point of view, to understand how each researcher position herself to the culture being studied. For instance, how does an experienced female researcher like Athanassiou approach and interview young people? How does a young female European researcher, like Kurfürst, understand and analyze the Vietnamese hip-hop culture and the everyday life in the squares of these cities? How does a researcher like Cuéllar, approach historical but mainly contemporary issues of the culture of freedmen? Which is his connection to them? Do the researchers position themselves as 'insiders' or 'outsiders' of the cultures/routines studied?