

SAWYER SEMINAR PROPOSAL

CLAIMING THE CITY: URBAN CITIZENSHIP, HYBRID CULTURES, & GOVERNANCE IN THE MODERN ERA

CENTRAL QUESTIONS

We propose to examine the city as a key site of political organization and coordinated governance. In contrast to the modern faith in the nation state as the engine of progress and the postmodern narrative of decentered globalization, scholars across the disciplines are now interested in how cities serve as sites of political mobilization and organization. Urban dwellers build coalitions and political alliances; they construct new communities, disrupt old hierarchies, and create alternative hybrid cultures. At the same time, urban residents also inhabit “divided,” “quartered,” “layered” cities – fractures that reference longer genealogies of socio-economic inequality and contestation. In light of this multiplicity, we focus on the ways cities continue to serve as high-stakes sites of claims-making and urban citizenship. We ask: **Who, ultimately, owns the city? What claims do individuals and groups make on the city? And how do competing claims to the city shape local, national, and global politics?** This seminar aims to consider these large questions through a comparison of urban politics and social structure in key cities around the world in the twentieth century. We argue that the rich hybrid cultures of cities enable new forms of urban governance that can challenge both global and national political structures. We take a comparative and interdisciplinary approach, breaking scholarly habits of binary analysis, including the separation of Global South from Global North, rich from poor, formal from informal.

RATIONALE, SIGNIFICANCE

Cities have always been recognized as political, economic, cultural and social units, linked externally to regional, national, bioregional, and global networks and subdivided internally into overlapping and conflicting neighborhood, class, race and ethnic groups. At the same time, 19th and 20th century urbanization and urban growth was extraordinary: demographically, after two centuries of stability, the percentage of people living in cities grew dramatically, from 10% in 1900 to roughly 54% today. While North America, Latin America and the Caribbean, and Western Europe are the most urbanized regions of the world, Asia boasts the most megacities and Africa is urbanizing at the fastest rate globally.

Seismic changes in economy, politics, and society undergird this move to the city. Economically, the rural agrarian economy was overtaken in some parts of the world by a largely urban-based industrial and then service economy; others shifted to highly unequal positions within extractive industries and industrial agricultural production. Still other communities remained reliant on localized forms of production, despite and alongside global politics and planetary environmental changes. These simultaneously global, regional, and local processes meant that urbanization would occur unevenly, benefiting some over others; burgeoning in some regions and countries, and not in others; and incurring costs that would be distributed unequally. Likewise, the character of cities and of urbanization varied dramatically from place to place.

These changes are critical to our focus on citizenship and claims-making. More than ever,

cities constitute discrete forms of political organization, with unequal representation between and within cities. Not all cities have the same political power at the level of the global, and not all urban dwellers possess the same influence or decision-making capacity within a single conurbation. Yet, given the growing skepticism that either nation-states or global organizations like the U.N. can solve all the problems of the twenty-first century, public discussion has turned to the role that cities might play. In other words, after two centuries of looking towards larger conglomerations as more effective decision-making bodies, there has been a remarkable reversal of the gaze, making this an excellent moment to analyze the potential and the limits of cities as both the source and object of claims making.

This reversal abandons a familiar modernization story that was codified in social science research of the mid-twentieth century, which posited a natural and normal shift in the locus of political power, organization and citizenship from the local to the state. In Western Europe, the dominant discourse viewed the state as the engine of progress and the bestower of democratic rights, even as they expanded from civil and political to social. And modernization theorists, whether liberal or Marxist, viewed this scaling up as both normal and a measure of progress, given the association of localisms with the old regime. Theorists of nationalism and nationalization similarly assumed that successful national identity subsumed and replaced local and regional identities, whether in the old nations or the new post-colonial states. By the end of the twentieth century, national identity and sovereignty were seen as losing ground to the forces of globalization, which threatened to homogenize cultural references and tastes, undermine national economies and create global problems like climate change. In fact, some theorists like Hardt and Negri (2001, 2005) argued that imperialism had given way to “Empire”, a global network of power relations that perpetuates global capitalism through the reorganization of social life and natural resources.

Against this dominant discourse of the center of power shifting ever farther away from the local, there have always been dissenting voices and municipalist movements that have argued that the authentic unit of political life should be the city. This has long roots, of course: Aristotle’s notion of politics comes from the “polis”, the city inhabited by citizens who rule and are ruled. From Henri Lefebvre’s 1960s manifesto on the “right to the city” to Murray Bookchin’s “libertarian municipalism” (1987), arguments from the left have envisioned the city as a site of popular empowerment where power would flow from the bottom up.¹ From the right, the neo-liberal suspicion of the state also envisioned an enhanced role for local government as closer to the source of individual autonomy. In Latin America in particular, neo-liberal regimes in the 1980s experimented with “decentralization”, shifting responsibility and costs to municipal governments, although usually without compensating resources.

In the twenty-first century, growing claims across the globe for devolution, urban autonomy, and empowerment give the question of who owns the city its timely relevance. If the city is poised to take on a new role in global governance, it is a propitious moment to examine the city, not as a monolithic actor but as a site of competing claims and identities. How do proponents of municipalism imagine the adjudication of competing claims? How and when do diverse urban populations take ownership of the city, through formal or informal means? How is the potential for inclusion or exclusion woven into the structure of claims-making in specific contexts? These questions demand interdisciplinary - historical, anthropological, sociological,

¹ Henri Lefebvre, *Le Droit à la ville*, 2nd ed. (Paris, France: Anthropos, 1968); Murray Bookchin, *The Rise of Urbanization and the Decline of Citizenship* (San Francisco: Sierra Club Books, 1987).

and linguistic - collaboration and research.

THEMATIC THREADS AND CASES

Our **first theme** of the seminar, then, centers on the question of **political claims to and by the city**, and in particular, on the parameters of urban governance and sovereignty. Urban governance, we argue, must be considered at multiple levels: How do residents in individual cities claim power and ownership of urban spaces? To what degree does citizenship operate to empower or marginalize residents at the local level? Scholars such as James Holston and Arjun Appadurai (1996) have argued that while citizenship has traditionally been considered as the relation between the nation-state and its members, in the contemporary era citizenship is also a relation between cities and their residents. For instance, Holston (2008)² demonstrates how residents in the peripheries of Sao Paulo, Brazil, gain status as they build homes and improve their communities. On the basis of this labor, they make demands on the city, such as electricity and city services. Massive protests over police violence, increased bus fares, lack of housing, and the use of public funds for Olympic stadia all take shape at the level of the street and the neighborhood. All over the Global South, he argues, city residents demand their rights from city governments – not states. And not only do urbanites demand rights from officials - they claim membership, a physical belonging articulated through the occupation and use of space, a right to the city that can contradict the state’s definitions of inclusion and exclusion. Rosalind Fredericks and Mamadou Diouf call these “spaces of belonging” remarkable precisely for the ways in which they challenge the state’s “hegemonic processes of assembling or fixing identities.”³ Claims to political and economic rights have explicitly spatial dimensions, then.

While the aforementioned scholars present these discussions of urban citizenship in the context of Latin American and African politics and life, these ideas of urban citizenship can be used to interrogate space and place in almost any city in the Global South or Global North. Thus, Pamela Radcliff’s research on neighborhood organizations in Madrid during the Franco Dictatorship reveals a local space for claim-making within an authoritarian context in which political rights were restricted.⁴ We take seriously Jennifer Robinson’s seminal call to decolonize urban theory and to reclassify all cities as “ordinary,” thus considering a full range of city- making and city-inhabiting histories in their rich complexity.⁵ Instead of studying cities as sites of modernity or of developmentalist stages, we insist on “provincializing Europe” and focus instead on the everyday actors that make cities, cities. In other words, we think of the urban as a process rather than a fact. Cities do not exist as abstract outposts of capitalism, nor do they march forward along preordained trajectories. People make cities, and people lay claim to those cities in the process.

As residents make claims on the city, its leaders are making new political claims for the cities, in their relationship to states. To what extent did and can urban centers successfully exert autonomy against competing powers like the nation-state? This is the site of a long and rich set of debates, from the municipalist movements that Radcliff studies in Spain, to the autonomy movement in Latin America. On a more ad hoc level, individual cities from Madrid to Los

² James Holston, *Insurgent citizenship: Disjunctions of democracy and modernity in Brazil* (Princeton: Princeton University Press, 2008).

³ See the introduction to Mamdou Diouf and Rosalind Fredericks, eds., *The Arts of citizenship in African cities: Infrastructures and spaces of belonging* (New York: Palgrave Macmillan, 2014).

⁴ Pamela Radcliff, *Making Democratic Citizens in Spain: Civil Society and the Popular Origins of the Transition, 1960-78* (Basingstoke, UK: Palgrave Macmillan, 2011).

⁵ Jennifer Robinson, *Ordinary Cities: Between modernity and development* (London: Routledge, 2006).

Angeles have proclaimed open doors to immigrants and refugees in the face of xenophobic and nativist policies at the national or European level, while new political parties promoting municipalist platforms have gained traction. Residents of cities often assert cultural particularities and may have long histories of contention with the capital city. For instance, as Nancy Postero's research in Bolivia shows, lowland cities bridle against the Andean-centric nature of the nation-state and the power invested in the highland capital of La Paz. Lowland elites have won regional and municipal autonomy. Local autonomy has also been a key goal for indigenous peoples across Latin America, who demand self-determination and the ability to govern their cities on the basis of their cultural practices.⁶ But such local sovereignty is necessarily "nested", to use Audra Simpson's terms (2014)⁷, as central states may retain control over natural resource extraction or financing necessary for local administration. We will inquire into both the potential and the limits of cities' claims to assert independence.

Within this first theme, then, we will focus on claims to urban belonging as articulated through competing land rights in the **specific cases** of insurgent citizenship in **São Paulo**, the fight for "just cities" in **New York, London, Amsterdam**, and the assertion of municipal autonomy in places as diverse as **Madrid** and indigenous communities like **Charagua, Bolivia**.

Our **second theme** emerges naturally from the first: in thinking about political claims to the city, we must consider diverse claims to the right to govern, whether in direct opposition to the state, or in the absence of the state. Here **we consider cities at the nexus of formality and informality**, with "informality" indicating a process of claims-making rather than a straightforward description. The state might draw a line between state-sanctioned and non-sanctioned activities by labeling some "formal" and others "informal". Land that was formerly controlled by communities and used in ways outside the knowledge or control of the state might be categorized as "informal" in an effort to begin tracking that land in government records, as Nancy Kwak demonstrates for the process of relocation and clearance in the Philippines during the Marcos era.⁸ Acceptable land uses might be given formal titles, while others might be deemed informal and in need of "rehabilitation" or a land titling initiative. Some merchants might be given licenses while others operate informal hawker stands. In drawing such lines between illegal and legal practices, states assert their authority, claiming the city as a site of top-down governance. While some intergovernmental bodies have attempted to use "informality" as a neutral alternative to "squatter" - the latter of which often implies illegitimate uses of other people's property - in reality there is nothing politically neutral about terms that designate core and periphery. Definitions have generative power, whether to the state that wields them, or to the communities that reject or redefine them.

For obvious reasons, governments rarely conceptualize informality as a grassroots project. In practice, however, informality can be more than a top-down tool of the state. It can also be analyzed as a form of local governance.⁹ Informal systems of regulation and order such as vigilantism, cronyism, and barter can effectively maintain order without the participation of the state. At times, these forms of informal governance can actively undermine the state, or serve

⁶ Nancy Postero, *The Indigenous State: Race, Politics, and Performance in Plurinational Bolivia* (Berkeley: University of California Press, forthcoming).

⁷ Audra Simpson, *Mohawk interruptus: Political life across the borders of settler states*. (Durham: Duke University Press, 2014).

⁸ Nancy Kwak, *A World of Homeowners: American Power and the Politics of Housing Aid* (Chicago: University of Chicago Press, 2015).

⁹ Sébastien Jacquot, Alexis Sierra and Jérôme Tadié, "Informalité politique, pouvoirs et envers des espaces urbains," *L'Espace Politique* [online], vol. 2, Issue 29 (2016), Online since 02 September 2016, url: <http://espacepolitique.revues.org/3805>.

as forms of “transgressive governance.”¹⁰ At other times, these informal methods of keeping order can work symbiotically with the needs of the state, providing services efficiently and suppressing certain forms of political expression. Unelected local leaders and other non-state actors played and continue to play critical functions in the everyday lives of urbanites, both in the realms of basic services and in facilitating residents’ enactment of their “public selves,” in Engin Isin’s words. Here, Isin’s use of the plural is key: urban dwellers may claim a particular form of municipal citizenship, but “[t]he citizen learns to create himself or herself in a multiply situated manner rather than in a singular place or mode.”¹¹

Informality can also apply to the labor that quite literally makes a city work. Informal laborers, while embodying a legal classification as individuals, also collectively build the very infrastructure that excludes them. In looking at labor, we are interested in thinking about hierarchies of informality, from citizens making money “under the table”, to overseas laborers (global circuits of labor) participating in state-promoted, temporary exchanges, to undocumented laborers vulnerable to multiple levels of exploitation. How does informality affect individuals’ and groups’ abilities to make claims to the city, whether in the form of workplace rights or access to basic services? And how has that informality emerged historically and evolved over time? Of interest also is the idea of everyday rituals in establishing rights to space; as Asef Bayat points out for specific Middle Eastern cities, “the urban disenfranchised, through their quiet and unassuming daily struggles, refigure new life and communities for themselves and different urban realities on the ground”.¹²

Histories of empire need to be considered as well. It is tempting to separate colonial past from the informal urbanism in the present day; certainly, there are important distinctions between colonial and postcolonial urbanisms. Nonetheless, there are also important continuities and historical connections. Brenda Yeoh, Abidin Kusno, and many others have shown the enduring logics of space and place that linger from colonial to postcolonial regimes. We will examine the transition of countries from colonial regimes to independent nations and consider the emergence of a discourse around informality in the **specific cases of Singapore, Rio de Janeiro, and Calcutta.**

The **third theme** adopts a slightly different approach to questions of claims and claim-making. We pivot from research centered on politics and informality to consider **hybrid urban cultures and place-making practices.** To some extent, the concept of hybridity - drawn from postcolonial theorist Homi Bhaba and Ed Soja and made concrete by Nezar AlSayyad - makes the most sense when two (or more) distinct cultures come into sudden contact or collision. Empire and mass migration are two examples of historical events in which distinct identities might react to form a new “third space.” Rather than focusing on some of the more theoretical debates here, however, we seek to connect debates about hybridity to urban citizenship. How do the evolving identities and cultures of urbanites shape the way individuals and groups claim the city? How is urban space imagined and communicated? What new spaces are created, if any, and with what consequences for urban citizenship? We will employ the **specific cases** of emergent linguistic patterns in migrant enclaves in African cities like **Dakar** and **Nairobi**, community building in the rapidly growing urban fringe in **Ho Chi Minh City**, and the

¹⁰ Kareem Buyana and Shuaib Lwasa discuss transgressive governance at length in their chapter, “Infrastructure Governance at Sub-National Level: The Case of Kampala City in Uganda,” in Eris Schoburgh and Roberta Ryan, eds., *Handbook of Research on Sub-National Governance and Development* (2017), accessed March 09, 2017.

¹¹ Engin F. Isin, *Democracy, Citizenship, and the Global City* (London: Routledge, 2000) p. 12.

¹² Asef Bayat, *Life as Politics: How ordinary people change the Middle East* (Stanford: Stanford University Press, 2009) p. 5.

heterogeneous urban landscapes of **Phnom Penh and Jakarta** to think more carefully about the relationship between culture and belonging.

In Africa, urban centers attract migrants from rural areas, typically in search of employment or better educational opportunities, but also due to displacement from conflict zones. Ethnic groups co-mingle in dense areas, add to their multilingual repertoires, and create hybrid identities. Out of these mixtures, new languages have emerged in many African cities (McLaughlin 2011).¹³ For example, Sheng, a mixture of Swahili, English and other Kenyan languages, arose among the youth of Eastern Nairobi. Sheng is now spreading to other urban and rural areas, and is being used strategically in advertising, social media and political discourse.¹⁴ Following post-election violence in Kenya, Sheng was used. In Senegal, Wolof is the most widely spoken African language, but in Dakar, Urban Wolof, mixed with French and structurally altered, is the dominant variety. Similar mixed urban languages have emerged in South Africa, Côte d'Ivoire and the Democratic Republic of the Congo. These new languages not only break down traditional ethnic and regional associations, but they also incorporate and repurpose colonial languages, implicitly rejecting the postcolonial school use and official status of French and English imposed by the state. They have become an emblem of urban youth culture and the cities that gave rise to their development.

Studies of Southeast Asian urban cultures can similarly include contact between rural and urban ways of knowing. In moving to the city, rural residents bring various ways of understanding communal space and family life that are often visibly distinct from the values of more established urban residents. Ethnic and communal heterogeneity flourish, as do various preexisting claims to political or economic power, including those built under prior regimes and empires. There are clear spatial dimensions to negotiations of urban space. In post-independence Singapore, architects and planners fiercely debated the ability of kampong dwellers to adjust to high-rise apartments. Despite the best efforts of the People's Action Party to control and "educate" the rural masses to behave in "modern" ways in the new housing, city dwellers claimed public spaces around their units and used housing in ways that neither wholly replicated or abandoned rural habits.¹⁵

Above all, we heed Ananya Roy's call to attend to power in the production of hybrid urban spaces. Place-making does not operate in a vacuum. As AbdouMaliq Simone writes so eloquently about the various groups in Jakarta whose activities and day-to-day lives remain "off the map": "Populations are less defined by stable, differentiated attributes through which relative inequities can be measured than by the nature of their convertibility and interoperability—the capacity of a population to compose and decompose, to become different things at different times."¹⁶

The **fourth and final theme** turns to questions of **urban resiliency**. With states and global institutions slow to devise policies to confront climate change, to humanely manage the flows of people fleeing environmental and human disasters, or to reduce inequality and protect rights to clean water and basic standards of living, the calls to empower cities to tackle these problems have increased. A recently founded global organization provides evidence of a

¹³ Fiona McLaughlin, ed. *The Languages of Urban Africa* (New York: Bloomsbury, 2011).

¹⁴ Chege Githiora, "Sheng: the expanding domains of an urban youth vernacular," *Journal of African Cultural Studies*, 2016: 1-16.

¹⁵ Chua Beng-huat, *Political Legitimacy and Housing: Singapore's Stakeholder Society* (London: Routledge, 1997).

¹⁶ AbdouMaliq Simone, *Ghostly Cracks and Urban Deceptions: Jakarta* in Mohsen Mostafavi, ed., *In the Life of Cities: Parallel Narratives of the Urban* (Cambridge, MA: Harvard Graduate School of Design and Lars Muller Publishers, 2012) pp. 126-127.

tipping point in the discussion. The C40 Cities Climate Leadership Group, which represents 90 cities from the northern and southern hemispheres, organized its first summit in Mexico City in November 2016, with mayors and other local officials from most of those cities in attendance, including the Mayor of Los Angeles. With 70% of greenhouse gases emitted from urban centers, the conference and the group was framed around the idea that “the battle for climate change will be won or lost in the cities of the world.” Likewise, the Global Parliament of Mayors was founded with representatives from 50 major cities, inspired in part by Benjamin Barber’s “If Mayors ruled the World”, and by the conviction that such a group could harness the collective economic and demographic power of cities to advocate on behalf of urban populations.

Not coincidentally, it is often cities that most feel the brunt of these challenges, from rising sea levels for coastal cities, to unprecedented refugee flows, to declining air quality and exposure to the most urgent, immediate impacts of climate change. And as scholars like David Pellow and Julie Sze so powerfully demonstrate, urban residents do not pay equally for the consequences of poor decisions in the past and present.¹⁷ Sustainability has thus come to encompass both environmental justice concerns with the well-being of more vulnerable communities as well as the management of environment and resources including problems of pollution and waste management.

What can scholars in the humanities and social sciences offer to discussions of this urgent crisis, especially with regard to its urban dimensions? There is now a seemingly uncontested or “post-political” consensus about global climate change and the potential solutions to it. As Marcus Taylor (2014) argues, however, the current discourse makes huge assumptions about how the natural world acts upon the social/cultural/political world, obscuring the profoundly political nature of both the causes and effects of climate change. Environmental historian Bill Cronon also urges a more complex understanding of “nature” and “wilderness”. We will look at demands for urban leadership in the **specific cases** of “green” management in **Jakarta**, frameworks of resiliency in **Sydney**, and constructions of “endangerment” in various **Bolivian cities**.

INSTITUTIONAL RESOURCES AND SUITABILITY

UC San Diego is well positioned to host a Sawyer Seminar of this nature. The university emphasizes comparative, interdisciplinary research that produces foundational knowledge, stretching across divisional boundaries. One of its strategic planning goals is the collaborative exploration of the richness of human experience with an emphasis on comparison of cultures, value systems, historical contexts, governance and organizational structures.

As a large public research university, we have many innovative institutes and programs. Nevertheless, targeted support for cross-campus and cross-institution collaboration and comparative inquiry is still nascent. It is precisely this sort of research and exchange that we hope the Sawyer seminars will stimulate, across the Departments of History, Anthropology, Literature, Communication, Visual Arts, Political Science, and in collaboration with the Institute for Arts and Humanities and the UCSD Cross Border Initiative. The newly created International Institute serves as a hub for multidisciplinary research across divisions, and its

¹⁷ For two examples, see David Pellow, *Resisting Global Toxics: Transnational Movements for Environmental Justice* (Cambridge, MA: MIT Press, 2008) and Julie Sze, *Noxious New York: The Racial Politics of Urban Health and Environmental Justice* (Cambridge, MA: MIT Press, 2006).

director (Luis Alvarez) has offered support with logistics, staff support and planning. The UCSD Cross-Border Initiative (Teddy Cruz and Fonna Forman) and its educational platform, the Mellon-funded Cross-Border Community Stations, is a network of field hubs located throughout the San Diego-Tijuana region. UCSD also benefits from a wealth of regional resources. Situated on the border between the US and Mexico, San Diego itself has proved a rich site for research on contested cities, transnational urbanism, and citizenship. We intend to build on collaborations established by the Southern California Urban Group (a regional collaborative launched by members of this grant application in the fall of 2016), including faculty in the History Department and Urban Studies Program at San Diego State University, the Sociology Department at the University of San Diego, the Huntington Library, the LA History and Metro Studies Group, and the Architecture and Urban Studies Research Cluster at UC Irvine.

PROCEDURE FOR SELECTING GRADUATE AND POSTDOCTORAL FELLOWS

We will appoint a postdoctoral scholar, who will participate in the seminar and help organize and administer it during AY 2018-19. The postdoc will be chosen on the basis of intellectual merit, and a demonstration of research interests directly related to one of the four major themes. They may come from any of the humanistic disciplines. The postdoc will be expected to participate fully in the seminar, workshopping their research and commenting on other's work. They will also be responsible for some administration tasks, such as working with guest scholars and selection of reading materials. At the end of the year, the postdoc will help the PIs draft a concluding document, summarizing the findings of the seminar and producing an annotated bibliography based on the seminar's readings and materials. Postdoctoral fellows will be recruited by advertising in discipline-specific job sites, postdoctoral-specific sites, and through UC San Diego's own websites.

We will also fund fellowships for two advanced graduate students for the year of the seminar. The graduate students should be in the final stages of dissertation writing, and able to participate fully in the seminar. The idea is to mentor these students by giving them access to key scholars in the field and providing opportunities to workshop their dissertations to seminar participants. A general call for graduate student applications for a dissertation fellowship will be advertised through the Graduate Division and through department graduate advisers.

For both the postdoc and the grad student fellowships, the co-PIs will assess the applications based on intellectual merit and fit with the seminar, and interview three top candidates via Skype or in person to make a final selection. We will pay particular attention to diversity among applicants. We will partner with the Equity, Diversity, and Inclusion Office in identifying sites that will reach a broad and inclusive range of prospective applicants.

APPENDIX: AFFILIATED FACULTY

Core organizers:

A1) Nancy Postero, Associate Professor, Department of Anthropology (PI)

A2) Pamela Radcliff, Professor, Department of History

A3) Nancy Kwak, Associate Professor, Department of History

A4) Sharon Rose, Professor, Department of Linguistics,

Abbreviated CVs for each core organizer attached

A5) Faculty collaborators.

Short bios of collaborators are provided

A1)

Nancy Grey Postero, Department of Anthropology, UCSD

CURRENT ACADEMIC POSITIONS: Associate Professor, Department of Anthropology; Director, UCSD International Institute; and Director, UCSD Human Rights Program

EDUCATION:

PhD. University of California, Berkeley, Socio-cultural Anthropology, 2001.

J.D. University of Arizona College of Law, Tucson, AZ. Juris Doctor, 1979.

B.A. Stanford University, Stanford, CA, 1972---76, Psychology/Human Biology 1976.

SINGLE AUTHORED BOOKS

2017 Postero, Nancy. *The Indigenous State, Race, Politics, and Performance in Plurinational Bolivia* (University of California Press).

2007 Postero, Nancy. *Now We Are Citizens, Indigenous Politics in Post-Multicultural Bolivia* (Stanford, CA: Stanford University Press). (294pp)

Translation: *Ahora Somos Ciudadanos*. Translation into Spanish by Hernan Calla Ortega. Muela del Diablo Editores, La Paz, Bolivia. (2009)

EDITED VOLUMES AND SPECIAL JOURNAL ISSUES

2013 Nicole Fabricant and Nancy Postero, eds. *Performance Politics: Spectacular Productions of Culture in Contemporary Latin America*, Special Issue of *Identities* 21(4).

2013 Postero, Nancy, ed. *The Politics of Indigeneity in Bolivia, Past and Present*. Special Issue of *Latin American and Caribbean Ethnic Studies (LACES)*, vol 8(2).

2013 Goodale, Mark, and Nancy Postero, eds. *Neoliberalism, Interrupted: Social Change and Contested Governance in Contemporary Latin America* (Stanford, CA: Stanford University Press).

2010 Oxborn, Phillip, and Nancy Postero, eds. *Living in Actually Existing Democracies*, Special Issue of *Latin American Research Review* 45(4). In that issue, co-authored Introduction to the Special Issue, *Actually Existing Democracies*.

2004 Postero, Nancy and Leon Zamosc. *The Struggle for Indigenous Rights in Latin America*, Nancy Postero and Leon Zamosc, eds. (Brighton, UK: Sussex Academic Press).

Translation: *In La Lucha por los Derechos Indígenas en América Latina*, eds. Nancy Grey Postero and Leon Zamosc. (Quito, Ecuador: Abya Ayala Press). (2005)

RESEARCH ARTICLES AND BOOK CHAPTERS since 2013:

2016 Postero, Nancy. *Raza, desarrollo y naturaleza en la Bolivia plurinacional*, in *Intersecciones en Ecología Política*, Angel Aedo, Piergiorgio Di Giminiani, y Juan Loera, eds. (Santiago, Chile: Catholic University Press).

2015 Fabricant, Nicole, and Nancy Postero. *Sacrificing Indigenous Bodies and lands: The Political-Economic History of Lowland Bolivia in Light of the Recent TIPNIS Debate*, *Journal*

of Latin American and Caribbean Anthropology 20(3): 452-474.

2015 Postero, Nancy. Even in Plurinational Bolivia: Indigeneity, Development, and Racism since Morales in *Geographies of Power, Re-Cognizing the Present Moment of Danger*, Heather Merrill and Lisa Hoffman, eds. University of Georgia Press.

2015. Postero, Nancy. El Pueblo Boliviano, de Composición Plural: A Look at Plurinationalism in Bolivia, in *The Promise and Perils of Populism: Global Perspectives*, Carlos de la Torre, ed. Lexington: University of Kentucky Press, Carlos de la Torre, ed. Lexington: University of Kentucky Press, p. 398-431.

2014. Fabricant, Nicole, and Nancy Postero, Performing the “Wounded Indian:” A New Platform of Democracy and Human Rights in Bolivia’s Autonomy Movement, in Performance Politics: Spectacular Productions of Culture in Contemporary Latin America, Special Issue of *Identities: Global Studies in Culture and Power* 21(4): 395-411.

2013 Fabricant, Nicole, and Nancy Postero. Contested Bodies, Contested States: Performance, Emotions, and New forms of Regional Governance in Santa Cruz, Bolivia. *Journal of Latin American and Caribbean Anthropology* 18(2): 187—211.

2013 Goodale, Mark and Nancy Postero, Revolution and Retrenchment, Illuminating the Present in Latin America, in *Neoliberalism, Interrupted: Social Change and Contested Governance in Contemporary Latin America* (Stanford University Press) (pp. 1-22).

2013. Postero, Nancy. Bolivia’s Challenge to “Colonial Neoliberalism”, in *Neoliberalism, Interrupted: Social Change and Contested Governance in Contemporary Latin America*, Goodale, Mark, and Nancy Postero, eds. (Stanford, CA: Stanford University Press) (pp. 25-52).

A2)

Pamela Beth Radcliff, Department of History, UCSD

Education:

Ph.D. (History), with distinction, Columbia University, May 1990 M.Phil (History), Columbia University, May 1985

M.A. (History), Columbia University, Jan.1984

B.A. (History), Scripps College, May 1979

Academic Positions since 1996:

2010-present Chair, Department of History

2009-10 Interim Associate Dean of Graduate Studies

2011-present Professor of History, UCSD

1996-2010 Associate Professor of History, UCSD

Fellowships and Honors since 1997:

2002-3 Ministerio de Educación, Cultura y Deporte (Spain) Research fellowship

2002-3 Program for Cooperation between Spanish and American Universities, research grant

2001&2002 New Del Amo Fellowships for collaborative scholarship between UC and the Universidad Complutense, Madrid

2001 UCSD Center for the Humanities, Faculty Fellowship

1999 Academic Senate Distinguished Teaching Award

1998 Sierra Book Award, Western Association of Women's Historians, for From Mobilization to Civil War

1997 Outstanding Faculty Award, Eleanor Roosevelt College

Books:

From Mobilization to Civil War: The Politics of Polarization in the Spanish City of Gijón, 1900- 1937 (Cambridge Univ. Press, 1996).

(Spanish translation: De la movilizacion a la guerra civil: historia politica y social de Gijon, 1900-1937 (Madrid, Debate, 2004)

Constructing Spanish Womanhood: Female Identity in Modern Spain , co-edited with Victoria Enders. (SUNY Press, 1999).

Making Democratic Citizens in Spain: Civil Society and the Popular Origins of the Democratic Transition, 1960-1978 (London: Palgrave Macmillan), 2011. (Spanish translation in process, University of Valencia Press)

A History of Modern Spain: 1808 to the Present (Wiley Blackwell Press, forthcoming 2017).

Articles and Chapters since 2008:

“Transition to and Consolidation of Democracy in Spain”, in A New History of Modern Spain: Chronologies, Themes and Individuals, edited by Jose Alvarez Junco and Adrian Shubert (Bloomsbury Academic, forthcoming).

“Social Movements, Democratization and Citizenship: Spain in the 1970s,” in Performing Citizenship: Social Movements across the Globe, edited by Inbal Ofer and Tamar Groves. Routledge Press, 2016).

“Unsettling the Iberian Transitions to Democracy of the 1970s,” The Routledge Companion to Iberian Studies, edited by Javier Munoz-Basols, Manuel Delgado and Laura Lonsdale, Routledge Press, 2015.

“The Political Left in Inter-war Europe”, The Oxford Handbook of European History, 1914-1945, edited by Nicholas Doumanis, Oxford: Oxford University Press, 2016.

“Movilización social y política en la obra de José Álvarez Junco” in Javier Moreno Luzón y Fernando del Rey (eds.), Pueblo y nación. Homenaje a José Álvarez Junco, Madrid: Taurus/Centro de Estudios Políticos y Constitucionales, 2013.

“El ciclo de movilización en la Transición española”, Revista Alcores 14 (2013).

“El debate sobre el género en la Constitución de 1978: orígenes y consecuencias del nuevo consenso sobre la igualdad”, Ayer 88 2012(4), p195-225.

“Ciudadanas: las mujeres de las AAVVs y la identidad de genero en los años setenta”, in Memoria Ciudadana y Movimiento Vecinal: Madrid, 1968-2008, edited by Pablo Sanchez Leon y Vicente Perez Quintana (Madrid: Editorial FRAVM, 2008).

“La Transición Española de una perspectiva comparativa”, in España Contemporánea: Desde una perspectiva comparativa, edited by Nigel Townson (Madrid: Taurus, 2010).

“The Revival of Associational Life under the Late Franco Regime: Neighbourhood and Family Associations and the Social Origins of the Transition”, in Spain Transformed: The Franco Dictatorship: 1959-1975, edited by Nigel Townson, (London: Palgrave, 2007).

A3)

Nancy Kwak, History Department, UCSD

EDUCATION

PhD 2006 - Columbia University, Department of History

MAT 1996 - Harvard University, Teaching & Curriculum, United States history

BA 1994 - University of California, Berkeley, United States history

UNIVERSITY AFFILIATIONS

2015 Associate Professor, History, University of California, San Diego

2008 Assistant Professor, History, UCSD

2006-2008 Assistant Professor, History, NYU Polytechnic School of Engineering

RECENT FELLOWSHIPS, GRANTS, AWARDS

2016 Urban History Association Kenneth Jackson Best Book Award (North American)

2016-17 Center for Humanities Research Group Level 1 funding, UCSD

2016 Society for Historians of American Foreign Relations Bernath Book Prize

2015 Collaboration grant, Nederlandse Organisatie voor Wetenschappelijk Onderzoek, the Netherlands

2014 General Campus Research Grant, UC San Diego

2014 Faculty Career Development Grant, UC San Diego

2014 Distinguished Teaching Award, Academic Senate, UC San Diego

2014 UC Humanities Research Initiative Fellow – Urban Ecologies, University of California

2014 Center for the Humanities Faculty Fellow, UC San Diego

2013 Graham Foundation for Advanced Studies in the Fine Arts – Research & Development Grant

2012 Social Science Research Council Postdoctoral Fellowship for Transregional Research

2012 Hellman Faculty Fellow, UC San Diego

2012 Society of Historians of American Foreign Relations Diversity---International Grant

PUBLICATIONS

1. **Co-editor, co-authored single article, and single---authored research article in peer---reviewed book:** “Introduction” and “Slum clearance and the World Bank in globalizing Manila,” in Andrew Sandoval---Strausz and Nancy Kwak, eds., *Making Cities Global* (University of Pennsylvania Press, 2017.)
2. **Introduction to Virtual Special Issue:** “Transnational Planning History,” *Planning Perspectives VSI*, October 2015. <http://explore.tandfonline.com/page/pgas/planning->

[perspectives-virtual-special-issue](#)

3. **Book:** *A World of Homeowners: American power and the politics of housing aid* (University of Chicago Press, 2015). **Winner of the SHAFR Bernath Book Prize and the UHA Jackson Best Book in Urban History Award.**
4. **Photo essay:** “Manila’s ‘Danger Areas’,” in *Places Journal*, February 2015,
5. <https://placesjournal.org/article/manilas---danger---areas/>.
6. **Research chapter in peer-reviewed edited book:** “Myth: Public Housing is Only for Poor People,” in Nicholas Bloom and Lawrence Vale, eds., *Public Housing Myths: Beyond Victims and Villains* (Cornell UP, 2015).
7. **Short chapter in peer-reviewed book:** “Charles Abrams,” in Nicholas Bloom and Matthew Lasner, eds., *Affordable Housing in New York City: Triumph, Challenge, and Opportunity* (Princeton UP, 2015).
7. **Short article in peer-reviewed publication:** “American public housing – hardly a domestic affair,” in Joseph Heathcott, ed., *Journal of the American Planning Association - Special Issue on American Public Housing at 75: Policy, Planning, and the Public Good*, Vol. 78, Issue 4 (2012).
8. **Research chapter in peer-reviewed edited book:** “The politics of Singapore’s fire narrative,” in Greg Bankoff, Uwe Luebken, and Jordan Sand, eds., *Flammable Cities: Urban Conflagration and the Making of the Modern World* (University of Wisconsin Press, 2011).
9. **Research chapter in edited book:** “International influences on the creation of a national landscape in Singapore 1945-2000,” in Shane Ewen and Pierre-Yves Saunier, eds., *The Other Global City: Transnational Connections and Urban Problems in the Modern Age* (London: Palgrave, 2008).
10. **Survey article:** “New scholarship in the field of international and transnational urban history,” solicited review article for *Urban History*, Cambridge University Press, August 2008.
11. **Journal article:** “New Perspectives on Public Housing Histories in the Americas,” co--author with Sean Purdy (University of Brasilia) and co-editor of entire special edition. *Journal of Urban History: Special publication on public housing in the Americas*, Vol. 33, No. 4 (2007): 357-374.

A4)

Sharon Rose, Department of Linguistics, UCSD

ACADEMIC POSITIONS

- 2014- Chair, Department of Linguistics, UC San Diego
2013- Professor, Department of Linguistics, UC San Diego
2003-2013 Associate Professor, Department of Linguistics, UC San Diego
1996-2003 Assistant Professor, Department of Linguistics, UC San Diego

EDUCATION

- 1992 - 1997 **Ph.D. – Linguistics**, McGill University, Canada
1990 - 1992 **M.A. – Linguistics** Université du Québec à Montréal, Canada 1985
1990 **B.A.(Hon.) - French and Linguistics** (*high distinction*) University of Toronto, Toronto, Ontario, Canada

RECENT GRANTS AND AWARDS

- 2015 University of California Humanities Research Institute (\$10,000). ‘Areal Features and Linguistic Reconstruction in Africa’ Workshop held at UC Berkeley in March, 2016; co-PI with Larry Hyman (UC Berkeley)
2013-2014 Koninklijke Nederlandse Akademie van Wetenschappen (Royal Netherlands Academy of Arts and Science) Visiting Professor, Leiden University (€11,900)
2008-2013 National Science Foundation (\$199,917) ‘Moro Language Project’ Co-Principal investigator

RECENT PUBLICATIONS

Articles in journals and edited volumes

- Bennett, Wm. G. & Sharon Rose. to appear. Correspondence and Moro [-voice] dissimilation. *Phonology*
- Ritchart, Amanda & Sharon Rose. 2017. Moro vowel harmony: implications for transparency and representation. *Phonology* 34.1.
- Jenks, Peter and Sharon Rose. 2017. Documenting control and raising in Moro. *Africa's Endangered Languages: Documentary and Theoretical Approaches*. Jason Kandybowicz & Harold Torrence (eds.) Oxford University Press.
- Rose, Sharon & Page Piccinini. 2016. Intonation in the Thetogovela dialect of Moro. In Laura Downing & Annie Rialland (eds.) *Intonation in African Tone Languages*. Mouton, 91-50.
- Keffala, Bethany, Jessica Barlow & Sharon Rose. 2016. Interaction in Spanish-English bilinguals’ acquisition of syllable structure. *International Journal of Bilingualism*.

Jenks, Peter and Sharon Rose. 2015. Mobile Object Markers in Moro: The Role of Tone. *Language* 91.2, 269-307

Rose, Sharon, Farrell Ackerman, George Gibbard, Peter Jenks, Laura Kertz, Hannah Rohde. 2014. In-situ and ex-situ wh-question constructions in Moro. *Journal of African Languages and Linguistics* 35.1, 91-125.

Rose, Sharon. 2013. The morphological structure of the Moro verb. *Nuba Mountain Language Studies*. Roger Blench and Thilo Schadeberg (eds.). Cologne: Rüdiger Köppe Verlag, pp. 25-56.

Rose, Sharon and Rachel Walker. 2011. Harmony Systems (chapter 8). *The Handbook of Phonological Theory* (2nd edition). John Goldsmith, Jason Riggle, Alan Yu (eds.) Blackwell, pp. 240-290.

Shosted, Ryan and Sharon Rose. 2011. Affricating ejective fricatives: The case of Tigrinya. *Journal of the International Phonetic Association* 41(1), 41-65.

Jenks, Peter and Sharon Rose. 2011. High Tone in Moro: Effects of Prosodic Categories and Morphological Domains. *Natural Language and Linguistic Theory* 29, 211-250.

Rose, Sharon. 2011. Long Distance Assimilation of Consonants (chapter 77). *The Blackwell Companion to Phonology*. Marc van Oostendorp, Colin Ewen, Elizabeth Hume, and Keren Rice (eds.). Wiley-Blackwell.

Rose, Sharon & Lisa King. 2007. Speech error elicitation and co-occurrence restrictions in two Ethiopian Semitic languages. *Language and Speech* 50(4), 451-504.

Rose, Sharon. 2007. Chaha(Gurage) Morphology. *Morphologies of Asia and Africa*, Alan Kaye (ed.). Eisenbrauns, pp. 399-424.

Rose, Sharon and Rachel Walker. 2004. A typology of consonant agreement as correspondence. *Language* 80, 475-531.

FIELDWORK/WORK WITH NATIVE SPEAKERS

In Ethiopia: Gurage (Chaha, Muher, Ezha, Endegen), Harari

In North America: Gurage (Chaha, Ezha), Tigre, Tigrinya, Harari, Moro, Somali, Bari, Gua

EDITORIAL BOARDS AND ASSOCIATIONS

Editorial Board, *Natural Language and Linguistic Theory*, Springer (2012-present)

Editorial Board, *Conceptual Foundations of Language Science*, Language Sciences Press (2014-present)

Editorial Board, *Contemporary African Linguistics*, Language Sciences Press (2014-present)

Treasurer, Association of Contemporary African Linguistics (2014-present)

Standing committee, World Congress of African Linguistics (2015-present)

A5) UCSD and Southern California Collaborators:

Luis Alvarez (UCSD, Department of History) is associate professor of history at the University of California, San Diego and Director of the Institute of Arts and Humanities, and his research and teaching interests include relational race and ethnicity, popular culture, and social movements in the history of Chicanas/os, Latinas/os, African Americans, and the U.S.-Mexico Borderlands. He is the author of *The Power of the Zoot: Youth Culture and Resistance during World War II* (2008, University of California Press, American Crossroads Series).

Matilde Cordoba Azcarate (UCSD/Department of Communication) conducts research that combines critical geography and social anthropology to examine the relations between tourism as a neoliberal project, space production and community development in Southern Mexico. She is working on a book tentatively titled, *Fragile landscapes of tourism consumption: case studies from the Yucatan Peninsula*.

Teddy Cruz (UCSD/Department of Visual Arts) is a Professor of Public Culture and Urbanization who is known internationally for his urban research on the Tijuana/San Diego border, advancing border neighborhoods as sites of cultural production from which to rethink urban policy, affordable housing, and public space.

Edward Dimendberg (UCI/Humanities) is Professor of Humanities and European Languages and Studies at UCI. He is currently editing and annotating the translation of Anton Wagner's 1935 study of Los Angeles, the first urban geography of the city that will be published in 2018 by the Getty Research Institute. He is interested in issues of citizenship and space in Wagner's book and its reception by its most influential reader, architectural historian Reyner Banham.

Fonna Forman (UCSD/Political Science) is an Associate Professor of Political Science and Founding Director of the Center on Global Justice at the University of California, San Diego. A theorist of ethics and public culture, her work focuses on human rights at the urban scale, climate justice in cities, citizenship culture, and equitable urban development in the global south.

Todd Henry (UCSD/Department of History) is an historian of modern Korea. Henry's work on queer subcultures most directly addresses the question of political claims on the city. He is currently exploring how marginalized subjects make use of public spaces in order to economically survive and to create non-normative communities of intimacy.

Isaac Martin (UCSD/Department of Sociology) is a professor of sociology who has written several books and articles on the politics of housing insecurity and displacement in the United States, most recently including *Foreclosed America* (2015), "Gentrification, Property Tax Limitation and Displacement" and "New Sociology of Housing" (both forthcoming).

Becky Nicolaidis, co-coordinator of the L.A History and Metro Studies group at the Huntington Library, researches American metropolitan history, with particular emphasis on the history of evolving suburbia in the 20th century. Her current book project, *On the Ground in Suburbia: A Chronicle of Social and Civic Transformation in Los Angeles Since 1945*, traces the social and civic history of suburbia in Los Angeles

County from 1950 to 2000, and the ways that immigration, race, class and gender have shaped social and civic engagement over this time span.

Keith Pezzoli, PhD., Director UCSD Urban Studies and Planning Program (USP) directs UC San Diego's Urban Studies and Planning Program and his research focuses on cities, the built environment and sustainability from a critical bioregional justice standpoint. He also directs the *Bioregional Center for Sustainability Science, Planning and Design*, which does civically-engaged research and action focused on urban-rural relations, the food-energy-water security trilemma, bioregional theory, science communication, green infrastructure, and coupled natural-human system interactions in the development of cities and regions around the world.

Suzanne Scheld (Cal State University Northridge/Department of Anthropology) researches place-making and hybrid urban cultures. Specifically it examines place-making in public space and the relationships between everyday practices, urban identities and roles and participation in civil life in Dakar, Senegal.

Christina Schwenkel (University of CA Riverside, Department of Anthropology) examines the worlding of socialist cities at the height of the Cold War through global technology transfers between East Germany and Vietnam that offered hopeful imaginaries of urban technological futures to war-weary populations. With the aim to dislodge the metro- centrist tendency in urban studies, she focuses on the *ordinary* (e.g, smaller) industrial city of Vinh across cycles of wartime destruction and reconstruction.

Gershon Shafir (UCSD/Department of Sociology) is a professor of sociology whose current research focuses on settlement policies and practices in Israel and the Occupied Territories. In particular, he explores the attempts of upwardly mobile middle class Palestinian Arab citizens to move into Jewish majority towns and communal settlements.

Ameeth Vijay (UCSD/Department of Literature) tracks postcolonial understandings of locality and place in British literature and in the cultural archives of urban planning and architecture as they developed in the twentieth century. He considers urban planning discourse as a type of imaginary, often utopian fiction, one that specifically employed conceptions of place and place-making to ground colonial interventions, not just in cities in the British empire, but within Britain itself.

Matthew Vitz (UCSD/Department of History) is an urban-environmental historian of Latin America with a focus on modern Mexico. His book, *A City on a Lake: urban Political Ecology and the Growth of Mexico City*, is the first modern environmental history of Mexico City, which uncovers the historical origins of the city's grave environmental problems while also unearthing little-known challenges by hinterland residents, the urban poor, and concerned planners to its capitalist growth model, which revolved around environmental and social control.

Andrew Wiese (SDSU/Department of History) is a professor and chair of the History department at San Diego State University. His work explores the social production of metropolitan space in the U.S. and post-WWII California, relationships among space and

politics, and the application of scholarship to planning practice as a community planning board member in San Diego's "Golden Triangle" area, the city's high-tech hub. He is author of Places of Their Own: African American Suburbanization in the Twentieth Century (Chicago, 2004) and co-editor with Becky Nicolaides of The Suburb Reader, 2nd edition, (Routledge, 2016).

Elana Zilberg (UCSD/Department of Communication) is an anthropologist who works at the intersection of the urban built environment, race and power. Her current book project, *Bridging Divides: A Material Politics of River Revitalization in "The New Los Angeles"* examines current efforts to regenerate the decaying infrastructure of the city's post-industrial urban core along the Los Angeles River in the context of the city's legacy of socio-spatial expressions of racism, and considers how urban sponsored sustainable development and environmental justice activism must contend with an aggressive program of neoliberal urbanization, and cultural and ecological gentrification.

K. Wayne Yang (UCSD/Department of Ethnic Studies) is an associate professor of Ethnic Studies and affiliate professor in Urban Studies and Planning at the University of California, San Diego. His research examines community organizing for school reform and efforts at self-determination in urban settings. He is interested in the complex role of cities in global affairs: cities as sites of settler colonialism, as stages for empire, as places of resettlement and gentrification, and as always-already on Indigenous lands. Dr. Yang draws upon his practical experiences as a former member of Oakland Unified School District's Office of School Reform, as the co-founder of East Oakland Community High School, and as the co-founder of the Avenues Project, a youth development non-profit organization.