

20. Symposium in Human Geography

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20.1

Malaysian street food: production, contestation, and negotiation of public space

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Street food provided by so called hawkers is an integral part of Asian urban spaces. Juggling formal requirements and informal rules they structure and produce public spaces by their trade (Etzold 2013). By occupying niches that both are close to their customers and located in “free” public space, they eke out a living and provide customers and neighbors not only with food but also with meeting places, a traditional pastime, and security (Backhaus & Keller 2001). Even though they mostly appropriate their economic and spatial niches without official permission (but with more or less tolerance) and operate independently, they have to follow to formal and informal rules. The practices that emerge from the entanglement of rules, space, and materiality create a hawker site that is constantly re-negotiated and often contested. Here Schatzki’s (2002) concept of the site of the social will be used as theoretical background. With the example of two small Malaysian towns – the border town Changlun in the state of Kedah and Teluk Bahang on the island of Penang – and the results of recent surveys and qualitative interviews the workings of these sites will be explained. Moreover, a possible governance policy for the hawker sites will be formulated since they increasingly come under pressure of the authorities and are removed from many streets for various reasons (i.e. traffic congestion, alleged bad hygiene, noise, competition with shop keepers, political conflicts etc.).

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20.2

The role of public and private actors in dumped munitions in Lake Geneva. A history of waste management and policy.

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Immediately after World War II, many governments around the world needed to get rid as fast as possible of huge stockpiles of conventional and chemical munitions to avoid possible security concerns. Several waste management approaches have been used, including open-pit burning, firing, exploding, dumping and land burial. For a number of reasons, mainly related to cost-efficiency, safety and fastness, the globally most common adopted solution was to dump munitions. A variety of geographic underwater munitions sites have been used, including *lakes*, ponds, marshes, streams, rivers, estuaries, harbours, canals, seas and oceans (Greene et al., 2009). Over time, the emergence of environmental conscience has brought this issue back on the political agenda with a particular attention on environmental risks. This legacy of munitions in varied underwater environments presents risks: exposure and contamination of underwater organisms and ecosystems as well as direct human health impact.

With this study, using personal interviews, reports and archival research methods, we intend to raise awareness about the specific political and geographical situation of Switzerland on this subject and to provide an overview of new research results and research gaps about munitions dumped in Lake Geneva. Moreover, our study aspires to highlight the culture of secrecy's capability to interfere with ecological policy, and to become an obstacle to implement proper risk management measures.

Swiss authorities found similar solutions to cope with unused munitions. Indeed, the Swiss army dumped munitions in various lakes - mainly in Lake Thun (4,600 tons), Lake of Uri (2,800 tons) and Lake Brienz (280 tons) - from the 1940s to the 1960s (DDPS, 2004b). However, the topic of Swiss dumped munitions is more complicated than it seems at first sight. In Switzerland, two specific situations have to be distinguished. The first one, as mentioned above, concerns the munitions that came from Federal factories in Thun and Altdorf, whereas the second one, comparatively less studied, involves munitions that originated from private factories. This involvement of private actors is particularly exemplified in our Lake Geneva case study. Contrary to the sites under the responsibility of the Defence Ministry, the investigation and the monitoring related to the munitions dumped in Lake Geneva is under the responsibility of the cantonal service for the protection of the environment, as in this case, the Department for Environment, Transport and Agriculture (DETA) for the Republic and Canton of Geneva (DDPS, 2004a).

With regard to the recommendations made by Matthias Paetzel, who suggests that munitions dump site investigations should include four steps of assessment (Paetzel, 2002), the investigation of Lake Geneva does not follow his recommendations. Our study demonstrates that a number of shortcomings exist. Firstly, the *Total inventory step* and the *Risk assessment step* have not been fully completed, and secondly, the *Monitoring step* is non-existent and the *Public availability step* has been biased. For all these reasons, one recommendation in our study is to fully investigate possible dumping sites in Lake Geneva, in order to reduce the numerous risk associated to underwater munitions. In conclusion, genuine ecological time bombs are sleeping at the bottom of Lake Geneva and other Swiss lakes.

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20.3

Memory in the everyday: explorations from post-Soviet land management in Kyrgyzstan

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Central Asian countries have undergone complex social and economic transformations in the last decades. My research aims at illuminating a specific aspect of this process by looking at the role played by the memory of the past in today's everyday practices linked to land management in Kyrgyzstan. References back to the past have a dominant position in public space and official rituals in Kyrgyzstan, and they characterise everyday discourses, either nostalgically or disdainfully. They also shape institutional approaches to development and policy-making, which often emphasise the need to eradicate persisting "Soviet practices" that hamper the possibility of development.

The concept of memory has captured the interest of several disciplines, in particular sociology, history, and geography (see Legg 2007), which have investigated the relationship between memory and the physical space in which it is embedded (e.g. Nora 2003). However, accounts on memory have mostly focused on specific, extra-ordinary events as the objects of remembering and on specific, extra-ordinary places as the spatial dimension of remembering. Existing studies, thus, have neglected the process of remembering in ordinary contexts: little research exists on the working and the role of memory of the everyday *in* the everyday, as well as on the links between memory and a broader concept of *space* beyond specific *places*.

In Central Asia, the topic of land has been at the centre of social and economic transformation since the beginnings of the Soviet Union and it is thus particularly suited for the investigation of everyday memory. Kyrgyzstan is the Central Asian country that has shifted most quickly to a system of private owned land; however, until today the implementation of reforms presents some shortcomings (Bichsel et al. 2010). The access to land often still depends on traditional social structures and on hierarchies inherited from the past, as it is the case for instance for pasture land (see Kerven et al. 2011). Today, pasture land is owned by the state and since 2009 its access and use are managed by "grazing committees" composed of representatives of local herders. In fact, however, long-lasting established power relations are playing a role in the effective possibility of pasture access (id.). Thus, linking the concept of memory with the topic of land, my research asks how past land management practices, specifically the *memory* of such past practices, influence today's land management practices. Further, I ask how references to past practices are mobilised today to legitimise some practices and delegitimise other ones.

The research will mainly draw on oral history methods (see Obertreis 2011) but it also aims at developing a specific and innovative theoretical and methodological framework for the investigation of memory in the everyday. Especially, I would like to enrich traditional oral history methods by integrating ethnographic methods as participant observation and participatory methods. Though being aware that memory of the Soviet time will be often at the centre of the stage, I will conceptualise the notion of "past" in a way that allows to include in my observations memories of both the pre- and post-Soviet past.

Data collection and analysis will take place in the next years; for this reason, my contribution to the Swiss Geosciences Meeting 2014 will mainly refer to the definition of the theoretical and methodological framework, drawing on the insights of the first field visit.

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20.4

Geotourism: How to govern fundamental Sustainability Transition processes in the Valley of Zermatt (Mattertal)

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Sustainable Geotourism Region Mattertal (Switzerland): Valorisation of natural and cultural landscapes through new products and services

The Valley of Zermatt (Mattertal) in the canton of Valais (Switzerland) is characterized by a unique natural and cultural landscape with imposing glaciers, vast permafrost regions and a high biodiversity. With the municipality of Zermatt, the Mattertal has an internationally known holyday destination. Despite its unique landscape, the Mattertal is faced with various challenges: Many municipalities are struggling with out-migration and a decline in jobs. The regional value added is declining. The occupancy of hotels and second homes is subject to high seasonal fluctuations. The operational capability of many municipalities is at risk. At the same time, the natural resources and traditional cultural landscapes are increasingly under pressure. Thus, not only a valuable natural and cultural heritage, but also an important touristic potential gets more and more lost. Furthermore, the municipalities in the front part of the valley hardly benefit from Zermatt as internationally known holyday destination. There is no regional strategy to face these current challenges.

In this project, we address these challenges as part of a pilot program of the Swiss confederation entitled “using and valorising natural resources”. The focus lies in the development of a sustainable Geotourism Region Mattertal. The following stakeholders are part of the project: The municipalities of the Mattertal (St. Niklaus, Grächen, Embd, Randa, Täsch and Zermatt), various departments of the canton of Valais (forest and landscape; economic development; spatial development) and several NGOs. The conceptual framework is defined by the international Geotourism-Charter, which is based on the three sustainability dimensions: economy, ecology, social. The Centre for Sustainable Destinations of the National Geographical Society defines Geotourism as „tourism that sustains or enhances the geographical character of a place – its environment, culture, aesthetics, heritage, and the well-being of its residents”. The sustainability principles are at the core of this project.

The project pursues the following objectives:

- Development of a Geotourism sustainability strategy
- Gentle development of typical natural landscapes and upgrading of traditional cultural landscapes
- Development of a product portfolio for the monetary valorisation of natural and cultural landscapes
- Improvement of regional and sectoral cooperation
- Raising awareness of stakeholders in tourism and municipalities for regional approaches in the field of sustainable tourism
- Improving the exchange of experience among sustainability-oriented tourism destinations

With these performance goals, out-migration in the Mattertal should be reduced, the regional value added increased, the occupancy of hotels and second homes improved, the operational capacity of the municipalities strengthened and the natural and cultural landscape upgraded. Furthermore, the project addresses a central question in the context of sustainable tourism: How can we create demand-driven products and services out of public goods (where the exclusion principle does not work) meeting the sustainability principles. A part of the corresponding value added is intended to be re-invested in the upgrading of the natural and cultural landscape.

The strategy and the corresponding measures are developed in a multi-stage, participatory process. The cooperation takes place on three levels: horizontal (municipalities of the Mattertal), vertical (municipalities, canton of Valais, Swiss confederation) and across sectors (agriculture, forestry, tourism, nature and landscape protection etc.). The cooperation between Zermatt (as an internationally known tourism destination) and the surrounding municipalities is intended to create synergies and new experiences for a successful interaction between intensively and extensively used tourist destinations.

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20.5

Trees, periurban land and local politics in Niger's capital Niamey

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This talk presents empirical results from recent field research conducted on the governance of land in the peripheral zone of the rapidly expanding capital of the Niger Republic. Niamey, like other capitals in the region, witnesses a frantic rush for land that is bought and resold largely by private investors who control land markets and manipulate access through speculation and monopoly. However, the number of formalized land plots through zoning exceeds the real demand of land for construction and reaches prices per m² that are well beyond the financial capacities of most of Niamey's population.

In this context, the presentation aims to shed light on the role and strategies of two of the major actors in the panoply that compete around periurban land and for control over it: first, customary urban land holders and second, private zoning entrepreneurs. Both act and position themselves vis-à-vis the State and gain strategic benefit from its democratising and liberalising nature. The former voice a discourse about autochthony and citizenship and constantly remind State authorities about the promises of democratisation and the recognition of their claims on urban property, especially in regard to their customary land in the Green Belt of Niamey. The latter started as mere middlemen when privatization of land zoning was implemented in the early 2000s. Since then, they have become a real counterweight to the State through their hinge position and exclusive knowledge of land regulation and act, in some cases, as king makers during local and national elections. The Nigerien State, in turn, is forced to respond to citizen's claims as a negotiating partner on the one hand, and finds itself bound to clientelistic relationships with actors stronger than itself, on the other hand. It is argued that the local, as well as the central Nigerien State is constantly attempting to anchor its authority and legitimacy, but is compelled to build a fragile statehood through hybrid arrangements with diverse societal actors.

20.6

The constitutive lack of discourse: national belonging and the desire for Turkey in Azerbaijan

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In Azerbaijan, discourses on Azerbaijaniness and Turkishness have been competing to define what it means to be Azerbaijani (Diuk, 2012). Either has failed to fully constitute Azerbaijani subjects, who are often suspended in between discursive positionings and experience a constitutive lack leaving them incomplete. This paper conceptualises this lack as what Lacan (2001 [1966]) calls the 'Real' - a constitutive order of the social which remains outside symbolisation as impossibility and out of reach. Analysing this missing 'Real' beyond the level of symbolisation allows explaining the discursive contradictions and desires for Turkey and being Turkish. It unmask those cravings for closure in national discourses as driving forces of routine nationalisms.

On the basis of ethnographic interviews conducted between 2012 and 2014 in Azerbaijan, the paper traces both the discursive attempts at positioning subjects and their continuous, inevitable failure. The paper thus contributes to a better understanding of what lies beyond the limits of discourses.

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20.7

Planning their own homes. The capacities of the urban poor as planners and the constraints of public policy

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This paper will compare two urban poor communities in the metropolitan city of Bangalore (India) in their quest for adequate housing. Both communities were assisted by NGOs through different interventions. While one community got housing allotted through a public scheme, the other purely made its way through Indian bureaucracy by means of mobilization and negotiation to assure land tenure to plan their own built environment. The outcome of the different housing intervention was that the former community was delivered housing that was now in concrete blocks, but the housing process did not unite the community and did not correspond to their needs. While the housing process took much longer for the latter community, they built the houses on their terms. The results of the study of the two communities will be put in relation to social movement theory to address the question of how the encounter between claim-making communities and political opportunities (Kriesi et al, 1995) presented by bureaucracy and public policy (Gupta, 2012) can be explored by the mobilization of urban poor communities in cities of the global South. I will argue that within such contexts, it is not only important to consider existing formal political opportunities, but also to foresee informal interferences (Helmke & Levitsky, 2004). It will be shown that social skill (Fligstein & McAdam, 2012) of the community and the brokering NGOs and the capacities to build strategic alliances are paramount to assert adequate housing on their own terms and to make shelter sustainable.

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Figure 1. Housing outcomes. The photo above shows the layout of the community planning their own homes. The one beneath shows the houses delivered by public policy

20.8

Communal land Reform in Namibia: Traditional authorities renegotiate their positions in land governance

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Namibia's multiple land rights system (dividing the country into state land, communal and commercial areas) is legally instituted since independence, but still the implementation process is very slow: This paper aims at pointing out two path dependencies which contribute to some of the difficulties faced by the communal land reform. The legal framework around communal land and the involvement of the traditional authority into its governance system, are based on several assumptions, two of which ought to be challenged in order to get a better understanding of the impacts of post-apartheid land governance on local socio-political realities: the first assumption holds that the concept and practice of traditional authorities stay unaltered by the registration; that they continue to ensure community cohesion through their work and presence. The second expectation is that commonage (or grazing areas, water points and other communal resources) continues to be accessible by all members of the community, while traditional authorities can ensure their fair and sustainable use.

However, empirical data offers arguments that "traditional" authorities, their tasks and strategies are much less static and homogeneous than foreseen in legal texts. The same holds true for other members of the community: individuals are unevenly integrated in political, economic and social networks – both in the commercial zone (through labour migration of various levels) and the communal zone. The constant decrease of communal rangeland serves on the one hand as an undisputable mirror to the ever-increasing population pressure on the resource of space and fertile land. On the other hand it reflects the spectrum of strategies of village members as well as different authorities widens when it comes to land governance, tenure security, and sustainable land use and community involvement. The communal land reform act and more specifically the registration of Communal land rights is on a continuous path of refinement, of establishing a practicable version of the legal framework. This transition process leads to unforeseen social dynamics, within which the traditional authorities are important players; they are forced to redefine or renegotiate their role and acceptance within and beyond their community.

P 20.1

Integrated management of water resources in a federal country: the case of Brazil

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The integrated water resources management (IWRM) can be defined as a process which promotes the coordinated development and management of water, land and related resources, in order to maximize fair, economic and social well-being without compromising the sustainability of vital ecosystems (GWP, 2000). It is a normative concept and there is much controversy among authors regarding its existence and viability.

The main criticisms of the IWRM according to many authors (Biswas, 2004 ;Molle, 2008 ; Graefe, 2011 ; Hering et Ingold, 2012) are :

- No consensus on the meaning of the concept;
- Increased bureaucracy, fight for power and slow decision-making with the expansion of the number of new institutions;
- Lack of commitment and knowledge of the players in relation to IWRM;
- Difficulty in reaching consensus on which uses and stakeholders have to be integrated; difficulty in creating a cooperative structure that considers those directly affected to deficits and potential winners or losers in the process;
- Few cases exist in practice that have incorporated IWRM in the legislation completely;
- It is difficult to measure its level of integration, because it is a normative and general concept;
- Many governments continue to manage as before and use the means of IWRM only for their own benefits;
- Several countries, especially in Latin America, Asia and Africa, have copied the model/laws made by rich countries without considering the reality of the country or consulting the people before the implementation of IWRM.

In many documents and legislation of several countries, the catchment is considered the unit of management and planning for IWRM. Multiple authors disagree with this for the following reasons: the border of the catchments are not always the same as the political boundaries, which can cause conflicts between states and boundaries; the border of the catchments for surface waters are not the same as underground waters; and the transfers of waters between catchments are not considered during the clipping of hydrographical basins (Graefe, 2011).

Some countries have adopted integrated management of water resources through catchment in their legislation. Brazil is an example of this; according to the law 9433/1997, water management should be decentralized and integrated with the creation of river basin committees and water agency according to the French model of water management.

Prior to the federal law, the state of São Paulo edited the 7663/1991 law that divides the state into 22 units of water resources management to operate the respective river basin committees. The UGRHI-5 contains the catchments Piracicaba, Capivari and Jundiá and was the first committee to be implemented. As the catchment is contained in two states (São Paulo and Minas Gerais), it has a federal committee and a state committee.

Currently the major concerns about UGRHI-5 are the conflicts related to usages between catchments that do not belong to the territory of committees, such as the diversion of 31 m³/s of water from basins Piracica, Capivari and Jundiá for the metropolitan region of São Paulo (located in another catchment).

In this poster we discuss the issue of implementing IWRM in countries with a federal structure. In fact, in these contexts, there is a risk of structure overlapping (regional institutions versus catchment organisms). On the other way, in federal countries the participation of local population in political decision processes is higher than in centralized countries, a situation that could facilitate the participation of public in the water management. The discussion will be illustrated by the case of Brazil (national level), with a focus on the São Paulo state (regional level) and Piracicaba, Capivari and Jundiá catchments (local level).

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P 20.2

Sexuality, reproduction and biopower : a research on LGBTQ procreation and parenting

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In the Western societies, procreation has often been considered as inseparable from the sexual intercourses of heterosexual couples, and sexuality has often been controlled through biopower in order to control individuals and populations. Nevertheless, gay, lesbian, bisexual, transexual and queer (LGBTQ) individuals and couples have often desired and/or welcomed children, for instance in stepfamilies or through adoption.

Assisted reproductive technologies (ART) allowed for the disjunction of sexual intercourses and procreation, and created new possibilities for singles and for LGBTQ couples. In parallel, LGBTQ couples also started experimenting new forms of parenting, such as coparenting (Garnier, 2012).

Even though both coparenting and ART require a proactive commitment of parents in the decision of procreating, this commitment can be either facilitated or hampered when external actors intervene in the procreating process, such as in the case of ART. In fact, medical, bureaucratic and legislative devices are often established in order to control ART and to prevent people with “anomal” (i.e. non-heterosexual) sexualities from accessing them. Thus, the biophysical realities of individual bodies become places of power struggles at the macro (for instance the countries, where the legislations are adopted) and at the micro levels (for instance, the hospitals where those legislations are enforced, in parallel with medical, bureaucratic and other sorts of control).

ART are part of “*sophisticated complex goods and processes developed through costly investment in basic research and development, and then distributed, unequally, around the world*” (Manderson, 2012, p.4)... often, “*to be purchased by those with the ability and the resources to travel*” (Witthaker, 2012, p. 160). The lack of access to ART generates reproductive exile, as well for heterosexual as for LGBTQ prospective parents (Bergmann, 2011). The inequalities of this exile have been widely documented for heterosexual couples. Nevertheless, few studies concern the stratification of LGBTQ reproduction. More generally, research on homoparenting has often highlighted the discrimination faced by the LGBTQ couples vis-à-vis heterosexual ones. Even though recent works have stressed the need of deconstructing generalizations and wide categories such as “lesbian mother”, reproductive inequalities inside the LGBTQ community are not well studied, and the majority of research has been carried on in anglo-saxon countries.

Combining insights from queer theory, cultural studies and, marginally, political ecology, this research aims to fill this knowledge gap, and to investigate its existence, its causes and its consequences in some European countries where the law prevents LGBTQ individuals and couples from accessing ART (examples of those countries are Italy, France and Switzerland).

Reproductive exile is expensive, and the quality of ART might influence prices. The hypothesis of a stratification of reproductive exile among LGBTQ couples and individuals seems thus reasonable. A reduced mobility of LGBTQ couples and individuals might force them to abandon their parental project or to develop new creative forms of parenting, such as coparenting; on the other side, wealthy couples might have a bigger range of choices, for instance regarding medical assistance or legal support.

In addition to a better understanding of the socio-spatial dynamics of LGBTQ procreation, this research aims to plea for an increased consideration of the bio-physical component of human life and of its co-construction with respect to socio-political and economical constraints and opportunities in the social sciences.

This research is ethically rooted on the cultural studies engagement consisting in « *faire de la politique par d'autres moyens, c'est-à-dire d'arriver à des niveaux de compréhension du social qui permettent de le modifier ; d'identifier des relations qui peuvent être de domination en essayant de voir comment elles peuvent ne pas être nécessaires ou contrariées ; de dire qu'il faut politiser la théorie et théoriser les politiques* » (Bourcier, 2005, pp. 26-27).

The results should allow nuancing homoparenting and casting light on the inequalities inside the LGBTQ community, as well as on alternative and resisting modes of parenting vis-à-vis the dominant hetero-sexualized model, in order to promote more fairness in access to procreation for LGBTQ individuals and couples.

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