歌舞伎町一番街

International Symposium
The Transcultural Production of Urban Space in Eurasia

- *The Re-enchantment of Shanghai: Buddhism and Modernity in Post-Socialist China*
- *From Hamlet to Pilgrimage Center: The Urban Development of Shirdi*
- *On the Ambiguity of the City: Euphoria, Exuberance and Indifference as Effects of Urban Life in Ancient India*
- *Origin, Flowering and Death of the Third Millennium BC Cities of the Indus Civilization*
- *The Network of Cities in Elizabethan England*
- *Italian in Contact with Urban Wolof: A Comparison with French Lexical Insertions*
- *The Role of "Marginal" Spaces in Urban Context: The Extraordinary Reception Centers in Italy*
- *Depicting Amman in Contemporary Jordanian Literature*
- *Strangers in a Familiar City? The Urban Space of Beijing Seen and Written by Picun Migrant Poets*
- *Area Studies for Urban Sustainability Research: Current Practice and Untapped Potential*
- *The "Smartification" of Asian Cities: A First Assessment of the Japanese Government Effort to Export Technologies and Forms of Governance*
- *Modernist Sculpture, City and the Iran´s 1979 'Islamic' Revolution / Stranger in the City: Navigating Streets of Desires in Nepali Cinema*
- *An Urban Miniature: Sarajevo and its Marketspace*
- *Tokyo as the Stage in the Dramaturgy of the Olympics*
- *Rethinking the Regional Disparities through Cultural Holes*
- *A Two-sidedness of the Language of Cities*
- *Language Life in Postmodern Tokyo*
- *Linguistic Landscape as a Tool for Understanding Urban Spaces: The Non-places London and Paris International Train Station*

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Program

Wednesday 20.02.2019

09:00-09:10:   Patrick Heinrich (Ca' Foscari): *Opening remarks*

09:15-10:00:   Dikshya Karki (Heidelberg University): *Stranger in the City: Navigating Streets of Desires in Nepali cinema*

10:00-10:45:   (Ca' Foscari)

Coffee break

11:00-11:45:   Laura Tramutoli (Pescara University): *Italian in Contact with Urban Wolof: A Comparison with French Lexical Insertions*

11:45-12:30:   Luca Iezzi (Pescara University): *The Role of "Marginal" Spaces in Urban Context: The Extraordinary Reception Centres in Italy*

Lunch

14:00-14:45:   Akihiro Ozaki (Tohoku University): Transcultural Art Production of Urban Space in Amsterdam: Rembrandt Encounter with Asia

14:45-15:30:   Antonio Rigopoulos (Ca' Foscari): *From Hamlet to Pilgrimage Center: The Urban Development of Shirdi*

Coffee break

15:45-16:30:   Tomomi Fukuda (Tohoku University): *The Network of Cities in Elizabethan England*

16:30-17:15:   Paolo Biagi (Ca' Foscari): *Origin, Flowering and Death of the Third Millennium BC Cities of the Indus Civilization*

17:15-18:00   Dalia Pratali Maffei (Ca' Foscari): *Linguistic Landscape as a tool for understanding Urban spaces: the non-places London and Paris International Train Station*

18:00-18:15   Aya Hino (Ca' Foscari)*: Summery Day 1*

Thursday 21.02.2019

09:00-09:45:   Daniele Brombal (Ca' Foscari): *Area Studies for Urban Sustainability Research: Current Practice and Untapped Potential*

09:45-10:30:   Marco Zappa (Ca' Foscari): *The "Smartification" of Asian Cities: A First Assessment of the Japanese Government Effort to Export Technologies and Forms of Governance*

10:45-11:30:   Ismael Abder-rahman Gil (Ca' Foscari): *Depicting Amman in Contemporary Jordanian Literature*

11:30-12:45:   Aida Murtić (Heidelberg University): *An Urban Miniature: Sarajevo and its Marketspace*

Lunch

14:00-14:45:   Federico Picerni (Ca' Foscari): *Strangers in a Familiar City? The Urban Space of Beijing Seen and Written by Picun Migrant Poets*

14:45-15:30:   Yu Yoneda (Tohoku University): *Rethinking the Regional Disparities through Cultural Holes*

15:45-16:30:   Matteo Contrini (Ca' Foscari): *Tokyo as the Stage in the Dramaturgy of the Olympics*

16:30-17:15   Yoko Kagami (Tohoku University): *A Two-sidedness of the Language of Cities*

17:15-18:00:   Francesca Tarocco (Ca' Foscari): *The Re-enchantment of Shanghai: Buddhism and Modernity in Post-Socialist China*

18:00-18:45   Patrick Heinrich (Ca' Foscari): *Language Life in Postmodern Tokyo*

18:45-19:00   Harald Fuess (Heidelberg University)*: Summery Day 2*

List of Participants

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Abstracts

(in alphabetical order of presenters)

Paolo Biagi

Origin, Flowering and Death of the Third Millennium BC Cities of the Indus Civilization

Already in the 1940s, the Australian archaeologist V.G. Childe began to work on the origin and development of the complex societies of the Near and Middle East, Egypt and Mesopotamia, in particular. The accidental discovery of urban brick structures at Harappa, in Punjab, and the excavations carried out a few years later at Mohenjo-daro, in Sindh, revealed for the first time the archaeological remains of two impressive metropolises that were built and flourished during the third millennium BC in the Indian Subcontinent. This paper describes and discusses the way the Indus Civilisation originated, grew and finally disaggregated around the beginning of the second millennium BC, a crucial period for all the Eurasian societies of the Bronze Age. Why, when and where the Indus Civilisation developed, and why, when and where did it finally disappear?

Daniele Brombal

Area Studies for Urban Sustainability Research. Current Practice and Untapped Potential

This presentation provides food for thought on the potential of area studies to inform urban sustainability research. Contents are based on first hand experience in the Chinese cities of Beijing and Wuxi.

The first part discusses the importance of participatory practices in enhancing analytical consistency, societal relevance, and the empowering capacity of sustainability research.

The second part explains how the inquiry into people's perceptions and aspirations is employed to develop and feed scientific models for the appraisal for urban sustainability.

In the conclusive part, I share my reflections on pathways open to our community of scholars to foster ethically grounded, societally empowering, and ecologically aware research for urban sustainability.

Tomomi Fukuda

The network of cities in Elizabethan England

The Elizabethan cities are actors of the state made by personal networks. The state had not yet been integrated, and associations, such as cities (boroughs), connected people and elites. I'd like to talk about these cities (boroughs) in this symposium, in which we regard cities as places of contact, and the relations between the nation and them.

The Elizabethan cities had the rights of having their own justice of the peace and members of the parliament (MPs), same as shires. These rights were important to make networks for the cities and those who had or wanted power. In these cities, the royal officers, for example justice of the peace, were selected from the officers of the cities themselves, and therefore they kept their autonomy and connection with the crown. The urban seats connected the cities and the influential persons, both around the cities and the centre. Smaller cities gave these rights of selecting MPs to some elites or their clients in order to be protected by them and/or to (help to) have cities' requests granted.

I'd like to reconsider the connection between cities, the state (the crown) and the elites. I will focus on William Cecil and his son Robert, who were powerful and had some connection with cities, such as Westminster and others in Hertfordshire and Lincolnshire, by the offices and/or seats of the House of Commons.

Matteo Contrini

Tokyo as the Stage in the Dramaturgy of Olympics

My research aims to analyze, from a critical point of view, the dynamics that outcome from the realization of the socio-cultural sustainability policies planned for the Tokyo Olympic and Paralympic Games in 2020.

The subject of the research is the host city, Tokyo, considered as a combination of dynamic places, which in turn are analyzed from an urban-sociological point of view. Understanding them as social products, the research focuses not only on the local-global issues, the official rhetoric or the institutional face that construct a discourse about the Olympics, but also explore the plurality of people and the different social groups in the city, who are active participants in influencing urban dynamics.

In this perspective, the city is thought as a range of stages where many actors construct a social dramaturgy. Their interaction constitutes a performance.

For this presentation, I'll try to explain the sociological concept of drama, trying to applying it for lay the foundations for a study of the social interactions in everyday life before and during the Olympic Games in Tokyo.

Ismael Abder-rahman Gil

Depicting Amman in Contemporary Jordanian Literature

Our work aims at studying the image and imaginary of Amman across the Jordanian literature. With this, we try to join two disciplines the literary and Arabic studies and, the social and cultural anthropology. Therefore, we aim to analyze Amman as a sociocultural independent system describing the social and political dynamics that led to creating ''Ammani' as new identity paradigm and how this has been materialized in Jordanian literature, transforming from being a peaceful, picturesque or boring small city, to being a metropolis, a scenario of dystopian novels where class struggle, ethnic or religious internal wars and the crude violence of patriarchy are present.

With this work, we want to see how the growth of the city and its identity(ies) have manifested, described and represented from the Jordanian writers and the reception it has among readers. For the selected texts, we have to do a deep reading and make a description and analysis of the different eras and how is Amman depicted politically, culturally and with the gender identities of its citizens according to the authors and/or the characters.

For a better understanding of the context of each work, we also need to know the promotion and censorship policies present in the country, as well as the publishing market.

Patrick Heinrich

Language Life in Postmodern Tokyo

If we are to take the study of contemporary language life in Tokyo seriously, we are well advised to study the many ways in which languages are actually used there. We need to focus on what we find in "Tokyo" (not in "Japan", not depart per se from the study of "the Japanese language" and not per se from "Japanese nationals"). We need to be careful when applying so-called "general linguistics", because "general" in the past meant simply putting "national" perspectives into relation. In a word, we need to ensure that our research does not reproduce "methodological nationalism".

Global cities like Tokyo are characterized by their globalized knowledge and culture economy. The

hallmark of such economic settings is a shift from standardization and regulation towards uniqueness and singularity. Contemporary Tokyo is inhabited by people "curating" their very own unique and singular life-styles. This manifests in all aspects of life, material and immaterial. Wherever you look, features of de-standardization and de-regulation are evident (dress codes, friendships, food, alimentation, furniture, architecture, etc.). Rather unsurprisingly, language is part of this (e.g., the new Metropolitan dialect, dialect cosplay, the so-called "Galapagos phenomenon" in texting, code-switching, foreign-language accents, second language speaker variations, street signs, etc.). People living or routinely spending time in Tokyo have learned to live with these phenomena. They take it for granted.

Tokyo is one of the world's centers of "postmodern" life, but mainstream linguistics (in Japan as everywhere else) is ultimately a "modern" discipline. Mainstream (socio)linguistics was not meant to study the postmodern settings we find in large cities today. Mainstream approaches to the study of language are deeply conservative and (implicitly) supportive of attitudes that value *universality, homogeneity, monotony and clarity*. The linguistic meta-language speaks volumes about this. It is loaded with modernist moral and normative values: bi-lingualism (two *separate* languages), code-switching (one always speaks *one language* at the time), mother-tongue or first language (this is what you *speak best* and with what you *identify*), interferences (*disruption* of the language system), attrition (*loss and damage* of the language system), H and L variety (work is *high and important* – family and neighbor is not) language system (*rules, rules, rules*), underlying form (diverse realizations are in fact *unitary*), proto-language (constructed historical *unity* in language), dialect (different but *actually the same*, an epiphenomenon), literacy (a *singular skill*, despite all evidence to the contrary), etc. Whether such concepts do justice to the study of language in a Global City is questionable. In many cases, we need to challenge and expand existing approaches.

In this talk I argue for a contemporary "metropolitan linguistics" that does justice to postmodern life, taking language life in Tokyo as a case to illustrate how to study "unique and singular language practices" in contemporary metropolitan contexts.

Luca Iezzi

The role of "marginal" spaces in urban context: the Extraordinary Reception Centres in Italy

This speech aims to provide an analysis of the role played by Extraordinary Reception Centres (named CAS in Italian) in smaller and bigger urban spaces in Abruzzo. The study will focus on the Pakistani refugees and asylum seekers settled in the abovementioned centres in the south of Italy from a sociolinguistic perspective. In particular, I will look at the multilingual repertoire and the different domains of language use within the Pakistani community. The topic will be analysed by the study of the speakers' attitudes towards the official languages of Pakistan (Urdu and English) used in certain contexts, their mother tongue (generally a non-standard or a minority language/dialect spoken in their region) used in other situations, and the Italian language (considered both in its standard variety and in its regional variety) used in even more different contexts, and the consequences that this situation of plurilingualism have on the way they speak. In addition, I will also analyse the reasons why these speakers try to "escape" the marginal environment of the CAS and try to live the urban life, interacting with other people and doing a wide range of activities which involve some sort of multilingual and multicultural communication. In detail, I will try to analyse the authentic speech of these speakers both with and without nationals.

Yoko Kagami

A Two-sidedness of the Language of Cities

This presentation aims to indicate a characteristic of the language that reflects aspects of cities, and to point out that current education and research are not enough to understand them. Cities are the places that have a large population, and there would be a rapid turnover of people and a lot of opportunities to belong to social organizations. Consequently, the language of cities has two sides. One is the side of standardization and abstraction to make the language understandable for various people, the other one is the side of consideration and arrangement to build good relationships. This two-sidedness is the big characteristic of the language of cities. For the sake of further development of cities, it is desirable that people will be able to use the language actively by understanding both of these sides. But language education has focused on only the side of standardization and abstraction as the main rules of language, whereas makes light the side of consideration and arrangement. Because researches of grammar take the same stance. Then I showed the importance of both of these sides as entities that form a grammar of language. And to make language education more practical, not only the side of standardization and

abstraction, but also the side of consideration and arrangement should be taught together.

Dikshya Karki

Stranger in the City: Navigating Streets of Desires in Nepali Cinema

The stranger is a much-evoked figure in South Asian cinema whether as a village tramp or a self-assured traveler who encounters the city. As large scale migration, continues to sweep the sub-continent that is urbanizing in an unprecedented manner, the journey of the migrant from the village to the city and back has been the narrative of numerous films. The migrant who is a stranger to the city often navigates it through a physical mapping of city spaces guided by other strangers who are well versed in its modern ways. The Bombay films of the 1950s (e.g Raj Kapoor's Shree 420) to Amitabh Bachchan's Dewaar (dir. Yash Chopra) in the 1970s and the recent City Lights (dir. Hansal Mehta/2014) dutifully follow the migrant into the city. Although the figure has been popularized through its portrayal and discussion in Hindi films, other South Asian cinemas remain under researched.

Since 2010, Nepali fiction films produced from its national capital in Kathmandu routinely address the dynamics of migration in varied portrayals. The metropolis itself continues to receive an influx of migrant youth who are in search of a better future or in transit mostly to go to Gulf nations for work. The many directions the narratives of these films take hint to the multiplicity of urban migrant experiences manifest in everyday life of the city.

In this background, I will investigate the presence of three strangers in the films penned by writer and actor Khagendra Lamichhane. Through the location of the archetype in Lamicchane's work, I will discuss the urban experience of sensorial contacts as a means to articulate desires of wealth and belonging in a rapidly globalizing South Asian cosmopolitan environment. The films are part of a significant corpus of work on the filmic imaginaries of Kathmandu that highlight the critical entanglements of city and cinema in a film industry from the global South. They challenge notions of the exotic, touristic city that is applied to Kathmandu by bringing in local specificity and urban subjectivities to the foreground.

Dalia Pratali Maffei

Linguistic Landscape as a Tool for Understanding Urban Spaces: The Non-places London and Paris International Train Station

In this paper I will give an overview of the contribute that the recent sociolinguistic sub-discipline of Linguistic Landscape can give to understand the issue of the production of Urban spaces, focusing on language planning as double-sided tool for revealing and building identity.

In the first part, I will provide the definition of Linguistic Landscape and I will explain the main conceptual frameworks and methods useful to study urban spaces. Linguistic landscape is "the visibility and salience of languages on public and commercial signs" and this visibility is the hint to study how language use, policy and ideology interact in a specific public space. Therefore, languages on signs not only fulfil a communicative function, but are also a symbolic construction of the public space: symbolic messages about the power and relevance or irrelevance of a language are conveyed, depending on the desires of the sign-providers.

Usually, language policy aims to merge the communicative and symbolic function in the official national language; however, especially in the case of multicultural environments, language planning can be in contrast with the real linguistic situation. I will show that the cultural interactions and potential contrasts of the different groups inhabiting a space can be illuminated through a quantitative and a qualitative analysis of the signposts of significant areas, especially if provided with a subdivision into official and commercial signposts and with a focus on episodes of code-switching.

In the second part, I will provide a case study based on the research I carried out myself: the linguistic landscape of the international railway stations of London and Paris. I will argue that, although this might seem a contradiction in terms, the analysis of signposts in non-places such as international stations can reveal much about cultural interactions and identity issues. In fact, their signposts reveal the attitude and the response of the countries and their citizens towards international lingua francas and, more widely, towards Otherness.

On the one hand, the signposts issued by the UK and French governments employ different strategies to mirror the official language ideology of the country and its nationally-built image, as calling card addressed to international users. On the other hand, the signposts issued by individuals or private companies reveal the language attitudes of the citizens, their expectations towards station users, and the perception of the semiotic value of other languages. I will conclude that the Linguistic Landscape of the French and British stations reveal the failure and the absence of language policies respectively.

Aida Murtić

An Urban Miniature: Sarajevo and its Marketspace

In my presentation, I approach the central theme *Cities as Places of Contact and Change* by following the pathway that I am paving in my ongoing PhD project *Archi(ve)texture of Sarajevo Čaršija: Coming to terms with multiple urban pasts*. I draw attention to the status of the city of Sarajevo, which throughout the history has been ambiguous and open to push and pull of translocal socio-political events. Rendered as the periphery for different political centres (Ottoman Istanbul, rival Austro-Hungarian cores Vienna and Budapest, and Yugoslav capital Belgrade), the city was (re)discovered as a topic and (re)positioned in urban hierarchies several times. To be in Sarajevo was never to be part of one solid and delineated realm: the (hi)story of the city entails multiplied concept of belonging to more than one empire, nation, political system, religion or cultural circle. Although modest in scale, a true urban miniature, the city complicates understandings of how urban fabric is developed, and with respect to what systems of references people orient themselves, shape and transform their environment.

Choosing to analyse Sarajevo Čaršija (marketplace, bazaar) as a contemporary and historic entity within which relations are being transacted, urban history in my work unfolds without subscribing to a canon of depicting series of development stages or describing fixed historical units, but as a matrix of evolving relationships, and a network of cultural blueprints and references. Founded as the Ottoman business centre in the 16th century, the city area of Čaršija has been continually used and transformed. Its material fabric has had both unifying and disintegrating agency giving the meaning to links between different forms of identities and loyalties while addressing practical concerns of urban life. Extracting series of legible episodes from the life of Čaršija, I dwell upon microcosms of artisans and merchants who negotiated properties of the decaying Sarajevo marketplace along parameters of constantly changing definitions of "cityness." I explore dilemmas and choices of planning and architectural professionals involved in the diffusion of ideas and practices, demonstrating multidirectionality of these uneasy interactions.

Federico Picerni

Strangers in a Familiar City? The Urban Space of Beijing Seen and Written by Picun Migrant Poets

Urbanization and rural-to-urban labour mobility are two founding traits of China's contemporary society and socio-economic model. The connection between the two and the peculiar social mobility control system still in force, barring non-urban residents from accessing basic services in the city, creates a new form of social stratification between the 'centre' and 'periphery' of the urban society, as well as a new subject in the city (not fully urban, nor still peasant) feeling as an outsider in the city. Self-organized migrant communities have been formed as well, one of the foremost being Beijing's Picun urban village.

A non-replicable glimpse into migrants' subjective relation with the urban space may be offered by literature written by themselves on their living conditions, an important phenomenon in contemporary urban literature. As a case study, the paper analyzes the poems that were published in recent years as part of the *Laodongzhe shi yu ge* (Workers' poems and songs) series on the Wechat blog of the Picun community, focusing on the literary devices employed to signify migrants' relation with Beijing's urban space, conceptualize the rural-urban boundary, and possibly forge a collective identity questioning 'urban' identity. The city may change migrants' identity, and migrants may change the outlook on the city's social dynamics.

Antonio Rigopoulos

From Hamlet to Pilgrimage Center: The Urban Development of Shirdi

The once obscure hamlet of Shirdi in the Ahmednagar District of the State of Maharashtra, India, has nowadays become a national pilgrimage center. The *faqīr* known as Sai Baba -- lit. "holy father," the most popular saint of India with thousand of temples dedicated to him throughout the subcontinent and even outside of it -- lived in Shirdi for several decades within a dilapidated mosque and here he 'took *samādhi*,' i.e. died on October 15, 1918. Venerated as a wondrous miracle-worker by millions of devotees, the temple where his tomb is located is visited all year round by crowds of people from all walks of life, primarily Hindus but also Muslims. Starting from the 1970s the place has constantly grown, not only in terms of visitors (in 2018, on the occasion of the 100th anniversary of his death or *mahā-samādhi*, around 35.000 pilgrims have been visiting it daily, among whom many VIPs such as Prime Minister Narendra Modi) but also in terms of its transformation into a sophisticated and cosmopolitan pilgrimage site which is nowadays endowed with a variety of high-tech structures and comforts thanks to the remarkable economic wealth of its Samsthan, i.e. the cult's powerful organization. Nowadays, the site is undergoing such a rapid urban development that its original ambience has been totally obliterated. Indeed, the Samsthan has felt the need to artificially recreate Shirdi by building a replica of how the village looked like back in Sai Baba's own times, i.e. around the end of the 19th century and the beginning of the 20th. The aim is to allow devotees to immerse themselves in the atmosphere of the old days, so as to reinforce their faith and traditional religious imagination.

Federico Squarcini

Dell'ambiguità della città. Euforia, esuberanza e indifferenza come effetti della vita urbana nell'India antica

L'analisi combinata dei trattati normativi e della letteratura ascetica dell'India dei primi secoli a.C. permette di guadagnare una peculiare prospettiva circa il tema della città. Agli autori di queste opere, infatti, risultava già assai chiaro che le variazioni di stato che sopravvengono al momento in cui qualcuno passo da una condizione errante e nomadica a una stanziale e inurbata non pertengono solo alla dimensione pratica e motoria. Tutt'altro. Gli effetti provocati dallo stare all'interno degli spazi della propria residenza sono soprattutto cognitivi e affettivi.

Partendo da alcuni esempi circa l'atmosfera della dimensione cittadina derivati da fonti in sanscrito, in questo intervento andrò a mostrare come la riflessione sulla disposizione spaziale sia topologicamente responsabile e genitrice di notevoli fenomeni culturali, quali, ad esempio, la nascita dei consessi ascetici.

Francesca Tarocco

The Re-enchantment of Shanghai: Buddhism and Modernity in Post-Socialist China

In this paper, I look at the spaces and places of everyday Buddhist practice in Shanghai. I ask to what extent is urban life shaped by religious imaginations, and how is religious life, in turn, influenced by Shanghai's urban growth. While examining the city's residents' complex relationship with and shaping of urban religious sites, I offer an analysis of the interlacing of secular forces with religious ones. The convergence of older forms of Buddhist piety connected to sacred sites with modern cultural forms, I argue in the conclusion, has resulted in the creation of spectacular architectural complexes that blur the distinctions between the museum, the theme park and a traditional Buddhist site.

Laura Tramutoli

Italian in Contact with Urban Wolof: A Comparison with French Lexical Insertions

As other African postcolonial speech communities, the Senegalese one displays a complex linguistic repertoire, with French as the high language, a local Niger-Congo language as the low variety, and Wolof as the *lingua franca*. Urban Wolof, a variety spoken in Senegal's major cities, is a mesolect formed predominantly by a code-mixing of Wolof and French. French material is mostly lexical, and regard lexical morphemes, single lexemes or entire constituents.

Young and urban Senegalese population started a consistent migration towards Italy thirty years ago, and nowadays the more economically developed Italian urban areas host solid migrant communities with good level of integration.

This paper explores aspects of multilingualism of first-generation Senegaleses that have lived in Italy

for about ten years (specifically in Pescara, in the Abruzzi region), and focuses on discourse contact

phenomena between Wolof, French and Italian. I provide a description and analysis of Italian-French-Wolof code mixing – according to Muysken's model for language-contact phenomena – strategies, which are firstly present at intra-sentential level. Although mostly alternations are expected,

Italian elements are also featured as insertions in Wolof, establishing a parallel with French lexical elements present in Urban Wolof.

Besides revealing an interesting comparison in terms of code-mixing procedures, these data could contribute at a more general level to open new perspectives about the theory of the (re-)shaping of the linguistic identities of migrants' groups.

Yu Yoneda

Rethinking the Regional Disparities through Cultural Holes

The purpose of this presentation is to rethink the regional disparities through the concept called "Cultural Holes" on the basis of an empirical study about educational investment outside school. To date, many studies have analyzed the existence of the socioeconomic gaps in educational investment outside school. However, when considering that parenting is being carried out while acquiring support from other people around the mother, not only socioeconomic factors but also attention to personal networks as an influence on educational investment outside school is important. In particular, it is important to focus on the "information role", which provides information for educational activity outside school. Accordingly, in this presentation, we conduct multivariate analysis. The analysis clarifies that the mother's personal network is associated with educational investment outside school even after accounting for socioeconomic factors. Specifically, personal networks involving mothers' friends are positively related to educational investment outside school. The results suggest that the information role of the personal network comprising her friends promotes educational investment outside school. Moreover, they suggest the importance of focusing not only on economic factors but also on information personal network has to explain the regional disparities because personal network in city and rural area tend to be different. On the basis of these results, this presentation proposes that we could reconsider the regional disparities as "Cultural Holes", which divides regions in a state.

Marco Zappa

The "Smartification" of Asian Cities: A First Assessment of the Japanese Government Effort to Export Technologies and Forms of Governance

In the last three decades, with the massive development of communication technologies and of the Internet, cities have become nodes of vast communication networks and, concurrently, laboratories of new forms of technocratic and planned governance and of social organization (Touraine, 1970; Castells

1989). Against this backdrop, the idea of ecologically sustainable and technological – in a word, "smart" – cities has emerged spreading from the US to Europe and, up to very recently, Asia. As the two main regional actors involved on a global scale in finding new paths towards economic development and environmental sustainability, China and Japan are at the forefront of smart-city planning, both at home and abroad. In response to China's greater plan of realizing the Belt and Road Initiative (BRI), through its international development programs supporting private investments, Japan is exporting know-how and technologies for the construction of smart cities to developing Asia. Apart from mere technological transfers, what forms of governance are entailed in such projects? Through a survey of post-industrial urban theories and the analysis of Japan's Ministry of Economic and Trade's (METI)'s publications, the talk aims at offering a critical assessment of the concept of the "smart city" and the consequences of its export in developing parts of Asia.

Practical information

The venue of the symposium, Aula Baratto, is located on the last floor of the central building of Ca' Foscari.
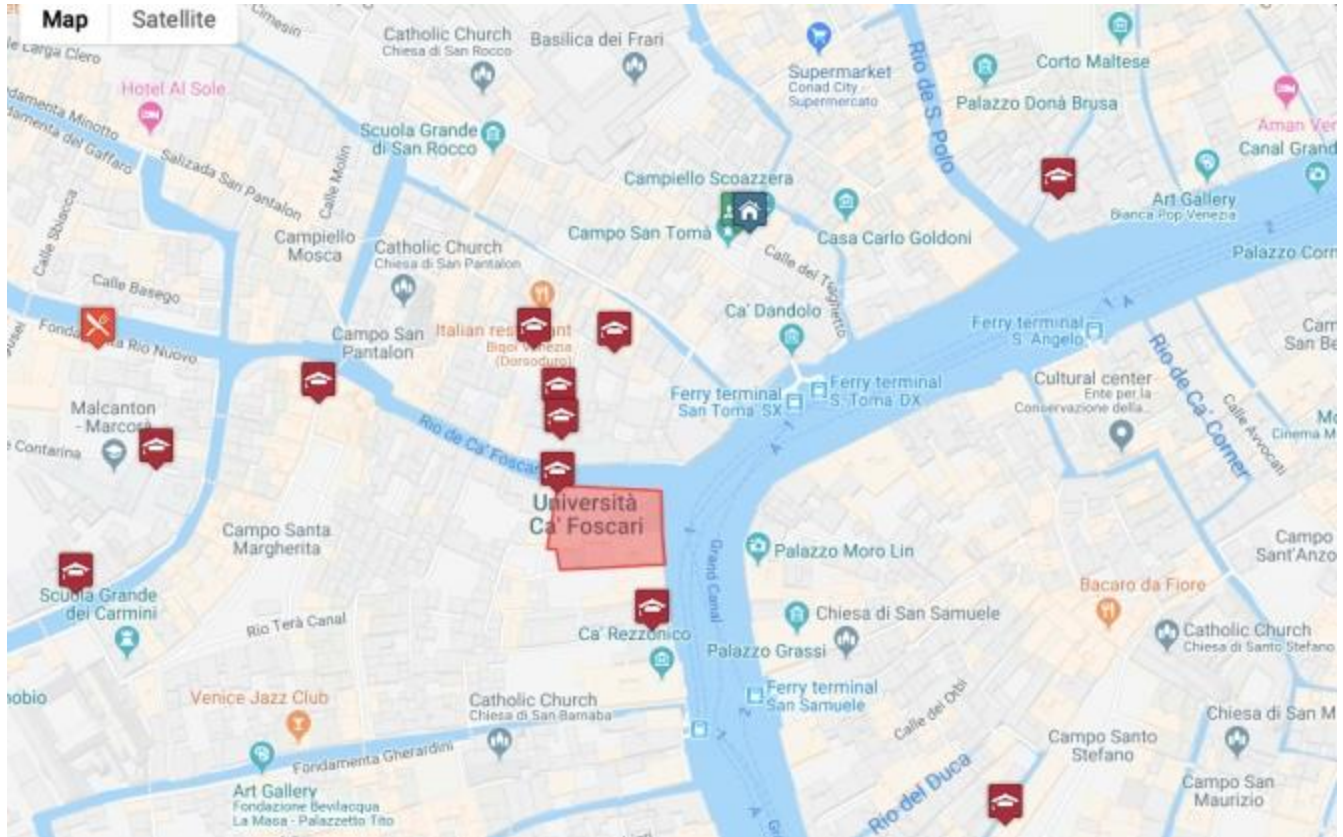
In case you get stuck somewhere or lost, don't hesitate to call me.
Mobile phone Patrick: 334-732-9807