

A photograph of a public square featuring a large, multi-level wooden deck in the foreground. Several people are sitting on the deck. In the background, there is a paved plaza with more people walking. A large, bright, flame-like sculpture is visible in the distance. Young trees are planted in wooden planters along the edge of the deck.

Space and Place

'Space' and 'Place'

- What is 'space'?
- What is 'place'?
- Impossible to consider identity disconnected from spaces and places
- Changes in spaces and places can have far-reaching effects on states of mind, behaviours and sense of identity

SPACE

Location
Geography
Physical

Measurable
Functional
Practical

Place

Feeling
Connection
Identity

Meaningful
Cultural
Personal

Massey: Cultural Geographical view

- A sense of both space and time
- **Spaces** have dimensions of meaning (e.g. uses)
- **Place:** conceptualised through an understanding of history and culture
- **Places:** not merely geographical locations but *'constantly shifting articulations of social relation through time'*

(Baker, 2003, p.221)





Massey:

- Continuing technological advancement
 - Relatively instant worldwide economic, political and social communications
 - Argued to promote globalized meeting places and communities (*Massey, 1995*)
- Dramatic changes can
 - radically disrupt meanings
 - create tensions for people living in affected locales
 - different social groups positioned in distinct ways in relation to related '*flows and interconnections*'
- Should a 'place' be set at a bounded geographical location, or contain a single community?



- Place: “space filled up by people, practices, objects and representations” (*Gieryn, 2000*)
- the features of a place and the interpretations and identifications by its individuals work together in a mutually dependent way
- ‘Place’ is a social construct that can be destroyed if the relationship between location, material form and meaningfulness breaks down
- Changes in the topography or material features of a locale can result in a sense of dislocation for inhabitants (*Massey, 1991*).
- Massey’s focus upon place prioritises people’s use of space underemphasises the psychological, resulting in underdeveloped notions regarding identity work
- People need to be able to make sense of their environment, as when in disarray, they become ‘spaces’ rather than ‘places’ (*Casey, 2001*)



- Places are ‘thickly-lived’ with ‘densely enmeshed infrastructures’ (*Casey, 2001, p.684*)
- Thickly-lived places become bounded through practices.
- Nameable, identifiable and layered with meanings constructed from these practices
- Can be globally recognized places precisely because they are bounded *e.g.*
 - South Wales – coal
 - London – financial services
- Bestows an identity – viewed in diverse ways by others
- Allows residents of places to inhabit and contribute to a globalised world.
- Distinctiveness of its linkage to the ‘outside’ - a part of what constitutes the place (*Massey, 1991, p.29*).

Place identity

- Place identity ascribed by people to a place is constructed to differentiate one place from others.
- Differences between places are attributed or perceived by inhabitants living in or outside of those places.
- subjective social construct (to some extent) based on objective physical settings.
- So - meaning of the construct “place identity” of a place resembles that of the construct individual’s “place identity” in that both of them are developed to describe subjective cognition about places.



Place-Identity Theory

- Place-identity (Proshansky, 1978):
 - the individual's incorporation of place into the larger concept of self (Proshansky, Fabian & Kaminoff, 1983)
 - memories, conceptions, interpretations, ideas, and related feelings about specific physical settings, as well as types of settings
 - Emotional bonds (*e.g. Bernardo & Palma-Oliveira, 2013*)
- Place attachment is considered a part of place-identity, but place-identity is more than attachment.
- Place-identity is a substructure of self-identity, much like gender and social class
 - comprised of perceptions and comprehensions regarding the environment
- These perceptions and conceptions can be organized into two types of clusters; one type consists of memories, thoughts, values and settings, and the second type consists of the relationship among different settings (home, school, and neighborhood; Proshansky & Fabian, 1987).

Place-Identity Theory

- Identity develops as children learn to differentiate themselves from people around them, and in the same way,
- place-identity develops as a child learns to see her or himself as distinct from, but related to, the physical environment. Among the first identity determinants are those rooted in the child's experience with toys, clothes and rooms. The home is the environment of primary importance, followed by the neighborhood and the school.
- Here, social and environmental skills and relationships are learned, and the "lenses" are formed through which the child later will recognize, evaluate and create places.
- Place-identity changes occur throughout a person's lifetime (Proshansky & Fabian, 1987).

Place-Identity Theory

- Five central functions of place-identity have been depicted; recognition, meaning, expressive-requirement, mediating change, and anxiety and defense function.
- Place-identity becomes a cognitive “database” against which every physical setting is experienced (Proshansky et al., 1983).
- In the time since the term “place-identity” was introduced, the theory has been the model for identity that has dominated environmental psychology.
- Place-identity theory does not provide much detail regarding structure and process (Twigger-Ross, Bonaiuto & Breakwell, 2003), but refers to “schemata” that Neisser (1976) and Piaget (1954) describe as perceptions and ideas that also concern the physical environment.
- The cognitive structures tend to be remote from the awareness of the individual, even more Åshild Lappegard Hauge Identity and Place 47 than social and personal cognitive structures, because physical settings are “backdrops” against which events occur (Proshansky et al., 1983).
- The construct of place-identity (Proshansky and colleagues, eg., 1978, 1983, 1987) is less well developed than other identity theories (identity process theory and social identity theory), from both an empirical and theoretical point of view (Bonaiuto et al., 1996; Speller et al., 2002)

Critique of place identity concept

Proshansky et al. (1983) has been criticized



Critique

- Tendency to emphasize the individualistic dimensions of place identity (Dixon and Durrheim, 2000).
- Mitigated by later work on place identity - suggesting a genuinely social understanding of place identity
 - Showing how places might become significant and contested arenas of collective being and belonging
(Bonaiuto et al., 1996; Devine-Wright and Lyons, 1997; Dixon and Durrheim, 2000)
- Relatively less developed concept (Bonaiuto et al., 1996)
- Gender, race, or nationality (focus on one category of identity)
- Place contains symbols of many different social categories and personal meanings and represents and maintains identity on different levels and dimensions *(Hauge, 2007)*.

Critique

- *White et al., 2008*: Place identity and place dependence - two dimensions of place attachment ()
- *Bleam, 2018*: Place identity is more than a sub-construct of place attachment.
- *Hernández et al., 2007*: Place identity and place attachment are different constructs.
 - Place attachment develops before place identity.
 - Argued that “one person could be attached to a place but not be identified with it,” and “someone could have a high personal identity with a place and not a high place attachment.”
- *Hernández et al., 2010*): “Place attachment is an affective–emotional bond with residence places, whereas place identity is a cognitive mechanism, a component of self-concept and/or of personal identity in relation to the place one belongs to.”

Identity Process Theory

- Breakwell (1983, 1986) formulated an identity process theory that has been useful for research on identity with respect to the built environment (cf. also Speller, 2000).
- Identity in this view is seen as a dynamic, social product of the interaction of the capacities for memory, consciousness and organized construal.
- Identity can thus be seen as both a structure and a process.
- The structure of the identity is manifested through thought, action and affect.
- This model does not make any distinctions between personal and social identity
 - It differentiates between the content dimension and the value dimension.

Identity Process Theory

- Content dimension contains both personal and social identity
- Value dimension contains the positive or negative value of these categories.
- Organization of the content dimension is hierarchical, but not static.
- Organization of elements changes - inputs and demands from the social context.
- Identity structure is also regulated by an accommodation-assimilation process
 - Absorption of new components, and adjustments in the existing identity structure.
- Formation processes of identity are guided by different principles according to culture
 - Within a culture, these principles will vary over time and across situations.
- Western industrialized cultures the current guiding principles are continuity, distinctiveness, self-efficacy and self-esteem (*Breakwell, 1986, Twigger-Ross et al., 2003*)
- In much of the research literature on identity and place there are implicit principles that fit with Breakwell's theory (*Korpela, 1989*)

Identity Process Theory

- Places are important sources of identity elements (*Breakwell, 1983, 1986; Twigger-Ross et al., 2003*)
- Aspects of identity derived from places we belong to arise because places have symbols that have meaning and significance to us.
- Places represent personal memories, and because places are located in the socio-historical matrix of intergroup relations, they represent social memories (shared histories).
- Places do not have permanent meaning; their meaning is renegotiated continually and therefore their contribution to identity is never the same.
 - ‘Palimpsest’: something such as a work of art that has many levels of meaning, types of style, etc. that build on each other
 - Has been applied to locations where people live - layers of meaning
- Places are nested (from room to country). Nesting defined as a product of **social and personal meanings**, not necessarily as a product of geographical hierarchy.

Being in new and different places also affects identity through attenuation/accentuation, threat and dislocation (*Breakwell, 1996, see Twigger-Ross et al., 2003*).

Identity Process Theory

Identity Process Theory

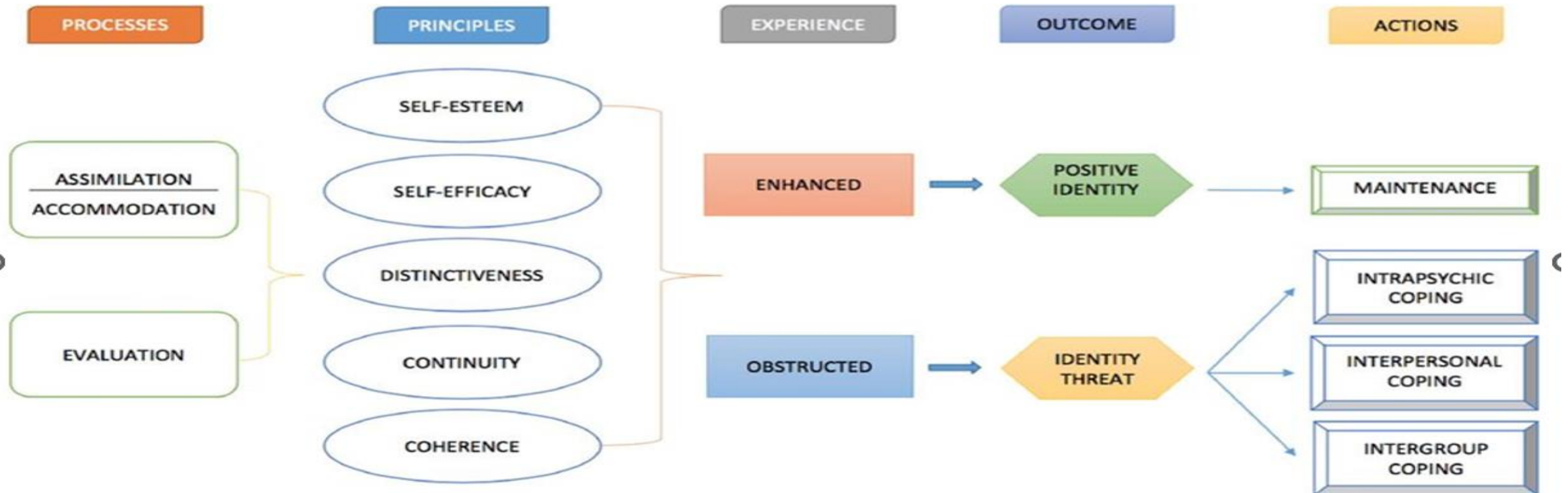


Figure 1: Identity Process Theory (from Daramilas & Jaspal, 2016)



Place and Community



Baker argues that '(w)ithout a memory, without a past, a place - just like a person - has no identity' (2003, p.221), and Massey has concluded that '(t)he description, definition and identification of a place is thus always inevitably an intervention not only into geography but also, at least implicitly into the (re)telling of the historical constitution of the present' (1995, p. 190)

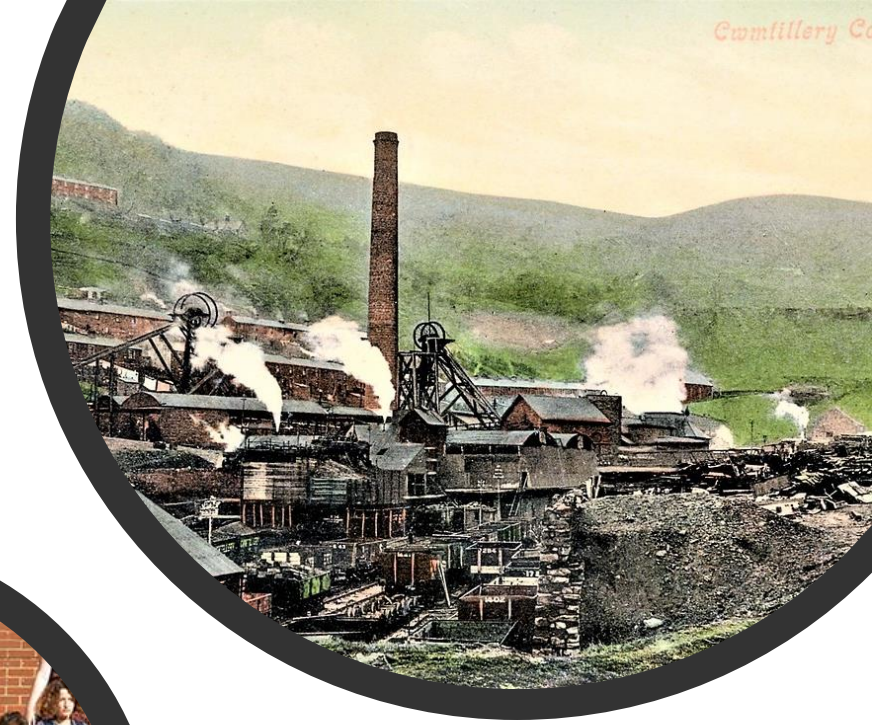
- Because places are both constructed by people, and construct the parameters within which people live their lives, 'place' has often been misidentified with 'community' (Massey, 1991)
- However, a place is not the same as a coherent social group; communities exist across 50 boundaries and places can consist of multiple communities. Thus the concept of 'community' is a contested one, both in terms of who or what comprises a community, and how communities are interpreted, understood and remembered by members and nonmembers.



- Practices develop the dynamic relationship between both place and community.
- When social representations are no longer lived and experienced, places become 'thinned-out' (Casey, 2001, p.684)

'They lose layers of meaning that were once enlivened through practice. Just as the dissolution of geographical boundaries promotes a defensive response (Massey, 1991), so the dissolution of symbolic boundaries can result in the need to protect the 'familiar' in order to maintain a coherent sense of self.'

(Marshall, 2008, p.52)



Place and Community

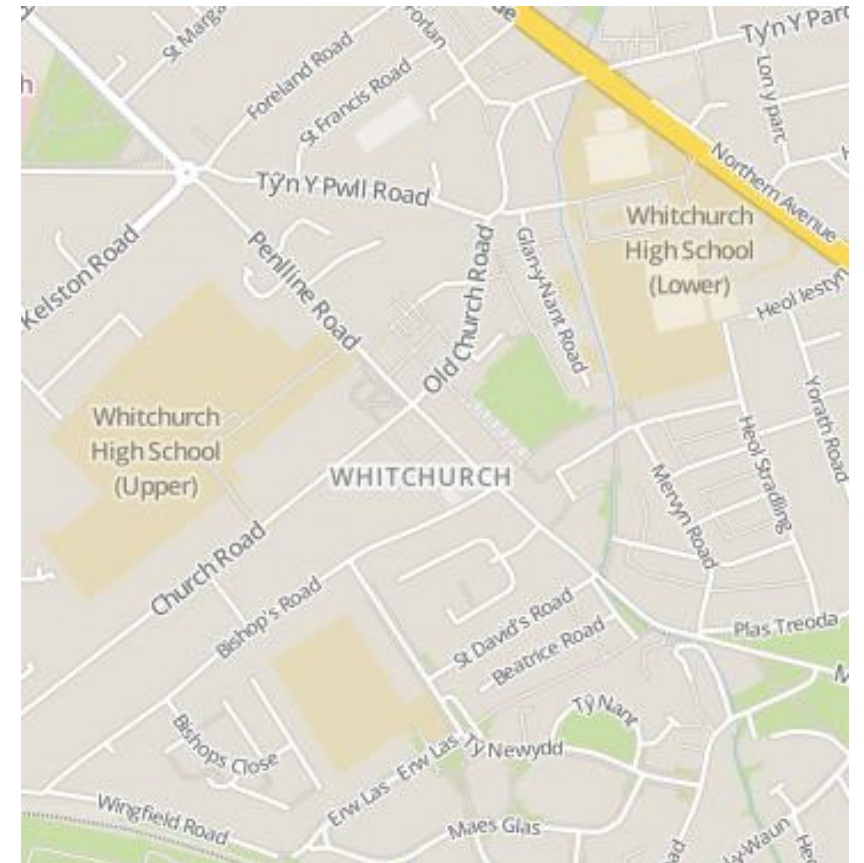
- A number of approaches within social psychology have considered the dynamics of community and inter-group relations.
- From a discursive approach, collective identities are important to the formation of a person's sense of self (e.g. Hopkins, Kahani-Hopkins and Reicher, 2006).
- However the emphasis that much social psychology places upon the individualistic is argued to obscure 'the collective nature of the relations between persons, identities and material settings' (Dixon and Durrheim, 2000, p.29).
- The tendency of some social psychology researchers to largely neglect the 'locatedness' of social life has been identified (e.g. Dixon, 2001; Hopkins and Dixon, 2006).



- Attempts to reintroduce a sense of community by relocating identity within the social through the prioritizing of human dialogue
 - Suggests that it is through language that places, and thus communities are constructed.
- Need to explore the interrelatedness of persons and environment in terms of material features of the shared environment as well as the history of a place (*Dixon and Durrheim, 2000*).
- Entails an acknowledgement of 'a social space as a meaningful and dynamic **production** that constitutes our collective relations and identities' (*Dixon, 2001, p.587*).
- So - in explorations of experiences within community life there is a need to recognize the importance of embodied experience to a sense of place-identity.

Psychological Boundaries

- Physical boundaries are no longer the constraints they once were
 - the psychological salience of previously acknowledged boundaries is crucial to the maintenance of an inner landscape.
- People acknowledge physical boundary changes while retaining a personally meaningful inner landscape
 - this preserves older boundaries to maintain a sense of coherence during periods of transition.
- An inner landscape is conceptualised as a fluid and dynamic resource
 - the features of a physical locale that have been endowed with personal meaning and that can be drawn upon to understand and manage life events.
 - It is not a fixed mental map.



Psychological Boundaries

Features are sometimes available to be consciously used, and sometimes are unavailable, while existing in the subconscious



It is not only what can be articulated, but also the meanings and feelings that are not explicitly expressed that are important.

- These have a powerful influence on the negotiation of social identity, which is both constructed by, and influences the ability to project possible futures.



However, the maintenance of an identity can result in constraint (*Duveen, 2001*), and the preservation of meanings can prevent adaptive action in the face of extreme environmental and social change.

- Example:
- It can be argued that the need of many people residing in ex-mining communities to maintain some semblance of their former social identities has prevented them from fully adapting to their changing physical and social environment.

Psychological Boundaries



- A question is how do some people overcome such monumental change to re-direct their lives, while others are unable to relinquish the past, and their place within it?
- It is participation in situated practice that makes certain features of a place salient; that 'manages' the inner landscape, and Massey's (1995) emphasis of social networks meeting at particular locations suggests that different geographical areas offer different patterns of networks.
- It is these specific networks of relationships - with others and with the environment - that are the focus of this study; specifically, how people protect their networks during and following times of major social change in order to defend their sense of themselves



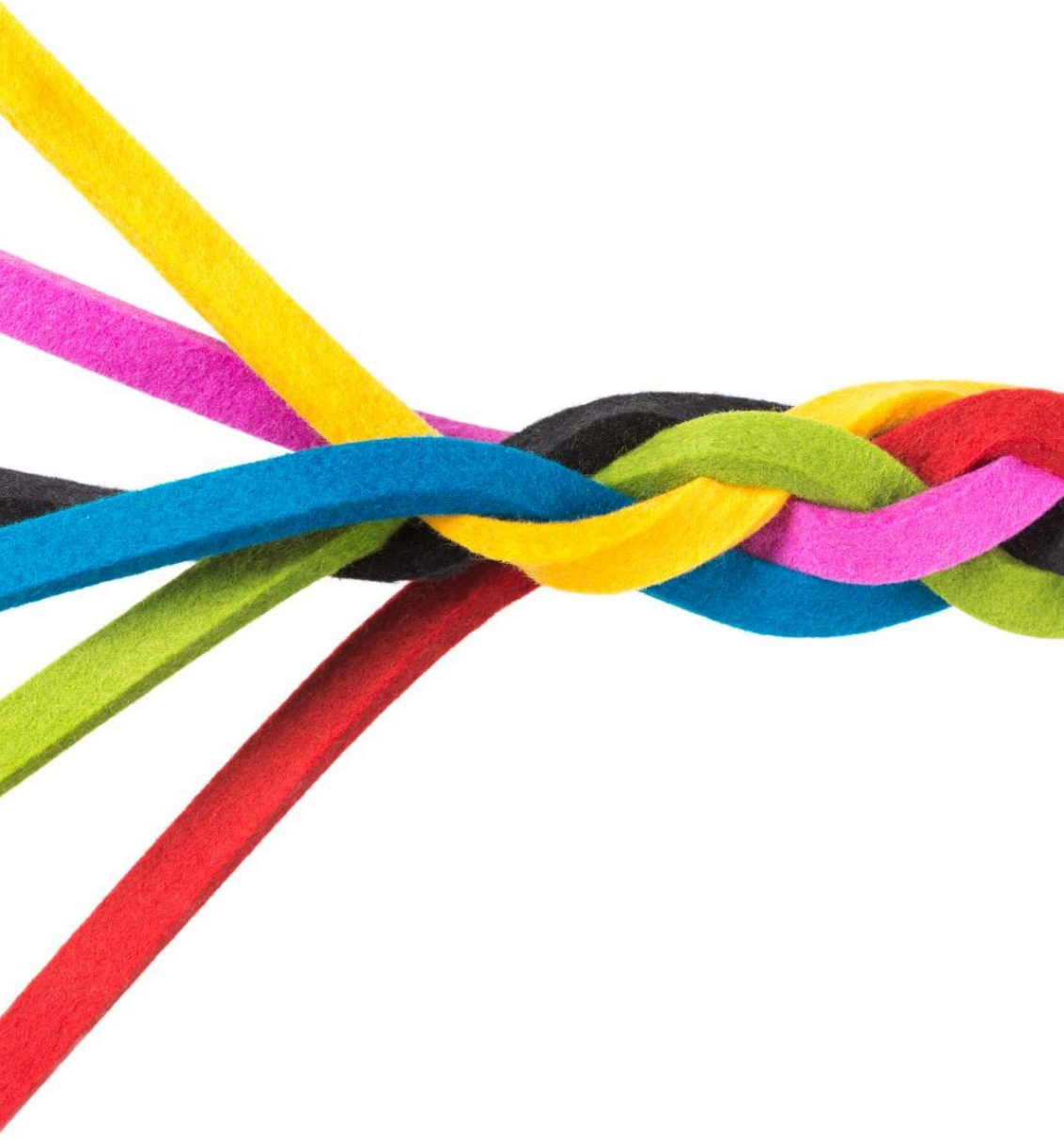
Psychological Boundaries

- So opportunities for identity work provided by different geographical and social spaces; specifically how physical spaces determine through common practices the hierarchies of identity that are available, and how these hierarchies can be altered by events in the social world. Brandth and Haugen's (2005) example of the different forms of embodied masculinity constructed in different physical and social spaces provides a powerful 59 example.

Psychological Boundaries: Embodiment

- While Brandth and Haugen focus upon rural versus urban space, they nonetheless connect notions of space and place with **embodiment**, as geographical and social spaces are linked to the embodied practices, situated within a field of activity, that form the basis of human subjectivity (e.g. Merleau-Ponty, 1962; Ilyenkov, 1977, both in Burkitt, 1999).
- Indeed, Leontyev, 1981, in Burkitt, 1999) argued that actions themselves often make sense only within the context of shared work activity, while Holland and Lave (2001) propose that participants in group endeavours become identified by their activities and often identify themselves as 'owners' of the practices.
- Thus the importance of space and place, in terms of locales and their related practices are crucial to gaining an insight into how people make sense of themselves and defend both their worlds and their own identities. It is necessary then to consider not only 'place' and the body within particular social spaces, but also the psychological within the body - embodied experience, embodied knowledge and embodied expression of self.





Making Connections

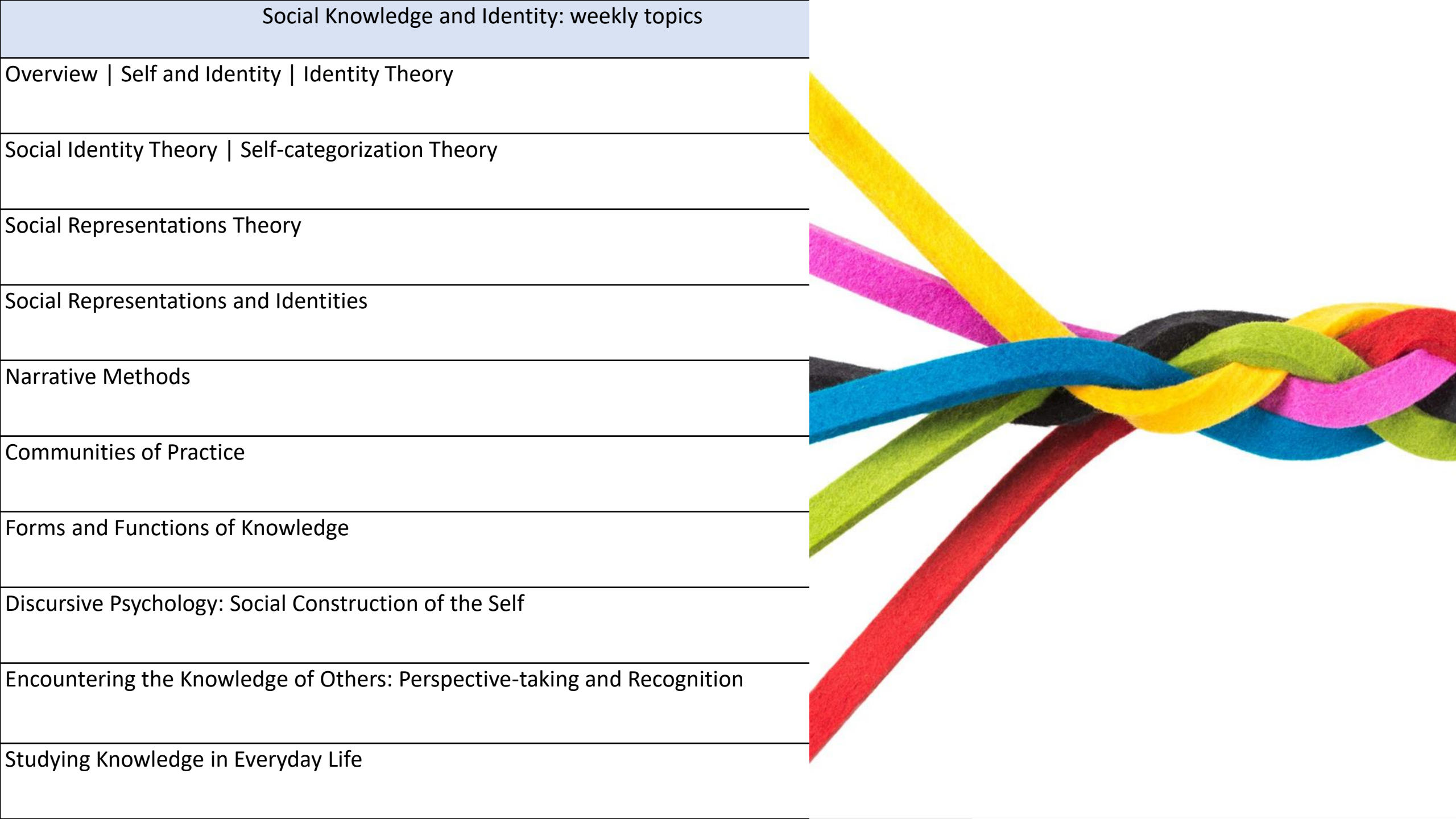
SKI module topics...

Distinct areas of theory and research

Offer explanations regarding how we interpret and understand the world and ourselves.

Also - help to explain how we interpret and understand the topics themselves

Module content – more than the sum of their parts



Social Knowledge and Identity: weekly topics	
Overview Self and Identity Identity Theory	
Social Identity Theory Self-categorization Theory	
Social Representations Theory	
Social Representations and Identities	
Narrative Methods	
Communities of Practice	
Forms and Functions of Knowledge	
Discursive Psychology: Social Construction of the Self	
Encountering the Knowledge of Others: Perspective-taking and Recognition	
Studying Knowledge in Everyday Life	

