

Field:

Social Sciences

Session Topic:

Conceptions of Place and Space:

The Politics and Social Dynamics of Contemporary Place-making and Spatial Negotiation

Introductory Speaker:

SHIMPO Naomi, University of Hyogo

Title: Conflicts between place-making and spatial negotiation: Thinking from community gardens

Placemaking is the process and philosophy of creating public spaces that enhance the vitality of a city and promote health, happiness, and well-being. To achieve this, professionals and government agencies create public spaces by understanding the needs and desires of local people, or community members take action based on a more grassroots approach. The movement dates back to the 1960s, when Jane Jacobs and William H. White argued for building cities for people, not cars and shopping centers [1][2]. In the 1970s, Jan Gehl also wrote, "First life, then spaces, then buildings. The other way around never works." [3] Today, as many people feel the dehumanizing effects of over-optimized cities, more attention is being paid to placemaking.

Creating a place often involves spatial negotiations with landowners and local governments that regulate land use. In other words, various emotional or legal constraints arise. As a result, placemaking sometimes does not progress well, or places that have been painstakingly created may disappear after a certain period of time.

For example, community gardens are spaces in a city where people grow vegetables, fruits, flowers, etc. They can be seen as places where a wide range of people come gather to engage in various activities and to enjoy being there. The governance of these gardens ranges from top-down to bottom-up [4], but it is common that they are often based on temporary land contracts. As a result, gardeners are often required to make an effort to continue using the land.

It is a challenge how we can create a system to regulate spaces by respecting the will to create a good place.

Presentation Abstracts



Figure Community gardens in Japan

References:

- [1] Jacobs, J., 1961, *The Death and Life of Great American Cities*. Random House.
- [2] Whyte, W. H., 1968, *The last landscape*. Doubleday.
- [3] Gehl, J., 2008, *Life between buildings*, Sixth Edition. Island Press.
- [4] Fox-Kämper et al., 2018, Urban community gardens: An evaluation of governance approaches and related enablers and barriers at different development stages. *Landscape and Urban Planning*, 170, 59-68.

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Introductory Speaker:

Noa K. Ha, German Centre for Integration and Migration Research (DeZIM)

Title: Representations of Place and Contestations of Space: Politics of Public Space and the European City of Berlin in New Germany

In my contribution, I will analyse Berlin as a case study as the new capital of reunified Germany in post-Cold War Europe. The focus of my analysis is the urban practices of racialised communities in German post-migrant society, in which questions of belonging and national identity are also structured through urban representation and access. These social negotiations about spatial resources and cultural negotiations of representation are embedded in new narratives of the European and the European city, which have taken on a new significance since the end of the Cold War. The urban development policy guidelines and representations of Berlin as a new Capital - from the city centre plan to the Humboldt Forum - will be juxtaposed with the urban practices of street vendors and the demonstrations of refugees. In these juxtapositions, the negotiations over the long period since reunification will be presented, how they have been partially established and how they reveal new lines of conflict and areas of negotiation.

Analysing Berlin as a continuous field of negotiations about resources, belongings and place making will contribute to the panels overarching question of the extent to which notions of space and place are important fields for negotiating power structures and creating urban livelihoods.

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Introductory Speaker:

Vanessa Watts, McMaster University

Title: (New) Frontiers of Place and Space: Indigenous Cosmologies and the Social

In North America, Indigenous peoples have been studied by governments and scientists for over two centuries. As they emerged and became institutionalized, the social sciences accelerated the study of Indigenous peoples. For the most part, Indigenous people were objects of study rather than researchers; Indigenous voice therefore has been largely absent in the articulation of Indigeneity within academic research. Maori scholar Linda Tuhiwai Smith (1999) argues that the Enlightenment era and the pursuit of knowledge in the 'new world' resulted in the view that Indigenous peoples were of a subhuman nature, and that resulting research during this time would facilitate a superior-inferior binary between the researcher and the researched. Thus, colonization manifests not only as a physical quest but also an epistemic one. This paper explores how both nature and Indigenous peoples are objectified in processes of exploration and exploitation, leading to the attempted suppression of Indigenous onto-epistemologies. This suppression is hardly abstract, having real, material consequences. By examining these dynamics, this paper will critically reassess how Indigenous knowledge systems are treated and the need to resist ongoing colonial influences amidst so-called "new" frontiers.

Background Review Article:

Watts, V. (2013). Indigenous place-thought and agency amongst humans and non humans (First Woman and Sky Woman go on a European world tour!). *Decolonization: Indigeneity, education & society*, 2(1).

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