THE PURSUIT OF GLOBAL URBAN HISTORY
A Joint Conference of the Global Urban History Project and the Centre for Urban History, University of Leicester

John Foster Hall, Oadby Conference Centre, University of Leicester
July 11-12, 2019

Registration is open at globalurbanhistry.org

Instructions for panel chairs and presenters: Each session is a full hour and 45 minutes. Please keep presentations to 15 minutes or less, especially if your panel includes four papers. We are very eager to maximize discussion time.

We originally asked presenters to pre-circulate papers after May 1. Given the higher than expected interest in the conference, it will be impractical for us to pre-circulate all papers. Please begin by referring to abstracts below.

For those panelists who still desire to pre-circulate papers, please confer with your chairs to decide how you want to do this and who will act as point person for distribution. Contact us at guhp@globalurbanhistory.org by May 1st with your plans, and we can make a public announcement to other conference participants.

For panels whose organizers did not specify a chair, please let us know if one of your panelists or organizers will take on the chair role or else please contact someone to chair for you. Check to make sure the Chair you select is not already scheduled at the same time as your panel. If so, please find someone else! Contact guhp@globalurbanhistory.org with any changes as soon as possible.

DRAFT Schedule

(Subject to change. If the Programme Committee needs to reschedule any panels,
we will make a priority of keeping them to the same day as on this draft)

WEDNESDAY JULY 10

PRE-CONFERENCE TOUR AND DINNER. *PRE-REGISTRATION REQUIRED*.
Exact time and place TBD: Late afternoon / early evening
Preregister as part of conference registration.

THURSDAY JULY 11

COFFEE: 8–9 AM

SESSION I: 9–10:45

1. Comparative Urban Histories
CHAIR: Kristin Stapleton

(a) Medieval Cities and Towns in East Central Europe as Trading Hubs in a Global Perspective
Katalin Szende, Central European University

East Central Europe often gets into the blind spot of historical research, not being 'central' enough for Western history and not being 'distant' enough for global approaches; furthermore, the urbanization of this region is easily dismissed as belated and underdeveloped. This paper intends to change this attitude by showing how the main metropolises of East Central Europe: Buda, Cracow, Prague, Vienna and Wrocław were part of a global trading network of their time.
In the fourteenth century in particular, when Western Europe underwent a deep demographic and production crisis, the eastern half of the continent offered new opportunities and resources, especially precious metals and copper, for an expanding circle of consumers. Merchants connected this region to the Black Sea and the Levant in the east, to the Mediterranean in the south, as well as to the Baltic trade and beyond in the north. This activity gave rise not only to the above-mentioned large cities but also a hierarchically structured network of smaller hubs of distribution and consumption. Furthermore, trading customs and regulations, as well as spaces, buildings and institutions observed or constructed in this region may be meaningfully compared to practices of exchange elsewhere in the world. The conflicts or compromises between seigniorial and mercantile interests, the development or constraints imposed on wholesale and retail practices by administrative measures or by economic factors, seen in a global perspective, can enhance our understanding of urbanity and city space, and trade as one of the main functions of medieval cities and towns.

(b) Bombay, Berlin, and thinking global urban history outside Empire
Nikhil Rao, Dartmouth College

To the extent that South Asian cities have been situated in global urban contexts, the approach has been to follow established connections. Prominent South Asian cities might be compared with cities such as London, for example, with which they shared a metropole-periphery type of relationship;

alternatively, South Asian cities might be compared with other cities that had experienced colonialism, such as Singapore or Lagos. This paper asks how we might compare cities that don't share an imperial or national history, but that yet appear to share a trajectory and that witnessed exchanges outside the imperial context. Berlin and Bombay were both 19th century cities. Both had enjoyed prominence previously as administrative and trading centers, but both grew rapidly with the onset of industrialization in the mid-19th century. By the early 20th century, they shared structural similarities: both were fast growing industrial cities with increasingly heterogeneous populations. Unsurprisingly, both faced problems of housing the working classes and yielded distinctive housing forms: the Berliner Mietskaserne with their distinctive Innenhoefe (interior courtyards) and the Bombay chawl, with its multifunctional shared verandahs. This paper draws on the structural similarities between these two cities, as well as on the history of transfer of urban practices between German and South Asian cities more generally to reflect on the writing of global urban history of cities outside Empire. The paper thus seeks to imagine a framework within which we may consider exchanges and connections between cities not linked by nation or Empire.

(c) Past Futures: London, Paris and Shanghai, 1851-2051
Carlos López Galviz, Lancaster University

The 1851 census of Great Britain revealed that more than half of its population lived in towns and cities, although the trend was experienced differently whether one lived in England, Wales, Ireland or Scotland. The UN estimates that by 2051 the world population will reach 9,7bn, with over 65 per cent living in urban areas. Should current trends continue, the highest growth rate will be that of 48 of the least industrialised countries, 27 of them in Africa. Is urbanization in the early part of the 21st century a global trend, and does it matter whether we study that trend in 'global cities' (Sassen 2001, 2005) or local towns? What can we learn when we historicise urbanization, and when we look closely at how the future, urban and otherwise, was envisioned at a particular time in a particular city? By several measures, London, Paris and Shanghai are global cities. However, their 'global' condition spans different periods at different times in their history. In this paper, I wish to deploy an outline chronology (1851-2051) to contrast what Brenner and Schmid (2012) call planetary urbanization with the specificity, particularities and contingencies of historical context. By discussing ideas of future cities, including the context of their production, in London c.1851, Paris c.1965 and Shanghai c.2005, the paper further suggests that a 'past futures' perspective – one that connects our knowledge of the urban past to our anticipations of the urban future – might be a productive way in which the study of the urban and the study of the global can enrich one another.

2. Historicising Global Cities
CHAIR: Carl Nightingale

(a) Urban Patchworks: Ethnic Segregation in the Global South's Port Cities During the Age of Steam
Michael Goebel, The Graduate Institute Geneva

At least since the 1990s, social scientists and the media have widely assumed that globalization exacerbates socio-economic inequalities—not least in "global cities," in which Saskia Sassen diagnosed growing socio-spatial polarization. Urban historians have similarly identified increasing levels of urban segregation by class and ethnicity during an earlier phase of globalization between 1880 and 1914, when steamships connected the world. Empirical evidence for this assumption, however, has long remained patchy. Only with the mass recent digitization of historical sources such as censuses is it gradually becoming more possible to test how spatial residential clustering, by ethnicity in particular, developed in a variety of global cities avant la lettre. Focusing on several

commodity entrepots on different continents between 1850 and 1950, this talk points to contradictory tendencies and argues that blanket assumptions about the relationship between globalization and inequality need to be empirically unpacked to be meaningful.

(b) The city and the governance of reproduction
James Duminy, University of Cape Town and University of Bristol

The paper will draw upon the findings of a research project examining the historical evolution of the epistemic and practical links between urban development, urban governance, reproductive health and family planning in the context of the global South. The focus is on urban settings in Africa, South America and Asia from the start of the nineteenth century to the present. The objective of the research project is to recognize the links and discontinuities between areas of thought and practice that are usually delinked in the scholarly literature (i.e. urban development/governance and reproductive health/family planning). This disconnection is partly a function of an institutional and scalar mismatch – matters of reproductive health and family planning rarely fall within the ambit and mandate of urban local government, while reproductive health or family planning initiatives, often pursued at national or international scales, seldom engage with questions around the creation and management of the built environment. As an issue that links multiple scales of thought and intervention, the proposed topic is well placed to help us to think through some of the challenges of historically reconciling 'the urban' with 'the global' and, indeed, other important scales of action such as the nation-state. How does one reconcile local urban events and changes (e.g. in lifestyle, morals, political agitation), to demographic and political-economic processes unfolding at multiple scales, and to trends relating to supranational and global institutions, policies and initiatives? We argue that a genealogical approach, examining the ways in which particular phenomena (in this case, human reproduction in urban spaces) have emerged as problems of public reflection and action (Barnett 2018), is one way to approach this task without privileging any particular scales or objects of analysis.

(c) People as Colonial Infrastructure: Urbanization through internal and external migration, from the new cities of the Agro Pontino to the fascist Italian empire in Libya (1931-1943).
Ayan Meer, Massachusetts Institute of Technology

In the early 1930s, the fascist regime in Italy put in place a series of territorial development measures in the peninsula, aimed at "colonizing"—in the regime's words—the newly bonified areas in the South. The Pontine Marshes, south of Rome, were the symbol of the development ambitions of a regime entering an avowed autarchic phase. This now fertile region, with its native population displaced and existing ecosystem transformed, would welcome settlers—called "pioneers"—mostly from North-Eastern Italy, in ex nihilo planed cities as well as in small "centuriation" settlements built around a number of colonial houses and their adjacent agricultural activities. This model of demographic colonization and urban development would then be repeated later in the decade in Cyrenaica and Tripolitania (modern-day Libya), with however very different outcomes, owing to the different nature of colonial capitalism deployed in these regions, and to the different infrastructure brought along with settlers. Rather than looking at these colonial migrations in Italy and in Africa comparatively, I suggest in this paper that it is more useful to treat them as one unified whole: the realization of a colonial project—within the Italian peninsula and in Africa—rife with contradictions, particularly regarding the developmental role of the city. In contrast with Mussolini's regime explicit "de-urbanization" project, aimed at weakening labor movement formation and claiming a connection to a mythical soil, I argue that Italian colonization—both in the peninsula and in parts of its African empire—carried a very sophisticated urban vision.

3. Transnational Ideas and Urban Planning
Chair: Tracy Neumann, Wayne State University

(a) Building up an International Canon: On the Mobility of Concepts and Ideas in Early Anglophone Town Planning Literature
Helene Bihlmaier, Bauhaus University Weimar/University of Valladolid

Around the turn to the 20th century, when town planning was about to get established as an academic discipline, historic references and narratives inter alia served as legitimization for new planning ideas and as stimulus for the arising professional discourse. Planning concepts and ideas were put in circulation through exhibitions or conferences, but even more through books and journals. Thus, role models and historic narratives were discussed internationally. As a result of this impressing interconnectedness, a universal canon of exemplary historic towns was set up, which made it mandatory even for the Australian author George A. Taylor to refer to ancient Mediterranean cities in his manual Town Planning for Australia (1914), when discussing the planning of Canberra. This paper investigates the use of urban narrations and references in early Anglophone town planning literature, focussing on a period in which the disciplinary transfer of concepts and ideas apparently has been more international than at any time before – and at least some decades after. It argues that, even though the debates were forged by the specific national cultural, political and legislative background, some seminal topics can be analysed in a global prospective. Due to the British imperial and colonial setting at that time, English served as lingua franca, but these circumstances otherwise strengthened the influence of Eurocentric ideas on the international discourse. Approaching familiar sources through a new lens could unveil overlooked global relations during the early years of the 20th century, when the foundations of contemporary urban planning historiography were laid.

(b) Disasters, Transnational Learning and Urban Planning in Early 20th Century Japan
Julia Mariko Jacoby, Max Planck Institute for the History of Science

Disasters are a global problem for cities. Heavily populated areas are especially vulnerable to natural disasters, such as fires, earthquakes or floods. Thus, the prevention of disasters is an important task for urban planning, civil engineering and other relevant disciplines. In Japan, where urban settlements are frequently endangered by natural disasters like strong earthquakes and typhoons, securing cities against disasters was a key motivator for urban planning in the 20th century. An important strategy for Japanese scientists was to learn globally from other cities, observing their performance during disasters and comparing them to Japanese cities. For example, a delegation of Japanese earthquake researchers was sent to examine post-earthquake San Francisco in 1906. There, they observed the benefits of reinforced concrete, which would later play a crucial role in rendering Japanese cities fire and earthquake proof. Not only modern Western cities were examined for transnational learning, but colonial cities as well: Research delegations were also sent to the 1897 Assam earthquake and the 1908 Taiwan earthquake. Disasters provide a focus through which certain global developments of cities can be observed and transnational learning processes be identified. For this paper, a global history approach, which highlights connective processes, is crucial to reconstruct knowledge transfer processes and differentiate global developments by tracing their history of entanglement. However, disasters can also highlight local differences: Some observed urban planning strategies not necessarily aimed at disaster prevention would still be adopted in Japan as such, for example broad alleys.

(c) *Organizar bien para vivir major*: The Global South Origins of World Urbanism Day

Jennifer T. Hoyt, Berry College

In 1949, Argentine urbanist Carlos María Della Paolera issued a worldwide call to reflect upon the state of cities everywhere. His goal was to unite professionals and administrators in the search for solutions to the mid-twentieth century urban crisis. At this point, the promise of the urban boom at the turn-of-the-century had lost its luster. Industry run amok, haphazard administration, inadequate services, and the ravages of World War II had left cities everywhere in a state of disorder and imbalance. Della Paolera's proposed Día Mundial del Urbanismo, or World Urbanism Day, focused on restoring equilibrium to the urban environment by increasing nature's presence. Planners and officials needed to embrace the "colors of life" – yellow for the sun, blue for air and water, and green for vegetation – and make sure each was visibly present in the city. Their inclusion would allow urban centers to move away from the destruction caused by runaway technologies and create more livable spaces. In this way, professionals could "organize well to live better." Cities in over forty-two nations celebrated the first World Urbanism Day on 8 November 1950, and many continue to honor della Paolera's idea to this day. My presentation will examine della Paolera's professional development and consider why his idea resonated with so many people in so many places. The story of World Urbanism Day not only highlights the intimate connection between the natural and built environments; it also decolonizes urban history by looking at a formative international event originating in the Global South.

4. Informal urbanization, 'slums' and labour regimes in the city

Chair: Prashant Kidambi, University of Leicester

(a) 'Unintended City': Three issues for a global urban history
Francesco Bartolini, University of Macerata

If it is true that one of the main purposes of global history is the overcoming of historicist discourse of the nation, the 'unintended cities' are a particularly interesting object of study to reformulate the status of a new urban history with global ambitions. It is no coincidence that, in an influential article published in 2002, Gyan Prakash mentioned the 'unintended city' as one of the most connotative phenomena of the contemporary era which conflicts with the Western paradigm of urban modernization. Three issues deserve special attention:
1. A historical study of the 'unintended cities' calls into question the traditional conceptualizations of urban living. Observing the origins and transformations of the 'unintended cities', it is not possible to interpret the urban development of the nineteenth and twentieth centuries as an evolution towards a growing complexity and rationalization of urban systems. Places of immigration and intense social mobility, slums and illegal settlements do not match an interpretation based on a dialectic backwardness-progress.
2. A historical study of the 'unintended cities' calls into question the paradigm of the 'dual city'. Interpreted as epiphenomena of capitalist dynamics or as products of public policies, 'unintended cities' do not constitute a separate entity from the official city but often represent a constitutive and functional element. Furthermore they contribute to weaken the boundaries between urban and rural dimensions, playing an important role of cultural connection.
3. Does the expansion of 'unintended cities' mark the end of urban civilization? What became in the second half of the twentieth century one of the most popular interpretative paradigms of cities evolution, has become the target of criticism from non-Western historians. These different perspectives contribute to highlight how a global approach redraws the boundaries of an urban history that is programmatically placed as an alternative to nation-state's historicist narrative.

(b) Towards a historiography of European informal urbanization: first steps for a global History?

Noel A. Manzano, UrbanHist, and María A. Castrillo Romón, University of Valladolid

The present communication aims to present some results of a transnational research on the different historical manifestations of "informal urbanization" in Europe, the "uncontrolled" growth of popular peripheral urban areas during the 20th century.

Although the existence of this phenomenon has been the subject of several local or national analyses in recent years, transnational research is rare, being restricted in the European case to the Mediterranean area (Leontidou, 1990). However, our most recent research in this field show that this global phenomenon occurred in the great majority of European countries: France, United Kingdom, Germany, Austria, Sweden, Italy, Portugal, Spain, Greece, ex-Yugoslavia and ex-Soviet Union, evidenced in the extremely fragmentary European historiography on these phenomena (Manzano Gómez, 2018).

In the communication, we intend to present some of the elements of comparison derived from the analysis of this historiography. Discussing both the spatial characteristics described in the different countries, and the modes of public action -destruction or urban integration- in the different national cases.

This historiographic comparison will allow us: (i) to show the presence, importance and historical characteristics of a phenomenon that until now has remained largely unknown in his European dimension; (ii) demystify a kind of urban development that, although traditionally attributed to cities of the Global South, could be evidenced as a structural element in the history of capitalist urbanization on a global scale; and (iii) to lay the bases to start to articulate a global history of informal urbanization.

(c) Rule By Space & the Labors of City-making

Sheetal Chhabria, Connecticut College

This paper de-centers theories of urbanization that come to us from the North Atlantic world by analyzing the labors of city-making in the colonial world, labors that include knowledge-making practices, as exemplary of a wider process of a rule by space. Rather than take spatial categories as a given it considers their historical production. More specifically, it does so by expanding on the widely cited problem that the term "slum" is a pejorative term often used by middle and administrative classes to discredit and stigmatize their poorer neighbors. Focusing primarily on colonial Bombay but gesturing towards similar processes elsewhere, this paper shows how the label slum is not only intentionally selective but productive, i.e. beneficial to the aims of governance in particular moments and in particular ways that help us understand why certain residential practices are called "slums" one moment and not another or why one kind of habitation is called a slum in one place and not in another. The process of slum-making for governmental effects is primarily useful in demarcating what is the city in the first place – by classifying which kinds of objects are of the city or the country or even at times industrial versus agricultural, slum-making aids in more clearly delineating the city, adjudicating between the urban and the rural. This work of adjudication, distinction, classification and spatial demarcation, i.e. the labors of city-making, often map onto liberal versus illiberal forms of governance and licit versus illicit forms of social life that continue to haunt cities well into the present, even in the North Atlantic world, and serve as efficacious forms of productive governance.

COFFEE BREAK 10:45–11:15

SESSION II: THURSDAY 11:15–13

5. Early-Modern Atlantic Cities
Chair: Emma Hart

(a) The microstudy of global cities: a comparative approach to Euro-Atlantic mercantile urban areas in the late medieval and Early Modern period
Helena Lopes Teixeira, University of Porto, and Flávio Miranda, University of Porto

The last decades witnessed a rise in the number of works dedicated to the study of cities in the Middle Ages and Early Modern period, promoted by individual scholars and by research institutions. These studies, however, tend to focus on a single city, its foundation, development and growth, failing to establish broad comparisons and to insert individual research objects into wider frameworks, such as those of global history. With this in mind, an ongoing doctoral project at the University of Porto aims at bridging the gap between urban studies and global history through the comparative analysis of four interconnected premodern Euro-Atlantic commercial cities (Bilbao, Bordeaux, Bristol and Porto). In common, these cities share a similar geomorphological setting with a background in international trade, the formation of socioeconomic networks, a certain level of autonomy in regard to state politics, and a relevant role in the first stages of globalisation. In this paper, we aim at reflecting how the comparative study of different European cities might open debates regarding different, interdisciplinary methodologies, and to reflect on how the local history can be linked with global history through the perspective of spatial and mercantile mechanisms. One of the goals of this research is also to understand if the urban fabric of a mercantile city (its neighborhoods, streets, squares and other spaces) extended from local to global.

(b) Connecting Cumbria's urban development with the East Indies in the long eighteenth century
Kay Saville-Smith, CRESA (New Zealand)

A number of historians have argued persuasively that the eighteenth century provincial urban renaissance was more than a pale imitation of London life. It was driven by expanding service sectors, professions and trade as well as manufacturing. In this paper I take the idea of a dynamic provincial urban world and connect it to the emerging global world of the British Isles in the eighteenth century. Noting the thousands of English provincials travelling to the East Indies over the long eighteenth century, my focus is on the over four hundred men and women that travelled from the Cumbria counties. I explore the way in which Cumbrian middling and gentry families became engaged in the urban development, material worlds and 'rule' of East India Company towns and, on return, Cumbrian towns and cities.
The provincial has been persistently neglected in the historiography of empire and the global expansion of the British Isles. Similarly, the role in urban change of returning provincial, East Indies sojourners and their wealth has been largely unrecognised in the historiography of eighteenth century provincial urban life. Exploring those dynamics enriches our understanding of both. By piecing together archival fragments of multiple biographies and situating them within the social and economic institutional contexts we can understand global urban connections. It means crossing archival boundaries and taking advantage of accelerating digitisation, powerful search engines and expanding ideas around what constitutes historical evidence.

6. Business Cultures and Urban Belonging in the Late Modern British World

Chair: Simon Gunn

Presenters:
'Religious Pluralism and Urban Commercial Belonging in Multicultural Britain'
Sarah Mass (Colombia University)
'Postcolonial Urban Landscapes: Resettling Britain's East African Asians'
Saima Nasar (University of Bristol)
'Shopping for London's future: markets, commerce and multiculture'
Rob Waters (University of Birmingham)

(a) Religious Pluralism and Urban Commercial Belonging in Multicultural Britain
Sarah Mass (panel organizer, sm4567@columbia.edu)

Small businesses that are owned and operated by ethnic minorities are a ubiquitous features of everyday multiculturalism in British cities and towns. However, toleration of these businesspersons over the twentieth century was fraught with debate around how much "difference" could be accommodated in a commercial landscape largely geared towards Anglo-Christian norms. This paper will investigate the role that urban institutions played in making space for non-Christian traders, particularly in the realm of Sunday trading accommodation. In two particular flashpoints in this history—the controversy over Jewish Sunday trading in the interwar period, and the parallel controversy over Muslim Sunday trading in the 1970s—these struggles over the control of urban retail space was made material in the historical archive. This paper examines how municipal servants and municipal institutions—shops inspectors, tribunals, and ethnic and racial minority advocacy groups—used the urban jurisdictions to manage Sabbath trading and "unfair" competition. At the same time, this paper will also attend to the ways in which Jewish and Muslim traders caught in the regulatory mechanisms of urban retailing made their case for commercial freedom as protected religious minorities. While seven-day trading could be framed as a hallmark of the global march of urbanization as secularization, this paper will excavate a separate story, one in which urban migrants and religious minorities challenged the temporal rhythms of local commercial space through individual and collective claimsmaking.

(b) Postcolonial Urban Landscapes: Resettling Britain's East African Asians
Saima Nasar

In 1972, Leicester City Council printed an advert in the Leicester Mercury and the Uganda Argus warning displaced South Asians forced out of Uganda not to relocate to the city. Alongside the Uganda Resettlement Board, an organization set up by the British government to manage the dispersal of new migrants, the council highlighted the existing strain placed on Leicester's housing, education, and social and medical services. 40 years later, however, the same council played an active role in celebrating the contributions of Leicester's Ugandan Asians. Depicting a 'model minority', the 'Kampala to Leicester' public exhibition, for example, documented the positive impact Ugandan Asians have had on the urban landscape. A particular emphasis was placed on entrepreneurs that transformed Leicester's vibrant and convivial Belgrave Road. By connecting urban change and broader transnational processes, this paper reconsiders narratives of population transfers following decolonization in order to explore the ways in which postcolonial resettlements served to redesign urban social, political and economic landscapes. In so doing, it illustrates how the history of urban spaces are constructed from historically dynamic imaginaries that mobilize multi-local and global issues.

(c) Shopping for London's future: markets, commerce and multiculture

Rob Waters

This paper explores why London's markets became so important to the life of the multicultural city, and how they became key sites where the larger dramas of racist policing, popular fascism, anti-racist resistance, cosmopolitan conviviality and global black solidarity were focused and theatrically staged. The city's multicultural economy was particularly concentrated around food and music. Both as objects of diasporic longing and belonging, and as commodities for Londoners to buy into multiculture, food and music, as cultural historians have made clear, were symbolically and materially central to the development of multicultural Britain. This paper builds on this argument by locating the material cultures of food and music within the commercial spaces that sustained them.

London's markets, declining amid the out-migration, reconstruction, and increasing domestication of working-class life in postwar Britain, were revived by the trade that West Indian, West African, and South Asian customers brought. Brixton Market, Shepherd's Bush Market, Dalston's Ridley Road, and a host of other smaller street markets became booming sites of commerce and teemed with customers every Saturday. Joining them were anti-colonialists and Black Panthers, fascists and police officers, journalists and photographers, and, of course, traders. Each was certain that the fate of the city was being dramatized, and could be decided, in these bustling public spaces.

It was the market produce that drew shoppers in—and food and music, sensually rich, were preeminent in this produce. But this paper suggests that it is by reading how this produce was bought and sold, held, smelled, and listened to, shook the body and tantalized the taste buds, that we can see these markets made into sites of potentiality in the politics of multiculture. The stakes of the market make sense when we see in them at once as economic, affective, symbolic, and political spaces—spaces where money could be made and new relationships forged amid the crush of bodies and the proximity of difference, diaspora, and decolonization

7. Between Many Worlds: Poverty and Urban Life in Britain's Asian Empire, c.1880s-1937

Chair: Su Lin Lewis, University of Bristol

Panel:
Dr Darinee Alagirisamy, University of Hong Kong
"Policing the City Toddy Shop: Perspectives from Madras and the Straits Settlements, 1920-1937"
Dr Michael Sugarman, University of Bristol
"Quenching a Thirst for 'Improvement': Drinking Water and Urban Poverty in Rangoon and Singapore, c. 1880s-1937"
Arnab Chakraborty, University of York
"Urbanisation and Sanitation: Contestation and Collaboration among the Indian Elites and the State in Colonial Madras, 1919-1935"
Fakhar Bilal, Royal Holloway University of London
"Experiences of Making Urban Colonial Multan, 1849-1947"

This panel will rethink how the context of late colonialism affected the management of poverty in cities across British Asia. How did Britain's Asian empire inform the ways in which poverty was managed in an urban context? How did reformist discourses and practices in certain urban contexts - in the metropole, in the Western world, and in other cities around Asia - shape the ways in which poverty was understood and approached in colonial cities?

Alagirisamy's paper demonstrates that 'the toddy problem' not only emerged as one of the most conspicuous symbols of urban poverty in interwar Madras and the Straits Settlements, but that it also constituted a charged site of contestation between the state and Asian elites: one that elicited truly transnational responses.

While reformers in Asian port cities often focused on living quarters and public spaces for the poor, the development of water systems frequently underpinned these more noticeable improvement efforts. Sugarman's paper considers water's role in 'improvement', examining the effects of water systems on poverty in Rangoon and Singapore's urban development.

World War I and the Government of India Act of 1919 ushered in a new era in Madras politics. Chakraborty's paper examines the role played by the Indian elites alongside the British administrators to consolidate healthcare services in urban 'impoverished' Madras.

Bilal's paper charts Multan's growth as an urban centre between 1849 and 1947. It examines the role of reforms introduced by the British in areas as diverse as technology, governance, irrigation, canal colonies, administration and justice in shaping colonial Multan.

8. Locating Transnational Networks in the Post-Colonial City

Chair and Discussant: Michael Goebel, Graduate Institute Geneva

Panel:
'Democracy in Danger': The Calcutta Planning and Development Project, Tracy Neumann, Wayne State University
'Soft Power Competition and Post-Colonial 'Civil Society' in 1950s Rangoon', Su Lin Lewis, University of Bristol
'Mecca of Liberation: Entangling Histories of African Revolution in Post-Colonial Dar es Salaam', George Roberts, University of Cambridge

This panel examines overlapping networks of urban development, Cold War competition, and anti-colonial nationalism in cities across the Global South in the 1950s and 1960s. Tracy Neuman's paper examines the role of transnational urban networks with a focus on the Ford Foundation's efforts at urban renewal in post-colonial Calcutta. She investigates how Calcutta came to be the proving grounds for the Foundation's foray into "Third World" urban development and an important focus of Cold War democracy-building activities for a range of U.S. and international development agencies. Su Lin Lewis' paper examines the role of soft power competition between the Americans, British, Soviets, and Chinese in 1950s Rangoon and the impact on post-colonial civil society in Burma and the region. She asks how former anti-colonial activists, now in power, responded to these initiatives and forged new networks on their own terms within the context of Afro-Asian solidarity. In his paper, George Roberts complicates individual histories of exiled southern African liberation movements by demonstrating how their revolutionary struggles became entangled in Dar es Salaam. Embedding the liberation movements' politics in an urban sphere, he shows how experiences of exile were shaped by heterogenous and often fragile transnational networks which included Cold War actors, Tanzanian politicians, and the local and international media. We ask how the city provides a critical lens for bringing together a diverse set of networks and actors in a sole geographical locus, thus challenging conventional narratives of nationalism, the Cold War, and urban development.

9. Planetary Urbanization for Historians: A Pro-Seminar with Carl Nightingale and Christian Schmid

Unlike other panels at the conference, this event will take the form of an advanced pro-seminar. The event is open to conference participants who agree to read a few short items about planetary urbanization beforehand. The seminar will begin with a few introductory remarks, followed directly by discussions of the readings and their implications for the pursuit of global urban history.

To receive copies of the readings please email Carl Nightingale at cn6@buffalo.edu by July 5.

LUNCH 13–14:30 THURSDAY JULY 11

SESSION III Thursday 14:30–16:30

10. Commodities and Consumption in Cities

Chair: Gergely Baics, Barnard College of Columbia University

(a) Meat in the Marketplace: Rio De Janeiro in the Global Livestock Economy (1850-1930)
Maria-Aparecida Lopes, California State University, Fresno

During the nineteenth century, the food supply system of Rio de Janeiro experienced important transformations. As Brazil furthered its economic ties with the Atlantic North, foreign fares became common in the urban marketplace while new technologies displaced traditional methods of food preservation. Most notably, fresh meat substituted jerky beef (charque) as the primary source of animal proteins to Cariocas. To understand such developments, this work reveals how the expansion of the cattle and meat industries in Brazil, Argentina, and Uruguay (which in turn responded chiefly to urban demands in Great Britain) affected charque provisions to Rio de Janeiro. Likewise, it situates Brazil in the international debate over the relationship between human nutrition and disease, whereby fresh meat was associated with good health and charque identified as unwholesome. The urban framework provides an ideal setting to examine the intersection of these transnational ideas and public policies, and to observe how Rio's residents (municipal authorities and consumers) adapted, experimented, and resisted them. More broadly, this research approach stresses areas of confluence rather than divergence of Latin America with respect to central economies by venturing in two different spatial scales. The study builds on existent historiography to show that as ranchers and traders in South America, Europe, and the United States exchanged animals and husbandry methods, they formed a transatlantic system of livestock production. When the primary output of this system, chilled and frozen meat, arrived in urban centers, it shaped the eating habits of city dwellers on both sides of the Atlantic.

(b) The Evolution of Petroleum Cities Network in China's Bohai Gulf: The Spatial Impact of Oil Industry Marketization and Globalization
Li Hou and Yiyi Sheng, Tongji University

Oil industry is one of the earliest globalized industries in the world. Relied on advanced technologies, equipment and capital, huge oil groups of developed countries often imposed their power onto many oil-rich but underdeveloped countries and regions, and established a global network from production to consumption around the world. The spatial impacts of the visible and invisible global petroleum network on developing countries have been discussed by many studies. However, China's petroleum industrial development has followed a different path and hence arguably created distinctive spatial patterns. China's petroleum industry was established under a "top-down" state planning system and kept a relatively self-contained model at its initial stage. With the gradual introduction of market mechanism and the nation's dramatic increase in oil imports, the production and consumption of China's petroleum industry has shifted to a more market-oriented model and is now much more closely connected to the global system.

Focusing at Bohai Gulf, one of the most oil-rich and highly petroleum-industry-dependent region, this paper aims at discussing the evolution of the spatial network connecting petroleum production and consumption with the gradual marketization and globalization. The history of oil exploration and refinery in this region can be traced back to the 1960s. It is also the region where there have launched many ambitious super-scale state oil refinery projects clustered with booming small private oil refining sweatshops entering the 21st century.

Based on quantitative and qualitative data in 1978, 1998, 2008 and 2018, this research will map the changing petroleum industrial network based on the interlock of petroleum corporate headquarters—such as PetroChina, Sinopec, and China National Offshore Oil Corporation—and their branches that are distributed in different cities in the region during the past four decades since the Market Reform. The mapping will also try to connect spatially the whole petroleum industry chain in Bohai Gulf, and evaluate its regional collaboration, competition, or fragmentation.

(c) Globality and Locality in Early Modern Urban Commodity Networks
Emma Hart, University of St Andrews

When Europe's early modern Empires began their expansion in the sixteenth century, cities were essential vehicles of power and trade. Portuguese, Spanish, British, and French colonizers all incorporated cities into their projects, hoping that they would denote possession, order, and most of all, channel commerce from the colony to the "mother country." This paper looks at the commodity networks that joined British cities with their colonial North American counterparts in the eighteenth century. When we get down to ground level and examine the lived experience of these networks in the port cityscape, however, the limitations of the city as a tool of imperial control become apparent. While the mercantilist Navigation Acts were meant to, via royal customs house officials, direct trade flows, in reality they had a varied impact. The further one went from the imperial "centre," the less authority they enjoyed. As a result, the colonial city's commodity networks were just as likely to be shaped by the commercial decisions of resident merchants, as they were the edicts of the mercantilist state. Looking into the such networks therefore strongly contests Bayly's characterization of early modern "archaic" globalization as a process distinctive due to its connection to mercantilism.

11. Historicizing Urban Japan. Sources, methods, concepts and presuppositions.

Chair: Kristin Stapleton, University at Buffalo
Presenters:
Beate Loeffler (Duisburg-Essen/ Dortmund): Introduction: A short history of scholarship of Japanese urban studies.
Uta Merkle (Weimar): Not Tokyo. Urban public space development beyond the capital.
Carola Hein (Delft): Mapping Changing Japan. Tracing urban transformation through the cartography of Ginza and Marunouchi.
Tino Mager (Belin/ Delft): Image recognition as a door opener to visual media sources.

Modern Tokyo is arguably one of the best-studied non-western cities and a relevant reference for public and academic discourses on urbanity for decades. This conceals the fact that this is neither applicable to its pre-modern history nor to all other Japanese cities bar historic Kyoto. It is difficult to include Japanese cities in classes on comparative urban history or Japanese architectural history in general, since the materials available in English (or French and German for that matter) lack the complexity, depth and range needed for students' assignments. How come and what is to be done to remedy the situation?

The panel sets out to address some of the crucial points that hitherto impede a balanced knowledge production on Japanese cities for a non-Japanese audience. It assumes the existence of similar phenomena concerning other non-western regions and encourages cross-disciplinary cooperation, a critical consideration of disciplinary normative and a conscious integration of non-canonical source materials.

The introduction and three additional papers intertwine insights from urban planning, (art) history, ethnology, architecture and history and aim to foster a balanced study of urban Japan in a global context.

(a) **Not Tokyo. Urban public space development beyond the capital.**
    Uta Merkle (Weimar)

When we talk about European cities and their development urban public spaces in their identificatory and democratic functions as well as a perceived endangerment of their qualities by (neo-liberal) urban policies of privatization and commodification have become one of the main points addressed. While some criticism is focused on the loss of uniqueness and publicness in light of globally converging urban policies it is not entirely evident what exactly is unique, European, democratic or promoting identification and to what extend converging urban policies override the local code of a city and persisting path dependencies in its planning culture. Even more so that is the case when we look at Japanese cities – especially those that do not fit the imperial cathegroy like Tokyo or Kyoto.

This paper will present recent strategies for urban public space development in Japanese cities and discuss what it means to not be the capital in a unitary state. It will link current approaches for development of such spaces to the, quite differing, urban histories of these cities and present approaches for understanding the linkages between varying historic urban development paths and current challenges in public space management. Urban policy mobilities and different appropriation to local contexts will be discussed taking several cities of the Kansai region as an example.

Other abstracts TBD

12. African Urban Space: the global and the local in urban history

Chair: Carl Nightingale
Bronwen Everill, University of Cambridge. organizer
Samuel Grinsell, University of Edinburgh, organizer
Idalina Baptista, University of Oxford
Tim Livsey, University of Oxford

This panel seeks to investigate a range of ways in which African cities have been carved up, shaped, traversed and remade by both global and local forces. How have global elites divided urban space for their own purposes? How have such divisions been resisted or repurposed? Are the global and the local always in tension? To what extent are these categories mutually constructive? Drawing on studies from across the continent we will examine how the spatiality of African urbanism both responds and contributes to local and global networks.

African cities have often been understood as victims of global forces. In recent years, however, scholars such as Helen Tilley, Timothy Mitchell and Mark Crinson have revealed the ways in which the continent was a site for the creation of modernity in science, political economy and architecture respectively. The transnational spread, and varying local manifestations, of the garden city concept has been brought into new focus in a volume edited by Liora Bigon and Yossi Katz, and Bigon has gone on to call for more work on Africa. Meanwhile, William Bissell has uncovered the role of master plans in colonial and postcolonial governmentality, arguing that these documents remain important even when they do not seem to be followed. In short, recent scholarship has begun to reveal a far more sophisticated image of the relationship between the global and local scales of African urbanism.

This panel will seek to build on these insights by addressing how studies of African cities can contribute to the increasingly global sub-discipline of urban history. Established questions concerning contested urban space, the relationship to the rural, gender, and the environment have often been addressed through the lens of American, European or Australasian urbanism. Taking case studies from across the continent, we will re-examine the continuities and specificities of African urbanism, and set out the resulting challenges to the way scholars have imagined cities and their histories. This will contribute to the growing literatures on African and global urban histories.

(a) **Freetown's Urban Economy in the early Nineteenth Century**
 Bronwen Everill

In Freetown, in 1794, Sophia Smalls used the proceeds of her retail trade to buy a house valued at £150, and set up her own boarding house charging $15 in Sierra Leone currency per week for food and lodging. This paper will explore how people like Sophia Smalls took advantage of the formal and informal economic opportunities of the port city of early Freetown. Although this was the period of the height of the slave trade, I will not primarily be looking at the export trade, but examining local economies' use of enslaved labour in the

work of these ports, and the ways that the slave-export economy interacted with local and regional patterns of work and household labour. I am particularly interested in engaging with questions about the ways that maritime households participated in the economic activities of port cities, ranging from fishing to transportation, provisioning to domestic services. While many of these questions have been explored in the historiographies of urban development and enslaved labour in the port economies of the Americas, studies of West Africa in the same period have largely been focused on either the Atlantic slave trade and interactions between Europeans and Africans, or on questions of local political change. This paper will engage with debates about African urbanization, industriousness, standards of living, the consumer revolution, and the relationship between slavery and capitalism to highlight the ways that local economies interacted with global forces.

(b) Connecting worlds: Alexandria and Port Said as port cities of the imperial Nile valley
Samuel Grinsell

This paper compares the ports of Alexandria and Port Said during the period of British supremacy in Egypt. Both cities connect the Nile delta to extensive trade networks. To the west of the delta, the ancient city of Alexandria became, in the nineteenth century, a diverse patchwork of different cultures, distinctly Mediterranean in its blending of Italian, Greek, Turkish, Egyptian, French and northern European groups. To the east, the new town of Port Said was created during the building of the Suez Canal, and became a central link in the imperial global economy.

The bombardment of Alexandria in 1882 began the rapid British occupation of Egypt, that would last in one form or another until the 1950s. The end of British power was decisively marked by the nationalisation of the Suez Canal in 1956. Port Said and Alexandria were, thus, key sites in the beginning and the end of the British period in Egypt.

In recent years, historians have written extensively on the port city as a type, and their importance in empires has long been acknowledged. These two North African cases shed new light on how the port city functions as a connection, drawing together the contrasting regions of the Nile valley, the Mediterranean, and the Indian Ocean. Reading the histories of these nodes in the imperial system will help us understand how the local and the global construct each other.

(c) Electrifying the "Queen of South African Watering Places": Colonial Maputo and the global networks of knowledge, policy and investment
Idalina Baptista, University of Oxford

This paper explores the role played by global networks of knowledge, policy, and investment in shaping the spatiality of electrification in colonial Maputo, Mozambique in the first half of the 20th-century. In the post-Berlin Conference (1884-5), the port town of Lourenço Marques (Maputo's colonial designation), then under nominal Portuguese rule, was the nexus for heated clashes for the scramble for Africa, notably among the Boer Republic, Britain, Germany and Portugal. Despite being a hotbed of malaria and sleeping sickness until the late 1800s, the town was a key port of access for the Transvaal mining industry. Turning

this physical-environmental context into a livable, healthy place was key to the global expansion of Euro-American capitalist enterprise. In the process, Lourenço Marques became more than a livable place to its settler business and administrative elites: it became their seaside resort and playground where one could shake off the worries brought about by regional and global wars and cycles of economic depression. Electricity was key to this effort: it powered new modes of transport (e.g. electric tramways) and commercial enterprise, but it also illuminated (literally) the everyday spaces of the colonial business and administrative elites. Answering questions of how, by whom and to whom electricity infrastructures were provided sheds light on how the city was governed at the intersection of global networks of knowledge, policy and investment and various understandings of what constituted a 'good' city, of development and of empire. The paper draws on archival and desk research conducted in Mozambique, Portugal, the UK and France since 2013.

(c) Government Reservations, West African Cities, and Global Late Colonialism
Tim Livsey

This paper considers the relationship between a particular urban form, the Government Reservation, and a global process, late colonialism.

Established by British colonial governments, Government Reservations were originally known as European Reservations. Designed and constructed to house white colonial officials, and located at the edge of indigenous cities, they were originally justified in terms of protecting Europeans from tropical disease. Reservations became important sites of late colonialism when West Africans were belatedly promoted to senior civil service posts and permitted to live in Reservations alongside Europeans.

Studying Reservations allows us to consider the experience and practice of global late colonialism across multiple sites. Although scholars have been unable to agree exactly what, or when, late colonialism was, there is broad consensus that the middle years of the twentieth century were characterised by processes associated with the ending of European empires including state building, development programmes, and increased migration flows. Late colonialism had global reach, affecting European metropoles as well as the decolonising world.

Bringing the history of Reservations and late colonialism into dialogue shows the compatibility between urban history and global microhistory approaches. It allows the study of connections and comparisons between Reservations, and a focus on how local dynamics affected the appropriation of global processes at different sites. The study of housing in particular permits us to consider the relationships between large-scale global changes and the practice of everyday life, showing how experiences of late colonialism were at once rooted in particular urban spaces and reshaped them.

13. Trans-Imperial Approach Towards Urban Institutions? Comparative Perspectives on Colonial Port Cities In The Early Modern Global World

Chair: Isabel dos Guimarães Sá – Universidade do Minho /
Maarten F. Van Dijck – Erasmus University Rotterdam /
Dries Lyna – Radboud University Nijmegen

dos Guimarães Sá, Universidade do Minho/ Gandelman, Universidade Federal Rural do Rio de Janeiro
Van Dijck, Erasmus University Rotterdam
Polonia, Univ. Porto
Lyna, Radboud University Nijmegen

The recent "global turn" in urban history of the early modern period requires us to rethink the basic building block of the field: what (if anything) was distinctly colonial about the cities under scrutiny? In Asia, American and European (port) cities mortality precluded population growth, and urban growth was dependent on migrants coming from all parts of the world. These processes of regional and long-distance migration were not exclusive to the West, and already taking place in the Muslim world and Asia long before the Portuguese discovered the maritime route to India. As such, early modern cities across the globe were the object of permanent colonization from the outside. However, despite these similar model of urban growth the outcome in colonial port cities could vary significantly, with different sorts of urban institutions and types of citizenship. Historians have shown that some of these cities were deliberate attempts to re-create metropolitan institutions on other continents, while other literature has foregrounded that European imperial powers used the colonial contexts to construct new utopian societies. However, ultimately all of them were somehow forced to adapt their original set-up to local social circumstances.

The aim of this session is to consciously compare European port cities and their overseas counterparts, with urban institutions as the main focus. More attention should be paid to the institutional similarities and differences between port cities founded by different European empires. This trans-imperial approach allows us to gauge the specificity of various local settings with which European colonizers had to cope in their urban settings. Also, systems of dominance set by Western populations in the territories of its expansion have to be taken into account. Foreign administrations, military occupation, alien religions, and tax systems presupposed the loss of social, cultural and political territory by previous occupants, albeit negotiated with the newly arrived. Still, a comparison between European cities and cities where Europeans settled as foreign occupants is missing. What makes a city colonial? What role did (pre-)colonial institutions play in this conceptualization? What are the differences between a "non-colonial" city and a colonial one, if any, from this institutional point of view?

Such a comparative approach might help to understand how the first phase of globalization gave rise to different types of port cities. It might also help to understand why urbanization is not as homogeneous as social scientists and historians often accept when they see the city as a bringer of modernization. A comparison of colonial and metropolitan port cities offers excellent research examples to investigate this problem, because it is difficult to combine theories about modernization and human progress with ideas about colonization and authoritarian rule by European powers. Research into colonial port cities might help to deconstruct the idea of the European city as a vehicle of modernity, and help us to get a more nuanced view on the very idea of modernization as the herald of the modern world, and the possible role that urban institutions played in this process.

1. Comparing Colonial and Non-Colonial Cities: Macao and Viana do Lima during the Early Modern Period (dos Guimarães Sá, Universidade do Minho/ Gandelman, Universidade Federal Rural do Rio de Janeiro)
2. Institutional Inequality in the Seventeenth-Century Dutch Atlantic Empire. A Case Study of Rotterdam, Cape Town and New Amsterdam (Van Dijck, Erasmus University Rotterdam)
3. Portuguese Colonial Seaport Cities – what's in a Concept? (Polonia, Univ. Porto)
4. Institutional Rigidity and Social Realities. Orphan Chambers in the Dutch Asian Empire (Lyna, Radboud University Nijmegen)

Abstracts for individual panel members:

(a) Comparing Colonial and Non-Colonial Cities: Macao and Viana do Lima during the Early Modern Period (Isabel dos Guimarães Sá/Luciana Gandelman)

The sixteenth century saw a growth of port cities on account of the opening of new trade routes and new products. This work aims to compare a second rate port – Viana da Foz do Lima (now Viana do Castelo) – located in north Portugal and Macao, where the Portuguese negotiated a concession from the Chinese in order to establish a small community in the peninsula. The two cities are comparable if their scale is taken into account, as they shared a similar size and an equivalent population. Also, the two cities were dependent upon the fluctuations of long distance routes and the configurations of their markets. Macao flourished during trade with Japan (to be closed in the 1630s), whereas Viana decayed after the middle of the seventeenth century, when prices in sugar went down. However, Viana was located in mainland Portugal, whereas Macao became a tiny Portuguese spot in the immensity of China. The latter can thus be considered colonial, albeit its enclave character. How can we compare both? What are the differences between a non-colonial city and a colonial one, if any? How do they impact on the lives of residents?

(b) Institutional Inequality in the Seventeenth-Century Dutch Atlantic Empire. A Case Study of Rotterdam, Cape Town and New Amsterdam (Maarten F. Van Dijck)

European colonizers sometimes copied the legal models of their metropole, but they often adapted these rules according to local circumstances. This paper argues that the early modern Dutch empire could not apply a unified political and legal system in their colonies. Institutional settings depended on several circumstances such as population density, climate, political geography or the settlement's founders. Institutional inequality did not only exist between and within empires, but institutional rules could also vary within port cities. Access to institutions equally differed in various colonial port cities. The distinct social composition of metropolitan and colonial port cities also affected the access to institutions. This paper will look at the effects of social inequality (based on wealth or status, but also on the geographical and religious background of settlers) on institutional inequality. The Dutch Republic was too small to populate its colonial settlements, which forced them to attract migrants from other European countries. This paper will also look at the access to colonial institutions for different European groups but also for non-European groups. Such an approach will help us to understand the nature of colonial cities in comparison to metropolitan port cities. Moreover, it will show the effects of globalization in the varieties of globalization in the multi-diverse colonial port cities of the Dutch empire.

(c) Portuguese Colonial Seaport Cities – what's in a Concept? (Polonia, Univ. Porto)

Ports have been seen, worldwide, as focal points of local, regional and international economic development and social change. Their interaction with the hinterland, and, at the same time, with an extended foreland, resulted in seaport history becoming a significant field of research of historical transformation. Trade, transportation, technological development, as well as industrial development

and social and urban changes became main fields of examination in which seaports emerged as central stages.

Seaports are no longer viewed only as infrastructures, but as a complex systems resulting from economic, political, social and cultural forces. As a result of these, in the last decades research on seaport cities history has accomplished significant results in what concerns Europe and the western world. What about colonial spaces? What about their trans-continental differentiation? What about the transfer of models between the metropolis (the several European metropolis) and overseas territories? Those are crucial questions when comparing colonial models. It applies no doubts to the Portuguese case. Seaports were nodal points in all the colonial dynamics of this "seaborne" empire. But are we talking, synchronically and diachronically, of the same realities when referring to Goa, Macao, Luanda or Rio de Janeiro, for instance?

Those are question driving the reflection of this paper on "Portuguese" colonial seaport cities. Urban set-up, administrative apparatus, population dynamics, cosmopolitanism will be called to give some contributions to an enquire driven by the discussion of a concept: what is a colonial port city in the period between 1500 and 1800 in Asia, Africa or in the Americas?

d) Institutional Rigidity and Social Realities. Orphan Chambers in the Dutch Asian Empire (Lyna, Radboud University Nijmegen)

In the urban centres of the Dutch Republic Orphan Chambers were installed to deal with the collection and administration of the property of persons who died intestate, leaving behind underaged children. When the Dutch and their VOC became a colonial power from the early seventeenth century onwards, they copy-pasted their known institutional apparatus into their colonies and factories. Dutch-style Orphan Chambers arose in port cities all throughout Asia, with which the VOC attempted to govern the social interactions of Company servants and their families. However, as the Dutch influence in larger port cities such as Batavia, Colombo and Melaka, these institutions were increasingly frequented by local groups. Although these institutions continued to carry the distinct Dutch name of Weeskamer, in their daily operation they were highly localized institutes, serving clients all across the religious and ethnic spectrum.

This paper will compare the institutional setting and daily practice of the Orphan Chamber of Colombo with its counterparts in the Dutch Republic, and explore in which ways the VOC tried to incorporate the complex social and ethnic realities from the Colombo hinterland in its civic institution, from the mid-seventeenth to late eighteenth centuries. Ultimately the goal is to study the Dutch Orphan Chamber in Colombo as a site of mediation between European and Asian regulations and customs regarding inheritance.

14. The Urbanism of Late Capitalism?

Chair: Rosemary Wakeman
Panel:
Dr Aaron Andrews, Centre for Urban History, University of Leicester
Professor Loretta Lees, Professor of Human Geography, University of Leicester
Dr Tim Verlaan, University of Amsterdam
Alastair Kefford, Centre for Urban History, University of Leicester

Recent years have seen a burgeoning of historical research into urbanism and urban change in the second half of the twentieth century across the 'advanced capitalist' world. Such work has begun to grapple with multiple and far-reaching urban transformations associated with the rise of modernism and comprehensive urban planning; with welfare statehood, mass housing programmes and new

town planning; with mass affluence, consumer citizenship, and the proliferation of consumer cultures; with the shift to post-industrial modes of social and economic organisation; and with the purported transition from social democracy to neoliberalism. Despite the obvious global and transnational dimensions of these processes of urban change, within the historical literature at least, they continue to be approached almost exclusively within discrete national contexts. In part this reflects the intensely nation state-oriented organisation of the historical profession; in part it reflects associated linguistic barriers. But the absence of transnational perspective is also a product of historians' discomfort with dealing in broad structural terms, and unease around the generalisations and exclusions this may entail. We thus have lively sub-fields of historical study on, for example, British, French, Dutch, American, or Swedish urbanism in the post-1945 period, which, although they often proceed in parallel, are only rarely in conversation with each other.

Beyond the field of history though—in urban geography and political economy, in critical urban studies—languages and approaches exist for addressing urban change within a wider framework of shifting global political and economic conditions. The field of global gentrification studies is an obvious and important example. So too are approaches which begin not with the nation state but with periodisations drawn from the language of political economy—'late capitalism', 'social democratic welfare states', or 'consumer capitalism' for example. This panel draws together scholars from multiple traditions, and national contexts, to consider a number of important questions prompted by these issues.

-        To what extent did processes of urban transformation run in parallel across multiple national contexts in the second half of the twentieth century, and to what extent were they distinctive?
-        Should urban historians abandon, or downgrade, their predominantly national frameworks and look to shared processes and trajectories at different geo-spatial scales?
-        Should we, in this context, reconceptualise 'British' or 'Dutch' post-war urbanism as the urbanism of late capitalism?
-        What are some of the methods used in adjacent urban disciplines to explore urban change in terms of global and transnational structures and processes?
-        What can urban historians gain (and what might be lost) through the adoption of similar approaches based on global structures and transformations?

Abstracts for individual panel members:

(a) Dr Aaron Andrews, Centre for Urban History, University of Leicester
'Transnational Inequalities and Urban Policy in Late-Capitalist Europe'
This paper explores the development of European Union responses to urban crises and urban inequalities in the 1980s, addressing the transnational dimensions of, and responses to, urban structural and social change across the EU member states.
[Full abstract to follow]

(b) Professor Loretta Lees, Professor of Human Geography, University of Leicester
'Planetary Gentrification in the Second Half of the Twentieth Century'
This paper eschews historians' conventional national framework and focuses instead on the transnational rise of gentrification processes across the second half of the twentieth century. It forms an extremely valuable exemplar of the types of non-national approaches to urban change which are adopted in adjacent urban disciplines, and comes from an eminent scholar in the field of gentrification studies.
[Full abstract to follow]

(c) Dr Tim Verlaan, University of Amsterdam
'Public-private Partnerships and the Postindustrial Urban Economy: The Case of Dutch Shopping Centres 1950-1980'

In current historiography, it is widely assumed that during the post-war era the Western European welfare state took control of virtually every domain in society, including urban redevelopment. The redevelopment agenda, which was geared towards the accommodation of the postindustrial economy in central districts, most notably shopping facilities, office locations and car infrastructures, was presumably the brainchild of a technocratic elite of urban planners working for national and local governments. To nuance the notion of urban redevelopment being a state-led operation, this contribution focuses on private developers as an underexamined but influential group of stakeholders in urban affairs and policy making. Even during the 1960s and 1970s, when the Western European welfare state was reaching its zenith, local constituencies were heavily dependent on the knowledge and resources of private entrepreneurs to get redevelopment schemes of the ground. One important typology of the postindustrial urban economy was the shopping centre, which was introduced to the Netherlands by globally operating construction companies and well-travelled businessmen. By forging powerful growth coalitions with local officials, these entrepreneurs were able to redevelop Dutch city centres into commercial nodes of a highly mobile consumer democracy, most notably in the case of Utrecht. This contribution will investigate the emergence of the shopping centre in the Netherlands as the outcome of transnational developments in urban planning and property affairs, focusing on international sources of inspiration and similarities in financing, design and criticism. Thus, a new light will be shed on how and why other Western countries served as a reference culture for Dutch private enterprise. In addition, this contribution will blur the lines between the golden age of state involvement in urban planning (1950s-1970s) and the neoliberal policies of the 1980s.

d) **Alistair Kefford, Centre for Urban History, University of Leicester**
   'Planning for Affluence in Post-war Britain: The Public-Private Development of the Infrastructures of Mass Consumerism'

This paper traces the rise in Britain of new types of urban space and new models of urban governance associated with the shift to increasingly post-industrial, consumer-driven urban economies. It focuses in particular on the public-private development of major new shopping centres across Britain from the 1950s to the 1980s, and uses the planning and the politics of these infrastructures of mass consumerism to highlight both some of the urban dimensions of the transition to mass affluence, and the rise of new experimental governing coalitions between the public and the private sectors.

15. Anti-Imperialism and the City: Urban Trajectories in the Twentieth Century

Chair: Michael Goebel (Graduate Institute, Geneva), chair and discussant
Erin O'Halloran (University of Oxford), Hyphenated Metropole: Cairo between imperial and anti-colonial worlds, 1919-1952
Joseph Ben Prestel (Princeton University/Freie Universität Berlin), 'A Third Place of Third-Worldism? East Berlin as the Gateway of West German-Palestinian Connections in the 1960s and 1970s'
Gil Shohat (Humboldt Universität Berlin), Anticolonial Encounters. London, the Left and Decolonisation in Britain, 1930s to 1960s

(a) **Joseph Ben Prestel (Princeton University/Freie Universität Berlin),**
   'A Third Place of Third-Worldism? East Berlin as the Gateway of West German-Palestinian
   Connections in the 1960s and 1970s'

During the twentieth century, the trajectory of anti-imperial movements was intertwined with urban spaces in a variety of settings. As Michael Goebel has shown, Paris functioned as an "anti-imperial metropolis" during the interwar years, turning it into the birthplace of the Third World concept. Scholars have also demonstrated that a variety of cities from Mexico City to Tokyo and Cairo could equally function as centers of anti-imperial activism. The practice of urban guerilla warfare, which a number of groups from Montevideo to Belfast and West Berlin adopted, points yet to another instance of the close relationship between anti-imperial movements and cities in the twentieth century. This panel aims at a detailed analysis of this relationship and the various forms it could take. To this end, it brings together a number of case studies from cities in different world regions and periods. Drawing on insight from urban settings in East Asia, Europe, Latin America, and the Middle East, the panel seeks to foster a discussion about the parallels and differences between the roles that cities could play for anti-imperial movements around the world during the twentieth century.

(b) **Gil Shohat (Humboldt Universität Berlin), Anticolonial Encounters. London, the Left and**
   Decolonisation in Britain, 1930s to 1960s

In recent years, manifestations of metropolitan anticolonialism increasingly attracted the interest of historians. In the interwar era, the British Colonial Office granted scholarships for students from African and other colonies to study in the UK. These students, who partly became defining figures of postcolonial independence after the Second World War, interacted with activists from the British (radical) Left, turning London into a centre of anticolonial activism in this period. Universities, pubs, party headquarters or actors' dwellings were focal meeting points and shall be central to this pursued "global microhistory", while the periodical focus shall lie on the time frame from the mid-1930s to the culmination of formal decolonisation in the 1960s. What were the networks that enabled the interactions and where were they located? How did joint opposition to the British Empire materialise in a racialised urban space? Sources located in the estates of involved actors, autobiographies, pamphlets, newspaper articles as well as meeting protocols hint at the activists' perceptions, ambitions, and attitudes. Furthermore, British leftists and anticolonial actors were meticulously monitored, for instance by the MI5 and the Metropolitan Police. The presentation wishes to focus on these subsequently released documents and question their potential, as they offer an illuminating, yet not unproblematic glimpse into global entanglements, challenged and fostered hierarchies, as well as everyday urban life in a specific time and space. Anticolonial activism shall hence be localised in its specific practices in order to bring the territorial and temporal element to the fore.

c) **Erin O'Halloran (St Antony's College, Oxford),**
   Hyphenated Metropole: Cairo between imperial and anti-colonial worlds, 1919-
   1952

This paper discusses the emergence of Cairo as a global city during the interwar period, and in particular its dual identity as a strategically important metropole within the British Empire, and a cosmopolitan hub of anti-colonial agitation. It traces the evolution of the city as the various 'worlds' it straddled—British, Mediterranean, Islamic, African, Arab, and Eastern—were drawn into, and forever changed by, the global cataclysm of World War II. The paper explores the physical, political, socio-economic, and cultural geography of Cairo, from the 1919 Egyptian Revolution, up until the Free Officer's Revolt of 1952. It draws on a diverse body of literature and British, Arab, South Asian, and European primary sources to piece together the story of the Egyptian capital during a moment of profound transition, as the international system moved decisively from domination by global empires towards

decolonisation and the (ideational) primacy of independent nation-states. I argue that the experience of Cairo is both emblematic and crucial to our understanding of this broader transformation, between the end of the First World War and the rise of the Third World movement.

COFFEE BREAK: THURSDAY 16:30–17

KEYNOTE ADDRESS: THURSDAY 17–18:45

PROFESSOR SUNIL AMRITH

CONFERENCE DINNER 19-21:00 *PRE-REGISTRATION REQUIRED*

FRIDAY JULY 12

COFFEE: 8–9

SESSION IV: 9–10:45

15. Cities and Rule of Experts
Chair: Rosemary Wakeman, Fordham University

(a) Modernizing the Empire: the Macao Public Works Department, 1850s-1900s
Regina Campinho, University of Coimbra and University of Lorraine

The 1850s saw the beginning of a cycle of transformation and expansion of the Macanese urban landscape, unprecedented in its accelerated pace as in its wide geographical scope. By looking into the Macao Public Works Department Engineers' role in this process, through careful documentation and analysis of their discourse and practice, this paper endeavors to demonstrate that technical specialists employed in the imperial network, sometimes ascending to provincial government or even to ministry status, were the major vectors of expansion of the progressive urbanism model in the long 19th century. Nourished by political economy and public health theories, and even if they approached the city as a technical object to be regulated and improved, mainly in terms of hygiene and mobility, their ultimate goal was the betterment of society and the progress of civilization, thus making them the modern avant-garde.
Set in the broader context of Portuguese overseas administration in the age of imperialism and its world urban system, the purpose of this paper is, however, less to give an insight on modernization in the colonial context, or a look into an example of a Chinese indigenous modernity, but rather to reflect on the globalizing impact of modernization at the imperial scale, where metropolitan and overseas territories are intertwined and subjected to a similar and concomitant transformation process, stemming from the advancement and expansion of industrial science and technology. It aims at presenting a globally-aware case-study which, in turn, may contribute to nurture a better informed global narrative of the urban modernization process.

(a) New Town Travelogues: Max Kirchhofer's Sasolburg
Janina Gosseye, ETH Zürich

This paper investigates the relation between global history and urban history through the figure of Max Kirchhofer (1910-?) and his design for Sasolburg. Kirchhofer was a Swiss architect and urban planner who during his student years at ETH Zürich was actively involved in CIAM. In 1933 he, for instance, attended the Athens conference, where the concepts that were promulgated regarding 'The Functional City' made a lasting impression on the young Switzer.
When in the early 1950s, Kirchhofer was appointed town planner for Sasolburg, a New Town in South Africa that was to provide housing and communal facilities for Sasol's employees, he placed its intellectual origins in early twentieth century progressivism. Like so many New Towns established from the 1940s through to the 1970s, Sasolburg thrived on utopian underpinnings and betrayed strong 'garden city' and 'functional city' influences.
During the construction of Sasolburg, Kirchhofer travelled to France, the UK and the US to visit other New Towns. His travelogues echo the journeys of this global type. New Towns cropped up at different latitudes and longitudes, and were often designed by what could be described as a 'travelling circus' of architects and town planners. The study of New Towns is therefore part of a global history. One that should, however, be told without losing sight of the local narratives that shape it. These allow us to question precisely how much of this history is 'global' and how much of it

is 'local'. Why, for instance, has Kirchhofer's New Town since become so explicitly inscribed in South Africa's reactionary narrative of apartheid?1 How progressive or utopian2 were New Towns really?

(b) Technocratic discourses: explaining development aid as an institutional framework for transnational planning relations between Finland and Tanzania in 1972-1981
Essi Lamberg, University of Helsinki

This presentation explores the institutional history of transnational planning practices between Finland and Tanzania in 1972-1981. Combining art historical theories with social sciences, this presentation demonstrates the way the practices of Finnish urban and regional planning and the Finnish development aid institution were intertwined on a conceptual and methodological level. The relationship is theorized through the common goal of progress that is pursued through technological advancement. This presentation argues that the international development aid institution's policy on "technical assistance" - mediated through Finnish national policies - was a remarkable factor driving Finnish-Tanzanian transnational practices. Thus, new types of source material concerning the Finnish-Tanzanian development aid relations need to be taken into consideration when analyzing mutual transnational planning histories.
This presentation shows that the transnational planning practices between Finland and Tanzania were marked by technocratic discourses that were believed to bring ideal development and societal change. "Trust in technology" was a driving force in Finnish development aid. A similar tendency can be seen in Finnish urban planning, especially the so-called "scientific method". Pointing out the way that concepts, goals and methods of urban planning and development aid get mixed up in the data brings forth the need to evaluate more carefully the role of the international development aid institution as a background for urban development in Africa.

17. Turning Global with Public Health. How to Move Beyond Networks of Prophylactic Knowledge and Communities of Practice in Preindustrial Europe

Chair: Janna Coomans, University of Amsterdam
Organizers: Guy Geltner and Janna Coomans, University of Amsterdam
Panel:
Geneviève Dumas, University of Sherbrooke, and Claire Weeda, Leiden University
Taylor Zaneri, University of Amsterdam, and Roos van Oosten, Leiden University
Guy Geltner, University of Amsterdam

The proposed panel will present recent developments in health history that focus on preventative programs in a variety of premodern urban contexts and interrogates their relevance to comparative and global history. Insights achieved by public health historians and medical archaeologists working across western European cities have challenged a common tendency to see public health as a response to the Industrial Revolution, one that was uniquely enabled by modernization. But can pushing against a hegemonic paradigm of Euro-American modernity from the perspective of earlier European experiences provide relevant, non-hegemonic tools for scholars working in different regions and eras, with different sources and intellectual genealogies, but burdened by a similar teleology? Panelists will reflect on their diverse methods of knowledge production and findings as an invitation to discuss emic and non-essentialized approaches to urban health as a fruitful way to pursue global history, on the one hand, and resist the sovereignty of Western periodization on the other.

Abstracts for individual panel members:

(a) Knowledge Networks of Health: G/local Regimens and Prevention
Geneviève Dumas, University of Sherbrooke, and Claire Weeda, Leiden University

The production, appropriation, adaptation and assimilation of knowledge involves a critical mass of individuals exchanging information both orally and through the written word. The production of such knowledge at 'lieux de savoirs', a term coined by Christian Jacob, often occurs in an urban setting where individual or collective actors with diverging sociocultural and religious perspectives, within varying institutional frameworks, embedded in diverging material environments, and using an array of tools, open up human perception and thought. They thereby use artefacts to inscribe matter with signs and objectify and transmit knowledge across cultures and spaces. This paper will explore how, from such places of knowledge, contemporary and successive actors through their networks created and transferred population-level prophylactic knowledge around the Mediterranean to the north, between cities such as Baghdad, Kairouan, Alexandria, Salerno, Toledo, Marseilles, Montpellier, Paris, and Oxford, between the 8th and the 14th centuries. It will concentrate particularly on Greek-Arabic regimens of health and conduct books that provided blueprints for regulating urban wellbeing, order and the natural environment outside a 'modern framework of rational society and technology', that were produced and used at courts and schools in an urban setting. The focus therein lies on the transmission and adaptation of health knowledge by actors in relation to the production of knowledge, to the material environment, and sociocultural and religious norms in these texts. It will offer insight into both the intercultural networks in which knowledge was produced as well as the inflection of knowledge production in response to local material environments.

(b) Mapping Cross-Cultural Comparisons of Urban Health and Society: Premodern Europe and Beyond
Taylor Zaneri, University of Amsterdam, and Roos van Oosten, Leiden University

The application of interdisciplinary techniques from GIS, archaeology, and environmental studies can enhance, challenge and complicate our understandings of public health in medieval cities. Yet can these methods offer frameworks in which micro-scale phenomena be analysed and examined on a global scale? This paper begins by examining continent-wide trends in medieval health, in order to explore the daily lives in, around, and under cities, and by comparing and contrasting case studies from Italy and the Low countries between the 13th and the 15th centuries. We advocate a whole-town approach and examine how critical public health issues such as water cleanliness, domestic rubbish, and industrial waste disposal, among others, were managed by households, neighborhoods, professional guilds, and urban decision-making bodies. By combining GIS, archaeological and environmental techniques with traditional historical sources, we can pinpoint health hazards, and sources of contamination and pollution, as well as identify cleanliness promoting actions, and examine how concepts of public health varied on both a local and global scale. The application of material and digital techniques allows for a multi-scalar approach, examining the interaction of local activities and practices with larger city-wide policies. In doing so, this paper provides a cross-cultural comparison of how public health and wellness was constructed in some urban settings in two distinct regions in Europe. The tentative conclusions are also an invitation to interrogate the limitations of such methodologies for further regions as well as discuss their relevance for uncovering global trends in prophylactic practices.

c) Approaching Urban Healthscaping as a Global Phenomenon
Guy Geltner, University of Amsterdam

This paper surveys the growing evidence for preventative programs pertaining to west European and Mediterranean-basin cities before the Industrial Revolution, and asks whether the shift away from

seeing public health as an exclusive accouterment of modernity can be critically drawn upon to: 1) effect a global turn in public health history that would operate outside the context of colonialism and imperialism; and 2) stimulate comparative and transregional research on earlier urban experiences, including the transmission and appropriation of prophylactic theory, policy and practice. Urban historians working in England, the Low Countries, Italy, Scandinavia and elsewhere (including Byzantium and the Islamicate world) have analyzed diverse source attesting the pursuit of population-level health predating the rise of modern nation-states, advanced biomedicine and democratic values. Despite numerous differences, the key sites examined so far shared a medical paradigm (Galenism) inherited from Roman Antiquity and appropriated it to fit different physical, social and political settings. But how may we trace comparable developments in other cities and regions without subjecting them to the customary epistemic violence? For instance, is it legitimate to ask whether cities drew on prevalent natural-philosophical traditions and how were they transmitted? And if so, can we trace points of contact between cultures working across such traditions, for instance as influenced by migrating peoples, conquering armies, religious missionaries or commercial traffic? These and other questions require new kinds of conversations among urban scholars across the globe

18. Knowledge in Transit: Global Travellers and the Transformation of Urban Space around 1900

Chair Tracy Neumann, Wayne State University

Panel:
Daniele Cozzoli, Pompeu Fabra University, Barcelona
Oliver Hochadel, Institució Mila i Fontanals, CSIC, Barcelona
Agustí Nieto-Galan, Universitat Autònoma de Barcelona
Celia Miralles Buil, Universidade de Lisboa
Between the second half of the nineteenth century and the first half of the twentieth century, cities emerged as spaces of a broader circulation of knowledge beyond the nation-state and the empire. Certain cities, such as Tokyo, London or New York became world or global cities, the knots of complex global horizontal networks (Sassen, The Global City, 1991; Hohemberg - Hollen Lees, The Making of Urban Europe 1900 - 1994, 1995). Within this context, this panel aims to analyse the role of scientific travellers as agents of the creation of new urban spaces, such as the zoological garden and the hospital, or of the transformation of pre-existing urban spaces, such as the port, the university or the laboratory. The panel proposes a reflection on how the urban space and the scientific traveller as an agent of circulation of knowledge shaped each other.

a) Daniele Cozzoli
Navy Physicians and the Colonial Hospital as a space of Circulation of Knowledge
After the Berlin conference in 1885, European powers resumed their colonial expansion, at the same time Louis Pasteur and Robert Koch developed the germ theory, which allowed for the production of sera and vaccines. During the Crimean War most of the casualties were still caused by infectious diseases and epidemics. Since the last three decades of the nineteenth century, the possibility of curing previously incurable diseases enabled physicians and medical investigators to play a part in the making of Empires. At the same time, these processes influenced the urban spaces by establishing colonial hospitals. A central role was assumed by navy physicians who visited hospitals and medical institutions worldwide. This paper will focus on Italian Navy physicians' reports and papers between 1885 and 1915. Navy physicians visited medical institutions and hospital worldwide and collected and elaborated information on them and on indigenous medicine in the Italian colonies in Africa and in South America, i. e. the territories in which the Italian emigration was

unfolding. This paper aims to explore how this collective influenced the creation of colonial hospitals, an urban space in which knowledge and know-how coming from remote places was incorporated and elaborated.

b) Oliver Hochadel
The zoo travellers. The circulation of expertise on how to run a zoological garden around 1900

In the second half of the nineteenth century zoological gardens emerged in Europe and beyond as a typical urban institution just like the natural history museum or the opera. The zoo had become an object of civic pride and reflected bourgeois values, education and "cultured" entertainment. It transformed the urban space by implanting a form of well-ordered nature in the city. The birth of the "modern zoo" was at the same time an urban and a global phenomenon. By 1900 there were around one hundred zoological gardens on five continents. They were in close contact with each other through letters, reports, visits and specialized journals, exchanging information on how to master the numerous challenges of keeping exotic animals.

This paper will focus on the work of Gustave Loisel (1864-1933). Loisel travelled as an envoy of the French state searching for best practices on how to reform the zoos in Paris. This included practical questions of animal keeping and zoo architecture as well as administrative questions (zoo personal, finances). Between 1906 and 1910 he personally visited close to one hundred zoological gardens and other animal keeping facilities in Europe and North America. Loisel was also well informed about zoos in Northern Africa and South America. This paper argues that zoo travellers like Loisel created an interurban zoological matrix in which knowledge on how to run a zoo was created, circulated, adapted and contested. Urban and global perspectives need to be combined in order to reconstruct this matrix.

c) Agustí Nieto-Galan
Hunger artists. From global travels to local contexts around 1900

Scholars agree that in his short story Ein Hungerkünstler (1922) (A Hunger Artist), Franz Kafka reproduced his own experience as a witness of public fasts, a popular source of entertainment in European (and American) cities in the late nineteenth century. In earlier times, public fasting had been an act of religious abstinence and mystical asceticism, but it progressively became a commodity in the urban marketplace which could be exploited not only for amusement and profit but also as an appealing subject for scientific study. Hunger artists' performances attracted considerable interest, and their shows were reported in newspapers, popular leaflets, and even in academic textbooks, scientific periodicals and medical journals. From the seminal public fast of Henry S. Tanner in New York in 1880, to Kafka's publication in 1922, hunger artists lived on the fringes of public spectacle and academic experiment, and they challenged scientific consensus. Together with their varied audiences, they actively contributed to the making of new, plural explanations of the causes of resistance to hunger and strengthened experts' public visibility. Hunger artists lived in itinerant journeys performing in numerous cities in physiology labs and universities, science pavilions in international exhibitions, theatres, cinemas, hotels and boulevards. Their long journeys will easily be integrated into the framework of the historiography of scientific travels, which deserve a closer look. They are also linked to recent trends on the transnational (global) history of science, which detailed reconstructions of hunger artists' itinerant experiences can help to enrich.

d) Celia Miralles Buil
Building an international sanitary border in Lisbon (1901-1945)

At the end of the nineteenth century Lisbon aimed at becoming "the gate of Europe". For this purpose it planned to improve the port in order to facilitate the traffic of goods and people. But these ambitions were quickly frustrated by the obligation, according to Portuguese's physicians and

Public Health authorities, to maintain a strict health control for every ship, to preserve Lisbon inhabitants from epidemics coming by sea. In 1901, the numerous negotiations led to a new system of maritime health control. Instead of a systematic quarantine in Lazzaretto, the new Maritime Health Service was relocated in the Port zone, in the centre of Lisbon, and favored disinfection and individual follow-up. By doing so this new system treated the epidemic control as an urban question. It connected with the other health institutions in the city and modified the medical geography of Lisbon. In order to control maritime flows, this local institution also increased its international connections. The Maritime Health Service in Lisbon had an everyday collaboration with other ports, framed by an international legislation under construction. These daily communications also fostered a circulation of practices, knowledges, specifics instruments and actors.

This paper aims to study this international network and how it connected with the particular geography of health control in Lisbon's Port. It will argue that the construction of a sanitary border in Lisbon must be understood by connecting local and international level.

19. Uniformities and Connections: Thinking Globally as a Technique of Urban Management in Africa, Europe, and the United States, 1830 – 1970

Chair: TBA

Panel:
Andrew Heath (University of Sheffield, United Kingdom)
Harry Stopes Marie Curie Fellow, Freie Universität Berlin, Germany
Duncan Money University of the Free State, South Africa
This panel, which covers around a century and a half of history, explores topics in global urban history in North America, Europe and Africa through three linked case studies in a broad range of urban settings and contexts. These are Philadelphia in the mid-nineteenth century, Manchester at the turn of the twentieth century, and the towns of the Zambian copperbelt in the mid-twentieth century.

The papers explore how various urban actors responded to the challenges they faced, in part with explicit and self-conscious reference to their ideas about the meaning and significance of the city's global connections. Their different global imaginations – the ways in which they conceptualised global connectivity, and the development of what C.A. Bayly called 'global uniformities' – informed their thinking, and their actions, at the level of the city. Global historians have rightly paid much attention to such global imaginations. The panel builds on this work by examining the ways in which global imaginations could be not only a way of understanding the world, but also a guide to how the city might be reshaped.

A number of themes unite the three papers, allowing for a stimulating discussion between the speakers and other conference attendees. One element underpinning all three papers is an interest in how historical actors used ideas of the global in service of political, economic or other power. Further interest lies in the fact that the three urban settings are 'provincial' in their relationship to imperial, national or territorial capitals. Does, or should, this change our understanding of their histories? The three settings also have in common an industrial character. The panel will further enrich the conference by bringing together in dialogue scholars working in three different university systems.

a) **Andrew Heath - Global Ambitions in the Private City: Philadelphia between the Opium War and the Paris Commune**

This paper, using Philadelphia as a case study, explores how urban Americans over the middle decades of the nineteenth century envisaged global reordering playing out in metropolitan life. Historians have often argued that Philadelphia was characterised by an insular 'privatism': a parochialism rooted in citizens' civic memory of the city as the birthplace of a supposedly exceptional republic; their strength in manufacturing rather than commerce or finance; and their narrow class politics. Where a burgeoning industrial bourgeoisie clung to the tenets of protectionism, and evinced little interest in pursuing foreign markets, a growing working class lacked the perspective to think outside an American tradition of artisanal republicanism. Thus while New York's global connections in these years are hard to question, Philadelphia's can be hard to see. Recent work, particularly on the "municipal foreign policy" of second cities by Jerome Hodos, has begun to challenge that view, but ambitious designs to integrate the city into a new global economy remain to be fully explored.

I will consider how a transatlantic financial shock (the Panic of 1837 and the transatlantic debt crisis that followed), new technology (steam power), geopolitical upheavals (the Opium War, Mexican War, Revolutions of 1848, American Civil War, and Paris Commune), and a growing sense of the "uniformities" that marked all "great cities," inspired a series of blueprints to resituate the metropolis in a new economic and political geography. These designs set out to make Philadelphia the main node connecting Europe and Asia. In the hands of business boosters, expectations of such a spatial reordering spurred support for massive public investment in railroad building and a programme of municipal state building that created the nation's most powerful local government. In the hands of radical critics of capitalism, on the other hand, globalization meant imagining a future in which Philadelphia could inspire social regeneration at home and abroad. Different understandings of where the world and its cities were tending inspired rival visions of what a manufacturing metropolis might become.

b) **Harry Stopes - Building a 'point of contact between Lancashire and the world.' Thinking globally as political and economic strategy in turn-of-the-century Manchester**

Around 1900 elites in Manchester, England, experienced a number of challenges. The cotton industry, the major source of their wealth, suffered from greater global competition, while society was changing in ways that required the development of new sources of power and influence. One response was an enthusiastic embrace of the opportunities of greater global connectivity. This embrace was not only rhetorical. Local capitalists and the municipal government invested in the Manchester Ship Canal, a 'point of contact between Lancashire and the world' as the Manchester Guardian put it. Of particular interest to Manchester elites was the building of stronger connections with the United States.

Manchester's fortunes had been tied to global economic networks for many decades, but the turn of the century saw the city's elite develop a new language about these connections. New ways of thinking about the city in a global perspective took shape in the context of what we might call a transformation or acceleration of globalization, as well as a (related) re-composition of capital and industrial economies. The various attempts of Mancunian elites to manage these changes to their advantage were shaped by the idea that the city was inherently global, and by the aspiration that it should embrace its global character. By studying the ways in which elites in this provincial industrial city used thinking globally to try to maintain their power in a time of change, we can gain a deeper understanding of what globalization meant on the ground.

c) **Duncan Money - 'A Second Arizona': Global connections, commodity production and the creation of the urban Copperbelt, 1926-69**

Visitors to the Northern Rhodesian (now Zambian) Copperbelt often remarked on the similarities between this part of Africa and other mining regions around the world. Such similarities were no accident. From the outset, the international mining companies which operated the Copperbelt mines consciously sought to emulate company towns from other mining regions, reproducing not only the built environment of shafts, surface plants and housing but also the ideas, customs, and practices then prevalent in other mining regions. What C.A. Bayly termed the rise of 'global uniformities' is apposite for the mining industry. This paper, then, seeks to bring insights from global history into conversation with the long-running academic debate over the consequences, extent and permanence of urbanization on the Copperbelt.

From the late nineteenth century, copper deposits were discovered in areas remote from existing infrastructure, populations or state authority. Mining companies became accustomed to creating new urban centres, which were shaped not only by the logic of extraction at an individual mine site but also by what was considered standard elsewhere in the world. The motivation, in part, was total control over the mining site in a way that the American-trained mining engineers who ran it would find familiar. This paper will explore the consequences of this for the Copperbelt and examine its connections with other mining regions in southern Africa, Latin America and North America to identify and explain the emergence of similarities between these disparate places.

COFFEE BREAK FRIDAY JULY 12, 10:45–11.15

SESSION V: 11:15–13

20. 20th century Urbanism and the 'Global Turn:' New Approaches and Interpretations
CHAIR: Rosemary Wakeman
Presenters: Rosalind Parr (The University of St. Andrews)
Neta Feniger and Roy Kozlovsky (Tel Aviv University)
Shira Wilkof (Tel Aviv University)

The first half of the 20th century was characterized by increasing internationalization forming much of today's global political, economic and legal structures. In the areas of design, planning, and urbanism, intensifying flows of ideas, practices, and individuals during the first decades of the century culminated in the postwar 'golden age' of professional transnationalism (or internationalism). This panel takes as its point of departure the transnational expert movements and knowledge flows as the foundations for the making of modern urbanity. Focusing on the 'global turn' we discuss new insights on the intersections between urban professions, cities, and global history.

Abstracts for individual panel members:

(a) Rosalind Parr (The University of St. Andrews)
Historicising the global-urban question: a view from the women's movement in colonial India

This paper contributes to methodological discussions relating to global urban history. The history of

Indian feminism in the early twentieth century alerts us to the fact that the category 'global urban' is not simply a historian's invention, but a conceptual space invoked (in some contexts) by historical actors themselves. As historians contemplate the problems associated with uniting 'urban' and 'global' in a common analytic frame, our concerns echo some of the ideological tensions confronting Indian feminists in the 1930s.The leaders of the Indian women's movement, who conducted their campaigns in the 'global' cities of London, Geneva and Delhi, frequently elided 'urban' and 'global', associating both the universalising ideology of 'progress' and the global campaign for women's rights with educated city-dwellers. It was this elision that caused the All-India Women's Conference during a campaign for suffrage in 1933 to press for a universal franchise in urban areas only. Yet even as Indian feminists conceptualised 'the city' as a universal, progressive space, they simultaneously resisted the universalisms of British colonialism with the notion of Indian difference, insisting that their campaigns against 'backward' tradition be distinguished from the Western-dominated international women's movement. Indian women's anti-colonial desire to avoid the flattening of global feminism, combined with the universalising impulse of progressive urban ideology, produced a contradiction that will resonate with contemporary historians concerned with the homogenisation of urban history after the 'global turn'. What can historians learn from these parallels?

(b) Neta Feniger and Roy Kozlovsky (Tel Aviv University)
The Global and the Urban History of the Crosstown Expressway
During the postwar years, crosstown expressways were planned in many cities around the world, by transnational agencies or local forces. The highway was perceived not only as technological infrastructure, but an urban instrument with the power to modernize any city. Soon after its entrance to the global urban scene, urban critiques described the expressway as a force of destructive modernization, displacing communities, degrading the environment, and enabling suburbanization at the expense of traditional urban environment. These two counter narratives, both rooted in the particular experience of the American city, became the core of the global discourse on highway planning – imagining the city as a global phenomenon. Yet, the historiography of expressway planning preferred to explore particular arenas, whether national or urban, rather than a global urban history. The paper will use the case study of planning of the Ayalon expressway in Tel-Aviv (1950s-1990s), in order to explore these questions. The Ayalon project and its interrelation with the city, became a hub of international flow of knowledge and ideas as it was planned, at different times, by teams from the UK, USA, Canada and others, entangled with local politics and economics. This planning history of a city becoming an arena of global forces and ideas is both common as well as particular. What will be the opportunities, or implications, in narrating this urban history of the expressway through the lenses of global history? How can we do it without privileging the original site of innovation or its peripheral implementation?

(c) Shira Wilkof (Tel Aviv University)
City, Ecology, and the Global: Expert Networks and the Postwar Search for Environmental
This paper focuses on post-1945 international discourse on urbanism and planning. Taking place at a formative moment of global restructuring, ideas of developmentalism and economic growth dominated the intense circulation of ideas, expertise, and practices worldwide. Yet, within this dynamic arena, other, albeit little-known, notions of 'the global' and globalism were unfolding within the international community of urban experts. The paper explores the emergence of one such alternative to the developmentalist understanding of the global, one which focused on environmental issues, and drew on the incipient environmental movement in seeking to redefine the

relations between modern society, human habitat, and the natural environment.

In particular, I trace the work of a transnational network of intellectuals and urban practitioners—planners, architects, and landscape architects, both from the hegemonic Western core as well as beyond, who collectively sought to pose an environmental-humanist alternative to the postwar developmental ethos. Members of this network included veteran RPAA members such as Lewis Mumford and Benton MacKaye, the American wilderness advocate; landscape architect Ian McHarg, a pioneer of ecological planning; Aldo Van Eyck of Team X; and architect-theorists such as E. T. Gutkind (UK) and Arthur Glikson (Israel).

Prefiguring much of the present-day environmental discourse, the work of this network provides new historical context for unpacking the relations between urban professional practice and global environmentalism. In so doing, new insights are gained about the intersections between transnational urban expert networks and competing meanings of the 'global' and globalization.

21. "Small" Cities and the World in the Nineteenth Century
Chair: Simon Gunn

(a) Thinking at the World-Scale in 1850s La Crosse, Wisconsin: Global-Local Urban Histories of the Ground Beneath Our Feet
Tiffany Trimmer, University of Wisconsin-La Crosse

This paper illustrates the methodological approach I'm using to write a global-local history of the city where I teach. It contributes to the Conference's First Aim (Concepts, Methods, Purposes) by presenting a globally aware microstudy that demonstrates potential ways to write the ground underneath our feet into larger social formations that span long timeframes and long distances. In 1854, a guidebook designed to attract immigrants and investment to La Crosse, Wisconsin foregrounded the "easy communication" between the settlement and the rest of the world. Spencer Carr, the author of this guidebook, explicitly wrote about pioneerera La Crosse as firmly embedded within the geography of white settler colonialism and intensifying global transportation and trade networks that were transforming the western hemisphere in the second half of the nineteenth century. This trend begun by Carr in 1854 – writing about La Crosse as embedded into the wider world – continued through the beginning of the Global Great Depression. A comparatively smaller city in western Wisconsin (or the midwestern US in general) might not initially seem like an ideal starting point for global urban history research. But as Timothy R. Mahoney (2003) has argued, urban history needs to incorporate the centers of population, industry, and investment that fall between the poles of the metropolis and the small town. And, as Lorenzo Veracini (2010, 2015) has demonstrated, the geographic, cultural, and political phenomenon of settler colonialism has global reach. This paper shows how smaller cities like La Crosse can be written into global urban history.

(b) The Significance of Small Ports: Frontier Mobility in Sandakan, North Borneo, 1878–1942
Michael Yeo, University of Oxford

What role, if any, did small ports along the periphery of global trade play from the late nineteenth century? The historical scholarship on Asian port cities tends to pay more attention to major rather than minor centres of commerce and culture, and to settled rather than frontier regions. The result of this is an uneven understanding of how Asian cities participated in an era of widening and deepening connections: they were not all like Shanghai, Singapore, or Surabaya. This paper addresses this deficit by using Sandakan—a small but bustling port town in northern Borneo—as a case study of how the existence of such places affected their wider

region.

This paper considers the extent to which Sandakan facilitated the mobility of capital, goods, and people in a vast maritime space from southern China to northern Australia. It does so by tracing how Asians and Europeans with varied agendas exploited the port's growing connections, to examine why people were attracted to such a seemingly remote place. Businessmen, shopkeepers, and coolies regarded Sandakan as a beachhead into a land of opportunity, while itinerant traders, travellers, and theatre troupes used it as a brief stopover. On the other hand, contrabandists and smugglers—often trafficking opium or human "cargo"—treated the port as a springboard into a frontier zone. Finally, this paper asks how the state attempted to police such mobilities at the port. In doing so, this study hopes to provide nuance and texture to the histories of port cities in Asia.

c British Protestantism and the Wenzhou Spirit of Commerce - Based on the Construction and Integration of the Protestant Space from 1867 to 1907
Hong Xia, Nanjing University

Due to large number and high proportion of religious groups, Wenzhou is known as "China's Jerusalem". Christianity plays an important role in Wenzhou people's daily life and work, which has been the academic attention for a long time. In 1870s, Wenzhou of China became one of British overseas treaty ports. Since then, western culture, especially in terms of religion, had a deep impact on Wenzhou's original social structure and cultural form. This impact was embodied in the development process of Protestant in Wenzhou. In detail, Wenzhou churches and Protestant believers had developed conjointly. On one hand, the emerging of churches mostly built by the two Protestant missionary societies, propelled the reconstruction of geographical sphere in Wenzhou. The reconstruction was achieved by respecting regional tradition and adapting to the local custom of Wenzhou. On the other hand, through construction of faith sphere, religious culture not only influenced the thought and daily life of ordinary believers, also shaped a new way of communication and work among the Wenzhou merchants group. As a result, this group grew up under the influence of western culture and business ethics. As time went by, they played a significant role in local economic development as now. The growth history of Wenzhou protestant makes it clear that, in heterogeneous cultural communication process, conflict and integration coexist. Its experience may provide a reference for dealing with cultural communication problems in the new period.

22. Global Urban Art History? Decolonizing Paris, Capital of the Arts

Chair: Joseph Ben Prestel, Freie Universität Berlin, GUHP

Presenters:
Ming Tiampo, Carleton University, Ottawa, Canada
Annika Lenssen UC-Berkeley
Devika Singh, Cambridge University

This panel considers how the methodologies of Global Urban History could provide new models for writing transnational, multi-scalar and networked Art Histories that question the national models that have prevailed in the discipline since its inception in the 18th century as an instrument of nation-making, even within the "global turn" of discourses such as World Art History. By examining how the stakes of Global Urban History are worked out in Art History, this panel considers how abstract terms imported from the social sciences are embodied in the cultural work of the artists and writers who inhabited urban networks and formed transnational solidarities.

A growing literature across disciplines has shown how the city of Paris, famous as an art-world capital and imperial metropole, also incubated transcultural networks and activism that fueled civil rights movements and Third World nationalisms. Exploring Paris-based art practices and discourses in relation to 20th-century liberation and anti-colonial struggles, this panel aims to consider the work of artists and intellectuals—including from Asia, Africa, the Middle East, the Caribbean, the Americas, and elsewhere—for whom Paris became a place to exchange ideas with one another and with "locals." By highlighting these connections, we seek to go beyond previous, centralizing studies of Paris as a "Capital of the Arts" radiating modernism outward to the rest of the world. We seek to examine cases of transcultural—or "horizontal"—intersection that produced regional or trans-regional solidarities. How did these solidarities generate new languages of resistance to a Eurocentric order inscribing "peripheries" as secondary? What was at stake in making the French capital a base of operations? Why did questions of culture come to appear vital to overcoming systems of political oppression? How did art and aesthetics serve as staging grounds for expanded visions of autonomy and modernity? By situating Paris-based art and art discourse within histories of liberation struggles, anti-imperialism, and the global south, will we find ways of decolonizing modernism's historical and theoretical foundations from the "inside" out?

a) Ming Tiampo
'The Undercommons of Art History: Cultures of Solidarity in Postwar Paris'

The city of Paris occupies a legendary status in Art History, from the role that it played in Napoleon's cultural articulation of Empire, to Baudelaire's Capital of the Nineteenth Century, to the École de Paris. Due to Art History's historiography as a discipline with origins in the European nation-building enterprises of the 18th century, the discipline continues to structure its discourses along national lines, even in the context of the 'global turn' in Art History.

This paper goes beyond the neoliberal search for new art historical territories, and seeks to rethink the notion of Paris as centre, in order to illuminate the ways in which the city, a site of domination that was the product of imperialism and colonialism, also functioned as a transregional contact zone. It embraces the notion of the undercommons as the site of discourses that existed beneath the limits of art historical knowledges, and considers how that space inhabited by immigrants, activists and exiles enabled carefully negotiated cultural borrowings, interventions, responses, solidarities, rejections and debates that were informed by a critique of centre born from the experience of migration and in many cases, colonization. It considers the germination of critical transregional alliances in the disarray of the postwar Parisian art scene, and the articulation of oppositional artistic languages that were at once post École de Paris, and postcolonial in ambition.

In particular, this paper considers the artists who participated in the Salon de la Jeune Peinture, a group of realist painters that encompassed emigrés from three continents with deep commitments to anticolonial, antifascist and antiracist positions. It considers how the Salon became an incubator for solidarity movements, and examines its role in the formation of artistic discourses related to the Civil Rights movement, Vietnamese decolonization, and the struggle for Palestine.

b) Anneka Lenssen,

New Realities: Paris and its Anti-Colonial Arab Painters

In 1950, the Iraqi artist Jamil Hamoudi was summoned to a circle of Paris-based aesthetic philosophers interested in gathering data on contemporary practices of abstract painting around the globe, and offered his view of Arab histories of aniconic work. The Parisian study, in part, represents a consummation of the wartime rallying cries of the Free French in their many urban positions around the Mediterranean, which promised countrymen in Algiers, Cairo, Jerusalem, Baghdad, and

elsewhere a world directed by principles of liberty (including artistic liberty) and civilizational convergence. By then, Hamoudi had spent three years in the French capital as a cultural emissary of his Iraqi government, and had succeeded in placing his abstract paintings in the prestigious Salon Réalités Nouvelles, which was dedicated to exhibiting abstract arts. This paper begins from an assessment of the implications of this 1950 effort by critics—a group that includes Hamoudi alongside such French figures as Raymond Bayer and Étienne Souriau—to forge aesthetic histories that cut across global space. How did they gather their sources, and what methodologies did they employ? The second half of the paper turns to examine one outcome of these studies: the formation in Paris of a discourse privileging Arab abstraction among the world's abstract arts—an idea directly promoted by Hamoudi and ramified through the careers of other Arab students who enjoyed special dispensation to study in Paris. We can readily recognize that such notions of exceptionality worked to sustain Orientalist impulses within Parisian museological strategies while also invigorating anti-colonial sentiment in Arab capitals as independence movements put forth cultural programs based on national proclivities. But how, then, can we best track the impact of these waves of enforced and voluntary mobility, whether French soldiers returning to rebuild Paris as an art world center or Arab aesthetes sojourning to collect and then invert academic expertise, in telling a properly global history of modernism in many moving parts?

c) **Dr Devika Singh (University of Cambridge; INHA, Paris)**
'Cities I called home: Paris'

Borrowing its title from a woodcut by Indian artist Zarina Hashmi, who lived in Paris in the 1960s, this paper analyses the role of Paris as an incubator of transcultural networks and activism for Indian artists. It is part of a broader research project that challenges the national frameworks of both French and Indian art and seeks to connect Indian artistic production with that of Paris, London and New York – cities that served as key sites of residencies and intellectual exchanges for Indian artists. Postwar Paris nurtured Indian artists through its influential ateliers and later became a site of self-fashioning and empowerment for new voices associated in the late 1960s and 1970s with a critical third worldism. For many Indian artists, Paris became one of the places constitutive of their artistic identity. Whereas the city may no longer have been the uncontested centre of the art world after the Second World War, many foreign artists benefited from the freedom of representation Paris afforded. One of the characteristics of Paris is that it had nurtured the avant-garde movements shunned by colonial art education and whose legacy Indian artists claimed—knowing that art schools often remained, even after 1947, the inheritors of colonial curricula. In reaction to this outdated formation, Indian artists decided to turn to Paris. Paradoxically, an artist could emancipate him or herself from colonial education and artistic thought processes by reclaiming not only Indian artistic developments but also those of Paris. In this context, embracing European movements partook of an agenda of cultural decolonization. Yet what were the terms of the relationships established in Paris with French and foreign artists and cultural producers? Did this process reinforce entrenched asymmetries of power and their legitimization criteria? These are some of the questions that this paper will address by applying the methodologies of global urban history to the writing of a multicentred art history.

23. Latin American Cities in Global History

Chair: Jennifer Hoyt

(a) Rio de Janeiro, liberated Africans, and the urban Atlantic during the abolition of the slave trade, c. 1839-1864
Jake Christopher Richards, University of Cambridge

This paper focuses on the impact of British attempts to end the slave trade on Rio de Janeiro, Brazil's primary slave port in the nineteenth century. Despite passing legislation to end the slave trade in 1831, an illegal trade to Brazil continued for twenty years. At the same time, the British navy captured slave ships and sent them to Rio's Anglo-Brazilian Court of Mixed Commission for condemnation. The court gave the slaves registration papers and apprenticed them for up to fourteen years, thereby designating them 'liberated Africans'.
Rio's factories, gardens, libraries, prisons, and hospitals relied on the apprenticed labour of liberated Africans for their construction and maintenance. New sources, including uncatalogued correspondence in the Arquivo Nacional, help to trace where liberated Africans worked, what jobs they did, and how they responded to them. The paper then analyzes petitions by liberated Africans to end apprenticeship. I argue that collective action, including by Africans who had arrived together on the same slave ship, was crucial to ending apprenticeship and defining future trajectories.
During apprenticeship and the petitioning process, liberated Africans communicated with both the Brazilian state and British diplomats. Instead of functioning as a connected network, these communication channels were highly uneven. The paper concludes that the language of 'connection' is not necessarily helpful in understanding liberated Africans' expectations and motivations when living and working in Rio. Unevenness and contingency were instead the principal characteristics, which also animated other port cities where liberated Africans lived, such as Havana, Freetown, and Cape Town.

(b) Global Urban History and the Reframing of Eugenio Cambaceres' Classic Naturalista Novel *Sin rumbo*
Sophia M. Basaldua-Su, SUNY Stony Brook

While much work has been done to examine the global spread of positivism that fundamentally shaped the oeuvre of naturalista author Eugenio Cambaceres, little space has been given to the role of cities, Buenos Aires, and the rapidly changing landscape of the urban environment that is cause for alarm in Cambaceres. In Buenos Aires, framed through Cambaceres' anxiously xenophobic novel Sin rumbo, readers catch glimpses of the transforming city, while global influence is framed in a particular way that fails to capture the complexity of Buenos Aires' engagement with the world during this period. Yet, if we turn to a mixture of global and urban histories, we can see that Cambaceres' urban, and even national society was one shaped fundamentally by global forces like imperialism, informal colonialism, foreign financing, and transatlantic trade. This paper will use Cambaceres' novel Sin rumbo as a lens through which to view how the relationship between the global and the urban was popularly viewed in 1880s Buenos Aires, and contrast this with the actually existing historical events and forces that shaped the relationship between Buenos Aires's urban society and the global economy as it intervened into the built environment of the city.

(c) The Urban Liberal Reform: Private property formation and the Local Negotiations of Capitalism, Bogotá 1861-1885
Constanza Castro Benavides, Universidad de los Andes

The idea of private property and absolute ownership was one of the greatest transformations of the Atlantic Revolutions. Throughout the nineteenth century, liberals in Colombia, México, the Caribbean, and the Andes, decreed the abolition of *mayorazgos*, *censos*, chaplaincies, and the privatization of a great portion of indigenous *resguardos*. Also, with different local developments, and levels of success, a substantial part of church and municipal real estate were transferred from corporate to private hands during the so called disentailment of mortmain property. Most of the studies on liberal property reforms in Latin America have focused on how the privatization of land fostered by free market ideology transformed and undermined local forms of communal rural landholding and mobilized indigenous and peasant communities. However, a review of the historical literature demonstrates a glaring paucity of research about the conflictive process of the privatization of urban land in the nineteenth century. By focusing on the actions of those who lived and worked on the city's church and municipal expropriated lands, my paper shows that the privatization process was not exclusively the result of unilateral institutional arrangements or the power of landowning and commercial elites, or even, the mere history of popular resistance and opposition. Challenging these perspectives, I will show how urban inhabitants negotiated with the state and used the law to suit their own needs; how they established class alliances to protect their rights; and how, rather than being passive victims or opponents, they actively participated, even if unequally, in the privatization process. The analysis of disentailment shows how poor urban inhabitants, considered at the margins of global economic processes, contributed to the formation of an urban property market, and how they, in the process, transformed the city and helped build the institutions governing property rights in the nineteenth century. This talk will therefore show how an interplay of global economic processes, state policy, and local negotiations and interests shaped capitalism locally, and particularly the city of Bogotá under liberalism.

24. The Global and the Local in South Asian Urban History

Chair: Prashant Kidambi, University of Leicester

(a) A Metropolis at the Crossroads: Experimenting with Urbanisation in Colonial Calcutta
Anindita Ghosh, University of Manchester

My paper seeks to explore the place of the local in the global to see how far practical it would be to situate the small and the intricate model of urban history on a large scale template of the global. It uses the model of colonial Calcutta to see how the dynamics of everyday life in the city throws up intriguing questions about larger globalising processes at work. Calcutta was a unique development as the first modern metropolis in the South Asian subcontinent. As the earliest municipal fathers experimented with technologies and technocracies that had worked in Europe, their repeated frustration was written into the city's development - showing up as abandoned plans, strikes, and endemic contestation of municipal laws. Parallel cartographies – colonial modern and indigenous customary – simultaneously shaped new urban sensibilities and recalibrated the urban landscape. In each of these cases global processes were challenged, halted or redefined.

Under such circumstances, which would be the prioritising impulse, the local or the global? My position in this debate is to elide this circularity, instead accepting both as simultaneously working on the urban fabric of cities across the world. The dialogic, interrogative nature of this relationship is fundamental to understanding modern cities as being shaped by both the local and the global. Methodologically, close empirical study can open up to scrutiny grand narratives and expose irregularities in any preconceived framework, muddling up scales and temporalities.

What we also need is a shift in focus for studying colonial cities, from the built up spaces of cities and technologies of control to popular cultural practices that intervene and disrupt in unpredictable ways any straightforward understanding of the globalising, totalising model. I am interested more in what actually goes into the making of the everyday city at the ground level – about the strikes and riots on the streets, subversive practices, violations of traffic and housing laws, and collective activism of various kinds in very visible public arena that transformed Calcutta's urban culture irrevocably.

(b) International Conferences, the Global, and the Urban: Making India in 1930s London
Stephen Legg, University of Nottingham

Over three sittings between 1930-32 the Round Table Conference met in London to determine the next stage of India's constitutional development within the British Empire. Over 100 representatives from India participated in the conference, sitting alongside representatives from the British political elite, for between six weeks and three months. The conference caused a sensation, electrifying the British Press and attracting nationwide attention. That London could host such a conference was down to its infrastructure as an imperial capital. The city's hotels, restaurants, clubs, museums, theatres and universities, as much as its governmental offices and official institutions, enabled a version of "India" to manifest itself in the metropolis and, in so doing, to re-shape what India would become. This paper will approach the Round Table Conference as a global urban historical event. It will explore the range of urban sites that were used to enable conference work beyond the official location of St James's Palace, paying particular attention to domestic, social events known as "At Homes". In so doing it will establish a conversation between diplomatic history, urban geography and South Asian studies. This will tease out shared interests across these sub-disciplines in telling macro stories through micro-sites and in exploring the material infrastructures that support the global in the urban.

(c) Nabaparna Ghosh, "A City Nation: *Paras* and Everyday Life in Colonial Calcutta"

This paper will explore how the local, everyday spaces of colonial Calcutta's neighborhoods informed the broad, global forces of colonialism and nationalism, and were, in turn, molded by these. In Calcutta, neighborhoods or *paras* are more than geographic spaces. These are spatial communities built on kinship like ties. The para is not an administrative category, neither do town planners design its spaces. Instead, people living in the para demarcate boundaries and engage in voluntary associations to administer its spaces. Exploring the socio-spatial configuration of paras, I argue that self-rule existed here much before India achieved formal independence in 1947. By 1925, the nationalists were a powerful voice in Calcutta's municipal administration. Through an analysis of nationalist discourses on urban administration, I argue that they appropriated the colonial discourse on hygiene. They foregrounded hygiene as a form of bodily comportment and technology of the self around which took shape a modern urban subjectivity that was profoundly spatial. Armed with the language of hygiene they intervened at the level of the para to engage in a set of interventions that they directed towards the self and others, especially the non-Hindu, lower caste, and non-Bengali city dwellers. These interventions, couched as efforts to improve the para's sanitation conflated urbanism with Hindu nationalism trying to shape a Hindu city nation or city that drove to bring together a Hindu nation. The Hindu nationalists as sanitarians envisioned paras as microcosms of the Hindu city nation.

FRIDAY LUNCH: 13–14.15

SESSION VI 14:15–16:00

25.Cities on the Edge: 'Local' Colonies and Peripheral Imperialism in Asia and Africa

Chair: Carl Nightingale

Panel:
Dr Anna Ross (Warwick University)
"Tetouan: City and the Politics of Empire across the Strait of Gibraltar, 1912-56"
Dr Michael Thornton (Yale University)
"From Trading Post to Colonial Port City: Otaru and the Birth of Japanese Settler-Colonialism in Nineteenth-Century Hokkaido"
Dr Hannah Shepherd (Cambridge University)
"Empire's Locals: The Settlers who made Pusan, 1876-1945"

The colonization of large swathes of the globe by European and Japanese empires in the 19th and 20th centuries relied on the development of networks of knowledge, trade, migration, and finance connecting metropole to colony, often spanning great distances. The cities that developed at the interstices of these networks became outposts of empire; entrepôts in new geographies of imperial globalization. In contrast to this well-worn narrative, our panel addresses the development of colonies and colonial cities sharing a border with their metropole: 'local' colonies where global forces of imperialism had to be refracted through long histories of regional interaction.

The cities 'on the edge' discussed by our panellists are 19th century Otaru and Sapporo, on the island of Hokkaido, sites of pre-colonial and colonial interactions between the Japanese and indigenous populations; the city of Tetouan, capital of the Spanish protectorate in Morocco from 1912-1956, and for centuries before that, part of a series of Islamic empires which connected north Africa and the south of the Iberian Peninsula; and Pusan, a port city in southern Korea opened for trade in 1876 and linked to the Japanese archipelago by a ferry across the Tsushima Strait in 1905. Our papers will explore the ways in which global history and urban history can mutually enrich each other in studies of 'local' colonies. Specifically, our papers will attend to the following key concerns: how did global events and geopolitical strategizing precipitate shifts in the earlier forms of interactions between colonizer and colonized? In what ways did the proximity between colony and metropole affect metropolitan understandings of the role of these cities 'on the edge'? And finally, how did imperial competition affect border creation and consolidation in these strategically important zones?

26. Harare Rhodesia to Mbare Zimbabwe: global cultural forms and built environments in a settler colonial African capital city, 1950s to 2010s.

Chair: Bronwen Everill

Presenters: Dr Zoë Groves, School of History, Politics and IR, University of Leicester;
Dr Eric Makombe, Department of Economic History, University of Zimbabwe;
Dr Timothy Scarnecchia, Department of History, Kent State University.

Panel Abstract: This panel will examine global cultural forms expressed in the formerly racially segregated townships of what was Salisbury Rhodesia until Zimbabwe's independence in 1980, at which point the space was renamed Mbare, a former African township euphemistically referred to as a "high density suburb". The panel will look at popular culture, for example, through popular displays of ethnic dance performances such as the Gule Wamkulu dancers performed in Mbare by Malawian migrants and residents. Other topics will be the changing notion of place among Mbare and Highfield residents. Highfield is another former township and, like Mbare, of particular importance for generating new and hybrid cultural and political movements. Two of the scholars will present their findings based on life history interviews carried out in the same households conducted in 1991-2 and more recently in 2014-7. These life histories reflect transformations in residents' sense of history of their own communities, as well as changing relations with rural homes and relatives. These collective memories can help to uncover how new and old forms of cultural identity represent the impact of global urban culture on new generations in these spaces. The findings of these three urban historians will address some of the main themes of the "Global and the Urban" focus of the conference from within the heart of Harare, Zimbabwe, an important capital city in Southern Africa, and one where interactions between global cultural trends and urbanity were reworked by residents of these two former townships.

27. European Borderlands: Cities and Global Networks

Chair: Rosemary Wakeman

Presenters: Eszter Gantner, Herder Institute
Heidi Hein-Kircher, Herder Institute
Rosemary Wakeman, Fordham University
This panel will consider European cities in the context of "borderlands" and their global networks. Borderlands have been described as contact zones or "middle grounds," as spaces where local and global processes meet, as contested spaces at the edges of nation states, as "no place" (in the words of Kate Brown in A biography of No Place: from Ethnic Borderland to Soviet heartland, 2005). Our goal is to understand the possibilities of the concept of European urban borderlands as a space of investigation and approach in global urban history. The panel considers the social, cultural, and economic exchanges and interactions between European "borderland" cities and the global scale. It investigates the frontiers and boundaries that defined these places. It branches out beyond the colonial framework to explore European migratory, cultural and trade circuits at a variety of scales and complexity, and examines how urban political/economic struggles elucidate global history. The panel addresses key questions posed by the conference- specifically what are the conceptual underpinnings of a globalized urban history? While the papers consider the geographies of networks and flows, they also consider the usefulness of the recent vocabulary of connection, multi-scalar, and globalization.

Abstracts for individual panel members:

(a) Eszter Gantner, Herder Institute, "Industrial exhibitions - Globally and locally: the case of Budapest 1885"

Between 1873 and 1914, the city of Budapest, which was composed of three cities, was transformed into an industry, media, science and culture hub, into a European metropolis and into a national capital. Like no other place in the region, Budapest embodied the special ambivalence and the speed of modernization process in Hungary. The city had been modernized and industrialized according to the vision of the Hungarian liberal nobility and the Hungarian government. However, as these elites had the vision of a modern, international acknowledged metropolis, foreign patterns and global trends, such as the movement of exhibits, equally influenced the development of Budapest. The national paradigm but in accordance with it the adaptation of international developments manifested itself in the creation of the first national/international industrial exhibition 1885. Thus, this paper analyzes on the one hand the motifs of the agents being involved in the establishment of this exhibit, on the other hand the process of applying and adapting international/global trends on the local scale.

(b) Heidi Hein-Kircher, Herder Institute, "Feeding the city: (Vain) Attempts to globalize the supply of Lwów before World War I"

The city of Lemberg (today: L'viv in Western Ukraine) was one of the most expensive and poor cities in Habsburg monarchy at the turn to 20th century. Food supply was not easy at all because of being at the periphery of the monarchy and of the economic exchange structures, although Lemberg was the capital of the most agrarian crown land of the monarchy. Increasing prices led to continuously prevailing crisis of feeding the increasing population, even in the social middle strata. Supplying the city with healthy and cheap food was hence one of the main challenging tasks of local government which was highly engaged into this question because of the danger of food (and hence: socialist) riots. Orientating at best practices all over Europe, the local actors tried to find some solutions for this problem: the local actors created not only local slaughter houses and diary fabrics, but also tried to "globalize" the city's food supply: Mainly Argentinian beef should be in the eyes of local actors the solution for the meat shortage problems. Hence, they attempted to get deliveries for Lwów. But, these attempts were vain, because the bigger cities of the Habsburg monarchy lurched the deliveries in order to feed their own inhabitants.
The paper will hence discuss these extra ordinary measures of local government due to supply the city's population. Through that lens, you can show, how particularly meat supply had been already globalized before World War I.

(c) Rosemary Wakeman, Fordham University, "The Borderlands of London: Global Flows of Money and People"

This paper considers the idea of "urban borderlands" within the context of the global capital of London in the mid-twentieth century. It traces the global flows of money and people between London and the cities of Bombay and Shanghai. Much has already been written on this topic in terms of the heights of politics and banking. This paper diverges from this scholarship and instead evaluates informal networks that created liminal "borderlands" or "margins" on the edges of London- perhaps what we might call globally-connected semi-autonomous "little Bombay-s" and "little Shanghai-s." Hundreds of thousands of people sought jobs, were displaced, sought refuge in London. Global capital flowed back-and-forth at various scales as London became the port of last resort for governments and wealthy elites fleeing catastrophe. This is a new project that focuses on the 1920s-1940s, a period of tremendous political and economic instability in which recourse to "stretched" informal migratory/money flows were strategies of survival in volatile global processes.

28. Culture, Heritage, and Urban Design in the 1960s

Chair: Joseph Ben Prestel

(a) The sounds of the globalizing city: rock, pop and urban youth cultures in Melbourne, c1960 to now
Seamus O'Hanlon, Monash University

From the time of the emergence of rock and roll in the 1950s through to today the city has been its crucible. Cities rather than nations are credited with being the 'birthplace' of distinct musical genres and their associated fashion styles, with the genesis of these sounds and styles reflective of extremely localized urban circumstances. But in many cases these local circumstances reflected wider global phenomena: rapid urbanization, internal and international migration, full employment, mass consumerism, and later deindustrialization and the emergence of the post-industrial 'spectacular' city. So too major changes in technologies and their rapid world-wide dissemination, such as the phonograph, radio, television, satellites and the internet enabled these sounds and styles to be seen and heard by audiences across the globe. What was local thus quickly became global.

In this paper I document the emergence of a vibrant live music and youth culture scene in Melbourne in the 1960s and 1970s and show how this has since been exploited for economic gain in the contemporary post-industrial-era. In doing so I argue that, as in many other places worldwide, while the particular circumstances that fostered this music scene in Melbourne were inherently local they also reflected some of the major global phenomena noted above, especially immigration, technological change and restructuring in the local and global economies. As such Melbourne's music story is located within a broader global history of economic, social and cultural change witnessed in globalizing cities across the western world since the 1960s.

(b) Exporting Urbanism? The Ford Foundation and the Delhi Master Plan of 1962
Divya Subramanian, Columbia University

In 1959, British architect Gordon Cullen sailed to India to join the Ford Foundation team of planners tasked with creating a new master plan for Delhi. The Delhi Master Plan yoked Indian economic development to American planning expertise, delineating the urban as a space for the processes of economic development to unfold according to a set of fixed and universal logics. At first glance, the creation of the Plan seems to conform to a narrative of the exporting of Western knowledge and the subsequent homogenization of postcolonial space. Yet if the Plan embodies the triumph of social scientific expertise in the 1950s and 1960s, it also reveals tensions at the heart of this postwar planning moment.

This paper uses insights from Cullen's recently opened personal papers to examine his role within the Ford Foundation team and his urban design-inspired proposal for Delhi. As the founder of the Townscape movement in Britain, Cullen had little faith in universalist planning precepts, extolling urban disorder over rationalized space; winding roads over straight lines. By examining Cullen's Townscape proposal for Delhi, this paper highlights an overlooked strand in postwar urbanism, one that sought to preserve the vitality and unruliness of the indigenous urban scene against the encroachment of top-down planning. In doing so, it offers an alternative to global histories that reproduce the dominance of the universal and the imposed over the local and particular, while situating urban planning within broader histories of welfare and development.

SHORT BREAK 16–16:15

FRIDAY 16:15–18:00 PLENARY SESSION

Simon Gunn, Chair

Prashant Kidambi
Kristin Stapleton
Lynn Lees
Tracy Neumann
Carl Nightingale

FRIDAY 18:00 END OF CONFERENCE