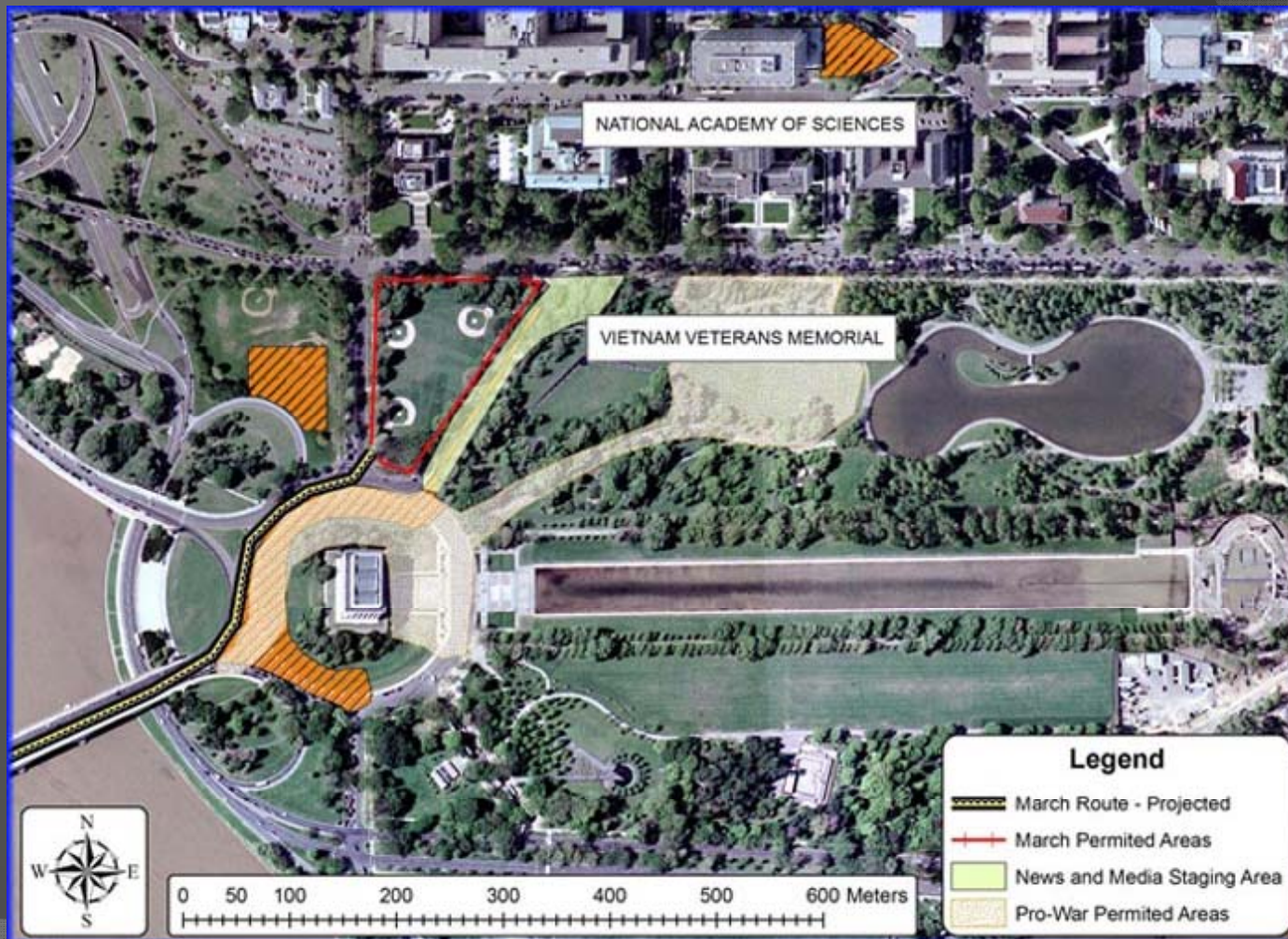


Interpreting Space and Place: An Introduction to Archaeological GIS

Lecture 06

Space, Place and Landscape: Power



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Lecture 06

Mrozowski 1991 – while reading this chapter, think about Dunedin...

Switch from Mercantile Capitalism in the 18th century to Industrial Capitalism in the 19th century in Northeast America

Mercantile Capitalism – worth equals material wealth

Industrial Capitalism – worth equals value-added wealth

Given mercantilism's need for shipping of raw materials, ports became the first urban areas; creation of wharves, warehouse districts and elimination of wetland habitats = a spatial pattern of merchant capitalism

As the 1800s loomed closer, cities became sites of dense populations and began experiencing problems of larger cities in the 19th century (bridging statement)

Concentration of wealth in economic and related spatial contexts

Development of a rural | urban dichotomy with an urban ideology which viewed land and resources as commodities to be exploited

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Lecture 06

Mrozowski 1991 – while reading this chapter, think about Dunedin...

Industrialization!!!

New forms of manufacturing re-wrote the spatial planning of 19th century cities with ideal versions geared towards efficiency and control (of workers)

Various North American industrial landscapes arise in reaction to negative perceptions of British industrial landscapes, and the general process of refining such US arrangements is visible on the landscape

- rural industrial villages
- planned industrial urban centers

Many of these communities were formed with 'high-minded' values and morals physically encoded into the landscape

The development of one of the 19th century's most wide spread institutions

- corporate paternalism

The archaeology = class differences expressed as contrasting uses of yard space

Eventual degeneration of yards demonstrate transformation of this system

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Eventual degeneration of yards demonstrate transformation of this system

Eventually, the separation between work and living space was completely divided as residential areas were created and inhabited in the 19th century

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Lecture 06

Foucault 1993 – an interview with one of the leading power theorists

Complicates the idea that a single space could be solely liberating or oppressive

Such things as liberty and oppression are *practices* (think practice theory) and for material things such as architecture to inform them, those material objects have to 'fit into' such a symbolic system

There are no fundamental phenomenon, all things exist in relational networks

The role of academic, then, is to make sure that foundational (i.e. traditional or nostalgic) ideas within society are critiqued as essentializing, which is always dangerous to some group within society, if not all of society in general

“Space is fundamental in any exercise of power” (page 140)

“What is interesting is always interconnection, not the primacy of this over that, which never has any meaning” (page 141)

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Lecture 06

Bender 1999 – the ‘Western Gaze’

The ‘Western Gaze’ ...

- skims the surface
- surveys the land from an ego-centric viewpoint
- invokes a dichotomy of subjective and objective
- viewer (subjective/male) and object (land/female)

Role of language in cartography

The western gaze is a discourse of power following Gramsci and hegemony
Following Foucault, it permeates the totality of social practice

Maps are embedded with social relations (who draws and who is included)

In general is supporting the idea that practical mastery and mental mapping are parts of the same totality (all people can use maps and spatial reasoning to locate themselves within a spatial context)

While a certain understanding demonstrates maps authority on the landscape, a number of academics and citizens use maps to create alternative, revolutionary, resistive versions of space that interact with official maps

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Bender 1999 – the 'Western Gaze'

Responding to the western map in contact situations (useful for NZ?)

- kinscapes that tell stories as opposed to dispossessive political maps
- underground maps that link spots as criticism
- bureaucrats and peasants draw maps to tell different stories
- 3D sculpture maps and the subversion of colonial maps
- indigenous land claim maps using western maps

Indigenous Maps

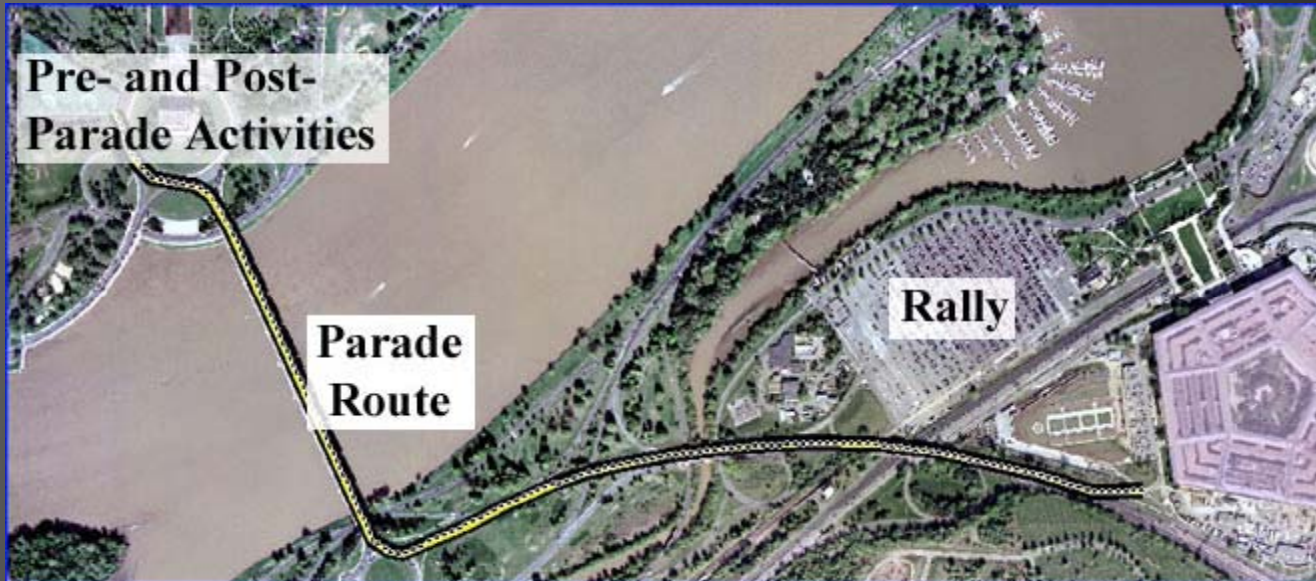
- they exist
- they are extensive and exhaustive
- they are often recognize flux and change
- and therefore often combine lived experience and abstraction

One of the main differences is that western maps often eradicate signs of the local, of the contingent; western maps represent a static history privileging colonial/European power and values

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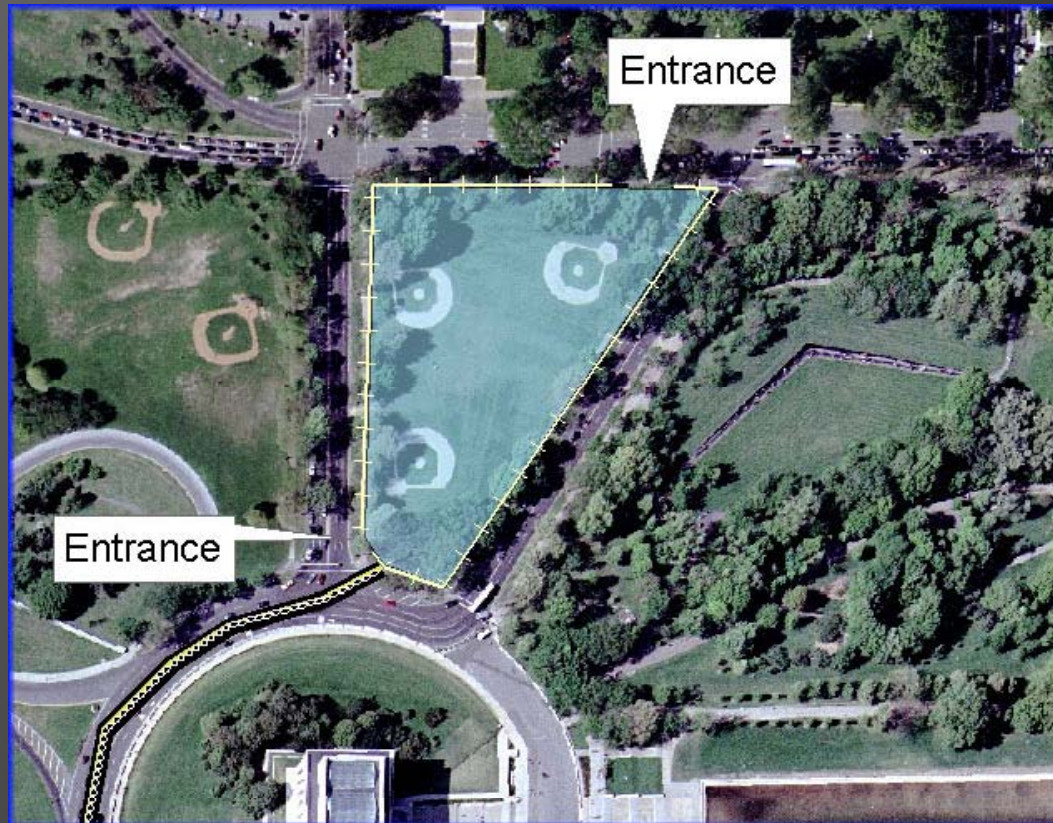
Counter-Mapping, State Control of Space, and the US Anti-War Movement



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Lecture 06

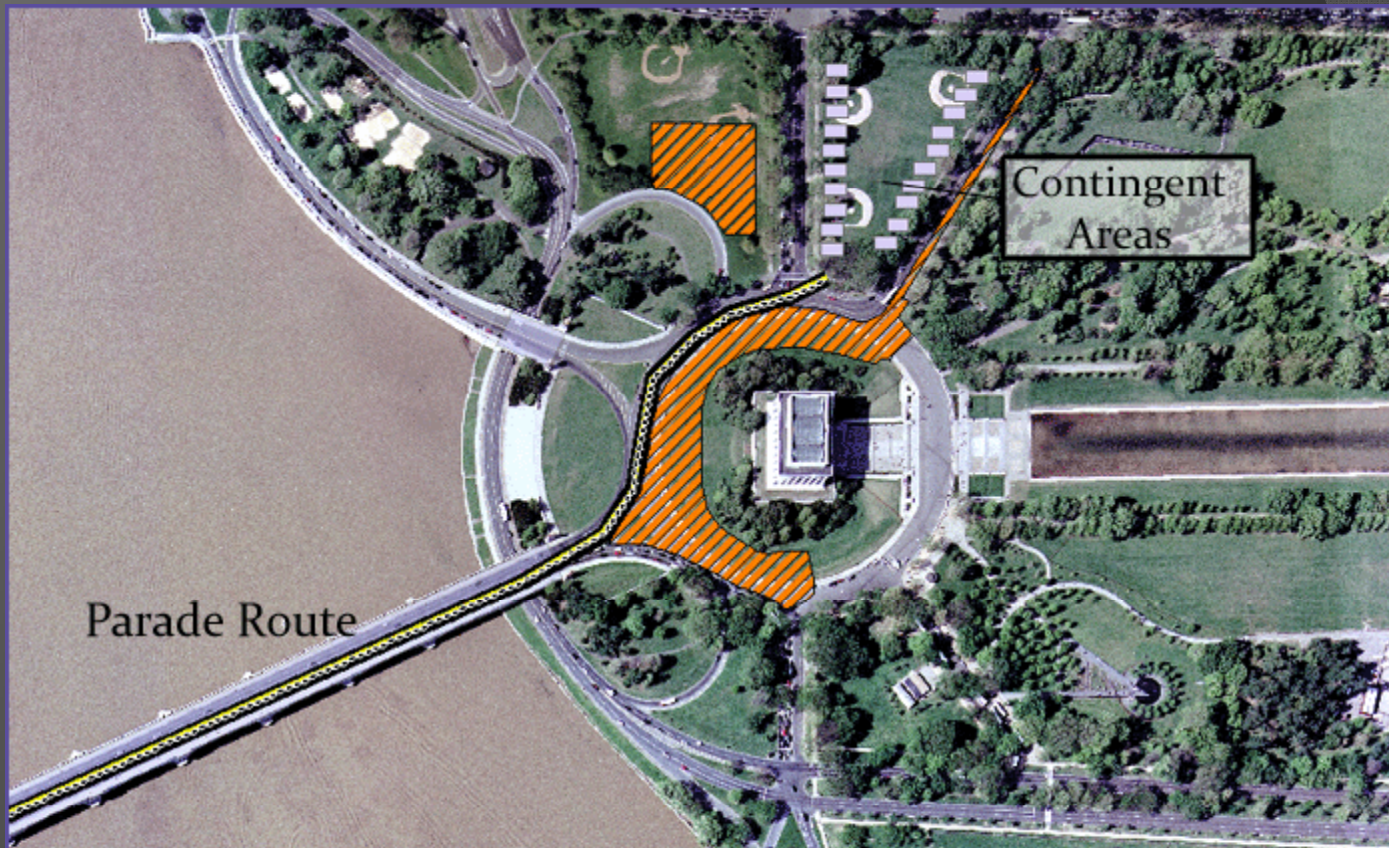
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