

Space, place, gender – A global sence of place – Doreen Massey

By analysing Doreen Massey's analysis of space-time compression, a better understanding can be achieved about what she calls a "global sense of place". Place, Massey asserts, is not simply a geographic location with a well-spring of identity. Rather, it is an amalgam of influence from social networks and relations.

Space time compression

The space time compression asserts that the world is speeding up, spreading out and becoming more connected than ever before due to advancing technology. People are able to connect with those across the world almost as easily as they are able to connect to those across town. There is almost no difference in the way of communicating.

Two assumptions that people make about the space time compression, which Massey argues against, is that this is a new occurrence and one that everyone has access to. There are people who are excluded from the space time compression for reasons such as age, race, education, socio-economic status or physical location. For example, a woman living in a third world country such Chad or Sudan, where education and literacy rates for women are very low, would probably not be able to take part in the space time compression, because of her physical location, economic position in society, gender and education level. She would most likely not have the economic capital to access these advancing form of technology, and even if she did, she would probably not have the educational background to know how to use them. If an individual is unable to access or use the ever changing technology in todays world, he or she will not be able to take part in the space time compression, which relies heavily on new forms of technology.

Massey also argues that the idea of the space time compression being a new phenomenon is a very western, colonizer's perspective. The western world has been implanting aspects of its culture into the global south for centuries. Cultural mixing that is a result of the space time compression is not a new occurrence. It is just new for the western world to have other countries, especially those from the global south, impose aspects of their culture on the western world. However, since western societies have been taking part in this for centuries, maybe it is time for them to give up their ethnocentric views and accept that this two way cultural mixing is part of todays globalized societies.

Connection with practice/major.

The idea about global connection, is what I found really interesting to use in my project. My project was about making online gaming an healing ritual. And since online gaming is a global phenomenon, It inspired me to look into that.

My ritual was about the process of online gaming. This by making a spectacular environment together with my online friends within Minecraft, a game where you can place blocks to create certain spaces/environments. This interconnected relationship between me and my friends I met online, is a really weird phenomenon. Jaidy (game-friend), for instance, is from Canada. Still we talk and play games together every day, while we live miles away from eachother.

What also gives another dimension to this phenomenon of a global sence of place, is that our Minecraft map can (eventually) be downloaded by all Minecraft users around the world. In this way many people can enjoy the Minecraft environment that we created. It is really accessible for those who own Minecraft, and could entertain lots of people. Something I really like to achieve as a designer; design to entertain (lots of) people.

More process and visuals of my practice part, can be found at: <https://maurice-van-den-dool.hotglue.me/>