

Project description

Paradoxical Spaces: Encountering the Other in public space

Lasse Koefoed, Kirsten Simonsen and Maja de Neergaard

On the street is where we negotiate the complexities of cultural differences made deceptively familiar through repetitive encounters of daily life, at one moment made to feel our singularity, at another to sense our otherness fragmenting in the fleeting connections of community and dependency expressed in the glance or gesture that bridges a gap, dissolves a boundary, initiates a dialogue (Keith 2005: 101)

Cross-cultural urban encounters have increasingly become a contested issue in European countries. Politicians and media have indirectly valorised them by charging immigrants with living separate lives within their immigrant communities (Hiscott 2005, Philips 2006). Invocation of ‘parallel societies’ has become a common justification for state policies designed to foster greater immigrant ‘integration’ and ‘social cohesion’. At the same time, it is a fact that the cities of the 21st century increasingly will meet the challenges of multiculturalism. Migration and demographic development will render the understanding of urban cultural exchange of pressing importance. And yet there are very few in depth studies of what actually happens in the multitude of cross-cultural encounters performed in urban public space. We have surprisingly little empirical knowledge of the everyday encounters. How are the verbal and bodily interactions in the meetings? Which emotions do they generate? How do we make sense of the meetings and what does it mean for urban co-existence? That is the background of our main research question: **How are everyday cross-cultural encounters in public space practiced and experienced?**

In academia, there seems to be a somewhat polarised understanding of urban cross-cultural encounters. On the one hand some urban scholars and planning theorists advance a ‘cosmopolitan hope’ in which everyday encounters are believed to give rise to hybrid cultures, bursting with

creative potential (Peattie 1998, Beauregard and Body-Gendrot 1999, Sandercock 2003, Binnie et al 2006). On the other hand postcolonial thinking emphasises cultural racism and stigmatization of ‘foreigners’ (see e.g. Keith 1993, Ahmed 2000, Molina 2005).

It is in the interspace of this metropolitan paradox between ‘cosmopolitan hope’ and ‘postcolonial melancholia’ (Gilroy 2006) that we locate our project, seeing urban public space simultaneously as sites of intercultural dialogue and racist intolerance. We want to explore embodied encounters theoretically and empirically, based on ‘thick’ analyses of different kinds of meetings. The place of field work will be different public spaces in Copenhagen. The project can be seen as a continuation of our former FSE-supported project *The Stranger, the City and the Nation* (see Koefoed and Simonsen 2010, 2011, 2012) having its focus on spatial identities.

Theoretical turning points

Our theoretical starting point is a practice based understanding of social life. That is, a conception of social life as participation in activities in and across different spatial scales reaching from the body to the global. Social life is performed by active, gendered body-subjects, both situated in time and space and actively creating their space – materially as well as symbolic. Amongst others, this understanding draws on Merleau-Ponty (1962, 1968) who in his intersubjective phenomenology connects practice, body and space; Bourdieu (1977, 1990) and his ideas of the incorporation of social structures and cultural schemes in the actions of social agents; and Lefebvre (1991) and his theorization of the production of space. Much theoretical work on this understanding is already done (e.g. Simonsen 2001, 2003, 2007, Koefoed and Simonsen 2010) and in this project it will be evolved with reference to *encounters*. Focus is how meetings between body-subjects both involve an opening towards the other and a construction of boundaries (Merleau-Ponty 1962, 1968, Ahmed 2000, 2006). The turning points in the theoretical development are:

Space, time and encounters

The subject of the project renders central the notion of public space. Here, the well-described classical notions of public space filled by universals and individuals (cf Habermas 1989) must be replaced with a more nuanced version acknowledging experiences reflecting a variety of markers of difference and power. That involves collective manifestations and events as well as banal practices performed in everyday life. Neither, however, should public space be seen as a passive backdrop

against which social life is played out. It is continuously constructed and re-constructed through multitudes of more or less conflicting spatial practices. What we seek is an understanding of a *paradoxical public space*, which is multiple, composite, contradictory, heterogeneous and indeterminate. Notions such as ‘differential space’ (Lefebvre 1991), ‘heterotopia’ (Foucault 1986) and tactics and strategies in spatial practice (de Certeau 1984) can, together with general literature on the struggle over public space (e.g. Mitchell 2003), add to such an understanding.

Another literature that contributes to the understanding of urban social encounters is the branch of urban theory considering the city as ‘a world of strangers’. Most of it draws on classic urban sociology and develop on notions such as ‘blasé attitude’ and ‘indifference’ (Simmel 1950/1903), ‘impression management’ and ‘civil inattention’ (Goffman 1959, 1963), ‘urban competence’ (Lofland 1973) or ‘routine benevolence’ (Giddens 1990). These are all useful notions but they only partially grasp the cross-cultural meetings we want to address. In addition, therefore, we want to evolve a conception of *encounter* preliminary involving three characteristics: embodiment, surprise and time-space (Simmel 1908, Merleau-Ponty 1968, Ahmed 2000). Encountering the stranger is an on-going negotiation of proximity and distance (Koefoed and Simonsen 2010). Encounters are temporal and spatial in a straightforward way because they always involve at least two subjects approaching each other. They are however also temporal and spatial through historical-geographical mediation. They reopen prior histories of encounter and geo-political imaginations of the Other and incorporate them in the encounters as traces of broader social relationships. Post-colonial theory will add to this aspect of encounters (e.g. Said 1978, McClintock 1995, Gregory 1994, 2004, Ahmed 2000, 2006)

In these complex ways, encounters will be a turning point of the project. An emerging literature on this issue is appearing, but mostly related to housing and residential areas (see e.g. Amin 2002, Valentine 2008, Schmid 2011, Matejskova and Leitner 2011). Our focus is concrete encounters in different settings and the reactions and meanings arising from them.

Embodiment and emotion

Both the starting point in practice theory and the focus on encounters render significant embodiment and emotions. ‘Strange encounters’ (Ahmed 2000) is played out *on* the body, and it is played out *with* emotions. It is basically a sensuous process involving an affective opening out of bodies to

other bodies. But encounters with other bodies also involve practices and techniques of differentiation. Various familial relations involve particular forms of emotion and ways of touch, while the recognition of some-body as a stranger – a body that is ‘out-of-place’ – might involve disgust or fear of touching (see e.g. Fanon 1975, Douglas 1994). In this way ‘like’ bodies and ‘different’ bodies do not just precede the bodily encounters of incorporation or exclusion; likeness and difference are directly produced through these encounters. Bodily encounters are processes where bodies come together and co-mingle in different ways, slide away from each other again and become relived or reformed in their apartness. It is this process we want to explore in the project, theoretically and empirically.

The issues of emotion and affect have in the latest decade taken up room within cultural geography to a degree making somebody talk about an ‘emotional turn’ (see e.g. Thrift 2004, Davidson et al 2005, Anderson 2006, Smith et al 2009). We have already taken a step into that arena.

Theoretically, a continuation of practice theory has led to an understanding of emotions as *situated corporeal attitudes*, having a performative as well as an affective side (Simonsen 2007, 2010). And empirically, tentative concepts such as ‘practical orientalism’, ‘affective cosmopolitanism’ and ‘experienced otherness’ have paved the way into concretisation of the ideas (Simonsen 2005, Haldrup et al 2006, Koefoed and Simonsen 2010). One (side-)purpose of this project is, as well as putting our concepts into use, to achieve an empirically informed development of our understanding of emotions.

Violence and security

The debate around security and violence has for decades been on the social agenda. The main question here is how the state can protect its citizens from various threats. This state centric view on security is not surprising since security is performed by the state as a kind of public good. Here, however, we want to study how *security is practiced* in public space and how securitisation of the city is experienced in everyday encounters with different authorities. Since September 11, 2001, Geography has been engaged in debates on violence, security and fear (Pain 2008, Gregory and Pred 2007, Listerborn, Molina and Mulinari 2011). In critical discussions, the very concept of security and the way security is practised has been questioned. Many have analysed security efforts at mobile borders and the growing militarization of immigration. Others contribute to the understanding of the significance of the ‘securitization of cities’ (Graham 2004, 2007, Katz 2007).

In these studies there is a growing awareness of the *intimacy of terror, fear and violence*. Katz (2007) has showed how security has infused everyday life and the places we live and meet. Surveillance networks and security state apparatus spread all over the cities. Public spaces like train stations, squares, and specific meeting places in the city are increasingly imagined as potential targets and places for violence, terror and the 'everywhere war'. With the notion *banal terrorism* she points to the everyday routinized, barely noticed reminders of terror or the threat of an already presence of terrorism in our midst. It is a kind of performance of security that speaks about protection and the safety of the population and urban space but at the same time produces fear and insecurity.

The *everydayness of security* goes hand in hand with violence. Urban space is seen as a conflict zone where the inhabitants are represented as either target or potential danger. But thinking about violence, there is a tendency to fixate on what Žižek (2008) calls *subjective violence*: visible physical violence, acts of assault, murder and terror. Here, we will follow his argument that there are differentiated kinds of violence. The *symbolic violence* embodied in language and *systemic violence* generated by political power and control. In this context literature has focussed on the militarization of migration and the way the Other are criminalised and produced as potential *risk* for the society (Staehele and Nagel 2008), or the way public space and specific neighbourhoods are perceived and produced as places from which a potential threatening Other can leap. For us, the important point is the way in which these different forms of violence are performed, experienced and felt in concrete everyday encounters.

Research questions

The aim of this project, then, is to study how the complexity of cultural difference is negotiated in public space. How do we make sense of the meetings in public space? Which emotions do they generate? How is the encounters marked by security efforts from different actors and authorities? What are the cultural schemes and broader social relationships embedded in the meetings? Theoretically and empirically, we explore *paradoxical public spaces* as both conflicting and dialogical spatial practices. What we seek is an understanding of how the other is encountered and what these meetings can tell us about possibilities/limitations for cultural exchange and co-

existence. From this, the central research question is: **How are everyday cross-cultural encounters in public space practiced and experienced?**

As indicated above, we as a start follow Ahmed (2000) in seeing encounters as meetings between two or more body-subjects, but meetings that involve surprise, that shift the boundaries of the familiar. Such encounters can be manifold, but we specifically choose to focus on three different modes of encounters:

- *Collective, planned encounters* such as demonstrations, festivals or other events involving cross-cultural interaction
- *Encounters with authorities* such as the police, social street workers or employees in public transport
- *Banal everyday encounters* taking the form of accidental meetings in the city's streets, parks or public transport.

An important point of the project is the mutuality of the encounters. How they are bodily and verbally negotiated and what reactions they generate, we consider an open empirical question that should be explored from both (or more) sides. That renders observing and approaching both parts in the encounters an important empirical principle. In the introduction to the project we talked about the polarisation between 'cosmopolitan hope' and 'postcolonial melancholia'. In order to transgress and nuance this polarisation we consider this double perspective absolutely necessary.

Methodology

As already indicated, the project starts from a social ontology of practice (see also Schatzki 2002). This ontology is shadowed by an epistemology of *being in-between*: between subjectivity and objectivity, following Haraway's (1991) ideas of contextual, embodied and situated knowledges; between explanation and understanding, following Ricoeur's (2002) critical hermeneutics and its problematisation of this distinction; and between representation and materiality, challenging current oppositional understandings of the two. Furthermore, we take methodological inspiration from two urban writers. One is Walter Benjamin's *constellatory epistemology* that sees urban analysis through kaleidoscopic framings of different perspectives, but always maintaining a critical edge by combining exploration from up close and from a distance (Keith 2000). The other one is Henri

Lefebvre's *rhythmanalysis*, which is a kind of phenomenological-hermeneutical description of the relationship between the body, its rhythms and its surrounding space (Lefebvre 1992, Edensor 2010). More concretely, we move from theory to empirical work in the following three steps:

From theory to the construction of the empirical work

Research questions, theory and methodological inspirations point to the following themes to be addressed in the empirical work:

- Exploration of bodily encounters, including facial and verbal expressions as well as movement and gestures as means of communication.
- Exploration of meanings and emotions generated in the encounters
- Exploration of broader social relationships embodied in the encounters (markers of strangeness or familiarity, authority and power, historical-geographical representations)
- The role of technology (e.g. surveillance cameras) and materiality (architecture and design) as mediators of practices and encounters
- Analysis of different modes of encounter
- Analysis of the time-space constitution of encounters through choices of different places and times of observation.

From theory to methods

The aim of the empirical work is to obtain multi-faceted 'rhythm geography' of practices, emotions and power relations in the selected cross-cultural encounters, both descriptively in its depth and variation, and analytically as basis for succeeding conceptualisation. For this purpose we employ a strategy of methodological triangulation combining observation, participation, filming and interview. In accordance with the different modes of encounter, a number of specific locations in Copenhagen will be selected for analysis.

Our first method is *visual ethnography*. It is chosen with the purpose of observing the encounters as they take place in their immediate temporal-spatial settings. The observations shall capture bodily doings and interactions as they are enacted in the specific encounters, including verbal and gestural reactions of the participants. The observations are broad and extensive. Not to drown in material, however, we point out exemplary encounters for more intensive analysis – a selection process in which we also aim at diversity according to gender, age and ethnicity.

In order to experiment methodologically we intent to use video recording as part of the ethnographic observations. First, this serve as ‘visual note-taking’ (Pink 2007, Dant 2004) registering both the physical and aural environment and participants’ gestures and bodily interactions. Secondly, it involves reflections on the way in which such recordings inevitably become part of the activities under study. Here we draw on recent literature on how the camera and the video footage becomes part of the interaction between participant and observer (Pink 2007).

Since visual observation much remains at the descriptive level, other methods are necessary to achieve a deeper exploration of the meanings, emotions and social relations involved in the encounters. Our second method will therefore be what we call *follow-up conversations*. They are short interviews conducted on-the-spot in order to have a dialogue about the participants’ own immediate reactions and interpretations of the encounter. Together with the observations these interviews serve as the basis of the interpretation of the isolated encounters.

Finally, our third method is *qualitative in-depth interviews* with selected participants in our different modes of encounters. The purpose is to achieve a deeper understanding of emotions, presuppositions, myths and cultural schemes embedded in the encounters. More specifically, we shall employ a narrative methodology (Ricoeur 1984, Jackson 2002) which all three researchers in different versions have worked with before. The narrative method takes an intersubjective stand and offers a particular possibility of drawing in broader social relationships involved in the encounters. It is our intention to perform 45 in-depth interviews evenly distributed among the first three work-packages.

From theory to analysis

The analyses of the material will be interpretative analyses in and across the data collected through the three components of our methodological triangulation. The challenge will be to construct a ‘translation’ to text of our visual material and notes from the (participant) observations. That renders necessary two-step analyses: first, ‘thick’ descriptions of both bodily reactions, material circumstances and the respondent’s own narratives on the encounters and, secondly, a transcendence of the descriptive analysis through condensations, interpretations and conceptualisations. This second step involves theoretical work of three kinds:

- Use of concepts from our (abstract) theories – examples could be ‘spatial heterotopias’, ‘civil inattention’, ‘border anxiety’ and ‘subjective, systemic or symbolic violence’
- Inclusion of additional ‘middle range’ theory depending on the requests from the material – for example Goffman’s writings on ‘face-work’ or ‘territories and markers’ (Goffman 2002)
- Construction of new concepts in interaction between theory and empirical material.

Ethical considerations

According to professional guidelines, the researcher is responsible for informed consent, trust and protection of participant’s privacy by confidentiality (Ryen 2011). However, in a complex field-work as the present one, ethical dilemmas due to power relations, vulnerability or cultural difference might turn up and have to be addressed during the whole research process. Also, the use of visual data calls for specific attention to the issue of anonymity and intrusion into privacy.

Work-packages (WP)

The research project is collective and all researchers will on equal terms participate in both the theoretical work and the different aspects of the field work. Still, the project is organised in 4 related WPs organized around the different modes of encounters. And to each of the first three WPs one researcher will be assigned as main responsible.

WP 1: Collective encounters and events

Main responsible researcher: Kirsten Simonsen

This WP explores encounters in connection with collective, planned arrangements in public space which are performed at a temporal basis. The arrangements can be of different character. It can be demonstrations or ritual processions, or it can be (religious or other) celebrations or festivals arranged around artistic and bodily activities such as dance, music or food. That means that those present will take a range of different roles, separately or at the same time. Some events will have participants as well as onlookers, others will involve a mutual engagement, and others again will have an element of consumption involving providers as well as consumers.

The specific events to be examined cannot be decided in advance since it will depend of the occurrences during the field period. But we will examine 3-4 events, and an important criterion of

selection will be representation of different kinds of arrangements. Some, such as Eid celebrations or a yearly Shia Muslim procession on Nørrebro, are periodical and therefore possible choices. But we will delay the decision of cases until a greater overview is possible.

The data collection will follow our methodological triad introduced above. However, due to the character of some of the cases, where we will melt into the roles of other people present, the visual ethnography will assume a greater character of participant observation. In the follow-up interviews, taking up motives of participation and emotional reactions to content and appearances of the events, we emphasise to approach individuals having different roles in the particular event. The same will be case for the in-depth interviews which will also give the possibility of digging up deeper motives and social narratives that inform the immediate emotions and reactions.

WP 2: Security and meetings with authorities

Main responsible researcher: Lasse Koefoed

This WP explores how securitization of the city is performed, experienced and felt in concrete everyday encounters. Here, it primarily concerns meetings with different authorities in the city. For analysis, we have selected meetings with police officers, inspectors in public transport and social street workers working within vulnerable neighbourhoods. Places of research will be public spaces marked by discourses of danger and perceived as a potential threat to the security of the city and the nation. That can be streets, squares or neighbourhoods represented as ghettos in the public debate. We also include public transport that connects these places in the research.

The data collection will focus on performance of security in the city. How are places securitised by surveillance technology and how are security practised by different authorities? This involves observation of the policing, control and social work on the street. Specific authority persons will be selected and a central part of the method is a 'being-with' the informants when they exercise their authority. The observation of the way in which authorities meet the other in different situations will be followed up by interviews where actors on both sides are asked about their experience of the specific encounter.

In accordance with our methodological triad we will use in depth interviews to get a deeper understanding of the encounter with authorities. Here we will focus on citizens with immigrant

background who are profiled as threatening others. According to our principle of exploring ‘both parts’ in the encounters, we will also interview authority persons. In the interviews respondents are asked to elaborate on their experiences of the securitization of the city. This includes narratives on the meeting with the other, violence and emotions related to insecurity/security.

WP 3: Everyday encounters

Main responsible researcher: Maja de Neergaard

This WP explores banal everyday encounters through concepts of ‘strange encounters’, practice and space. They are accidental meetings where body-subjects are just passing-by each other or happen to be in the same place at the same time. Examples of activities are both everyday doings such as promenading/hanging-out, child plays or sports and extra-everyday activities that are seasonally motivated (picnics, sunbathing, sledging etc.)

Places of research will be different public spatial settings in Copenhagen. That is streets, squares, parks and public transport. In the selection process we choose one of each category with regard to the appearance of a conspicuous ethnic ‘mix’ in the activities taking place. And the field visits will be conducted in intervals around the clock and in different times of the year in order to cover encounters as they occur in daily and seasonal time-space rhythms.

The collection of data follows the general model: visual ethnography, follow-up conversations and in-depth interviews. The main emphasis of the observations is bodily practices and reactions to the other (facial, gestural and verbal), but attention will also be paid to the way in which different materialities (architecture, infrastructure, inventory etc.) influence the encounters. How are interactions mediated by use of material environments (deliberately or not)? How does the architecture of a square or the inventory of a bus create different spatial positioning? In the follow-up interviews actors are asked to elaborate on motives, routines and emotional ‘attunement’ towards the place and the encounters their activity involves. The in-depth interviews will explore the narratives in which the practices, emotions and communications are embedded.

WP 4: New Critical Urbanism

All researchers

Once we have analysed and theorised the constellations of cross-cultural encounters in public space, we, in accordance with the ‘constellatory epistemology’, want to lift up the results to the level of critical urban thinking. In the tensions between strange and familiar, between close and distant, and between recognition of difference and notions of racial equality, new conceptions might lay the embryo to more polyvalent understandings of the contemporary multicultural city.

Participants

The project will be affiliated to the research group *Space, Place, Mobility and Urban Studies* at the Department of Environmental, Social and Spatial Change at Roskilde University. The participants in the project works closely together and the project can be seen in continuation of already established research collaboration in for example former projects like *The Stranger, the City and the Nation* that has resulted in publications of a book, book chapters and several peer reviewed journal articles (Koefoed and Simonsen 2010, 2011, 2012). In addition we have a comprehensive international network with Department of Geography, University of Durham, Professor Nicky Gregson and Reader Divya Tolia-Kelly, University of British Columbia, Professor Derek Gregory and Associate professor Lawrence Berg, Department of Geography, Newcastle University, Reader Peter Hopkins and National Technical University of Athens Professor Dina Vaiou. These are people that we already worked with and visited on several occasions.

Lasse Koefoed (*Project leader*) is Associated Professor in Social- and Cultural Geography, Roskilde University and already well-known in international Critical Geography. Major themes in his research are questions related to the city and ethnic minorities, nation and nationalism, post-colonialism, geopolitics and everyday life. He has been involved in two major research projects funded by the Danish Research Council for Social Science: ‘Globalisation and negotiation of Danish Identity’ (PhD, finished 2006) and, together with Kirsten Simonsen, ‘The Stranger, the City and the Nation’ (finished 2010). He has recently edited a new book in urban studies (2012)

Kirsten Simonsen, Professor in Social- and Cultural Geography since 1996 is an internationally known urban scholar. She has a strong position in international discussions within human geography and is recently (2010) rewarded by an honourable degree at University of Stockholm. She also has a long list of international publications in the form of journal articles and edited books. Field of research: Urban studies, philosophy of geography, space and place, practice theory,

minorities and everyday life. Latest Research Projects, both financed by the Danish Research Council for Social Science, are 'The multiple Faces of the City' (finished 2005) and 'The Stranger, the City and the Nation' (with Lasse Koefoed)(finished 2010).

Maja de Neergaard is completing her PhD at the Department of Environmental, Social and Spatial Change at Roskilde University. Her research focuses on 'rural urbanity', problematizing the rural/urban dichotomy and exploring practices and lifestyles of urban-rural migrants. An important part of her dissertation is also methodological discussions and experiments.

Publications and presentation

The result of the research will be published as articles in international leading journals like *Social and Cultural Geography*, *Ethnicities*, *European Urban and regional Studies*, *Antipode and Society and Space*. Below, we have specified the number of articles each researcher will be responsible for:

- Lasse Koefoed: 5 peer-reviewed articles (3 as first author).
- Kirsten Simonsen 4 peer-reviewed articles (3 as first author)
- Maja de Neergaard 5 peer-reviewed articles (3 as first author)

In addition we intend to publish in relevant Danish Journals aiming at communicating research to a wider audience (eg. *Kontur*, *Byplan* and *Tidsskrift for Islamforskning*)

The project will on a regular basis be presented at international conferences. Until now the following conferences are planned:

- Nordic Geographers Meeting, Reykjavik 2013
- European Urban and Regional Studies Conference, Brighton 2013
- International Conference in Critical Geography, 2014
- AAG Annual Meeting, Florida 2014.

A central element in the finishing phase of project is to invite leading scholars for an international

workshop on the theme of the project. Here, the result of the project will be presented and discussed with academic partners who are internationally recognised in the area of the research. At this stage, the plan is to invite Derek Gregory, professor at University of British Columbia, Peter Hopkins, Reader Newcastle University, Sara Ahmed, professor at Goldsmith University in London, Lawrence Berg associate professor at University of British Columbia, and Dina Vaiou professor at National Technical University of Athens. The idea is that these partners can contribute with constructive critic and ideas that can inspire the project in its finalizing phase.

Time plan

The project will run for three years as follows:

2013-2014: Development of theoretical framework. Fieldwork and research for WP 1, 2, 3 (Part I).

2014-2015: Submission of articles. Fieldwork and research for WP 1, 2, 3. (Part II)

2015-2016: Research for WP 4 and submissions of the final parts of the articles.

Characters 31.989

References

- Ahmed, S. (2000) *Strange Encounters. Embodied Others in Post-Coloniality*. London and New York: Routledge.
- Ahmed, S. (2006). *Queer Phenomenology*. Durham and London: Duke University Press.
- Andersen, J., Freudendal-Pedersen, M., Koefoed, L. and Larsen, J. (2012) *Byen i bevægelse. Mobilitet – Politik – Performativitet*, Frederiksberg: Roskilde Universitetsforlag.
- Anderson, B. (2006) Becoming and being hopeful: towards a theory of affect, *Environment and Planning D: Society and Space* 24: 733-752.
- Beauregard, R.A. and Body-Gendrot, S (eds) (1999) *Urban Moment: Cosmopolitan Essays on the Late 20th Century City*, Thousand Oaks, CA: Sage.
- Binnie, J., Holloway, J. and Millington, S. (2006) *Cosmopolitan Urbanism*, London: Routledge.
- Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.
- Bourdieu, P. (1990). *The Logic of Practice*. Cambridge: Polity Press.
- McClintock, A. (1995) *Imperial Leather: Race, Gender and Sexuality in the Colonial Context*, London: Routledge.
- de Certeau, M. (1984) *The Practice of Everyday Life*, Berkeley: University of California Press.
- Dant, T. (2004) 'Recording the "habitus"', in C. Pole (ed.), *Seeing is Believing?* Oxford: Elsevier.
- Davidson, J., Bondi, L. And Smith, m. (eds) (2005) *Emotional Geographies*, Aldershot: Ashgate.
- Douglas, R. (1994) *Purity and Dangere. An Analysis of the Concepts of Pollution and Taboo*, London: Routledge.
- Edensor, T. (2010) *Geographies of Rhythm. Nature, Place, Mobilities and Bodies*, Farnham: Ashgate.
- Fanon, f. (1975) *Black Skin. White Masks*, London: Paladin.
- Foucault, M. (1986) Of Other Spaces, *Diacritics* 16: 22-27.
- Giddens, A. (1990). *The Consequences of Modernity*. Cambridge: Polity Press.
- Gilroy, P. (2006) *Postcolonial melancholia*. New York: Columbia University Press.

- Graham, S. (2004): Cities under the 'War on Terror'. *International Journal of Urban and Regional Research* 30: 255-276.
- Graham, S. (2007) Demodernizing by design, in Gregory, D. and Pred, A. (2007): *Violent Geographies: fear, terror and political violence*. London: Routledge.
- Gregory, D. (1994) *Geographical Imaginations*, Oxford: Blackwell.
- Gregory, D. (2004). *The Colonial Present – Afghanistan, Palestine, Iraq*. Oxford: Blackwell.
- Gregory, D. and Pred, A. (2007) *Violent Geographies: fear, terror and political violence*. London: Routledge.
- Habermas, J. (1989) *The Structural Transformation of the Public Sphere*, Cambridge, MA: MIT Press.
- Haldrup, M., Koefoed, L. & Simonsen, K. (2006). Practical Orientalism – bodies, everyday life and the construction of otherness, *Geografiska Annaler* 88B, 2: 173-185.
- Haraway, D. (1991) *Simians, Cyborgs and Women: The reinvention of Nature*. London: Free Association Books.
- Hiscott, W. (2005) '*Parallel Societies*' – *A Neologism gone bad*, Prague: Multicultural Center.
- Jackson, M (2002) *Politics of storytelling: violence, transgression and intersubjectivity*. Copenhagen: Museum Tusulanum Press.
- Katz, C. (2007) Banal terrorism, in Gregory, D. and Pred, A. (2007): *Violent Geographies: fear, terror and political violence*. London: Routledge.
- Keith, M. (1993) *Race, Riots and Policing: Policing in Multi-racist Society*. London: UCL Press
- Keith, M. (2000) Walter Benjamin, urban studies and the narratives of city life, in Bridge, D. and Watson, S. (eds.) *A Companion to the City*, Oxford: Blackwell.
- Keith, M (2005) *After the Cosmopolitan? Multicultural cities and the future of racism*, London and New York: Routledge.
- Koefoed, L. and Simonsen, K. (2010) '*Den fremmede*', *byen og nationen. Om livet som etnisk minoritet*. Frederiksberg: Roskilde Universitetsforlag.
- Koefoed, L. and Simonsen, K. (2011) 'The Stranger', the City and the Nation, *European Urban and Regional Studies* 18: 343-357, 18:343-357
- Koefoed, L. and Simonsen, K. (2012) (Re)scaling identities: Embodied Others and alternative spaces of identification, *Ethnicities* (forthcoming)

- Lefebvre, H. (1991). *The Production of Space*. Oxford: Blackwell.
- Lefebvre, H. (1992) *elements de Rythmanalyse. Introduction á la connaissance des rythmes*. Paris: Syllepse.
- Listerborn, C., Molina, I. and Mulinari, D. (2011). *Våldets Topografier. Beträktelser över makt och motstånd*. Stockholm: Atlas.
- Lofland, L.H. (1973). *A World of Strangers. Order and Action in Urban Public Space*. Prospect Heights, Ill: Waveland Press.
- Matjeskova, T. and Leitner, H. (2011) Urban encounters with difference: the contact hypothesis and immigrant integration projects in eastern Berlin, *Social and Cultural Geography* 12:717-743.
- McClintock, A. (1995). *Imperial Leather: Race, Gender and Sexuality in the Colonial Context*. London: Routledge.
- Merleau-Ponty, M. (1962). *Phenomenology of Perception*. London: Routledge and Keagan Paul.
- Merleau-Ponty, M. (1968). *The Visible and the Invisible*. Evanstone, IL: Northwestern University Press.
- Molina, I. (2005) Miljonprogrammet och förortens rasifiering, in Wessel, O.B., Tunström, M. and Bradly, K. (eds) *Bor vi i same stad? Om stadsutveckling, mångfald och rättvisa*, Stockholm: Pocky
- Pain, R. and Smith, S. J. (2008) *Fear: Critical Geopolitics and Everyday Life*. Aldershot: Ashgate.
- Peattie, L. (1998) Convivial Cities, in Douglas, M. and Friedman, J. (eds) *Cities and Citizens: Planning and the Rise of Civil Society in a Global Age*, Chichester, NY: Wiley
- Philips, D. (2006) Parallel Lives? Challenging discourses of British Muslim self-segregation, *Environment and Planning D: Society and Space* 24: 25-40.
- Pink, S. (2007) *Doing Visual Ethnography*. London: Sage.
- Ricoeur, P. (1984) *Time and Narrative*, vol I, Chicago: University of Chicago Press.
- Ricoeur, P. (2002) *En hermeneutisk brobygger. Tekster af Ricoeur* (eds Hermansen, M. and Rendtorff, J.D.) København: Gyldendals bogklubber.
- Said, E.W. (1978). *Orientalism. Western Conceptions of the Orient*. London: Routledge and Kegan Paul.
- Sandercock, L. (2003) *Cosmopolis II: Mongrel Cities in the 21st Century*, New York: Continuum.
- Schatzki, T. (2002) *The site of the social – a philosophical account of the constitution of social life and change*. Pennsylvania: The Pennsylvania State University Press.

- Schmid, G. (2011) Spaces, Negotiations and Conflict: Muslim and non-Muslim Encounters in Nørrebro, Copenhagen, in Feldt, J.E. and Sinclair, K. (eds) *Lived Space. Reconsidering Transnationalism among Muslim Minorities*, Frankfurt am Main: Peter Lang.
- Simmel, G. (1950a/1903). 'The metropolis and mental life'. In K. Wolff (trans.), *The Sociology of Georg Simmel*. New York: Free Press.
- Simonsen, K. (2001). Rum, sted, krop og køn – dimensioner af en geografi om social praksis, in K. Simonsen (red.), *Praksis, rum og mobilitet. Socialgeografiske Bidrag*. Frederiksberg: Roskilde Universitetsforlag.
- Simonsen, K. (2003) The embodied city: From bodily practice to urban life, in Öhman, J. and Simonsen, K. (eds) *Voices from the North. New trends in Nordic Human Geography*, Aldershot: Ashgate.
- Simonsen, K. (2005) *Byens mange ansigter – konstruktion af byen i praksis og fortælling*. Frederiksberg: Roskilde Universitetsforlag.
- Simonsen, K. (2007). Practice, Spatiality and Embodied Emotions: An Outline of a Geography of Practice, *Human Affairs* 17: 2, 168-182.
- Simonsen, K (2010) Encountering O/other Bodies: Emotion and Ethics, in Anderson, B. and Harrison, P. (eds) *Taking-Place: Non-Representational Theories and Geography*, Aldershot: Ashgate
- Smith, M., Davidson, J., Cameron, L. and Bondi, L. (2009) *Emotion. Place and Culture*, Aldershot: Ashgate.
- Staeheli, L. and Nagel, C. (2008) Rethinking Security: Perspectives from Arab-American and British Arab Activists, in *Antipode*. 780-801
- Thrift, N. (2004) Intensities of feeling: towards a spatial politics of affect, *Geografiska Annaler* 86B: 57-78.
- Valentine, G. (2008) Living with difference: reflections of geographies of encounters, *Progress in Human Geography* 32:323-337.
- Zizek, S. (2008): *Violence: six sideways reflections*. New York: Picador.