

## International Conference in Paris

# COSMOPOLITANISM REVISITED

*Comparative Perspectives on Urban Diversity  
from the Gulf and Beyond*



October 11, 9.15am-7pm

Inalco  
les Salons  
2 rue de Lille  
75007 Paris

October 12, 9.30am-5pm

CEVIPOF  
Salle G. Lavau  
98 rue de l'Université  
75007 Paris

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# Cosmopolitanism revisited: Comparative perspectives on urban diversity from the Gulf and beyond

October 11-12, 2017

## Abstract

A report published by the International Organization for Migration in 2015 named Dubai “the most cosmopolitan city in the world” (IOM 2015), with 83% of its residents being foreign nationals coming from all around the world. The cosmopolitan label is synonymous in this case with urban “super-diversity” (Vertovec 2007), of which Gulf cities are indeed spectacular examples.

But the notion of cosmopolitanism encompasses plural and sometimes contradictory meanings that have generated an extensive literature, and attempts to conceptualize it tend to fluctuate between two approaches. The first, cosmopolitanism as a descriptive category, accounts for the increasing diversity that results from the mobility of populations in a globalized world. It evokes the urban metropolises where individuals of different nationalities, languages, religions, and ethnicities cross paths daily, and their ensuing interactions. The second refers to cosmopolitanism as a normative injunction or a political ideology – valuing diversity and tolerance and the desire or aptitude for being comfortable with otherness. The latter meaning draws most critiques of the notion, which see it either as an idealized version of social life incapable of accounting for the conflicts and exclusionary identity politics that have accompanied this increasing diversity, or as a luxury limited to the experience of global mobile elite while others’ cosmopolitan experience is one of surveillance and exclusion. At the same time, it has led to “critical cosmopolitanism” (Mignolo 2000, Delanty 2012) as another perspective for social science analysis.

Our conference sets out to revisit these ambivalent dimensions of cosmopolitanism through an interdisciplinary approach rooted in the study of urban space. The notions of space and place are indeed crucial to our understandings of cosmopolitanism – from the border or the refugee camp as places of “abject cosmopolitanism” (Nyers 2003, Agier 2013), to “cosmopolitan canopies” as “settings that offer a respite from the lingering tensions of urban life and an opportunity for diverse people to come together” (Anderson 2011: xiv). In addition to the theoretical discussion, the conference will have a specific focus on Gulf cities as heuristic case studies to think about the multiple dimensions of cosmopolitanism.

Indeed, mass migrations since the 1970s oil booms have turned Gulf cities into metropolises where a majority of the population is composed of non-nationals, without access to citizenship or any form of permanent residence, and where interactions in urban spaces are informed by racial, ethnic and national hierarchies. The separatist model rejecting the integration of foreigners into the nation engenders powerful logics of segregation and a strong ethnicization, or even a “racialization,” of social relations. At the same time, the current trend of economic diversification in the Gulf is based in investments in commercial and cultural districts (such as shopping malls or prestigious foreign museums), where this diversity is in demand and celebrated, and such amenities seem to rally large numbers of residents.

## Introduction

**Laure Assaf** is a Temporary Lecturer (ATER) at the School for Advanced Studies in the Social Sciences (EHESS) in Paris. After studying anthropology at Paris-Nanterre University and Arabic language at the National Institute for Oriental Languages and Civilizations (INALCO) in Paris, she conducted around 20 months of ethnographic fieldwork in Abu Dhabi (United Arab Emirates) between 2010 and 2016. She recently defended a PhD in Anthropology at Paris-Nanterre University, entitled *Arab youths of Abu Dhabi: Status categories, urban sociability and the shaping of subjectivities in the United Arab Emirates*.

**Delphine Pagès-El Karoui** is a Senior Lecturer in Geography at INALCO, where she teaches geography of the MENA region. Following her doctorate on secondary cities in the Nile Delta (defended in 2002), her current research addresses Egyptian migrations (transnational networks, diasporas, imaginaries in literature and cinema), the spatial dimensions of Arab revolutions, and cosmopolitanism in Gulf cities. She co-edited a special issue on Migrations and Arab Revolutions for *Revue Européenne des Migrations Internationales (REMI)* with M.-A Hily. She is joint coordinator, with S. Sawas (INALCO), of the research programme Imaginaires Migratoires (2015-17), which explores cinematic and literary imaginaries of migration. She and C. Lejeune lead one of three research groups in the multidisciplinary program *Sociétés Plurielles (Diverse Societies)* (USPC), focused on migration and cosmopolitanism in global cities. Starting in October 2017, she will be project officer for cities, migration and Middle East for the General Directorate for Research and Innovation (DGRI) at the French Ministry of Higher Education, Research and Innovation.

**Kathy Rousselet** is researcher at CERI, instructor at Sciences Po, and the head of the Social Sciences Pole at the Sorbonne Paris Cité University (USPC). She is also associated with the Centre d'Etudes des Mondes Russe, Caucasiens et Centre-Européen (at EHESS), and member of the editorial committee of *Revue d'études comparatives Est-Ouest* and *Archives de sciences sociales des religions*. She mainly works on social and religious transformations in post-Soviet Russia. Her most recent publications include 'La doukhovnost dans la Russie postsoviétique' (in *L'Enjeu mondial. Religion et politique*, 2017); 'Patriotism from Below in Russia' (in *Europe-Asia Studies*, 2015); and *La Russie contemporaine* (2010, with G. Favarel-Garrigues (ed.)).

## Keynote Conference 1

### Edhem ELDEM, Ottoman cosmopolitanism: Model or myth?

The concept of cosmopolitanism is often – and somewhat too easily – used to describe the ethnic and religious plurality that characterizes the Ottoman Empire. The frequently uncritical use of the term has led to a blurring of its meaning(s) and the consequent drop of its explanatory worth. This is partly related to the difficulties inherent to the concept itself and changes in its meaning according to period and context. Much, however, has to do with insufficient research and hasty conclusions regarding the relevance of cosmopolitanism to social and political reality in the Ottoman Empire. To make matters worse, present-day phenomena, from disillusionment with the nation-State to romanticized recreations of the past and reactions to Orientalism, have greatly added to the appeal of such constructs. For some, the Ottoman Empire constitutes some kind of lost paradise of cosmopolitanism and harmonious cohabitation, a golden age that should be considered as a possible model for a troubled present and a frightful future, especially in the Middle and Near East.

It is rather obvious that such wishful interpretations of the past do not hold water. One way to solve the problem may be to do away with the concept altogether, contending that it should be dismissed as a myth because it does not apply to historical reality. But there is also the realization that plurality – not to be confused with pluralism – was indeed a feature of the Ottoman system that sets it apart from contemporary Western polities and societies. One way to keep the baby while throwing out the bathwater may be to engage in a more focused appraisal of the phenomenon, by targeting cases, pockets, moments, and contexts of cosmopolitanism that can be more critically documented and analysed. This may help us to understand if there are some aspects of Ottoman society that can be associated with some form of cosmopolitanism, and whether such instances can be of any use in trying to understand the circumstances and dynamics of coexistence in a plural society.

**Edhem Eldem** teaches in the Department of History at Boğaziçi University and holds the International Chair of Turkish and Ottoman History at the Collège de France. He has taught as visiting professor at Berkeley, Harvard, Columbia, EHESS, EPHE, and ENS, and has been a fellow at the Wissenschaftskolleg zu Berlin. Among his fields of interest are the Levant trade, Ottoman funerary epigraphy, the development of Istanbul, the Imperial Ottoman Bank, the history of archaeology and photography in the Ottoman Empire, and late-nineteenth-century Ottoman first-person narratives and biographies. His publications include *French Trade in Istanbul in the Eighteenth Century* (1999); *A History of the Ottoman Bank* (1999); *The Ottoman City between East and West: Aleppo, Izmir and Istanbul* (1999, with D. Goffman and B. Masters); *Death in Istanbul. Death and its Rituals in Ottoman-Islamic Culture* (2005); *Consuming the Orient* (2007); *Un Ottoman en Orient. Osman Hamdi Bey en Irak (1869-1871)* (2010); *Le voyage à Nemrud Dağı d'Osman Hamdi Bey et Osgan Efendi* (2010); *Scramble for the Past: A Story of Archaeology in the Ottoman Empire, 1753-1914* (2011, with Z. Bahrani and Z. Çelik); *Camera Ottomana. Photography and Modernity in the Ottoman Empire, 1870-1914* (2015, with Z. Çelik).

## Panel 1: Cosmopolitan rhetorics and urban marketing

**Anne KREBS & Franck MERMIER**, Universalism *versus* cosmopolitanism? The case of the *Louvre Abu Dhabi* museum project

The cosmopolitan realities of the United Arab Emirates are a context of novel contemporary social and urban development marked by hierarchical patterns. The *Louvre Abu Dhabi* museum was created – along with other cultural and educational facilities, events, and policies – to foster the appropriation of dominant international standards while promoting and sustaining an Emirati identity. Museums were established in the French tradition for their encyclopaedic function, in order to preserve, study and share collections for professional and educational purposes or individual enjoyment, under the republican prescription of cultural access to all.

At the Louvre, the art collections were originally intended to attest to universal values and qualities thought to be common to all civilizations, countries, and artistic genres, through the selection of works taken to be paragons of artistic creation worldwide. The 'translation' of the Louvre model to Saadiyat Island raises issues over its confrontation with hierarchical structures in Emirati society and its corresponding values, at a time when the principles of European arts and museums are still quite new. Meanwhile, the very model of the *universal* museum, which was fuelled by the nineteenth-century domination of European nations and empires, is profoundly challenged by contemporary social, cultural, and political injunctions to recognize ethnicities and promote diversity and equal rights.

**Anne Krebs** is deputy head of the Dominique-Vivant Denon Research Centre and head of the socio-economic Studies and Research Division at the Louvre Museum's Research and Collection Department. She carried out a wide range of studies and research programmes designed with academic partners. These multi-year programs are mainly devoted to the Louvre museum, the *Louvre-Lens* and *Louvre Abu Dhabi* museums, in the fields of museum studies at large, sociology, statistics and economics. Her current research includes the social and economic value of museums, digital policies and cultural practices, and individual giving in support of the arts.

**Franck Mermier** is an anthropologist, Research Director at CNRS and member of the Institut Interdisciplinaire sur les Enjeux Sociaux (EHESS-CNRS-INSERM-Paris 13). His research on Yemeni society has most notably been published in *Le cheikh de la nuit. Sanaa, organisation des souks et société citadine* (1997) and in two collections that he co-edited: *Le Yémen contemporain* (1999), and *Yémen. Le tournant révolutionnaire* (2012). Much of his work concerns urban societies and cultural production in the Arab World, leading to several volumes including *Le livre et la ville. Beyrouth et l'édition arabe* (2005) and *Récits de villes: d'Aden à Beyrouth* (2015). He also edited *Regards sur l'édition dans le monde arabe* (2016), with Charif Majdalani.

### **Amin MOGHADAM, Art milieus in Dubai and the shaping of the cosmo-nationalist man**

Globalization in Dubai, as in other Gulf cities, goes hand in hand with the rise of nationalism, which takes different forms from one Gulf country to another. At the city level, projects labeled as 'global,' such as the *Global Village* amusement park and other internationally themed developments, are intended to emphasize the openness of Gulf societies (an image that contrasts with the securitization of migration policies over the last few years) while indirectly taking part in nation- and heritage-building processes. Similarly, the *de facto* diversity of Dubai's population due to the presence of diverse migrant populations has reinforced competition between the communities of each country of origin, as each tries to highlight its status in and influence on Emirati society.

The development of the art scene in Dubai since the 2000s is part of the same dynamic. For example, the Art Dubai fair, founded in 2007, is as much a place for the expression of the power of the local elite (the Emir of Dubai attends the opening ceremony every year) as it is a platform for the elites of the region to meet others and promote the artistic scenes of their respective countries. With more than 90 galleries and 40 countries represented at this fair every year in March, the social relations shaped during the fair are an arena for national rivalries led by cultural entrepreneurs, art experts, collectors, and public players. These opportunities for meeting turn Dubai into an ideal place for new national elites to broaden their international exposure and gain access to other spheres of influence. Based on fieldwork conducted since 2013 in several cities in the Middle East, mainly in the United Arab Emirates, this presentation examines the development of art milieus as social spaces and places for the exercise of power. It will narrate the fictional story of the man who has the desire to show himself to the world and for whom Dubai constitutes the first step in a long journey around the globe.

**Amin Moghadam** is Associate Research Scholar at the Center for Iran and Persian Gulf Studies at Princeton University, and affiliated with Institut Français de Recherche en Iran (IFRI). He holds a PhD in Geography and Urban Studies from Lyon 2 University in France. Prior to his current position, Amin lectured on Urban and Migration Studies at Aix-Marseille University, INALCO and Sciences Po-Paris. His research and publications have focused on migration policy and practices, diaspora studies, circulation and regional integration in the Middle East, with the particular focus on the Persian Gulf region (especially Iran and the United Arab Emirates). His current research centres on spatial



dynamics related to artistic practices and the circulation of artists and cultural entrepreneurs in several cities of the Middle East. Besides his research and teaching activities, he has consulted for several organizations such as the Louvre Abu Dhabi and the private think-tank 'The City Factory'.

#### **Anahi ALVISO-MARINO, Transnational experiences, cosmopolitanism, and the visual arts in Kuwait pre-1990**

In the 1950s, while the city of Kuwait was in the process of becoming a state governed by a constitution and ruled by Sheikh Abdullah al-Salem al-Sabah, 'Kuwait entered a period of enormous state-building and centralization' with oil revenues bringing about 'a major shift in the social pact between the rulers and the ruled' (Farah al-Nakib, 2016, p. 91). As Kuwaiti sculptor Sami Mohammed explains, the following decades 'marked the beginning of the cultural renaissance in Kuwait in all areas, theatre, fine arts and television' and 'a lot of resources were diverted to serve this cultural movement' (Sultan Sooud al-Qassemi, 2015, p. 23). For instance, visual artists of various nationalities (including Palestinians, Syrians, and Lebanese) were involved in the Free Atelier's founding years (late 1950s and 1960s), although ultimately 13 or 14 Kuwaitis were left running the Atelier after a decision to make it exclusively Kuwaiti. Artists trained at the Atelier were offered scholarships to study in Egypt and the United Kingdom, and specialized tutors were brought to Kuwait (Sultan Sooud al-Qassemi, 'Interview with renowned Kuwaiti artist Sami Mohammad,' op. cit.). Briefly outlining the history of art infrastructures in Kuwait, this presentation will examine how transnational exchanges took place before 1990. I will particularly address how artists developed a disposition for cosmopolitanism (i.e., concrete resources such as the knowledge of foreign languages and experiences living, studying and exhibiting abroad). Taking a sociological approach, this study will address the role of the State and of artists working within State institutions in holding exhibitions, biennales, and contests, issuing publications and catalogues, creating spaces dedicated to artistic practices, sending artists abroad, and inviting foreign artists to Kuwait. What are the specific dynamics through which artists integrate State institutions in this process? How does the State produce and create dispositions towards cosmopolitanism among artists, providing them with the resources to project themselves outside of national borders? How does the State create cosmopolitan artists, and how do these artists participate in creating a certain model of the State?

Anahi Alviso-Marino, a 2017 FMSH/CEFAS postdoctoral fellow, is an Associate Researcher at CESSP/France and CRAPUL/Switzerland. She obtained her doctorate in Political Science from the Pantheon-Sorbonne University and the University of Lausanne, researching the political sociology of visual arts in Yemen. Her dissertation was awarded the 2016 SAV Prize (Switzerland) and received honourable mentions from the juries of the 2016 Dissertation Prize on the Middle East and Muslim Worlds (IISMM and GIS) in France and the 2017 Rhonda A. Saad Prize committee in the United States. She is currently conducting archival and ethnographic research in visual arts in Kuwait and Oman. Her publications include peer-reviewed articles, pieces for a general readership, book chapters and curatorial work.

#### **Aurélie VARREL, 'Binary states': An artistic endeavour to foster cosmopolitan and transnational rhetorics**

My paper will explore an original case study that illustrates the recent development of rhetorics on Dubai as a cosmopolitan place, with a particular focus on the long-standing relationship between the Gulf region and India. 'Binary States' is an exhibition that was presented at the Kochi Biennale (Winter 2017), a recent yet vibrant annual intellectual and

artistic forum held in India. It brings together four installations that variously explore and highlight the historical transnational ties between the two parts of the world that have become the UAE and India. Based on two visits to the Biennale and one to Dubai, during which I interviewed most of the contributors to the exhibition, I examine the genealogy of this initiative, the politics of its participation in the Kochi Biennale, its content and reception, the stakeholders involved, the creative process, and the 'conversation' in which they intend to engage. These elements all hint at a very specific, and almost alternative, rhetoric on Dubai's cosmopolitan past and present. At the same time, it also contributes to and is embedded in the production of a more mainstream discourse on cosmopolitanism that is currently developing as part of Dubai's identity. (See <http://culturalengineering.org/projects/kochi-muziris-biennale-2016/>)

**Aurélié Varrel** is a senior researcher in geography with the French National Centre for Scientific Research (CNRS), with the Centre of Indian and South Asian Studies (CEIAS) of EHESS, Paris. She holds a PhD in Geography from the University of Poitiers. Her interests are focused on migration studies and urban studies, with a specialization in India and the Indian diaspora. She has been conducting research in the UAE since 2014, with the support of Finurbasie research programme (funded by the French National Agency for Research). She was posted at the French Institute of Pondichery, in South India from 2014 until August 2017.

## **Panel 2: Cosmopolitanism in theoretical and comparative perspectives**

**Catherine LEJEUNE, The cosmopolitan canopy: Not lost in translation... A few remarks on the reception of the concept and its uses outside the US**

Elijah Anderson's cosmopolitan canopy may be a micro investigation into US urban life and being black and successful in America today (as some American scholars read it), but it is first and foremost a study of the dynamics of social interactions across racial, ethnic and social lines and what they may produce in specific locations. Whether it is called civility, conviviality or comity, the cosmopolitan canopy, as a place where diversity is valued, seems to be a growing source of inspiration for urban ethnographers and sociologists who study diversity in urban space worldwide. Exploring the production of inclusive sociability in cities (where many diverse immigrant and foreign populations reside along with nationals) is an emerging field that the reading of the Cosmopolitan Canopy can only nourish. In this paper, I will review the literature on the reception of the concept in urban space outside the US with a view to examining how it has been and is transposed to other geographical environments.

**Catherine Lejeune** is associate professor at Paris Diderot University where she earned her doctorate in ethnic & migration studies and American studies. For her Ph.D and subsequent work, she conducted ethnographic research among transnational Mexican workers in border cities between Mexico and the United States. As a scholar of migration, she focuses on unauthorized migration, state and local immigration politics and immigration federalism in the US. She has published on the politics of immigration and citizenship in the aftermath of 9/11 and the subsequent (so-called) war on terror, and on the historical determinants of irregular migration in a comparative perspective (the United States and Europe). More recently, she has become especially interested in the intersections between migration and urban space. She currently works on undocumented migrant youths in US cities who emerge as significant actors of city-making processes. In

the interdisciplinary program *Sociétés plurielles* (Diverse Societies), she coordinates with Delphine El-Karoui the "Migrations and Cosmopolitanism in Global Cities" research axis.

### **Pascal SIEGER, Cosmopolitanism as a nomadic concept: from India to South America**

The concept of cosmopolitanism has been widely used in social sciences, as a concept both descriptive and normative. These two definitions can also be found in the displacement of the concept throughout various geographical areas like India or South America, where cosmopolitanism has been 'decentred.' This paper will look at the heuristic value given to this notion in the works of a few Indian and South American social scientists. In the first part, I will examine the use of cosmopolitanism in subaltern studies based on Homi Bhabha's 'vernacular cosmopolitanism' (2004) and Shail Mayaram's 'subaltern cosmopolitanism,' (2009) which are mostly descriptive but nevertheless include a political position. The second part will focus on cosmopolitanism and postcolonial studies. Here, the concept becomes openly political and critical, oscillating between descriptive and normative. I will draw on Leela Gandhi's 'affective cosmopolitanism' (2006) and Walter D. Mignolo's 'critical cosmopolitanism,' (2000) which he also calls 'border thinking.' I will end with a section named 'From cosmopolitanism to cosmopolitics' in which I will address the radical approach of the Brazilian anthropologist Gustavo Lins Ribeiro, who studies the tension between 'metropolitan provincialism and provincial cosmopolitanism' using the anthropological concept of cosmopolitics.

**Pascal Sieger** is a Political Anthropology doctoral student advised by Marc Abélès at EHESS, Paris. His field of research is contemporary arts in India, with a particular focus on the relations between power and arts. He is currently completing his dissertation on 'Political Imagination in Contemporary Artists Communities in Bangalore'. He has a B.A. in Sociology from the University of Strasbourg and a M.A. in Social Anthropology from EHESS. He has lived for nearly twenty years in South India, where he worked as a musician for Adishakti Laboratory of Theatre and Arts Research in Pondicherry. Since 2013, he has been a co-administrator of Sangam House, a writers' residency based in Bangalore, and is also a translator from English and German into French. He wrote the article 'Sangam, résidence d'écrivains. Du collectif éphémère au commun nomade', in *Socio-Anthropologie* n°33 (2016).

### **Delphine PAGÈS-EL KAROUI, Cosmopolitan urbanities in the Middle East: From colonial Alexandria to post-colonial Dubai, a travelling and contested concept**

The aim of this article is to analyse the various uses of cosmopolitanism as applied to diverse Middle East cities (Alexandria, Cairo, Dubai...) at different times, expressing different forms of urban cosmopolitanism. It will explore the concept both in its emic and etic dimensions. The term is not used in Arabic, and when translated it is replaced by a periphrasis. Academics and other actors from the Middle East usually reject the concept, which they judge too associated with the colonial era. In so doing they join numerous scholars who have given up the concept since its heyday in the 1990s, now that it has become a bit out-dated and demoted by the success of 'super-diversity.' We nevertheless suggest that 'cosmopolitan urbanity' is a heuristic concept, and that Dubai, like Singapore, provides an excellent case for exploring contemporary forms of cosmopolitanism, in an authoritarian context where non-integration policies prevail.

### **Laure ASSAF & Sylvaine CAMELIN, Shopping malls as cosmopolitan canopies? Reflections on an urban form**



Since its emergence in the middle of the twentieth century, the concept of the shopping mall has met an undeniable worldwide success. Although the consistent rise of shopping malls always follows an identical general structure, their shape is adapted according to specific local contexts. The plurality of their uses thus reveals wider urban issues, calling into question differences in social status, ethnicity and generation, as well as gender segregation. At the same time, malls can be analysed as the birthplaces of new practices and modes of interaction, which could then be transposed to other urban spaces. Elijah Anderson's concept of 'cosmopolitan canopies' describes the forms of civility that can emerge across ethnic and racial divisions in such places, although these connections are fragile and contingent upon their location and visitation patterns. Based on a forthcoming special issue that we coordinated for the journal *Ateliers d'anthropologie*, entitled 'Shopping malls: The advent of modernity?', this paper will examine the evolutions of this concept from its birth in the post-war United States to its dissemination around the world. We will question the complex relations between malls and urban space, and will reflect on the types of interactions these spaces reveal and produce.

Sylvaine Camelin is an Associate Professor in Anthropology at Paris-Nanterre University and a specialist of the Arabian Peninsula. Her work revolves around the issues of urban space, local politics, memory and migration. Her PhD thesis, *"Shihr une grandissime cité. . . ": quartiers et organisation dans une ville du Hadramaout (sud-Yémen)*, examined the articulation between urban space and social organization in the city of Shihr (Yemen), on the coast of the Indian Ocean. Her subsequent research considered migration in the Gulf more broadly, with fieldwork in Kuwait and the UAE. More recently, she has studied child welfare institutions in France.

## Keynote Conference 2

Elijah ANDERSON, The cosmopolitan canopy: Race and civility in everyday life

This presentation elaborates the concept of 'the cosmopolitan canopy,' an urban island of diverse civility in a virtual sea of racial, ethnic, and class segregation. The canopy is a setting of cultural convergence, and in this respect, it can be an edifying institution. As a construct, it serves as a metaphor for civil society, in which egalitarian and democratic values are typically expressed, promulgated, and at times debated, through the course of everyday social interaction. The modern workplace, the café, the restaurant, the Metro, and the public square all can be viewed as examples of canopies in action. Under the canopy there exist essentially two social types, or political orientations, 'the cosmopolitan' and 'the ethnocentric,' the essences of which are expressed by virtually everyone to some degree. The predominant norms of the cosmopolitan canopy encourage all to publicly display a cosmopolitan orientation and to constrain their more ethnocentric impulses. Most people comply, at least superficially, with the assistance of 'social gloss.' But there are circumstances in which this gloss or pretence erodes, revealing the ethnocentric person's true proclivities. When this happens, those who are most marginal to the setting, particularly black people, experience moments of 'acute disrespect,' or 'nigger moments,' which effectively tell them they are unwelcome here, or simply 'don't belong.' Such attitudes and their occasional expression are a persistent source of political tension that at times can rend the canopy, signalling its breakdown or even its collapse. But most often, given its inherent power, the established canopy becomes more resilient as it awaits its next social challenge.

Elijah Anderson, leading ethnographer and cultural theorist, is professor of Sociology at Yale University, where he teaches and directs the Urban Ethnography Project. He is the 2013 recipient of the prestigious Cox-Johnson-Frazier Award of the American Sociological Association and the 2017 recipient of the Eastern Sociological Society's Merit Award.

Professor Anderson has written and edited numerous books, book chapters, articles, and scholarly reports on race in American cities. His most prominent works include *Code of the Street: Decency, Violence, and the Moral Life of the Inner City* (1999), winner of the 2000 Komarovsky Award from the Eastern Sociological Society; *Streetwise: Race, Class, and Change in an Urban Community* (1990), winner of the American Sociological Association's award for the best published book in the area of Urban Sociology; and the classic sociological work, *A Place on the Corner: A Study of Black Street Corner Men* (1978; 2nd ed., 2003). His most recent work, *The Cosmopolitan Canopy: Race and Civility in Everyday Life* (2011), is situated in the public parks and markets as well as workplaces. There, he identifies the emergent norms of seemingly desegregated spaces, while revealing the negotiated occupation and bounded interactions by race and class within these civic spaces.

Thursday, October 12, CEVIPOF, Sciences Po

### Keynote Conference 3

Yasser ELSHESHTAWY, Urban enclaves: Scenes from Abu Dhabi and Dubai

Cities in the UAE are typically hailed as being among the most cosmopolitan in the world. There is, however, a deep divide within these cities separating the well-to-do from the impoverished, Emirati from expatriates, and workers from professionals. Within such an environment, the low-income migrant population has a particular difficulty finding a space that it can claim as its own. Such spaces do exist, but they need to be discovered, since they are hidden behind the gleaming façades of skyscrapers and spectacular shopping malls. In my paper I will be discussing two cases that illustrate this: 1) a square in Abu Dhabi located inside one of the city's central superblocks, popularly known as Little Bangladesh; 2) a street in a poor district in Dubai, Hor al Anz, which accommodates a largely Pakistani population. Drawing on extensive research in which I have mapped these spaces, I will show the degree to which residents are able to circumvent the restrictions placed on them. By (somewhat) escaping the gaze of city officials, I will demonstrate how an urban enclave is created, enabled by the particular physical characteristics of these sites allowing them to become a haven and a refuge for a population that is largely marginalized and excluded from the city's official urban discourse. Such spaces defy the carefully cultivated and promoted cosmopolitan image, in addition to highlighting the resilience of city dwellers in the face of highly restrictive conditions.

Yasser Elsheshtawy is a Professor of Architecture specializing in urban research in the Middle East. His scholarship focuses on urbanization in developing societies, informal urbanism, urban history and environment-behaviour studies. He has a PhD in Architecture from the University of Wisconsin-Milwaukee, a Masters in Architecture from Penn State, and a Bachelor of Architecture from Cairo University. In addition to teaching at United Arab Emirates University, he was appointed curator for the UAE Pavilion at the 15th Venice Architecture Biennale in 2016. He has authored more than 70 publications including *Dubai: Behind an Urban Spectacle* (2010). He also edited *The Evolving Arab City* (2008), which received the 2010 IPHS (International Planning History Society) best book award, and *Planning Middle Eastern Cities* (2004). Most recently, two chapters were published in the widely known *City Planning Reader* and *Urban Design Reader*. His blog entitled 'Dubaization' has been hailed by *The Guardian* as one of the notable city blogs in the world. Elsheshtawy is currently working on a book about the Arab Gulf City, provisionally entitled 'Temporary Cities'. He has been invited to present his research at

numerous international institutions and interviewed by many notable news and media outlets including *National Geographic*, *The Guardian*, *The Boston Globe*, and *ArchDaily*.

## Panel 3: Cosmopolitan belongings, tensions and frictions in Gulf countries

Claire BEAUGRAND, Uncelebrated diversity in Kuwait

Kuwait is as diverse as other Gulf emirates, but unlike them the emirate and its nationals do not value their society's diversity or the presence of foreigners. Building on the work of Michael Herb (2014), which traces this idiosyncrasy to the Kuwaiti political participation system giving precedence to nationals, this paper will analyse how foreigners have been constructed as a threat and economic burden rather than an economic opportunity, and how their contributions to the country's identity have been undermined.

**Claire Beaugrand** is a Postdoctoral Research Fellow at the Institute for Arab and Islamic Studies, University of Exeter. She previously worked as a researcher at the Institut Français du Proche Orient (Ifpo) and as a Senior Gulf Analyst at the International Crisis Group (ICG). She is the author of *Statelessness in the Gulf: Migration, Nationality and Society in Kuwait* (2017).

Laure ASSAF & H       THIOULET, Cosmopolitanism in denial: The illiberal politics of migration and everyday diversity in the Gulf cities

Migratory policies and the evolving dynamics of labour migration in the Arab Gulf States have produced a *de facto* cosmopolitan situation over time, insofar as strict nationality laws exclude foreign residents from the national community. Based on a comparison of Saudi Arabia and the UAE, our paper first examines the ways that official narratives deal with the diversity of their resident populations – either through reference to the universality of Islam (in Saudi Arabia) or through cosmopolitanism as a dimension of the cities' brand and an argument for international tourism (in the UAE). We then look at the internal tensions produced by this cosmopolitan situation in countries that are themselves confronted with strong local identities. Finally, we observe the influence of this *protracted* temporary residency on the lifestyle and consumption practices of urban residents, with a special focus on young second-generation residents from Africa.

Hélène Thiollet is a CNRS permanent researcher. She works on the politics of migration and asylum in the Global South, and she focuses her empirical research on the Middle East and Sub-Saharan Africa. She teaches international relations, comparative politics and migration studies at Sciences Po. Among her books are *Migrants, migrations : 50 questions pour vous faire votre opinion* (2016), *Migrations en Méditerranée: permanences et mutations à l'heure des révolutions et des crises* (2015, with C. Schmoll and C. Wihtol de Wenden).

Clio CHAVENEAU & Hadrien DUBUCS, Analyzing cosmopolitanism through migratory paths among foreign residents of Abu Dhabi

Research on cosmopolitanism deals mostly with places and social situations in which a diverse population interacts. These social interactions are commonly analysed in terms of social position or cultural categories rather than migratory trajectories. This paper will take the example of foreign residents in Abu Dhabi to illustrate the importance of this

latter approach, based on migrants' paths. The main empirical material comes from participant observation and biographical interviews conducted with a dozen European residents in Abu Dhabi. The theoretical framework uses the concept of 'migratory career' (Martiniello and Rea, 2011) to analyse how migration is a dynamic process where professional, social, and personal lives influence and impact each other. Moreover, this path-based approach helps us probe the concept of cosmopolitanism by identifying the many ways of being a cosmopolite. Indeed, sociabilities, social practices, and geographical mobilities interact to shape diverse and sometimes paradoxical attitudes towards alterity during migration.

**Clio Chaveneau** received her PhD from Paris Descartes University in 2016, and has been Assistant Professor of Sociology at Paris-Sorbonne University Abu Dhabi since August 2016. She specializes in migration studies (especially North-to-South flows) and contemporary Palestinian society. Her dissertation was devoted to Westerners living in the West Bank and the Gaza Strip, analysing their migratory and social trajectories as well as the political and social dimensions of their presence in a country occupied by the military. She has published numerous articles in French academic journals and has a forthcoming book on 'international' residents in the Occupied Palestinian Territories.

**Hadrien Dubucs** is Associate Professor at Paris-Sorbonne University in the Department of Geography and Urban Planning. He is a member of ENEC research centre (CNRS-Paris Sorbonne). His fields of interest are North-North migrations and their urban and social impacts in Europe. A graduate of Sciences Po Paris, he has a PhD in geography from the University of Poitiers (Migrinter research centre). He participated in an ANR research program on circular mobility in Europe (MEREV, 2007-2011) and managed a research program on ethnic food shops in Paris commissioned by Paris City Hall (COMET, 2012-2015). Since August 2016, he has been chair of the Department of Geography and Urban Planning at Paris Sorbonne University Abu Dhabi.

### **Clémence MONTAGNE, Dubai Metro: A public transport infrastructure as catalyst for cosmopolitan place-making?**

In Dubai, urban development has followed the construction of a dense road and highway network built in order to ensure economic development. This has induced a specific partitioned urban fabric with unfriendly pedestrian features and the development of a 'cities within cities' urbanism. As a consequence, daily mobility is highly dependent on private and independent modes of transportation. At the same time, Dubai's specific demographic context has led scholars to define and describe it as 'socially segregated.' Indeed, there is a sizable population of immigrants from South Asia, South-East Asia and the Middle East, between 85% to 90% in Dubai, and official regulations have been implemented to govern and codify their interactions. Our research studies the possible impact of a large, publicly developed and controlled mass transit infrastructure on the constitution of new public spaces and meaningful places for residents, with spatial appropriation by a transient resident population, and in this light, further analyses the possibility of reading Dubai as a cosmopolitan city.

**Clémence Montagne** is a fresh PhD graduate in Urban studies (2016) from Paris-Sorbonne University, and now academic coordinator at Paris-Sorbonne University Abu Dhabi. She is interested in the relationships between urban planning, city-making, urban practices, and public transit infrastructure. Having first looked at the large investments done within JNNURM in major Indian metropolis as Ahmedabad, Bangalore and Delhi, she then refocused on urban development and urban mobility in Abu Dhabi and Dubai in the United Arab Emirates during her doctoral research.

In this paper we analyse the motives for the increased presence of French nationals of North African descent working in the Gulf region. The paper reveals that these individuals develop strategies of expatriation to the Gulf to enhance their professional careers. Paradoxically, the professional success they encounter in the Gulf is also the result of their 'Westerner' status as citizens of France – a country in which they face on-going discrimination in employment hiring. These individuals report their motivations as being the pursuit of a migratory dream; bypassing what they perceive as Islamophobia and discriminatory practices in French hiring practices; and, to a lesser extent, reconnecting with their cultural origins. This paper uses empirical research findings to elaborate on the concept of spatial capital, and brings novel empirical evidence to the study of North-South migration processes.

**Martin Lestra** is a PhD candidate in political science at the European University Institute and at the School for Advanced Studies in the Social Sciences (EHESS). He is also a visiting researcher at New York University – Abu Dhabi. His dissertation explores rentier state cooperation with international organizations, based on a comparative study of foreign aid in Qatar and the United Arab Emirates. He has published in the *Middle East Review*, the *Middle East Law and Governance Journal* and has co-edited an e-book entitled *The Gulf Monarchies Beyond the Arab Spring: Changes and Challenges* (2015).

#### Panel 4: Comparative ethnographies of cosmopolitanism

Vincenzo CICCHELLI, Sylvie OCTOBRE, Viviane RIEGEL, Tally KATZ-GERRO & Femida HANDY, Experiencing aesthetico-cultural cosmopolitanism: A comparison of youth in Paris, Sao Paulo and Seoul

We present an original attempt to comparatively document variations in aesthetico-cultural cosmopolitanism in global cities. We link global cultural flows with a micro-sociological approach, analysing cultural consumption and global imaginaries of young people (18-24) living in three global cities - Paris, Seoul and São Paulo – that are characterized by different demographics, national contexts, and social, economic and political environments. In each city, the global gaze is directed in different directions, be they west or east, central or peripheral. We mainly explore how young people handle otherness and build imaginaries of the world through cultural consumption, addressing three questions. First, we seek the morphology of aesthetics, by investigating the sources of cultural flows, preferences for foreign or domestic cultural goods, and their justifications. Secondly, we explore how young people imagine and embrace the world, by analysing the semantic use of consumption. And lastly, we examine the extent to which internationalized cultural consumption and global imaginaries are generational taste markers. The data for this analysis is drawn from in-depth interviews (N=80 for each city) conducted by the authors in 2015-2016, focusing on cultural consumption, imaginaries of the global, and individual profiles.

**Vincenzo Cicchelli** is Associate Professor at Paris Descartes University and a research fellow at GEMASS (CNRS/Paris-Sorbonne). He currently edits the series 'Youth in a Globalizing World' and co-edits the series 'Doing Global Studies' with S. Dufoix (Brill Publishing, Leyden/Boston). His primary research and teaching interests are in global studies, cosmopolitanism, international comparisons and youth condition in the Euro-Mediterranean area. His most recent publications include *L'amateur cosmopolite: goûts et imaginaires culturels juvéniles à l'ère de la globalisation* (2017, with S. Octobre); *Pluriel et commun. Sociologie d'un monde cosmopolite* (2016); *Global Society, Cosmopolitanism*

*and Human Rights* (2013, with V. Cotesta and M. Nocenzi); *L'autonomie des jeunes* (2013); *L'esprit cosmopolite. Voyages de formation des jeunes en Europe* (2012); *De la mondialisation au cosmopolitisme* (2011, with G. Truc).

Sylvie Octobre is a researcher for the Studies and Statistics Department of the French Ministry of Culture and Associate Research Fellow at GEMASS (CNRS/Paris Sorbonne). Her research interests focus on cultural participation and generational shifts in cultural consumption and socialization, particularly from a gendered and globalized perspective. Among her most recent books are *Aesthetico-Cultural Cosmopolitanism and French Youth - The Taste of the World* (2017, with V. Cicchelli); *Question de genre, questions de culture* (2014); *Deux pouces et des neurones : les cultures juvéniles de l'ère médiatique à l'ère numérique* (2014); *L'enfant et ses cultures, approches internationales* (2013, with R. Sirota); *L'enfance des loisirs : trajectoires communes et parcours individuels de la fin de l'enfance à la grande adolescence* (2010, with C. Detrez, P. Mercklé, N. Berthomier).

Viviane Riegel is a sociologist, researcher at ESPM São Paulo, and an associate researcher at Goldsmiths College in London. Her main focus is consumption and globalization, with current work on international mobilities and cosmopolitanism. Her latest publications are 'After the Omnivore, the Cosmopolitan Amateur: Reflexions about Aesthetic Cosmopolitanism'. *The Global Studies Journal*, vol. 9 (2016, with V. Cicchelli and S. Octobre); "'I'm an Immigrant": cosmopolitismo, alteridade e fluxos comunicacionais em uma campanha anti-xenofobia no Reino Unido', *Revista Interdisciplinar da Mobilidade Humana*, vol. 1 (2016, with D. Cogo).

Tally Katz-Gerro joined the Sustainable Consumption Institute and Department of Sociology at the University of Manchester in 2016. Her research addresses scholarship conducted at the crossroads of consumption, culture, environment, and inequality, with a strong emphasis on cross-national and cross-time comparisons. Recently she has published on consumption and lifestyles (in *Routledge Handbook on Consumption*, 2017); sustainable lifestyles in times of crisis (in *Social Change and the Coming of Post-Consumer Society*, 2017, with Predrag Cveticanin and Adrian Leguina); inequality, social comparison and happiness (in *Social Forces*, 2016, with Art Alderson); sustainable consumption practices (in *Journal of Cleaner Production*, 2017, with Isabel Cruz); and cultural participation in Europe (in *Journal of Cultural Economics*, 2016, with Martin Falk). Since 2017 she has been co-editor-in-chief of *Poetics: Journal of Empirical Research on Culture, the Media, and the Arts*.

Femida Handy is Professor of Nonprofit Studies at the School of Social Policy and Practice, University of Pennsylvania. She served for six years as the editor-in-chief of the *Nonprofit and Voluntary Sector Quarterly*, the leading journal in the field. Dr. Handy obtained her PhD in 1995 from York University, Toronto. Her dissertation received the 1996 Award for excellence from the Association for Research on Nonprofit Organizations and Voluntary Action (ARNOVA). She is also a four-time award recipient from three different journals for the 'best research paper of the year' (1996, 2007, 2008, 2010). Recent contributions to the area of philanthropy include the award-winning co-edited book *Palgrave Handbook of Global Philanthropy* (2015) and the co-authored book *Philanthropy in India: Promise to Practice* (2016). Her research is collaborative and interdisciplinary by nature, with colleagues from disciplines ranging from sociology to business and medicine to engineering. Dr. Handy has published on a wide range of topics that focus on the nonprofit sector including philanthropy and volunteering.

Karen AKOKA, Olivier CLOCHARD, Iris POLYZOU & Camille SCHMOLL, What's in a street? Exploring local stories of subaltern cosmopolitanism in Trikoupi, Nicosia



Situated in the eastern part of the Mediterranean sea, the island of Cyprus has always been a bridge as well as a border between the Middle East and Europe. It has also been an important place of both emigration and immigration. The situation in Nicosia, the capital city of both of the island's States, is marked by decline following the 1974 conflict and partition. At the same time, however, the city has become an important settlement place for international migrants, whose presence has grown over the last 20 years. Today Nicosia's situation lies between a typical southern European city (in which migrants find room in the interstices: see Vaïou 2002), a typical Middle Eastern city (in which migrants' presence remains transient, due to temporary work visa policies), and a post-war city. Following the growing effort within migration studies to use the streets as laboratories for studying diversity and cosmopolitanism (Hall 2014), this paper focuses on a single street, Trikoupí Street. Formerly an important business street, Trikoupí is now well known as one of the most cosmopolitan streets in Nicosia, where South Asians, Arabs, Sub-Saharan Africans, and Eastern Europeans converge. These various populations correspond to different migratory waves as well as many ways of being incorporated into local society. In this paper, we explore how street-level study can help us to analyse important topics in Cyprus such as contested citizenship, urban change, local/global connections, as well as new forms of cohabitation and patterns of subaltern cosmopolitanism. We will also consider the neighbourhood's multiple temporalities, in order to show how the history of the street (as well as the history of the neighbourhood) impacts current ways of life on Trikoupí Street. This was made possible by the collection of oral and subjective stories of the street and entry inside its buildings. We reconstructed the story of Achilleos building in particular, which hosted over 10 different nationalities at the time of the fieldwork (2016-2017).

**Karen Akoka** is a sociologist, Associate Professor of Political Science at Paris Nanterre University and researcher at the Institut des Sciences Sociales du Politique (ISP). Her research addresses migratory circulation as well as circulation between categories of migration, especially from a temporally and spatially comparative approach. She has published 'Pour une histoire sociale de l'asile politique en France' in *Pouvoirs* n°144 (2013, with Alexis Spire); 'Régime de confinement et gestion des migrations sur l'île de Chypre' in *L'espace politique* n°25 (2015, with O. Clochard) and 'La demande d'asile en Israël' (in *L'asile au Sud*, 2008). She also co-edited *Migrants d'ici et d'ailleurs, du transnational au local*, (2009, with P. Gonin and D. Hamelin).

**Iris Polyzou** holds a PhD in Urban Sociology and is currently a Researcher at the French School of Athens, Section of Modern and Contemporary Studies. Her doctoral dissertation, jointly at the School of Architecture NTUA and at the Department of Geography of the University of Poitiers, focused on the socio-spatial settlement of international migrants in Athens. Her current research investigates the geography of ethnic businesses in central Athens and Nicosia, Cyprus. She participates in research projects studying social transformations and commercial centralities in the city.

**Camille Schmoll** completed her doctoral dissertation at the Paris Nanterre University (2004) and was a Marie Curie post-doctoral fellow at the European University Institute, Florence (2005-2007). Currently a junior fellow of Institut Universitaire de France, she is Associate Professor in Geography at Paris Diderot University and member of the CNRS team 'Géographie-cités'. She is the author of articles, book chapters and special journal issues focusing on gender, generations and migration, irregular migration, new migratory forms (circular migration, transnationalism). She co-edited several books: *Gender, Generations and the Family within International Migration* (2011, with E. Kofman, A. Kraler, and M. Kohli); *Stranieri in Italia. La generazione dopo* (2011, with M. Barbagli); *Expériences du genre. Intimités, marginalités, travail et migration* (2014, with the Femmagh group); *Migrations en Méditerranée* (2015, with C. Wihtol de Wenden and H. Thiollet).

## Suzanne HALL, Mooring super-diversity to a brutal migration milieu

The migration milieu in which 'super-diversity' is located is not a crisis of human mobility, but a crisis of political imagination failing to engage with mobility as being integral to twenty-first century citizenship. Western capitalism requires and refutes the migrant, making a volatile life-world of migration in public discourse, policy and everyday life, and I engage with the question of whether super-diversity has explanatory cogency for this brutal migration milieu. The concept of super-diversity points to accelerated migrations in which the elaboration of borders has become more multiple and stratified. While migration processes have discernible scale, breadth and pace, I focus on the formative conditions of history, atmosphere and ideology. My aim is to relate processes of diversity-making to the punitive effects of the European border complex. I expand on the *politics of contradiction* and the fear generated by the migration 'crisis', and the discriminatory sorting of migrants sustained by an historic *ethos of subordination*.

Suzanne Hall is Director of the LSE's Cities Programme and is an Associate Professor in the Department of Sociology at the London School of Economics and Political Science. Her research and teaching interests are foregrounded in everyday formations of global urbanisation, particularly urban migration in relation to increased mobility and discrimination. Through an ESRC award she has focused on migrant economies and spaces on urban high streets across the UK, engaging with ethnography, postcolonial perspectives of city-making and visual methods. She is author of *City, Street and Citizen: The measure of the ordinary* (2012), and a research-based film on *Ordinary Streets* with Sophie Yetton (2015).